

Hindi / English / Gujarati

# श्रीमद्भागवत महापुराण

महर्षि वेद व्यास



 महाकाव्य

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# Śrīmad Bhāgavata-Māhātmya

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ॐ नमो भगवते वासुदेवाय

# श्रीमद्भागवतमाहात्म्यम्

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अथ प्रथमोऽध्यायः

The Glory of Śrīmad Bhāgavata-Mahāpurāṇa

(Extracted from the Padma-Purāṇa)

Discourse I

A Dialogue between Nārada and Bhakti (in a living form)

सच्चिदानन्दरूपाय

विश्वेत्पत्यादिहेतवे । तापत्रयविनाशाय श्रीकृष्णाय वयं नमः । १ ।

We sing the glory of Śrī Kṛṣṇa, who is all truth, all consciousness and all bliss, who is responsible for the creation, sustenance and destruction of the universe, and who puts an end to the threefold agony (viz., 1— that having its origin in one's own body or mind; 2— that inflicted by other creatures and 3— that having its source in natural calamities). (1)

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि । २ ।

When Vedavyāsa (who was born in an island) saw his son (Śuka) going away all alone with the intention of leading the life of a recluse, even though the latter had not yet been invested with the sacred thread and (accordingly) had no occasion to perform any secular or religious duties, the sage felt distressed at (the thought of) his separation from the latter and called out .“Hullo, my son!” (At that time) it was the trees that responded on his behalf, filled as they were by his presence. I bow to that (juvenile) sage (Śuka), who (being one with the Universal Spirit) has access to the hearts of all created beings. (2)

नैमिषे सूतमासीनमभिवाद्य महामतिम् । कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् । ३ ।

Bowing to Sūta of exalted wisdom, seated in Naimiṣāranya Śaunaka, who was clever at enjoying the flavour of the nectar-like stories connected with the Lord, said (as follows):—(3)

शौनक उवाच

अज्ञानध्वान्तविध्वंसकोटिसूर्यसमप्रभ । सूताख्याहि कथासारं मम कर्णरसायनम् । ४ ।

भक्तिज्ञानविरागाप्तो विवेको वर्धते महान् । मायामोहनिरासश्च वैष्णवैः क्रियते कथम् । ५ ।

इह घोरे कलौ प्रायो जीवश्चासुरतां गतः । क्लेशाक्रान्तस्य तस्यैव शोधने किं परायणम् । ६ ।

श्रेयसां यद्भवेच्छ्रेयः पावनानां च पावनम् । कृष्णप्राप्तिकरं शश्वत्साधनं तद्ब्रुवाधुना । ७ ।

चिन्तामणिलोकसुखं सुरदुः स्वर्गसम्पदम् । प्रयच्छति गुरुः प्रीतो वैकुण्ठे योगिदुर्लभम् । ८ ।

Śaunaka submitted : O Sūta, possessing (as you do) the splendour of millions of suns capable of completely dispelling the darkness of ignorance, (kindly) narrate (to us) the best part of the Lord's stories, which may prove as nectar to my ears. (4) How does the great

power of discernment— (which is) obtained through Devotion, spiritual enlightenment and dispassion—grow and how are delusion and infatuation got rid of by the devotees of Lord Viṣṇu? (5) In this terrible age of Kali living beings (men) have mostly acquired a diabolical nature. What is the royal road to their purification, assailed as they are by (the fivefold) afflictions (in the form of nescience, egotism, likes, dislikes and fear of death)? (6) (Pray,) point out (to us) now the means which may ever prove to be the best of (all) expedients conducive to blessedness, the most purifying of (all) purifying agencies and which may lead to the attainment of Śrī Kṛṣṇa. (7) The Cintāmaṇi (a gem reputed to be capable of granting all one's desires) can provide (only) worldly enjoyment and the (wish-yielding) tree of the gods, the riches of heaven. A (worthy) preceptor (however), when pleased, is capable of granting the title to attain Vaikuṅṭha (the realm of Viṣṇu), hard to win (even) for the Yogis. (8)

सूत उवाच

प्रीतिः शौनक चित्ते ते ह्यतो वक्ष्मि विचार्य च । सर्वसिद्धान्तनिष्पन्नं संसारभयनाशनम् । ९ ।  
 भक्त्योद्यवर्धनं यच्च कृष्णसंतोषहेतुकम् । तदहं तेऽभिधास्यामि सावधानतया शृणु । १० ।  
 कालव्यालमुखग्रासत्रासनिर्णाशहेतवे । श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम् । ११ ।  
 एतस्मादपरं किञ्चिन्मनःशुद्धयै न विद्यते । जन्मान्तरे भवेत्पुण्यं तदा भागवतं लभेत् । १२ ।  
 परीक्षिते कथां वक्तुं सभायां संस्थिते शुके । सुधाकुम्भं गृहीत्वैव देवास्तत्र समागमन् । १३ ।  
 शुकं नत्वावदन् सर्वे स्वकार्यकुशलः सुराः । कथासुधां प्रयच्छस्व गृहीत्वैव सुधामिमाम् । १४ ।  
 एवं विनिमये जाते सुधा राज्ञा प्रपीयताम् । प्रपास्यामो वयं सर्वे श्रीमद्भागवतामृतम् । १५ ।  
 क्व सुधा क्व कथा लोके क्व काचः क्व मणिर्महान् । ब्रह्मरातो विचार्यैवं तदा देवाञ्जहास ह । १६ ।  
 अभक्तांस्तांश्च विज्ञाय न ददौ स कथामृतम् । श्रीमद्भागवती चार्ता सुराणामपि दुर्लभा । १७ ।

**Sūta replied :** Śaunaka! surely there is love in your heart (for the Lord) and therefore after (due) deliberation I shall disclose that which is the essence of all established conclusions. (Nay,) I shall tell you that which is capable of dispelling the fear of transmigration, is prone to swell the tide of Devotion and conducive to the gratification of Śrī Kṛṣṇa (Pray,) hear it attentively. (9-10) The (holy) scripture known by the name of Śrīmad Bhāgavata was expound in (this age of) Kali by the sage Śuka with the object of completely destroying the fear of being caught in the jaws of the serpent of Time. (11) There is no means other than this conducive to the purification of the mind. One gets (to hear) Śrīmad Bhāgavata (only) when there is virtue earned in (one's) past lives. (12) When the sage Śuka had taken his seat in the assembly of sages in order to give his exposition (of the holy scripture) to (the royal sage) Parikṣit, the gods arrived there in a body actually holding a pitcher full of nectar. (13) Bowing to Śrī Śuka the gods, who are all skilled in accomplishing their end, submitted, "Accepting this nectar (brought by us, pray,) vouchsafe to us in exchange the nectar of your discourse. (14) When this barter is made, let the celestial beverage be quaffed by the king (Parikṣit), while we shall all drink deep of the nectar in the shape of Śrīmad Bhāgavata." (15) "The beverage of the gods and an exposition of this holy scripture bear no comparison with each other in this world any more than a piece of glass and a precious gem can be likened to each other." Thinking thus, Śrī Śuka (to whom the knowledge of Brahma stood revealed) laughed away the gods on that occasion: so the tradition goes. (16) Knowing them to be anything but devotees, he did not confer on them the nectar in the shape of an exposition of the holy scripture. (Thus) the story of Śrīmad Bhāgavata is a rarity even for the gods. (17)

राज्ञो मोक्षं तथा वीक्ष्य पुरा धातापि विस्मितः । सत्यलोके तुलां बद्ध्वातोलयत्साधनान्यजः । १८ ।  
 लघून्यन्यानि जातानि गौरवेण इदं महत् । तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः । १९ ।  
 मेनिरे भगवद्रूपं शास्त्रं भागवतं कलौ । पठनाच्छ्रवणात्सद्यो वैकुण्ठफलदायकम् । २० ।  
 सप्ताहेन श्रुतं चैतत्सर्वथा मुक्तिदायकम् । सनकाद्यैः पुरा प्रोक्तं नारदाय दयापरैः । २१ ।  
 यद्यपि ब्रह्मसम्बन्धाच्छ्रुतमेतत्सुरर्षिणा । सप्ताहश्रवणविधिः कुमारैस्तस्य भाषितः । २२ ।

In the former days even Brahmā (the creator) was astonished to witness Parīkṣit's emancipation that way (as a result of hearing an exposition of Śrīmad Bhāgavata). In the Satyaloka (his own realm) Brahmā (the birthless god) set up a balance and weighed (on it) the various courses of spiritual discipline. (18) (And lo!) all others proved (too) small while this one (Śrīmad Bhāgavata) proved superior in point of weight. All the hosts of seers experienced great wonder on that occasion. (19) They came to regard the holy book of Śrīmad Bhāgavata as an embodiment of the Lord (Himself) in the Kali age and capable of conferring the reward of speedy access to Vaikuṅṭha (the divine realm of Lord Viṣṇu) by (merely) being read or heard. (20) And heard (from beginning to end) in a week's time, it definitely bestows emancipation. Formerly it was made the subject of a discourse to Nārada by the kind-hearted sages Sanaka and others. (21) Though the story of Śrīmad Bhāgavata had (already) been heard by Nārada (the celestial sage) through his relationship with Brahmā, the procedure of hearing it in a week's time was disclosed to him by the (above-mentioned) sons of Brahmā. (22)

शौनक उवाच

लोकविग्रहमुक्तस्य नारदस्यास्थिरस्य च । विधिश्रवे कुतः प्रीतिः संयोगः कुत्र तैः सह । २३ ।

**Śaunaka said :** How did Nārada, who is above (all) worldly controversies and does not remain fixed at one place develop a taste for hearing the procedure of listening to the story of Śrīmad Bhāgavata and where did he meet them ( Sanaka and his three brothers) ? (23)

सूत उवाच

अत्र ते कीर्तयिष्यामि भक्तियुक्तं कथानकम् । शुक्रेण मम यत्प्रोक्तं रहः शिष्यं विचार्य च । २४ ।  
 एकदा हि विशालायां चत्वार ऋषयोऽमलाः । सत्सङ्गार्थं समायाता ददुःशुस्त्र नारदम् । २५ ।

**Sūta resumed :** Here shall I narrate to you an episode connected with Devotion, which was related to me in private by Śrī Śuka (himself), accounting me his (devoted) disciple. (24) Once upon a time, it is said, the (above-named) four sinless sages arrived in Badarikāśrama for the sake of Satsaṅga (fellowship with saints). There they came across Nārada. (25)

कुमारा ऊचुः

कथं ब्रह्मन्दीनमुखः कुतश्चिन्तातुरो भवान् । त्वरितं गम्यते कुत्र कुतश्चागमनं तव । २६ ।  
 इदानीं शून्यचित्तोऽसि गतवित्तो यथा जनः । तवेदं मुक्तसङ्गस्य नोचितं वद कारणम् । २७ ।

**The sons of Brahmā said :** O self-realized saint! why have you pulled a long face? How is it that you are afflicted with worry? Where are you proceeding to in haste and where have you come from? (26) You appear lost at this moment like a man whose wealth is gone. This is (however) not becoming of you, who have given up all attachments. (Please) point out the reason. (27)

नारद उवाच

अहं तु पृथिवीं यातो ज्ञात्वा सर्वोत्तमामिति । पुष्करं च प्रयागं च काशीं गोदावरीं तथा । २८ ।  
हरिक्षेत्रं कुरुक्षेत्रं श्रीरङ्गं सेतुबन्धनम् । एवमादिषु तीर्थेषु भ्रममाण इतस्ततः । २९ ।  
नापश्यं कुत्रचिच्छर्म मनःसंतोषकारकम् । कलिनाधर्ममित्रेण धरेयं बाधिताधुना । ३० ।  
सत्यं नास्ति तपः शौचं दया दानं न विद्यते । उदरम्भरिणो जीवा वराकाः कूटभाषिणः । ३१ ।  
मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः । पाखण्डनिरताः सन्तो विरक्ताः सपरिग्रहाः । ३२ ।  
तरुणीप्रभुता गेहे श्यालको बुद्धिदायकः । कन्याविक्रयिणो लोभाहम्पतीनां च कल्कनम् । ३३ ।  
आश्रमा यवनै रूद्धास्तीर्थानि सरितस्तथा । देवतायतनान्यत्र दुष्टैर्नष्टानि भूरिशः । ३४ ।  
न योगी नैव सिद्धो वा न ज्ञानी सत्क्रियो नरः । कलिदावानलेनाद्य साधनं भस्मतां गतम् । ३५ ।  
अट्टशूला जनपदाः शिवशूला द्विजातयः । कामिन्यः केशशूलिन्यः सम्भवन्ति कलाविह । ३६ ।

**Nārada submitted :** Knowing the earth to be the best of all (spheres) as a matter of fact I came here, and visited Puṣkara and Prayāga, Kāśī and Godāvarī (Nāsika), Haridwāra, Kurukṣetra, Śrīraṅgam and Setubandha (Rāmeswaram). Though wandering hither and thither in these and other places of pilgrimage, I found nowhere such a joy as would cause satisfaction to my mind. This earth stands assailed at present by the age of Kali, the helpmate of unrighteousness. (28—30) There is no truthfulness, askesis, purity (of body and mind) and compassion, nor there is liberality (to the poor). The people are wretched and engaged (only) in filling their bellies. They make false statements. (31) They are indeed slow, extremely dull-witted, of poor luck and afflicted. Those who pose as saints are constantly engaged in preaching false doctrines. Those who have (apparently) renounced the world are rich in worldly possessions and have become family men. (32) Women rule the house. Brothers of one's wife are the (only) counsellors. Out of greed people sell their daughters. There are (frequent) quarrels between husband and wife. (33) Hermitages, places of pilgrimage and rivers are controlled by foreigners and temples here have been destroyed in large numbers by those wicked people. (34) There is no Yogī, nor one who has attained perfection, no enlightened soul and no man performing righteous deeds. All spiritual discipline stands consumed by the wild fire of Kaliyuga. (35) In this age of Kali people (at large) take to (the vocation of) selling food-grains, Brāhmanas sell (the knowledge of) the Vedas and women make their living by prostitution. (36)

एवं पश्यन् कलेदोषान् पर्यटन्नवनीमहम् । यामुनं तटमापन्नो यत्र लीला हरेरभूत् । ३७ ।  
तत्राश्चर्यं मया दृष्टं श्रूयतां तन्मुनीश्वराः । एका तु तरुणी तत्र निषण्णा खिन्नमानसा । ३८ ।  
वृद्धौ द्वौ पतितौ पार्श्वे निःश्वसन्तावचेतनौ । शुश्रूषन्ती प्रबोधन्ती रुदती च तयोः पुरः । ३९ ।  
दशदिक्षु निरीक्षन्ती रक्षितारं निजं वपुः । वीज्यमाना शतस्त्रीभिर्बोधयमाना मुहुर्मुहुः । ४० ।  
दृष्ट्वा दूराद्गतः सोऽहं कौतुकेन तदन्तिकम् । मां दृष्ट्वा चोत्थिता बाला विह्वला चाब्रवीद्वचः । ४१ ।

Observing the evils of Kaliyuga as aforesaid while touring round the earth, I (at last) reached the bank of the Yamunā, the scene of the pastimes of Śrī Kṛṣṇa. (37) There I saw a wonderful phenomenon; (pray,) hear of it, O great sages ! A young woman was (found) sitting there distressed at heart. (38) Two old men were lying unconscious by her side breathing hard. The young woman was nursing them; she tried (sometimes) to bring them to

consciousness and (at other times) wept before them.(39) She looked all around in search of the Lord (the protector of her body). She was being fanned and admonished by hundreds of women again and again. (40) Seeing this from a distance, I for my part went near her out of curiosity. The girl rose to see me and, agitated in mind, spoke (to me) in the following words. (41)

बालोवाच

भो भोः साधो क्षणं तिष्ठ मच्चिन्तामपि नाशय । दर्शनं तव लोकस्य सर्वथाघहरं परम् । ४२ ।  
बहुधा तव वाक्येन दुःखशान्तिर्भविष्यति । यदा भाग्यं भवेद्भूरि भवतो दर्शनं तदा । ४३ ।

**The girl said :** Hullo, stay a while, O pious soul ! and put an end to my worry too. Your (very) sight is the best means of completely driving away the sins of the world. (42) My grief will be assuaged to a great extent by your admonition. Then (alone) does your sight fall to one's lot when there is great luck. (43)

नारद उवाच

कासि त्वं काविमौ चेमा नार्यः काः पद्मलोचनाः । वद देवि सविस्तारं स्वस्य दुःखस्य कारणम् । ४४ ।

**Nārada said :** Who are you? How are these two men related to you? who are these lotus-eyed girls (standing beside you)? Point out in detail the cause of your misery, O worshipful lady ! (44)

बालोवाच

अहं भक्तिरिति ख्याता इमौ मे तनयौ मतौ । ज्ञानवैराग्यनामानौ कालयोगेन जर्जरौ । ४५ ।  
गङ्गाद्याः सरितश्चेमा मत्सेवार्थं समागताः । तथापि न च मे श्रेयः सेवितायाः सुरैरपि । ४६ ।  
इदानीं शृणु मद्द्वार्ता सच्चित्तस्त्वं तपोधन । धार्ता मे वितताप्यस्ति तां श्रुत्वा सुखमावह । ४७ ।

**The girl replied :** I am known by the name of Bhakti (Devotion). These two are regarded as my sons. They are Jñāna (spiritual enlightenment) and Vairāgya (dispassion) by name and have become worn out by the process of time. (45) These girls, again, are the rivers Gaṅgā and others, gathered together (in living forms) for doing service to me. Yet happiness does not come to me, even though I am waited upon by celestial damsels. (46) Now hear you my story with an attentive mind, O sage rich in askesis ! My tale is a long one too; (yet) hear it and give me (some) solace. (47)

उत्पन्ना द्रविडे साहं वृद्धिं कर्णाटके गता । क्वचित्क्वचिन्महाराष्ट्रे गुजरी जीर्णतां गता । ४८ ।  
तत्र घोरकलेर्योगात्पाखण्डैः खण्डिताङ्गका । दुर्बलाहं चिरं याता पुत्राभ्यां सह मन्दताम् । ४९ ।  
वृन्दावनं पुनः प्राप्य नवीनेव सुरूपिणी । जाताहं युवती सम्यक्प्रेषुरूपा तु साम्प्रतम् । ५० ।  
इमौ तु शयितावत्र सुतौ मे क्लिश्यतः श्रमात् । इदं स्थानं परित्यज्य विदेशं गम्यते मया । ५१ ।  
जरठत्वं समाधातौ तेन दुःखेन दुःखिता । साहं तु तरुणी कस्मात्सुतौ वृद्धाविमौ कुतः । ५२ ।  
त्रयाणां सहचारित्वाद्द्वैपरीत्यं कुतः स्थितम् । घटते जरठा माता तरुणौ तनयाविति । ५३ ।  
अतः शोचामि चात्मानं विस्मयाविष्टमानसा । वद योगनिधे धीमन् कारणं चात्र किं भवेत् । ५४ ।

Such as I am, I was born in the Draviḍa country and attained maturity in Karnataka. I was respected here and there in Maharashtra and attained a ripe age in Gujarat. (48) Mutilated by heretics due to the arrival of the fearful age of Kali, and continuing in the state for a long time, I grew weak and developed sluggishness alongwith my two sons.(49) Reaching Vṛndāvana,

However, I stand refreshed as it were and endowed with extreme comeliness. I have now become quite young (again) acquiring a most lovable exterior. (50) These two sons of mine lying here are, however, experiencing (great) agony due to exhaustion. Leaving this place, I am (now) proceeding to another place. (51) My sons have attained old age: I am afflicted with this agony. Though their mother, why should I be young and wherefore should my sons be old ? (52) Although we three live together, why stands this incongruity ? The natural thing is that the mother should be old and the sons young. (53) With a mind seized with wonder I deplore myself. Kindly declare, O sage, what may be the cause of this, O repository of Yoga ! (54)

नारद उवाच

ज्ञानेनात्मनि पश्यामि सर्वपेतत्त्वानघे । न विषादस्त्वया कार्यो हरिः शं ते करिष्यति । ५५ ।

**Nārada replied :** With the eye of intuition I perceive in my mind all this misery of yours (as well as its cause), O sinless one ! You should not give way to despondency. Śrī Hari will bring you happiness. (55)

सूत उवाच

क्षणमात्रेण तज्ज्ञात्वा वाक्यमूचे मुनीश्वरः । ५६ ।

**Sūta continued :** Having come to know the reality in a moment, Nārada (the great sage) spoke as follows. (56)

नारद उवाच

भृगुष्वाविता बाले युगोऽयं दारुणः कलिः । तेन लुप्तः सदाचारो योगमार्गस्तपांसि च । ५७ ।

जना अघासुरायन्ते शाठ्यदुष्कर्मकारिणः । इह सन्तो विषीदन्ति प्रहृष्यन्ति ह्यसाधवः ।

धत्ते धैर्यं तु यो धीमान् स धीरः पण्डितोऽथवा । ५८ ।

अस्पृश्यानवलोक्येयं शेषभारकरी धरा । वर्षे वर्षे क्रमाज्जाता मङ्गलं नापि दृश्यते । ५९ ।

न त्वामपि सुतैः साकं कोऽपि पश्यति साम्प्रतम् । उपेक्षितानुरागात्सैर्जर्जरत्वेन संस्थिता । ६० ।

वृन्दावनस्य संयोगात्पुनस्त्वं तरुणी नवा । धन्यं वृन्दावनं तेन भक्तिर्नृत्यति यत्र च । ६१ ।

अत्रेमौ ग्राहकाभावान्न जरामपि मुञ्चतः । किञ्चिदात्मसुखेनेह प्रसुप्तिर्मन्यतेऽनयोः । ६२ ।

**Nārada said :** Listen attentively, O young woman ! The present is the terrible age of Kali. Righteous conduct, the path of Yoga (union with God) and austerities have disappeared under its influence. (57) Practising roguery and evil deeds people are turning out to be (so many) replicas of the demon Agha (whose story appears in Śrīmad Bhāgavata X. xii). In this age (of Kali) righteous men remain dejected and the unrighteous feel overjoyed indeed. That clever man alone who maintains firmness in this age is learned and wise. (58) Year after year this earth is gradually becoming a burden for Lord Śeṣa (the serpent-god). It is not worth looking at or (even) touching (with one's feet). No sign of good luck is to be seen (anywhere) either. (59) Nobody even perceives you with your sons at present. Neglected by men blinded with love for pleasures, you stand enfeebled. (60) Due to contact with Vṛndāvana you have become young and fresh again. Deserving of praise therefore is Vṛndāvana, where Bhakti dances (with joy). (61) These two (sons of yours, however) are not able to shake off their old age due to lack of men having demand for them here. Their deep slumber here is believed to have been brought about by the partial gratification of their self (through their contact with the Lord). (62)

## भक्तिरुवाच

कथं परीक्षिता राज्ञा स्थापितो ह्यशुचिः कलिः । प्रवृत्ते तु कलौ सर्वसारः कुत्र गतो महान् । ६३ ।  
करुणापारेण हरिणाप्यधर्मः कथमीक्ष्यते । इमं मे संशयं छिन्धि त्वद्वाचा सुखितास्प्यहम् । ६४ ।

**Bhakti said :** How was the impious Kali actually given an abode (here)? and the age of Kali having set in, how did the valuable essence of all substances disappear? (63) How is (all this) unrighteousness too tolerated by the all-gracious Śrī Hari ? (Pray,) resolve this doubt of mine. I feel gratified by your words. (64)

## नारद उवाच

यदि पृष्टस्त्वया बाले प्रेमतः श्रवणं कुरु । सर्वं वक्ष्यामि ते भद्रे कश्मलं ते गमिष्यति । ६५ ।  
यदा मुकुन्दो भगवान् क्षमां त्यक्त्वा स्वपदं गतः । तद्दिनात्कलिरायातः सर्वसाधनबाधकः । ६६ ।  
दृष्टो दिग्विजये राज्ञा दीनबच्छरणं गतः । न मया मारणीयोऽयं सारङ्ग इव सारभुक् । ६७ ।  
यत्फलं नास्ति तपसा न योगेन समाधिना । तत्फलं लभते सम्यक्कलौ केशवकीर्तनात् । ६८ ।  
एकाकारं कलिं दृष्ट्वा सारवत्सारनीरसम् । विष्णुरातः स्थापितवान् कलिजानां सुखाय च । ६९ ।

**Nārada said :** Since I have been questioned by you, O young lady ! listen with love, I shall tell you everything, O blessed one ! and your faint-heartedness will disappear. (65) From the (very) day Lord Śrī Kṛṣṇa (the Bestower of Liberation) left this earth and ascended to His own realm, the age of Kali, which balks all spiritual endeavours, set in. (66) Seen by the king (Parikṣit) in the course of his conquest of the (four) quarters, the spirit of the Kali age (in a living form) like a wretch sought the king for protection. The king, who like a black bee took the essence of things, thought within himself, "He (certainly) does not deserve to be killed by me; (for) in the Kali age one fully secures through the (mere) chanting of the names and glory of Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) the fruit which cannot be attained through askesis, concentration of mind or (even) through deep meditation. (67-68) Therefore perceiving the Kali age to be valuable in (this) one respect, though devoid of substance (in all other senses), Parikṣit (the protege of Lord Viṣṇu) with a view to securing the happiness (blessedness) of those born in Kali allowed the spirit of it to stay. (69)

कुकर्माचरणात्सारः सर्वतो निर्गतोऽधुना । पदार्थाः संस्थिता भूमौ बीजहीनास्तुषा यथा । ७० ।  
विप्रैर्भागवती वार्ता गेहे गेहे जने जने । कारिता कणलोभेन कथासारस्ततो गतः । ७१ ।  
अत्युग्रभूरिकर्माणो नास्तिका रौरवा जनाः । तेऽपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः । ७२ ।  
कामक्रोधमहालोभतृष्णाव्याकुलचेतसः । तेऽपि तिष्ठन्ति तपसि तपःसारस्ततो गतः । ७३ ।  
मनसश्चाजयाल्लोभाद्दम्भात्याखण्डसंश्रयात् । शास्त्रानभ्यसनाद्यैव ध्यानयोगफलं गतम् । ७४ ।  
पण्डितास्तु कलत्रेण रमन्ते महिषा इव । पुत्रस्योत्पादने दक्षा अदक्षा मुक्तिसाधने । ७५ ।  
न हि वैष्णवता कुत्र सम्प्रदायपुरःसरा । एवं प्रलयतां प्राप्नो वस्तुसारः स्थले स्थले । ७६ ।  
अयं तु युगधर्मो हि वर्तते कस्य दूषणम् । अतस्तु पुण्डरीकाक्षः सहते निकटे स्थितः । ७७ ।

Due to the practice of evil deeds the substance has disappeared from everything in the present age. Like the husk devoid of grain (all) things on earth stand divested of their substance. Out of greed for food-grains the story of the Lord is repeated by Brāhmaṇas in every home and to all and sundry; hence the value of the story is gone. (70-71) Even those perpetrating most cruel deeds of various kinds and unbelieving men and savages have taken

up their abode in places of pilgrimage; hence the value of sacred places is gone. (72) Even those whose mind is agitated with passion, anger excessive greed and thirst for pleasure have (outwardly) taken to an ascetic life, hence the value of askesis is gone. (73) Due to want of control over the mind, greed and hypocrisy and due to people embracing heretic doctrines and abstaining from the study of sacred books, the fruit of Dhyānayoga (the practice of meditation) has (also) disappeared. (74) The learned (Paṇḍitas) for their part indulge in sexual commerce with their wives like buffaloes. They are expert in procreating children and are not (at all) clever in achieving Liberation. (75) Devotion to Lord Viṣṇu, following the traditions of a particular sect, is nowhere to be seen. In this way the substance of things has disappeared everywhere. (76) Such, however, is the spirit of the times ( we are living in), as a matter of fact. Who (else) is to be blamed for it? That is why the lotus-eyed Lord (Viṣṇu) tolerates (all) this, though abiding (so) close to us (in our very heart). (77)

सूत उवाच

इति तद्वचने श्रुत्वा विस्मयं परमं गता । भक्तिरूचे वचो भूयः श्रूयतां तच्च शौनक । ७८ ।

**Sūta went on :** struck with great wonder to hear this admonition of Nārada, Bhakti spoke the following words once more. Listen to them, O Śaunaka ! (78)

भक्तिरुवाच

सुरर्षे त्वं हि धन्योऽसि मद्भाग्येन समागतः । साधूनां दर्शनं लोके सर्वसिद्धिकरं परम् । ७९ ।

जयति जगति मायां यस्य कायाध्वस्ते वचनरचनमेकं केवलं चाकलय्य ।

ध्रुवपदमपि यातो बल्कृपातो ध्रुवोऽयं सकलकुशलपात्रं ब्रह्मपुत्रं नतास्मि । ८० ।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये भक्तिनारदसमागमो नाम प्रथमोऽध्यायः ॥ १ ॥

**Bhakti said :** You are indeed blessed, O celestial sage ! You have come (here) through my good luck. The sight of pious souls is the best means of accomplishing everything in this world. (79) I bow to you, son of Brahmā, the recipient of all blessings, treasuring whose single teaching Prahrāda (son of Kayādhū) was able in this world to conquer Māyā, and by whose grace the celebrated prince Dhruva too attained an everlasting abode. (80)

*Thus ends the first discourse entitled "The Meeting of Bhakti with Nārada" forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāṇa.*

## अथ द्वितीयोऽध्यायः

### Discourse II

#### A Dialogue between the Kumāras and Nārada

नारद उवाच

वृथा खेदयसे बाले अहो चिन्तातुरा कथम् । श्रीकृष्णचरणाम्भोजं स्मर दुःखं गमिष्यति । १ ।

द्रौपदी च परित्राता येन कौरवकश्मलात् । पालिता गोपसुन्दर्यः स कृष्णः कापि नो गतः । २ ।

त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका । त्वयाऽऽहूतस्तु भगवान् याति नीचगृहेषुपि । ३ ।

सत्यादित्रियुगे बोधवैराग्यौ मुक्तिसाधकौ । कलौ तु केवला भक्तिर्ब्रह्मसायुज्यकारिणी । ४ ।  
 इति निश्चित्य चिद्रूपः सद्रूपां त्वां ससर्ज ह । परमानन्दचिन्मूर्तिः सुन्दरीं कृष्णवल्लभाम् । ५ ।  
 बद्ध्वाञ्जलिं त्वया पृष्ठं किं करोमीति चैकदा । त्वां तदाऽऽज्ञापयत्कृष्णो मद्भक्तान् पोषयेति च । ६ ।  
 अङ्गीकृतं त्वया तद्वै प्रसन्नोऽभूद्धरिस्तदा । मुक्तिं दासीं ददौ तुभ्यं ज्ञानवैराग्यकाविमौ । ७ ।  
 पोषणं स्वेन रूपेण वैकुण्ठे त्वं करोषि च । भूमौ भक्तविपोषाय छाया रूपं त्वया कृतम् । ८ ।

**Nārada began again :** In vain do you vex yourself, O young woman ! Oh, why should you be so afflicted with worry ? Think of the lotus-feet of Śrī Kṛṣṇa and your misery will be gone. (1) The celebrated Śrī Kṛṣṇa, by whom Draupadī was saved from the tyranny of the Kauravas, (nay,) by whom the pretty girls of Vraja were made the recipients of (special) favours, has gone nowhere. (2) You, Bhakti, as a matter of fact, are ever dearer to the Lord than His own life. Invoked by you indeed, the Lord goes even to the houses of the low. (3) In the three Yugas commencing from Satya (viz., Satya Yuga, Tretā and Dvāpara) spiritual enlightenment and dispassion were the means to achieve redemption (of the soul). In Kali, however, Bhakti alone effects unity with Brahma. (4) Concluding thus, they say, the Lord (who is all Spirit), the embodiment of supreme bliss and consciousness, evolved you, the embodiment of Truth, as a charming girl, the beloved of Śrī Kṛṣṇa. (5) Joining your palms (as a token of submission), you once asked Him, "What shall I do ?" Śrī Kṛṣṇa then commanded you, "Look after My devotees !" (6) This was accepted by you as a matter of fact and Śrī Hari felt (highly) gratified at that time and conferred on you, on the said occasion, as a maid-servant Mukti (Liberation) as well as these two, Jñāna and Vairāgya (as your sons). (7) In your real form you look after the devotees in Vaikuṅṭha; (while) a shadow-form has been assumed by you to take care of the devotees on earth. (8)

मुक्तिं ज्ञानं विरक्तिं च सह कृत्वा गता भुवि । कृतादिद्वापरस्यान्तं महानन्देन संस्थिता । ९ ।  
 कलौ मुक्तिः क्षयं प्राप्ता पाखण्डामयपीडिता । त्वदाज्ञया गता शीघ्रं वैकुण्ठं पुनरेव सा । १० ।  
 स्मृता त्वयापि चात्रैव मुक्तिरायाति याति च । पुत्रीकृत्य त्वयेमौ च पार्श्वे स्वस्यैव रक्षितौ । ११ ।  
 उपेक्षातः कलौ मन्दै वृद्धौ जातौ सुतौ तव । तथापि चिन्तां मुञ्च त्वमुपायं चिन्तयाम्यहम् । १२ ।  
 कलिना सदृशः कोऽपि युगो नास्ति वरामने । तस्मिंस्त्वां स्थापयिष्यामि गेहे गेहे जने जने । १३ ।  
 अन्यधर्मास्तिरस्कृत्य पुरस्कृत्य महोत्सवान् । तदा नाहं हरेर्दासो लोके त्वां न प्रवर्तये । १४ ।  
 त्वदन्विताश्च ये जीवा भविष्यन्ति कलाविह । पापिनोऽपि गमिष्यन्ति निर्भयं कृष्णमन्दिरम् । १५ ।  
 येषां चित्ते वसेद्भक्तिः सर्वदा प्रेमरूपिणी । न ते पश्यन्ति कीनाशं स्वप्रेऽप्यमलमूर्तयः । १६ ।  
 न प्रेतो न पिशाचो वा राक्षसो वासुरोऽपि वा । भक्तियुक्तमनस्कानां स्पर्शने न प्रभुर्भवेत् । १७ ।  
 न तपोभिर्न वेदैश्च न ज्ञानेनापि कर्मणा । हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः । १८ ।  
 नृणां जन्मसहस्रेण भक्तौ प्रीतिर्हि जायते । कलौ भक्तिः कलौ भक्तिर्भक्त्या कृष्णः पुरः स्थितः । १९ ।  
 भक्तिद्रोहकरा ये च ते सीदन्ति जगत्त्रये । दुर्वासा दुःखमापन्नः पुरा भक्तविनिन्दकः । २० ।  
 अलं ब्रतैरलं तीर्थैरलं यौगैरलं मखैः । अलं ज्ञानकथालापैर्भक्तिरेकैव मुक्तिदा । २१ ।

Taking Mukti, Jñāna and Vairāgya with you, you came down to the earth. From Kṛtayuga down to the end of Dvāpara you stayed here with great joy. (9) Afflicted with the malady of false doctrines (however) Mukti underwent decay in Kaliyuga and under your direction she returned to Vaikuṅṭha soon. (10) Yet, even when thought of by you, she comes to this very

region and goes back again; while these (Jñāna and Vairāgya) have been kept by you by your own side treating them as your sons. (11) Through neglect in Kaliyuga both your sons have become sluggish and old. Nevertheless cease you worrying; (in the meantime) I am taxing my brain about a remedy. (12) There is no age like Kali, O lady with a charming countenance ! In this Yuga I shall establish you in every house and in every individual. (13) If I fail to propagate you in the world throwing into the background (all) other cults and placing above all grand celebrations (connected with Devotion), I am no longer a servant of Śrī Hari. (14) Even though sinners, men who will be endowed with you in this age of Kali will attain (after death) the abode of Śrī Kṛṣṇa, which is free from (all) fear. (15) Those pure-bodied souls in whose mind constantly abides Devotion in the form of love (for the Lord) do not see (the face of ) Yama (the god of punishment) even in a dream. (16) Neither the spirit of a departed soul nor a fiend nor an ogre nor a demon has got the power (even) to touch those whose mind is enriched with Devotion. (17) Śrī Hari can be won neither by means of austerities nor through ( the study of) the Vedas, nor through spiritual enlightenment nor even through righteous action; He can be won only through Devotion. The cowherdesses (of Vraja) bear testimony to this. (18) Fondness for Devotion is in fact engendered in the mind of men after thousands of lives. In Kaliyuga, in the age of Kali, Bhakti alone is supreme; as a result of Bhakti Śrī Kṛṣṇa (reveals Himself and) stands at our (very) door. (19) Those who are hostile to Bhakti suffer in all the three worlds. In the past the sage Durvāsā, who reproached a devotee ( in the person of King Ambariṣa ) came to grief. (20) Have done with (the observance of) sacred vows. Have done with (undertaking pilgrimages to) sacred Places. Have done with spiritual disciplines. Have done with sacrificial performances and have done with discourses on spiritual enlightenment. Bhakti alone is capable of conferring Liberation. (21)

सूत उवाच

इति नारदनिर्णीतं स्वमाहात्म्यं निशम्य सा। सर्वाङ्गपुष्टिसंयुक्ता नारदं वाक्यमब्रवीत्।२२।

**Sūta resumed :** Hearing thus of her own glory as ascertained by Nārada, Bhakti got enriched with the fulness of all her limbs and spoke to him as follows. (22)

भक्तिरुवाच

अहो नारद धन्योऽसि प्रीतिस्ते मयि निश्चला । न कदाचिद्विमुञ्चामि चित्ते स्थास्यामि सर्वदा ।२३।

कृपालुना त्वया साधो मद्भाषा ध्वंसिता क्षणात् । पुत्रयोश्चेतना नास्ति ततो बोधय बोधय ।२४।

**Bhakti said :** O Nārada, you are (really) blessed. Your devotion to me is unflinching. I shall ever abide in your heart and shall never forsake you. (23) My agony has been dispelled by you in a moment, compassionate as you are, O pious soul ! Consciousness, however, has not yet returned to my sons; therefore (pray) awaken them, bring them back to consciousness. (24)

सूत उवाच

तस्या वचः समाकर्ण्य कारुण्यं नारदो गतः । तयोर्बोधनमारेभे कराग्रेण विमर्दयन् ।२५।

मुखं संयोज्य कर्णान्ते शब्दमुच्चैः समुच्चरन् । ज्ञान प्रबुध्यतां शीघ्रं रे वैराग्य प्रबुध्यताम् ।२६।

वेदवेदान्तघोषैश्च गीतापाठैर्मुहुर्मुहुः । बोध्यमानौ तदा तेन कथंचिच्चोत्थितौ बलात् ।२७।

नेत्रैरनवलोकन्तौ जुम्भन्तौ सालसावुभौ । बकवत्पलितौ प्रायः शुष्ककाष्ठसमाङ्गकौ ।२८।

शुक्लामौ तौ निरीक्ष्यैव पुनः स्वापपरायणौ । ऋषिश्चिन्तापरो जातः किं विधेयं मयेति च ।२९।

अहो निद्रा कथं याति वृद्धत्वं च महत्तरम् । चिन्तयन्निति गोविन्दं स्मारयामास भार्गव ।३०।

\* For the story of King Ambariṣa see discourses IV and V of Book Nine of Śrīmad Bhāgavata.

व्योमवाणी तदैवाभून्मा ऋषे विद्यतामिति । उद्यमः सफलस्तेऽयं भविष्यति न संशयः । ३१ ।  
 एतदर्थं तु सत्कर्म सुरर्षे त्वं समाचर । तते कर्माभिधास्यन्ति साधवः साधुभूषणाः । ३२ ।  
 सत्कर्मणि कृते तस्मिन् सनिद्रा वृद्धतानयोः । गमिष्यति क्षणाद्भक्तिः सर्वतः प्रसरिष्यति । ३३ ।  
 इत्याकाशवचः स्पष्टं तत्सर्वैरपि विश्रुतम् । नारदो विस्मयं लेभे नेदं ज्ञातमिति ब्रुवन् । ३४ ।

५ Sūta continued : Nārada was filled with compassion to hear the appeal of Bhakti, and began to rouse them, pressing them with his fingers. (25) Taking his mouth near their ears he shouted clearly as follows :—“O Jñāna, wake up at once ! O Vairāgya, wake up !” (26) Being roused again and again on that occasion by him through the chanting of Vedic and Upanishadic texts, recitations of the Gītā and so on, they rose some-how with (great) exertion. (27) Full of languor as they were, both began to yawn and could not open their eyes to see. Their hair had grown white like (the down of) a heron and their limbs (reduced to a bare skeleton) looked like pieces of dry wood. (28) The moment he perceived them emaciated by hunger and inclined to fall asleep again, the sage (Nārada) felt worried and said to himself, “What should be done by me (now)? (29) Oh, how can their sleepiness and old age, which is (even) more formidable, disappear?” Pondering thus, O Śaunaka (a scion of Bhr̥gu)! he (Nārada) put himself in mind of Śrī Kṛṣṇa (the Protector of cows). (30) Presently a voice was heard from the heavens saying : “O sage, do not feel dejected. This effort of yours will prove fruitful no doubt. (31) For this, however, O celestial sage ! perform you duly a righteous act. Saints who are the holiest of the holy will point out to you that act. (32) When that noble act is performed, their old age including their sleep will disappear in a moment and Bhakti will spread all round.” (33) The voice from the heavens to this effect was clearly and perceptibly heard by all. Nārada was struck with wonder and said. “What it means is not understood.” (34)

नारद उवाच

अनयाऽऽकाशवाण्यापि गोप्यत्वेन निरूपितम् । किं वा तत्साधनं कार्यं येन कार्यं भवेत्तयोः । ३५ ।  
 क्व भविष्यन्ति सन्तस्ते कथं दास्यन्ति साधनम् । मयात्र किं प्रकर्तव्यं यदुक्तं व्योमभाषया । ३६ ।

Nārada said : The voice from the sky too has spoken in a mysterious way. I wonder what may be the act which will have to be performed in order that the object of these two may be accomplished! (35) Where will those saints be (found) and how will they impart the knowledge of that practice ? What should be done by me at the present moment as enjoined by the voice from the heavens? (36)

सूत उवाच

तत्र द्वावपि संस्थाप्य निर्गतो नारदो मुनिः । तीर्थं तीर्थं विनिष्क्रम्य पृच्छन्मार्गं मुनीश्वरान् । ३७ ।  
 वृत्तान्तः श्रूयते सर्वैः किञ्चिन्निश्चित्य नोच्यते । असाध्यं केचन प्रोचुर्दुर्ज्ञेयमिति चापरे ।  
 मूकीभूतास्तथान्ये तु कियन्तस्तु पलायिताः । ३८ ।

हाहाकारो महानासीलैलोक्ये विस्मयावहः । वेदवेदान्तघोषैश्च गीतापाठैर्विबोधितम् । ३९ ।  
 भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा । उपायो नापरोऽस्तीति कर्णे कर्णेऽजपञ्जनाः । ४० ।  
 योगिना नारदेनापि स्वयं न ज्ञायते तु यत् । तत्कथं शक्यते वक्तुमितरैरिह मानुषैः । ४१ ।  
 एवमुषिगणैः पृष्टैर्निर्णीयोक्तं दुरासदम् । ४२ ।

Sūta went on : Leaving both there, the sage Nārada departed (thence) going forth from

one sacred place to another and making inquiries of the great sages on the way (about the virtuous act hinted at by the voice from the heavens). (37) The story was heard by all; no conclusive reply was (however) given (by any). Some declared the malady as incurable; while others said the remedy was difficult to ascertain. Still others, on the other hand, remained mute; while some (evaded the issue and ) slipped past (thinking it imprudent to hazard a statement). (38) A tumultuous uproar, causing wonder (to all) rose in (all) the three worlds. People whispered from ear to ear: "When the trio consisting of Bhakti, Jñāna and Vairāgya did not rise (even) though awakened through the chanting of the Vedas and Upaniṣads and recitations from the Gītā, there is no other remedy. (39-40) How can that which is not personally known as a matter of fact even to Nārada be pointed out by ordinary human beings here (on earth) ?" (41) In this way by the hosts of seers questioned ( on this point) the remedy was declared after (due) deliberation as difficult to make out. (42)

ततश्चिन्तानुरः सोऽथ बदरीवनमागतः । तपश्चरामि चात्रेति तदर्थं कृतनिश्चयः । ४३ ।  
तावद्दर्शं पुरतः सनकादीन्मुनीश्वरान् । कोटिसूर्यसमाभासानुवाच मुनिसत्तमः । ४४ ।

Tormented with anxiety, Nārada thereupon came forthwith to Badarikāśrama. (There) he said to himself, "I shall practise askesis here !" and made up his mind to gain that object. (43) Meanwhile Nārada (the foremost of sages) saw in front of him the great sages Sanaka and his three brothers, shining like millions of suns, and spoke to them (as follows) : (44)

नारद उवाच

इदानीं भूरिभागेन भवद्भिः संगमोऽभवत् । कुमारा ब्रुवतां शीघ्रं कृपां कृत्वा ममोपरि । ४५ ।  
भवन्तो योगिनः सर्वे बुद्धिमन्तो बहुश्रुताः । पञ्चहायनसंयुक्ताः पूर्वेषामपि पूर्वजाः । ४६ ।  
सदा वैकुण्ठनिलया हरिकीर्तनतत्पराः । लीलामृतरसोन्मत्ताः कथामात्रैकजीविनः । ४७ ।  
हरिः शरणमेवं हि नित्यं येषां मुखे वचः । अतः कालसमादिष्टा जरा युष्मान् बाधते । ४८ ।  
येषां भूभङ्गमात्रेण द्वारपालौ हरेः पुरा । भूमौ निपतितौ सद्यो यत्कृपातः पुरं गतौ । ४९ ।  
अहो भाग्यस्य योगेन दर्शनं भवतामिह । अनुग्रहस्तु कर्तव्यो मयि दीने दयापरैः । ५० ।  
अशरीरगिरोक्तं यत्किञ्च साधनमुच्यताम् । अनुष्ठेयं कथं तावत्प्रब्रुवन्तु सविस्तरम् । ५१ ।  
भक्तिज्ञानविरागाणां सुखमुत्पद्यते कथम् । स्थापनं सर्ववर्णेषु प्रेमपूर्वं प्रयत्नतः । ५२ ।

**Nārada submitted** : O juvenile sages ! my meeting has taken place with you through great good luck. (Pray) have compassion on me and tell me quickly what I should do. (45) You are all (great) Yogis, highly learned and wise. Though looking five years of age each, you are older than the oldest. (46) Having your permanent abode in Vaikuṅṭha you remain constantly engaged in chanting the names and glories of Śrī Hari. Drunk with the charm of the nectar-like stories of the Lord's pastimes, you subsist on such stories alone. (47) "Śrī Hari (alone) is my Saviour !" this formula ever plays on your lips as a matter of fact; hence old age as directed by Kāla (the Time-Spirit) does not harass you. (48) At the mere contraction of your eyebrows in the days gone by Jaya and Vijaya, porters of Śrī Hari, sank down at once to the earth and it was by your grace that they rose back to Vaikuṅṭha. (49) Oh, your sight at this juncture has been secured through (great) good luck. Favour must be done by your gracious selves to me, wretched as I am. (50) (Pray) tell me what may be the spiritual practice that was hinted at by the voice from the heavens and how It should be gone through (by me). (Kindly) describe it in detail. How can satisfaction be caused to Bhakti, Jñāna and Vairāgya and in what manner can they be lovingly and diligently established in all grades of society ? (51-52)

कुमारा ऊचुः

मा चिन्तां कुरु देवर्षे हर्षं चित्ते समावह । उपायः सुखसाध्योऽत्र वर्तते पूर्वं एव हि । ५३ ।  
 अहो नारद धन्योऽसि विरक्तानां शिरोमणिः । सदा श्रीकृष्णदासानामग्रणीयोगभास्करः । ५४ ।  
 त्वयि चित्रं न मन्तव्यं भक्त्यर्थमनुवर्तिनि । घटते कृष्णदासस्य भक्तेः संस्थापना सदा । ५५ ।  
 ऋषिभिर्बहवो लोके पन्थानः प्रकटीकृताः । श्रमसाध्याश्च ते सर्वे प्रायः स्वर्गफलप्रदाः । ५६ ।  
 वैकुण्ठसाधकः पन्थाः स तु गोप्यो हि वर्तते । तस्योपदेष्टा पुरुषः प्रायो भाग्येन लभ्यते । ५७ ।  
 सत्कर्म तव निर्दिष्टं व्योमवाचा तु यत्पुरा । तदुच्यते शृणुद्वाद्य स्थिरचित्तः प्रसन्नधीः । ५८ ।

**The Kumāras said :** Do not worry, O celestial sage ! Make your mind happy. There is already in actual existence an easy way to do this. (53) Oh, blessed you are, O Nārada, who are the crest-jewel of those who have turned away from the pleasures of sense. You have always been the guide of the devotees of Śrī Kṛṣṇa and the illuminator of Bhaktiyoga. (54) It should be regarded as no matter of wonder for you, who are making (such) incessant efforts in the cause of Devotion. It is (but) proper on the part of a servant of Śrī Kṛṣṇa to make constant endeavour to establish Bhakti on a sound footing. (55) Many a course of discipline has been brought to light by Ṛṣis in this world, but they all involve exertion and mostly confer the fruit of Swarga (heavenly bliss). (56) As for the path leading to Vaikuṅṭha (the everlasting and all-blissful realm of Lord Viṣṇu), it yet remains hidden. It is generally through good luck (alone) that a person promulgating that course of discipline is found. (57) The righteous practice which was hinted at to you the other day by a voice from the heaven is, however, described today. (Please) listen with a composed and cheerful mind. (58)

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञाश्च ते तु कर्मविसूचकाः । ५९ ।  
 सत्कर्मसूचको नूनं ज्ञानयज्ञः स्मृतो बुधैः । श्रीमद्भागवतालापः स तु गीतः शुकादिभिः । ६० ।  
 भक्तिज्ञानविरागाणां तद्घोषेण बलं महत् । ब्रजिष्यति द्वयोः कष्टं सुखं भक्तेर्भविष्यति । ६१ ।  
 प्रलयं हि गमिष्यन्ति श्रीमद्भागवतध्वनेः । कलेर्दोषा इमे सर्वे सिंहशब्दाद् वृका इव । ६२ ।  
 ज्ञानवैराग्यसंयुक्ता भक्तिः प्रेमरसावहा । प्रतिगेहं प्रतिजनं ततः क्रीडां करिष्यति । ६३ ।

Sacrificial performances conducted by means of material substances (consigned to the sacred fire), those consisting austerities, those in the form of concentration of the mind and others consisting of knowledge acquired through a study of the Vedas, they are (all) symbolic of action leading to heaven alone. (59) Indeed Jñāna-Yajña (sacrifice in the form of Knowledge) has been recognized by the wise as a symbol of righteous action (action leading to Liberation). That Jñāna-Yajña is the reading of Śrīmad Bhāgavata, and that has been extolled by Śuka and others. (60) By its (very) chanting great strength will be derived by Bhakti, Jñāna and Vairāgya. The suffering of Jñāna and Vairāgya will disappear and happiness will be regained by Bhakti. (61) All these evils of Kali will surely disappear at the (very) chanting of Śrīmad Bhāgavata, even as wolves take to flight at the (very) roar of a lion. (62) Then Bhakti, that yields the milk of love, accompanied by Jñāna and Vairāgya, will dance in every heart and in every home. (63)

नारद उवाच

वेदवेदान्तघोषैश्च गीतापाठैः प्रबोधितम् । भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा । ६४ ।

श्रीमद्भागवतालापात्तत्कथं बोधमेव्यति । तत्कथासु तु वेदार्थः श्लोके श्लोके पदे पदे । ६५ ।

५ छिन्दन्तु संशयं ह्येनं भवन्तोऽमोघदर्शनाः । विलम्बो नात्र कर्तव्यः शरणागतवत्सलाः । ६६ ।

**Nārada submitted :** When the trio of Bhakti, Jñāna and Vairāgya did not wake up (even) when roused by means of chanting the texts from the Vedas and the Upaniṣads and recitations from the Gītā, how will they get up on a reading of Śrīmad Bhāgavata; (for) in the stories of Śrīmad Bhāgavata, as a matter of fact, is found the substance of the Vedas (alone) running through every couplet, nay, through every (single) word. (64-65) (Pray) resolve you this doubt ( of mine), since your sight never goes in vain. No delay should be made by you in this matter, fond as you are of those who have sought you for protection. (66)

कुमारा ऊचुः

वेदोपनिषदां साराज्जाता भागवती कथा । अत्युत्तमा ततो भाति पृथग्भूता फलाकृतिः । ६७ ।  
 आमूलाग्रं रसस्तिष्ठन्नास्ते न स्वाद्यते यथा । स भूयः संपृथग्भूतः फले विश्वमनोहरः । ६८ ।  
 यथा दुग्धे स्थितं सर्पिर्न स्वादायोपकल्पते । पृथग्भूतं हि तद्द्रव्यं देवानां रसवर्धनम् । ६९ ।  
 ईक्षूणामपि मध्यान्तं शर्करा व्याप्य तिष्ठति । पृथग्भूता च सा मिष्टा तथा भागवती कथा । ७० ।  
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् । भक्तिज्ञानविरागाणां स्थापनाय प्रकाशितम् । ७१ ।  
 वेदान्तवेदसुस्त्राते गीताया अपि कर्तरि । परितापवति व्यासे मुह्यत्यज्ञानसागरे । ७२ ।  
 तदा त्वया पुरा प्रोक्तं चतुःश्लोकसमन्वितम् । तदीयश्रवणात्सद्यो निर्बाधो बादरायणः । ७३ ।  
 तत्र ते विस्मयः केन यतः प्रश्नकरो भवान् । श्रीमद्भागवतं श्राव्यं शोकदुःखविनाशनम् । ७४ ।

**The Kumāras replied :** The story of Śrīmad Bhāgavata has emanated from the essence of the Vedas and the Upaniṣads. Having an existence apart from them and representing their (very) fruit (as it were), it appears to be the very best. (67) The vital juice circulating in a tree, for example, permeates it from its root to its very top; it cannot be tasted (in that state). The same juice (however), when separated in (the form of ) a fruit, captivates the mind of the whole world. (68) To take another illustration, the ghee existing (in a latent form) in milk is not capable of being tasted (as such); but the same ghee, when separated, enhances the delight (even) of the gods. (69) Sugar too (in the form of sap) permeates the sugar-cane from the middle to both its ends, but tastes sweeter when separated (from the cane and condensed ). The same is the case with the story of the Bhāgavata. (70) This Purāṇa names "Bhāgavata", which is on a par with the Vedas, has been revealed (by the sage Vedavyāsa) for stabilizing Bhakti, Jñāna and Vairāgya. (71) Formerly, when ( the said) Vyāsa— though well-versed in Veda and Vedānta (the Upaniṣads), and even though he had composed the Gītā—began to sink in the ocean of infatuation, full of remorse as he was, (this) Śrīmad Bhāgavata, which (originally) consisted of four couplets (only), was taught (to him) by you on that occasion. By listening to it (the aforesaid) Vyāsa was immediately rid of (all) obstruction. (72-73) Why should there be any surprise to you at this, prompted by which you put questions to us? Śrīmad Bhāgavata should (accordingly) be recited to them (Jñāna and Vairāgya) inasmuch as it is capable of driving away (all) grief and sorrow. (74)

नारद उवाच

यदर्शनं च विनिहन्त्यशुभानि सद्यः श्रेयस्तनोति भवदुःखद्वार्दिनानाम् ।  
 निःशेषशेषमुखगीतकथैकपानाः प्रेमप्रकाशकृतये शरणं गतोऽस्मि । ७५ ।

भाग्योदयेन बहुजन्मसमर्जितेन सत्सङ्गं च लभते पुरुषो यदा वै ।  
अज्ञानहेतुकृतमोहमदान्धकारनाशं विधाय हि तदोदयते विवेकः ।७६।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये कुमारनारदसंवादे नाम द्वितीयोऽध्यायः ।२।

**Nārada submitted :** O great sages, who are solely engaged in drinking the story, (of Śrīmad Bhāgavata), sung with all his (thousand) mouths by Lord Śeṣa (the serpent-god)! I have sought refuge in you in order that you may diffuse the light of (divine) love—you, whose (very) sight eradicates at once (all) evils and brings happiness to those tormented by the wild fire of worldly sorrows. (75) When due to rise of the tide of fortune accumulated in the course of many (past) lives a man actually secures the fellowship of saints, it is then alone that wisdom dawns (on him) dispersing the darkness of infatuation and pride occasioned through the agency of ignorance. (76)

*Thus ends the second discourse entitled "A Dialogue between the Kumāras and Nārada", forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāṇa.*

## अथ तृतीयोऽध्यायः

### Discourse III Cessation of Bhakti's Suffering

नारद उवाच

ज्ञानयज्ञं करिष्यामि शुकशास्त्रकथोज्ज्वलम् । भक्तिज्ञानविरागाणां स्थापनार्थं प्रयत्नतः । १ ।  
कुत्र कार्यो मया यज्ञः स्थलं तद्वाच्यतामिह । महिमा शुकशास्त्रस्य वक्तव्यो वेदपारगैः । २ ।  
कियद्भिर्दिवसैः श्राव्या श्रीमद्भागवती कथा । को विधिस्तत्र कर्तव्यो ममेदं ब्रुवतामितः । ३ ।

**Nārada submitted :** With the object of stabilizing Bhakti, Jñāna and Vairāgya I shall now zealously perform a Jñāna-Yajña (Sacrifice for the dissemination of Knowledge) illumined by a reading of Śrīmad Bhāgavata (the scripture expounded by the sage Śuka). (1) The place where this sacrifice should be performed by me may now (kindly) be pointed out (to me). The glory of Śrīmad Bhāgavata may (also) be stated by you, masters of the Veda. (2) In how many days should a reading of Śrīmad Bhāgavata be heard and what procedure should be adopted in it: (pray) tell me that on this occasion. (3)

कुमारा ऊचुः

शृणु नारद वक्ष्यामो विनम्राय विवेकिने । गङ्गाद्वारसमीपे तु तटमानन्दनामकम् । ४ ।  
नानाऋषिगणैर्जुष्टं देवसिद्धनिषेवितम् । नानातरुलताकीर्णं नवकोमलवालुकम् । ५ ।  
रम्यमेकान्तदेशस्थं हेमपद्मसुसौरभम् । यत्समीपस्थजीवानां वैरं चेतसि न स्थितम् । ६ ।  
ज्ञानयज्ञस्त्वया तत्र कर्तव्यो ह्यप्रयत्नतः । अपूर्वसरूपा च कथा तत्र भविष्यति । ७ ।  
पुरःस्थं निर्बलं चैव जराजीर्णकलेवरम् । तद्द्वयं च पुरस्कृत्य भक्तिस्तत्रागमिष्यति । ८ ।  
यत्र भागवती वार्ता तत्र भक्त्यादिकं ब्रजेत् । कथाशब्दं समाकर्ण्य तत्रिकं तरुणायते । ९ ।

**The Kumāras replied:** Listen, O Nārada! We shall tell you (all) this, humble and discreet as you are. Near Haridwāra (the gateway of the holy Gaṅgā, so-called because it enters the plains here) on the river bank is a place known by the name of Ānanda. (4) It is inhabited by numerous hosts of Ṛṣis and frequented by gods and Siddhas (who are endowed with mystic powers by their very birth). (Nay,) it is crowded with various trees and creepers and overspread with fresh and soft sands. (5) The place is charming (to look at) and situated in a sequestered area. It is (ever) charged with the sweet odour of golden lotuses. Animosity (towards one another) does not abide in the mind of living beings dwelling near that place. (6) A Jñāna-Yajña may be commenced there by you without taking any (special) pains (over it) and (you will find that) the reading of Śrīmad Bhāgavata there will be full of unprecedented charm. (7) Bhakti too will appear there (in person) placing in the forefront the aforesaid pair (viz., Jñāna and Vairāgya), always lying before her devoid of (all) strength and with a body worn out with age. (8) Bhakti and her two sons must reach there where a reading of Śrīmad Bhāgavata is going on. (Nay) the said trio gets rejuvenated as it were on hearing the words of the story. (9)

सूत उवाच

एवमुक्त्वा कुमारास्ते नारदेन समं ततः । गङ्गातटं समाजग्मुः कथापानाय सत्वराः । १० ।  
 यदा यातास्तटं ते तु तदा कोलाहलोऽप्यभूत् । भूर्लोकं देवलोकं च ब्रह्मलोके तथैव च । ११ ।  
 श्रीभागवतपीयूषपानाय रसलम्पटाः । धावन्तोऽप्याययुः सर्वे प्रथमं ये च वैष्णवाः । १२ ।  
 भृगुर्वसिष्ठश्च्यवनश्च गौतमो मेधातिथिर्देवलदेवरातो ।  
 रामस्तथा गाधिसुतश्च शाकलो मूकण्डुपुत्रात्रिजपिप्पलादाः । १३ ।  
 योगेश्वरौ व्यासपराशरौ च छायाशुको जाजलिजह्नुपुर्याः ।  
 सर्वेऽप्यमी मुनिगणाः सहपुत्रशिष्याः स्वस्त्रीभिराययुरतिप्रणयेन युक्ताः । १४ ।  
 वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः । दशसप्तपुराणानि षट्शस्त्राणि तथाऽऽययुः । १५ ।  
 गङ्गाद्याः सरितस्तत्र पुष्करादिसंरांसि च । क्षेत्राणि च दिशः सर्वा दण्डकादिवनानि च । १६ ।  
 नगादयो ययुस्तत्र देवगन्धर्वदानवाः । गुरुत्वात्तत्र नायातान्भृगुः सम्बोध्य चानयत् । १७ ।

**Sūta resumed :** Having spoken thus, the aforesaid Kumāras with Nārada went thence together to that bank of the (holy) Gaṅgā impatient to enjoy the story of Śrīmad Bhāgavata. (10) As they reached the bank there rose at once an uproar in the terrestrial region and the realm of the gods as well as in Satyaloka (the realm of Brahmā, the creator). (11) All those who were keen to enjoy the taste of the Lord's stories, and first of all the votaries of Lord Viṣṇu came running to drink the nectar-like story of Śrīmad Bhāgavata. (12) The sages Bhṛgu, Vasiṣṭha and Cyavana, Gautama, Medhātīthi, Devala, Devarāta and Paraśurāma, even so Viśwāmītra (the son of Gādhi), Śākala, Mārkaṇḍeya (the son of Mṛkaṇḍu), Lord Dattātreyā and Pippalāda, Vyāsa and (his father) Parāśara, both masters of Yoga, Chāyāśuka and all the hosts of sages, the foremost of whom were Jājali and Jāhnu, arrived alongwith their wives, accompanied by their sons and pupils and full of excessive longing (to listen to the story). (13-14) So came there the Upaniṣads and the Vedas, Mantras and Tantras, the seventeen Purāṇas and the six Śāstras (systems of philosophy), rivers such as the Gaṅgā, Puṣkara and the other lakes, holy places, all the (four) quarters, as well as Daṇḍaka and the other forests (all) in a living form. (15-16) Mountains etc., as well as gods, Gandharvas and demons went there. The sage Bhṛgu persuaded and brought there (even) those who did not come because of their importance. (17)

enter his ear even for a moment. (27) What will be gained through the hearing of many scriptures and Purānas, which will (only) create confusion (in one's mind) ? The Bhāgavata-Śāstra alone proclaims loudly its capacity to grant Liberation. (28) That house itself in which Śrīmad Bhāgavata is read everyday is actually converted into a sacred place and drives away the sins of those dwelling in it. (29) Thousands of Aśwamedha Yajñas and hundreds of Vājapeya sacrifices cannot compare (in their efficacy even) with one-sixteenth of a reading of Śrīmad Bhāgavata. (30) Sins persist in this body, O sages rich in asceticism, (only) so long as the story of the glorious Bhāgavata is not duly heard by men. (31) In point of efficacy neither the (holy) Gaṅgā nor Gayā nor Kāśī nor Puṣkara nor Prayāga can bear comparison with a reading of Śrīmad Bhāgavata. (32)

श्लोकार्थं श्लोकपादं वा नित्यं भागवतोद्भवम् । पठस्व स्वमुखेनैव यदीच्छसि परां गतिम् । ३३ ।  
 वेदादिवेदमाता च पौरुषं सूक्तमेव च । त्रयी भागवतं चैव द्वादशाक्षर एव च । ३४ ।  
 द्वादशात्मा प्रयागश्च कालः संवत्सरात्मकः । ब्राह्मणाश्चाग्निहोत्रं च सुरभिर्द्वादशी तथा । ३५ ।  
 तुलसी च वसन्तश्च पुरुषोत्तम एव च । एतेषां तत्त्वतः प्राज्ञैर्न पृथग्भाव इष्यते । ३६ ।  
 यश्च भागवतं शास्त्रं वाचयेदर्थतोऽनिशम् । जन्मकोटिकृतं पापं नश्यते नात्र संशयः । ३७ ।  
 श्लोकार्थं श्लोकपादं वा पठेद्भागवतं च यः । नित्यं पुण्यमवाप्नोति राजसूयाश्वमेधयोः । ३८ ।  
 उक्तं भागवतं नित्यं कृतं च हरिचिन्तनम् । तुलसीपोषणं चैव धेनूनां सेवनं समम् । ३९ ।  
 अन्तकाले तु येनैव श्रूयते शुकशास्त्रवाक् । प्रीत्या तस्यैव वैकुण्ठं गोविन्दोऽपि प्रयच्छति । ४० ।  
 हेमसिंहयुतं चैतद्वैष्णवाय ददाति च । कृष्णेन सह सायुज्यं स पुमाल्लभते ध्रुवम् । ४१ ।

If you seek the highest destiny, read even yourself daily one half of (even) a quarter of a verse of Śrīmad Bhāgavata. (33) (The sacred syllable) OM (the seed of Veda) and the (holy) Gāyatri (the Mother of Veda), as also the Puruṣa-Sūkta (a hymn consisting of sixteen Mantras sacred to the Cosmic Person and figuring with a little variation in all the Vedas), the three Vedas (Ṛk, Sāma and Yajus) and so also Śrīmad Bhāgavata as well as the twelve-syllabled Mantra (ॐ नमो भगवते वासुदेवाय), the sun-god (appearing in twelve forms, severally presiding over the twelve months of the Hindu calendar), Prayāga, Kāla (the Time-Spirit) represented by a twelve month, nay, the Brāhmaṇas and Agnihotra (the daily offering of oblations — chiefly consisting of milk, oil and sour gruel considered as incumbent on every householder of the twice-born classes in the former days), the cow and even so the twelfth of every lunar month, also the (holy) basil plant and the vernal season (consisting of the two months, Caitra and Vaiśākha, roughly corresponding to March and April of the English calendar) as well as Lord Viṣṇu (the Supreme Person)—no distinction in reality is recognized by the wise among these. (34—36) The sins committed in crores of lives by the man who intelligently reads the whole of the scripture known by the name of Śrīmad Bhāgavata without a pause get rooted out: there is no doubt about it. (37) Again, he who reads one half or (even) one quarter of a verse of Śrīmad Bhāgavata everyday secures the (combined) fruit of a Rājasūya and an Aśwamedha sacrifice. (38) Śrīmad Bhāgavata read everyday, contemplation practised on Śrī Hari, the watering of the Tulasī plant and service rendered to cows are equal (in value). (39) Lord Śrī Kṛṣṇa (the Protector of cows) out of love grants an abode in Vaikuṅṭha itself to him by whom is heard at the time of his death even a sentence from Śrīmad Bhāgavata. (40) Nay, the man who gifts a copy of it placed on a seat of gold to a votary of Lord Viṣṇu decidedly attains absorption into Śrī Kṛṣṇa. (41)

आजन्ममात्रमपि येन शठेन किञ्चिच्चित्तं विधाय शुकशास्त्रकथा न पीता ।

चाण्डालवच्च खरवद् बत तेन नीतं मिथ्या स्वजन्म जननीजनिदुःखभाजा ।४२।

जीवच्छवो निगदितः स तु पापकर्मा येन श्रुतं शुककथावचनं न किञ्चित् ।

धिक् तं नरं पशुसमं भुवि भाररूपमेवं वदन्ति दिवि देवसमाजमुख्याः ।४३।

The fool by whom even a little of the story of Śrīmad Bhāgavata is not drunk with a concentrated mind during his whole lifetime has alas ! spent his life like a pariah or a donkey in vain and (only) proved instrumental in causing pangs of childbirth to his mother. (42) That fellow of sinful deeds by whom not even a few words of Śrīmad Bhāgavata (consisting of a discourse of Śrī Śuka to Parīkṣit) have (ever) been heard is depicted as a living corpse. Leaders of the community of gods in heaven speak (of such a man ) like this: "Fie upon such a man, who is on a level with the beasts and a veritable burden on earth !" (43)

दुर्लभैव कथा लोके श्रीमद्भागवतोद्भवा । कोटिजन्मसमुत्थेन पुण्येनैव तु लभ्यते ।४४।

तेन योगनिधे धीमन् श्रोतव्या सा प्रयत्नतः । दिनानां नियमो नास्ति सर्वदा श्रवणं मतम् ।४५।

सत्येन ब्रह्मचर्येण सर्वदा श्रवणं मतम् । अशक्यत्वात्कलौ बोध्यो विशेषोऽत्र शुकाज्ञया ।४६।

मनोवृत्तिजयश्चैव नियमाचरणं तथा । दीक्षां कर्तुमशक्यत्वात्सप्ताहश्रवणं मतम् ।४७।

श्रद्धातः श्रवणे नित्यं माघे तावद्धि यत्फलम् । तत्फलं शुकदेवेन सप्ताहश्रवणे कृतम् ।४८।

मनसश्चाजयाद्रोगात्सुंसां चैवायुषः क्षयात् । कलेर्दोषबहुत्वाच्च सप्ताहश्रवणं मतम् ।४९।

यत्फलं नास्ति तपसा न योगेन समाधिना । अनायासेन तत्सर्वं सप्ताहश्रवणे लभेत ।५०।

यज्ञाद्गर्जति सप्ताहः सप्ताहो गर्जति व्रतात् । तपसो गर्जति प्रोद्यैस्तीर्थान्नित्यं हि गर्जति ।५१।

योगाद्गर्जति सप्ताहो ध्यानाज्ज्ञानाच्च गर्जति । किं ब्रूमो गर्जनं तस्य रे रे गर्जति गर्जति ।५२।

An exposition of Śrīmad Bhāgavata is certainly rare in the world. In fact (an opportunity to hear) it can be had only through merit percolated through crores of lives. (44) Therefore, O wise one, O storehouse of Yoga, this should be heard with diligence. There is no restriction regarding the (number of) days in the course of which it is to be heard. The hearing of it is commended at all times. (45) The hearing of it is advised at all times side by side with the vows of truthfulness and continence. This being impracticable (however) in Kaliyuga, the specific rules promulgated by Śrī Śuka in this behalf should (accordingly) be known. (46) Since it is not possible in the age of Kali to control the vagaries of the mind, to observe rules of conduct (strictly) and to remain consecrated to a sacred purpose (for a long period of time), it is considered advisable to hear (the whole of) it in the course of a week. (47) That (very) reward which is attained by listening to it with reverence everyday during (the month of) Māgha has been ascribed by Śrī Śukadeva to the hearing of Śrīmad Bhāgavata in a week's time. (48) The (complete) hearing of Śrīmad Bhāgavata in a week has been commended due to lack of control over the mind and prevalence of diseases as well as because the span of life of man has been shortened and also because a number of evils are rampant in the Kali age. (49) One bids fair to attain with ease, through the hearing of Śrīmad Bhāgavata in a week, that fruit in its entirety which cannot be attained through askesis nor through concentration of mind nor again through Samādhi (complete absorption of the mind in the Universal Spirit). (50) The seven days' hearing of Śrīmad Bhāgavata is superior to a sacrificial performance; it is (even) superior to fasting. It is far superior to askesis and is ever superior to (a visit to) sacred places. (51) It is superior to Yoga; (nay) it is superior (even) to meditation and spiritual

enlightenment. What shall we say of its superiority ? Oh, the wonder of it is that it is superior to everything (else) ! (52)

शौनक उवाच

साश्चर्यमेतत्कथितं कथानकं ज्ञानादिधर्मान् विगणय्य साम्प्रतम् ।

निःश्रेयसे भागवतं पुराणं जातं कुतो योगविदादिसूचकम् । ५३ ।

**Śaunaka submitted :** This story told by you is (really) wonderful. (But) how has the Bhāgavata-Purāṇa, revealing as it does the true nature of Lord Nārāyaṇa (the cause even of Brahmā, a master of Yoga), proved efficacious at the present moment as a means to final beatitude, superseding (all other) disciplines such as spiritual enlightenment ? (53)

सूत उवाच

यदा कृष्णो धरां त्यक्त्वा स्वपदं गन्तुमुद्यतः । एकादशं परिश्रुत्याप्युद्धवो वाक्यमब्रवीत् । ५४ ।

**Sūta replied :** When Śrī Kṛṣṇa was ready to ascend to His own (divine) realm, leaving this earth, Uddhava, even after hearing (His teaching contained in) Book Eleven of Śrīmad Bhāgavata, addressed the following words to Him: (54)

उद्धव उवाच

त्वं तु यास्यसि गोविन्द भक्तकार्यं विधाय च । मच्चित्ते महती चिन्ता तां श्रुत्वा सुखमावह । ५५ ।

आगतोऽयं कलियौरो भविष्यन्ति पुनः खलाः । तत्सङ्गेनैव सन्तोऽपि गमिष्यन्त्युग्रतां यदा । ५६ ।

तदा भारवती भूमिर्गोरूपेयं कमाश्रयेत् । अन्यो न दृश्यते त्राता त्वत्तः कमललोचन । ५७ ।

अतः सत्सु दयां कृत्वा भक्तवत्सल मा ब्रज । भक्तार्थं सगुणो जातो निराकारोऽपि चिन्मयः । ५८ ।

त्वद्वियोगेन ते भक्ताः कथं स्थास्यन्ति भूतले । निर्गुणोपासने कष्टमतः किञ्चिद्विवारय । ५९ ।

Uddhava said : Having accomplished the object of Your devotees, O Kṛṣṇa (the Protector of cows) ! You are going away. There is (however) great anxiety in my mind. (Pray) give ear to it and make me happy. (55) The terrible Kaliyuga is imminent. Wicked people will appear again. When sheerly due to their fellowship even the virtuous develop ferocity, whom will this earth, bearing a (heavy) burden (in the shape of sinners on her bosom), resort to in the form of a cow ? No protector other than You, O lotus-eyed One ! is in sight. (56-57) Therefore, taking compassion on the virtuous, O Love of (Your) devotees, (pray) do not go. It is for the sake of (Your) devotees that You have appeared in a qualified (personal) form, though formless and all consciousness. (58) How will those devotees live on earth, when separated from You? There is (great) hardship in worshipping God without attributes. Here ponder a little (again). (59)

इत्सुद्धववचः श्रुत्वा प्रभासेऽचिन्तयद्धरिः । भक्तावलम्बनार्थाय किं विधेयं मयेति च । ६० ।

स्वकीयं यद्धवेत्तेजस्तच्च भागवतेऽदधात् । तिरोधाय प्रविष्टोऽयं श्रीमद्भागवतार्णवम् । ६१ ।

तेनेयं वाङ्मयी मूर्तिः प्रत्यक्षा वर्तते हरेः । सेवनाच्छ्रवणात्पाठादर्शनात्पापनाशिनी । ६२ ।

सप्ताहश्रवणं तेन सर्वेभ्योऽप्यधिकं कृतम् । साधनानि तिरस्कृत्य कलौ धर्मोऽयमीरितः । ६३ ।

दुःखदारिद्र्यदौर्भाग्यपापप्रक्षालनाय च । कामक्रोधजयार्थं हि कलौ धर्मोऽयमीरितः । ६४ ।

अन्यथा वैष्णवी माया देवैरपि सुदुस्त्यजा । कथं त्याज्या भवेत्पुम्भिः सप्ताहोऽतः प्रकीर्तितः । ६५ ।

Hearing this submission of Uddhava on the holy site of Prabhāsa, Śrī Hari thought (within Himself): "What should be done by Me for sustaining My devotees ?" (60) The Lord infused

all his glory and energy into the Bhāgavata and disappeared in the ocean of Śrīmad Bhāgavata. (61) This constitutes, therefore, a visible verbal manifestation of Śrī Hari. It drives away (all) one's sins by being waited upon, heard, read or seen. (62) Therefore, hearing it in a week has been recognized as superior to all ( other disciplines); (nay) in Kaliyuga it has been declared to be the (only) righteous course excelling (all) other disciplines. (63) Indeed this is the righteous course prescribed in the Kali age for washing away all agony, poverty, misfortune and sin as well as for the conquest of passion and anger. (64) Otherwise the Māyā of Lord Viṣṇu is most difficult to get rid of even for the gods. How (then) can it be set aside by men? Hence (with the object of getting over this Māyā too) the course of hearing Śrīmad Bhāgavata in a week has been commended. (65)

### सूत उवाच

एवं नगाहश्रवणोरुधर्मं प्रकाशयमाने ऋषिभिः सभायाम् ।  
 आश्चर्यमेकं समभूतदानीं तदुच्यते संश्रुणु शौनक त्वम् । ६६ ।  
 भक्तिः सुतौ तौ तरुणौ गृहीत्वा प्रेमैकरूपा सहसाऽऽविरासीत् ।  
 श्रीकृष्ण गोविन्द हरे मुरारे नाथेति नामानि मुहुर्वदन्ती । ६७ ।  
 तां चागतां भागवतार्थभूषां सुचारुवेषां ददृशुः सदस्याः ।  
 कथं प्रविष्टा कथमागतेयं मध्ये मुनीनामिति तर्कयन्तः । ६८ ।  
 ऊचुः कुमारा वचनं तदानीं कथार्थतो निष्पत्तिताधुनेयम् ।  
 एवं गिरः सा ससुता निशम्य सनत्कुमारं निजगाद नम्रा । ६९ ।

**Sūta went on :** While the great virtue of hearing Śrīmad Bhāgavata in a week's times was thus being promulgated by the sages (Sanaka and his three brothers), a great marvel took place in that assembly at that time. It is (presently) being narrated (to you). Listen you to it, O Śaunaka ! (66) Bhakti, which is identical with love (for God), appeared (in a living form) all of a sudden, taking (with her) her aforesaid sons (Jñāna and Vairāgya) resorted to their youth and repeating the names of Śrī Kṛṣṇa ! Govinda ! Hari ! Murāri ! Lord ! all in the vocative. (67) Those present in that assembly saw the aforesaid arrived (there) clad in a most lovely attire and adorned with jewels in the form of truths contained in Śrīmad Bhāgavata. They (all) began to speculate as to how she had come and how entered the assembly in the midst of sages. (68) The juvenile sages (Sanaka and his three brothers) then made the (following) observation:— "She has just emerged out of the substance of the story of Śrīmad Bhāgavata." Hearing these words, she alongwith her sons humbly spoke to the sage Sanatkumāra (as follows): (69)

### भक्तिरुवाच

भवद्विरद्यैव कृतास्मि पुष्टा कलिप्रनष्टापि कथारसेन ।  
 काहं तु तिष्ठाम्यधुना ब्रुवन्तु ब्राह्मा इदं तां गिरमूचिरे ते । ७० ।

**Bhakti submitted :** Almost dead in Kaliyuga, I have been reinvigorated by you and your brothers this very day, having been fed with the nectar-like story of Śrīmad Bhāgavata. (Pray) tell me now as to where I should stay, O sons of Brahmā ! (Thereupon) they addressed the following words to her : (70)

भक्तेषु गोविन्दसरूपकर्त्री प्रेमैकधर्त्री भवरोगहन्त्री ।  
 सा त्वं च तिष्ठस्व सुधैर्यसंश्रया निरन्तरं वैष्णवपानसानि । ७१ ।

ततोऽपि दोषाः कलिजा इमे त्वां द्रष्टुं न शक्ताः प्रभवोऽपि लोके ।

एवं तदाज्ञावसरेऽपि भक्तिस्तदा निषण्णा हरिदासचित्ते । ७२ ।

"You bestow on the devotees a form similar to that of Śrī Kṛṣṇa (the Protector of cows). You are the only sustainer of love (for the Lord) and put an end to the disease of transmigration. (Therefore) taking recourse to extreme firmness, dwell you as such incessantly in the minds of votaries of Lord Viṣṇu. (71) Though prevailing over the (whole) world, these evils born of Kaliyuga either will not be able to cast their eyes on you there." Even while she was thus being directed by them, Bhakti instantly took up her abode in the mind of the devotees of Śrī Hari. (72)

सकलभुवनमध्ये निर्धनास्तेऽपि धन्या निवसति हृदि-येषां श्रीहरेर्भक्तिरेका ।

हरिरपि निजलोकं सर्वधातो विहाय प्रविशति हृदि तेषां भक्तिसूत्रोपनद्धः । ७३ ।

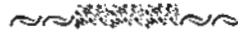
ब्रूमोऽद्य ते किमधिकं महिमानमेवं ब्रह्मात्मकस्य भुवि भागवताभिधस्य ।

यत्संश्रयान्निगदिते लभते सुवक्ता श्रोतापि कृष्णसमतामलमन्यधर्मैः । ७४ ।

इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये भक्तिकष्टनिवर्तनं नाम तृतीयोऽध्यायः ॥ ३ ॥

Though destitute, they are (really) blessed in all the (three) worlds, in whose heart abides exclusive devotion to Śrī Hari. It is for this reason that, bound with the chord of Devotion, Śrī Hari too dwells in their heart, completely renouncing His own (divine) realm. (73) More than this what shall we say with regard to the glory of the aforesaid scripture bearing the name of Bhāgavata, the (very) embodiment of Brahma ? On its being expounded with full dependence on it, the praiseworthy exponent as well as the man listening to its exposition both attain equality with Śrī Kṛṣṇa ! Have done (therefore) with other righteous courses. (74)

*Thus ends the third discourse entitled "Cessation of Bhakti's Agony", forming part of the "Glory of Śrīmad Bhāgavata" contained in the Uttara-Khaṇḍa of the glorious Padma-Purāna.*



## अथ चतुर्थोऽध्यायः

५

### Discourse IV

#### Redemption of a Brāhmaṇa (Ātmadeva)

सूत उवाच

अथ वैष्णवचित्तेषु दृष्ट्वा भक्तिमलौकिकीम् । निजलोकं परित्यज्य भगवान् भक्तवत्सलः । १ ।  
 वनमाली घनश्यामः पीतवासा मनोहरः । काञ्चीकलापरुचिरोल्लसन्मुकुटकुण्डलः । २ ।  
 त्रिभङ्गललितश्चारुकौस्तुभेन विराजितः । कोटिमन्मथलावण्यो हरिचन्दनचर्चितः । ३ ।  
 परमानन्दचिन्मूर्तिर्मधुरो मुरलीधरः । आविवेश स्वभक्तानां हृदयान्यमलानि च । ४ ।  
 वैकुण्ठवासिनो ये च वैष्णवा उद्धवादयः । तत्कथाश्रवणार्थं ते गूढरूपेण संस्थिताः । ५ ।  
 तदा जयजयारावो रसपुष्टिरलौकिकी । चूर्णप्रसूनवृष्टिश्च मुहुः शङ्करवोऽप्यभूत् । ६ ।  
 तत्सभासंस्थितानां च देहेगेहात्मविस्मृतिः । दृष्ट्वा च तन्मयावस्थां नारदो वाक्यमब्रवीत् । ७ ।

**Sūta began again :** Now perceiving extraordinary devotion in the mind of His devotees, the Lord, who is (so) fond of His devotees, entered the sinless hearts of His (aforementioned) devotees, leaving His own realm. He had a garland of sylvan flowers (about His neck), was dark-brown as a (rainy) cloud, was clad in yellow (silk of exquisite texture), stole the mind of all (by His extreme comeliness of form), was resplendent with a (shining) girdle and was adorned with a brilliant diadem and (alligator-shaped) ear-rings. He stood in a lovely pose with His body slanting at three places, and was decked with the charming Kaustubha (a diamond-like gem hanging on His breast). He possessed the grace of millions of cupids and was daubed with heavenly sandal-paste, was an embodiment of supreme bliss and consciousness, most charming (in aspect), and held a flute (against His lips). (1—4) The denizens of Vaikuṅṭha as well as those like Uddhava who are devoted to Lord Viṣṇu (here) were present there under disguised character with the object of listening to the story. (5) Then (on the appearance of the Lord) shouts of "Glory, Glory (to the Lord)!" and blasts of conchs were repeatedly heard; there was an unusual abundance of joy and showers of red powder and flowers (from above). (6) Those present in that assembly forgot (all about) their body, dwelling and (even) their own self. Perceiving this state of their absorption, Nārada submitted as follows:— (7)

अलौकिकोऽयं महिमा मुनीश्वराः सप्ताहजन्योऽद्य विलोकितो मया ।  
 मूढाः शठा ये पशुपक्षिणोऽत्र सर्वेऽपि निष्पापतमा भवन्ति । ८ ।  
 अतो नृलोके ननु नास्ति किञ्चित्तस्य शोधाय कलौ पवित्रम् ।  
 अघौघविध्वंसकरं तथैव कथासमानं भुवि नास्ति चान्यत् । ९ ।  
 के के विशुद्ध्यन्ति वदन्तु महा सप्ताहयज्ञेन कथामयेन ।  
 कृपालुभिर्लोकहितं विचार्य प्रकाशितः कोऽपि नवीनमार्गः । १० ।

Such transcendent virtue emanating from the hearing of Śrīmad Bhāgavata in a week has been witnessed by me today, O great sages ! Even those who are ignorant and wicked, including beasts and birds here, have all become most sinless. (8) Therefore, in the Kali age there is certainly no other holy act on earth, the region of mortals, as efficacious in purifying the mind as well as in wiping out the heaps of sin as the story of Śrīmad Bhāgavata. (9) (Pray) tell me what types of individuals get thoroughly purified through a seven days' Yajña consisting of an exposition of Śrīmad Bhāgavata. Keeping in view the good of the world an altogether novel method has been brought to light by you, compassionate as you are. (10)

कुमारा ऊचुः

ये मानवाः पापकृतस्तु सर्वदा सदा दुराचाररता विमार्गगाः ।  
 क्रोधाग्निदग्धाः कुटिलाश्च कामिनः सप्ताहयज्ञेन कलौ पुनन्ति ते । ११ ।  
 सत्येन हीनाः पितृमातृदूषकास्तृष्णाकुलाश्चाश्रमधर्मवर्जिताः ।  
 ये दाम्बिका मत्सरिणोऽपि हिंसकाः सप्ताहयज्ञेन कलौ पुनन्ति ते । १२ ।  
 पञ्चोग्रपापाश्छलछद्मकारिणः क्रूराः पिशाचा इव निर्दयाश्च ये ।  
 ब्रह्मस्वपुष्टा व्यभिचारकारिणः सप्ताहयज्ञेन कलौ पुनन्ति ते । १३ ।  
 कायेन वाचा मनसापि पातकं नित्यं प्रकुर्वन्ति शठा हठेन ये ।  
 परस्वपुष्टा मलिना दुराशयाः सप्ताहयज्ञेन कलौ पुनन्ति ते । १४ ।

**The Kumāras said :** Those men who constantly perpetrate sinful deeds, who are ever addicted to immoral practices, who take to evil ways, who are consumed by the fire of anger, and who are wicked and full of passion are purified in Kaliyuga through a seven days' Yajña (as aforesaid). (11) Even those who are devoid of truthfulness, who revile their parents, who are restless due to thirst for pleasures, who do not follow the duties of their Āśrama, who are hypocrites, who are jealous (of the achievements of others), who take delight in destruction of life become holy through a seven days' Yajña in Kaliyuga. (12) Those who commit the five great sins (drinking, killing a Brāhmaṇa, stealing gold, having intercourse with the wife of one's preceptor and treachery), who are (ever) engaged in practising deception and chicanery, who are cruel and merciless like demons, who have grown fat with the money of Brāhmaṇas, who commit adultery, are all purified in Kaliyuga through a seven days' Yajña. (13) The fools who are ever obstinately engaged in committing sins by thought, word and deed, who are parasites, whose mind is impure and whose heart in wicked, they all attain purity through a seven days' Yajña. (14)

अत्र ते कीर्तयिष्याम इतिहासं पुरातनम् । यस्य श्रवणमात्रेण पापहानिः प्रजायते । १५ ।  
 तुङ्गभद्रातटे पूर्वमभूत्पत्तनमुत्तमम् । यत्र वर्णाः स्वधर्मेण सत्यसत्कर्मतत्पराः । १६ ।  
 आत्मदेवः पुरे तस्मिन् सर्ववेदविशारदः । श्रौतस्मार्तेषु निष्णातो द्वितीय इव भास्करः । १७ ।  
 भिक्षुको वित्तवाँल्लोके तत्रिया धुन्धुली स्मृता । स्ववाक्यस्थापिका नित्यं सुन्दरी सुकुलोद्भवा । १८ ।  
 लोकवार्तारता क्रूरा प्रायशो बहुजल्पिका । शूरा च गृहकृत्येषु कृपणा कलहप्रिया । १९ ।  
 एवं निवसतोः प्रेम्णा दम्पत्यो रममाणयोः । अर्थाः कामास्तयोरसन्न सुखाय गृहादिकम् । २० ।  
 पश्चाद्भर्माः समारब्धास्ताभ्यां संतानहेतवे । गोभूहिरण्यवासांसि दीनेभ्यो यच्छतः सदा । २१ ।  
 धनार्थं धर्ममार्गेण ताभ्यां नीतं तथापि च । न पुत्रो नापि वा पुत्री ततश्चिन्तातुरो भृशम् । २२ ।

(Nārada,) we now relate to you an old historical legend. Sins are destroyed by merely listening to it. (15) In days gone by a beautiful town was situated on the bank of the Tuṅgabhadrā. All the residents of that town performed the duties of their caste, spoke the truth and engaged themselves in righteous acts. (16) There lived in that town a Brāhmaṇa named Ātmadeva, who was well-versed in all the Vedas and proficient in performing rites laid down in the Śrutis and the Smṛtis. He was glorious like a second sun. (17) Though rich he made his living by alms. His wife called Dhundhulī was of good parentage and good looking; but she always ruled over her husband. (18) She indulged in worldly gossip, mostly talked a lot, was cruel and miserly and expert in household duties, though quarrelsome. (19) So the Brāhmaṇa couple lived together affectionately and enjoyed life. They had enough to satisfy their desires and achieve their objects. They had a good house to live in yet they were not happy. (20) When they became aged they commenced righteous deeds with the object of having an issue. They started gifting everyday cows, land, gold and cloth to the needy. (21) In this manner they spent half their fortune on righteous deeds, yet they did not get a son or even a daughter. This greatly worried the Brāhmaṇa. (22)

एकदा स द्विजो दुःखाद् गृहं त्यक्त्वा वनं गतः । मध्याह्ने तृषितो जातस्तडागं समुपेयिवान् । २३ ।  
 पीत्वा जलं निघण्णस्तु प्रजादुःखेन कर्षितः । मुहूर्तादपि तत्रैव संन्यासी कश्चिदागतः । २४ ।  
 दृष्ट्वा पीतजलं तं तु विप्रो यातस्तदन्तिकम् । नत्वा च पादयोस्तस्य निःश्वसन् संस्थितः पुरः । २५ ।

One day, the Brāhmaṇa, distressed as he was, left his house for the forest. At midday he felt thirsty and therefore went up to a tank. (23) The grief born of issuelessness had made him lean and thin. After he had drunk water, he sat down (exhausted). After one Muhūrta (48 minutes) a Saṁnyāsī too arrived at that very spot. (24) When the Brāhmaṇa saw that the Saṁnyāsī had quenched his thirst, he went to the Saṁnyāsī and after bowing at his feet stood in front of him sighing. (25)

यतिरुवाच

कथं रोदिवि विप्र त्वं का ते चिन्ता बलीयसी । वद त्वं सत्वरं मह्यं स्वस्य दुःखस्य कारणम् । २६ ।

The Saṁnyāsī said : O Brāhmaṇa, why do you weep ? In what great distress are you ? Tell me at once the cause of your grief. (26)

ब्राह्मण उवाच

किं ब्रवीमि ऋषे दुःखं पूर्वपापेन संचितम् । मदीयाः पूर्वजास्तोयं कवोष्णमुपभुञ्जते । २७ ।  
महत्तं नैव गृह्णन्ति प्रीत्या देवा द्विजातयः । प्रजादुःखेन शून्योऽहं प्राणांस्त्यक्तुमिहागतः । २८ ।  
धिग्जीवितं प्रजाहीनं धिग्गृहं च प्रजां विना । धिग्धनं चानपत्यस्य धिक्कुलं संततिं विना । २९ ।  
पाल्यते या मया धेनुः सा वन्ध्या सर्वथा भवेत् । यो मया रोपितो वृक्षः सोऽपि वन्ध्यत्वमाश्रयेत् । ३० ।  
यत्फलं मदगृहायातं तद्य शीघ्रं विनश्यति । निर्भाग्यस्थानपत्यस्य किमतो जीवितेन मे । ३१ ।  
इत्युक्त्वा स रुरोदोद्यैस्तत्पार्श्वं दुःखपीडितः । तदा तस्य यतेश्चित्ते करुणाभूद्ग्रीयसी । ३२ ।  
तद्भालाक्षरमालां च वाचयामास योगवान् । सर्वं ज्ञात्वा यतिः पश्चाद्विप्रमूचे सविस्तरम् । ३३ ।

The Brāhmaṇa submitted : O sage, what description shall I give you of my sorrow earned through sins I did in my previous lives ? When I offer oblations of water to (the spirits of) my (departed) ancestors, the water becomes lukewarm through their sighs and they drink that lukewarm water. (27) The gods and the Brāhmaṇas do not accept my offerings with pleasure. I am so grieved by the agony of issuelessness that everything appears to me to be void (of no value) and I have come here to end my life. (28) Worthless is life without an issue. Worthless is home without an issue. Worthless is wealth without an issue. Worthless is a race without an issue. (29) The cow I keep turns out to be altogether barren. The tree I plant does not bear any flower or fruit. (30) The fruit that comes to my house, soon gets rotten. When I am so unfortunate and issueless, what for should I live ? (31) Saying so, and struck with grief, the Brāhmaṇa began to weep bitterly beside him. This greatly moved the heart of the ascetic. (32) He was established in Yoga. He saw the lines on the forehead of the Brāhmaṇa and, coming to know everything, then spoke to him at length as follows: (33)

यतिरुवाच

मुञ्चाज्ञानं प्रजारूपं बलिष्ठा कर्मणो गतिः । विवेकं तु समासाद्य त्यज संसारवासनाम् । ३४ ।  
शृणु विप्र मया तेऽद्य प्रारब्धं तु विलोकितम् । सप्तजन्मावधि तव पुत्रो नैव च नैव च । ३५ ।  
संततेः सगरो दुःखमवापाङ्गः पुरा तथा । रे मुञ्चाद्य कुटुम्बाशां संन्यासे सर्वथा सुखम् । ३६ ।

The Saṁnyāsī said : (O Brāhmaṇa !) give up the infatuation for getting an issue. Most powerful is the course of (one's) destiny. Taking recourse to wisdom give up the craving for mundane existence. (34) Listen to me, O Brāhmaṇa, I have looked into your past Karma today. For seven lives you will have absolutely no son; and no son at all. (35) In the days of yore, the kings Sagara and Aṅga had to suffer (a lot because of their sons). Therefore, give

up all hope of having a family. There is all happiness in renunciation (Sañnyāsa). (36)

ब्राह्मण उवाच

विवेकेन भवेत्किं मे पुत्रं देहि बलादपि । नो चेत्सज्जाम्यहं प्राणांस्त्वदग्रे शोकमूर्च्छितः । ३७ ।

पुत्रादिसुखहीनोऽयं संन्यासः शुष्क एव हि । गृहस्थः सरसो लोके पुत्रप्राप्तसमन्वितः । ३८ ।

The Brāhmaṇa said : (O saint !) How will Viveka help me ? Perforce let me have a son, otherwise I will in your (very) presence become unconscious with grief and give up my life. (37) This renunciation, in which there is no pleasure of having a son etc., is altogether insipid. The only sweet thing in this world is family life crowded with sons and grandsons. (38)

इति विप्राग्रहं दृष्ट्वा प्राब्रवीत्स तपोधनः । चित्रकेतुर्गतः कष्टं विधिलेखविमार्जनात् । ३९ ।

न यास्यसि सुखं पुत्राद्यथा दैवहतोद्यमः । अतो हठेन युक्तोऽसि ह्यर्थिनं किं वदाम्यहम् । ४० ।

Seeing this insistence of the Brāhmaṇa, the sage rich in askesis said, "King Citraketu suffered (greatly) in his attempt to undo his destiny. (39) Therefore you cannot be happy with a son because you are like one whose plans are frustrated by destiny. You are so insistent and stand before me seeking end; what should I tell you in these circumstances ?" (40)

तस्याग्रहं समालोक्य फलमेकं स दत्तवान् । इदं भक्षय पत्न्या त्वं ततः पुत्रो भविष्यति । ४१ ।

सत्यं शौचं दया दानमेकभक्तं तु भोजनम् । वर्षावधि स्त्रिया कार्यं तेन पुत्रोऽतिनिर्मलः । ४२ ।

When the sage saw that the Brāhmaṇa was still pressing his demand, he gave a fruit to the Brāhmaṇa and said, "Let your wife eat this fruit. She will then give birth to a son. For one year your wife must practise truthfulness, cleanliness and kind-heartedness, give alms and take meals consisting of (only) one type of cereals (and that too) once a day. By doing so she will get a son of exceedingly sinless disposition." (41-42)

एवमुक्त्वा ययौ योगी विप्रस्तु गृहमागतः । पत्न्याः पाणौ फलं दत्त्वा स्वयं यातस्तु कुत्रचित् । ४३ ।

तरुणी कुटिला तस्य सख्यग्रे च रुरोद ह । अहो चिन्ता ममोत्पन्ना फलं चाहं न भक्षये । ४४ ।

फलभक्षेण गर्भः स्याद्भ्रूणोदरवृद्धिता । स्वल्पभक्षं ततोऽशक्तिर्गृहकार्यं कथं भवेत् । ४५ ।

दैवाद्घाटी ब्रजेद्रामे पलायेद्गर्भिणी कथम् । शुकवन्नवसेद्गर्भस्तं कुक्षेः कथमुत्सृजेत् । ४६ ।

तिर्यक्वेदागतो गर्भस्तदा मे मरणं भवेत् । प्रसूतौ दारुणं दुःखं सुकुमारी कथं सहे । ४७ ।

मन्दायां मयि सर्वस्वं नान्दा संहरेत्तदा । सत्यशौचादिनियमो दुराराध्यः स दृश्यते । ४८ ।

लालने पालने दुःखं प्रसूतायाश्च वर्तते । वन्द्या वा विधवा नारी सुखिनी चेति मे मतिः । ४९ ।

Having said so, the Yogī departed and the Brāhmaṇa returned to his house. (There) he gave the fruit to his wife and himself went away somewhere. (43) Crooked as she was, his young wife wept and said to one of her female friends, "I am greatly worried and so I will not eat this fruit. By eating the fruit I will conceive a child and get big-bellied. I will not be able to take full meals. This will make me weak and I will not be able to do domestic work. If by chance dacoits attack the village, how will a pregnant woman be able to run ? If, like the celebrated sage Śuka, the foetus lingers in the womb, how will she be able to deliver it ? (44—46) In case the foetus comes out in a slanting position (at the time of delivery), I may (even) lose my life. (Otherwise too, O friend !) pangs of childbirth are (very) severe, how will a delicate woman like me bear them ? (47) When I become feeble (due to confinement), my husband's sister will in that case take away all my possessions (from my house). (Moreover) it appears difficult for me to observe the vows of truthfulness, cleanliness and so on. (48) A woman who

has borne a child has to suffer a lot in bringing up the child. In my view the happy woman is she who is barren or who has lost her husband."(49)

एवं कुतर्कयोगेन तत्फलं नैव भक्षितम् । पत्या पृष्टं फलं भुक्तं भुक्तं चेति तयेरितम् । ५० ।  
 एकदा भगिनी तस्यास्तदृहं स्वेच्छयाऽऽगता । तदग्रे कथितं सर्वं चिन्तेयं महती हि मे । ५१ ।  
 दुर्बला तेन दुःखेन ह्यनुजे करवाणि किम् । साब्रवीन्मम गर्भोऽस्ति तं दास्यामि प्रसूतितः । ५२ ।  
 तावत्कालं सगर्भेव गुप्ता तिष्ठ गृहे सुखम् । वित्तं त्वं मत्पतेर्यच्छ स ते दास्यति बालकम् । ५३ ।  
 पाण्मासिको मृतो बाल इति लोको वदिष्यति । तं बालं पोषयिष्यामि नित्यमागत्य ते गृहे । ५४ ।  
 फलमर्पय धेन्वै त्वं परीक्षार्थं तु साम्प्रतम् । तत्तदाचरितं सर्वं तथैव स्त्रीस्वभावतः । ५५ ।

Arguing on these fallacious lines she did not eat the fruit. When her husband asked her if she had taken it she replied that she had. (50) One day her sister came to her house of her own accord. She narrated everything to her and said, "I am greatly agitated over this. (51) I am getting weak (day by day) on account of this worry. Sister, what shall I do?" (52) The sister replied, "I am in the family way. When a child is born to me, I shall give it to you. Till then you pretend to be *enceinte* and stay in the house comfortably. Give some money to my husband and he will hand over the child to you. (53) (I will so manipulate things that) people will say my child died at the age of six months, while I will come to your house daily and suckle the child. (54) In order to test its efficacy, give you the fruit just now to the cow to eat." As is the nature of women, the Brāhmaṇa's wife did precisely as her sister told her. (55)

अथ कालेन सा नारी प्रसूता बालकं तदा । आनीय जनको बालं रहस्ये धुन्धुली ददौ । ५६ ।  
 तया च कथितं भर्त्रे प्रसूतः सुखमर्भकः । लोकस्य सुखमुत्पन्नमात्मदेवप्रजोदयात् । ५७ ।  
 ददौ दानं द्विजातिभ्यो जातकर्म विधाय च । गीतवादित्रघोषोऽभूत्तद्द्वारे मङ्गलं बहु । ५८ ।  
 भर्तुरग्रेऽब्रवीद्वाक्यं सत्यं नास्ति कुचे मम । अन्यस्तन्येन निर्दग्धा कथं पुष्णामि बालकम् । ५९ ।  
 मत्त्वसुश्च प्रसूताया मृतो बालस्तु वर्तते । तामाकार्यं गृहे रक्ष सा तेऽर्भं पोषयिष्यति । ६० ।  
 पतिना तत्कृतं सर्वं पुत्ररक्षणहेतवे । पुत्रस्य धुन्धुकारीति नाम मात्रा प्रतिष्ठितम् । ६१ ।

Now in due course when a child was born to her sister, the father of the child secretly brought it at once and gave it to Dhundhulī. (56) She too informed her husband that a child had been comfortably born to her. All were happy to learn that a son was born to Ātmadeva. (57) The Brāhmaṇa performed the ceremony of Jātakarma in connection with the birth of the boy and made gifts to Brāhmaṇas. There was a mixed noise of songs and musical instruments and much festivity at his door. (58) Dhundhulī said to her husband as follows:—"There is no milk in my breasts. Milkless as I am, how shall I be able to nourish the child on other milk? My sister has (recently) given birth to a child, but the child died. Calling her, keep her in our house so that she will suckle your babe and nourish it." (59-60) For the protection of his son, her husband did all that (he was told by her). The mother (Dhundhulī) named that child Dhundhukārī. (61)

त्रिमासे निर्गते चाथ सा धेनुः सुषुवेऽर्भकम् । सर्वाङ्गसुन्दरं दिव्यं निर्मलं कनकप्रभम् । ६२ ।  
 दृष्ट्वा प्रसन्नो विप्रस्तु संस्कारान् स्वयमादधे । मत्वाऽऽश्चर्यं जनाः सर्वे दिदृक्षार्थं समागताः । ६३ ।  
 भाग्योदयोऽधुना जात आत्मदेवस्य पश्यत । धेन्वा बालः प्रसूतस्तु देवरूपीति कौतुकम् । ६४ ।  
 न ज्ञातं तद्रहस्यं तु केनापि विधियोगतः । गोकर्णं तं सुतं दृष्ट्वा गोकर्णं नाम चाकरोत् । ६५ ।

Three months later the cow also gave birth to a human child. All its limbs were well-formed. It was god-like, spotless and shone like gold. (62) The Brāhmaṇa was delighted to see the child and he himself performed (all) the purificatory rites connected with it. People took it as a wonderful phenomenon and all came to see the child. (63) They said to themselves, "Look here: fortune has (indeed) smiled on Ātmadeva at the present moment. It is (really) wonderful that even a cow should fetch him such a god-like child." (64) By the dispensation of fate no one came to know of the secret. Seeing that the ears of that child were like those of a cow, Ātmadeva named it 'Gokaṛṇa'. (65)

कियत्कालेन तौ जातौ तरुणौ तनयावुभौ । गोकर्णः पण्डितो ज्ञानी धुन्धुकारी महाखलः । ६६ ।  
स्नानशौचक्रियाहीनो दुर्भक्षी क्रोधवर्धितः । दुष्परिग्रहकर्ता च शवहस्तेन भोजनम् । ६७ ।  
चौरः सर्वजनद्वेषी परवेश्मप्रदीपकः । लालनायार्भकान्धत्वा सद्यः कूपे न्यपातयत् । ६८ ।  
हिंसकः शस्त्रधारी च दीनान्धानां प्रपीडकः । चाण्डालाभिरतो नित्यं पाशहस्तः श्वसंगतः । ६९ ।  
तेन वेश्याकुसङ्गेन पित्र्यं वित्तं तु नाशितम् । एकदा पितरौ ताड्य पात्राणि स्वयमाहरत् । ७० ।

With the passage of time the two boys grew to manhood. (Of them) Gokaṛṇa was learned and wise, while Dhundhukārī was very wicked. (66) He never washed himself nor did he observe cleanliness and other rules of good conduct (appropriate to a Brāhmaṇa). He ate undesirable things. His anger knew no bounds. He possessed evil things and even ate food touched by the hands of a dead body. (67) He committed thefts and bore ill-will to all. He set fire to others' houses. He took children in his arms (apparently) in order to fondle them and immediately threw them into a well. (68) He took delight in killing and moved about armed. He oppressed the miserable and the blind. He delighted in the company of members of the lowest caste and used to wander about, noose in hand, with dogs (in search of game). (69) Falling in the evil company of prostitutes he squandered (all) his paternal fortune. One day he cudgelled his parents and himself took away (even) the utensils (from the house). (70)

तत्पिता कृपणः प्रोच्चैर्धनहीनो रुरोद ह । वन्ध्यत्वं तु समीचीनं कुपुत्रो दुःखदायकः । ७१ ।  
क्व तिष्ठामि क्व गच्छामि को मे दुःखं व्यपोहयेत् । प्राणांस्यजामि दुःखेन हा कष्टं मम संस्थितम् । ७२ ।  
तदानीं तु समागत्य गोकर्णो ज्ञानसंयुतः । बोधयामास जनकं वैराग्यं परिदर्शयन् । ७३ ।  
असारः खलु संसारो दुःखरूपी विमोहकः । सुतः कस्य धनं कस्य स्नेहवाञ्छलतेऽनिशम् । ७४ ।  
न चेन्द्रस्य सुखं किञ्चिन्न सुखं चक्रवर्तिनः । सुखमस्ति विरक्तस्य मुनेरेकान्तजीविनः । ७५ ।  
मुञ्चाज्ञानं प्रजारूपं मोहतो नरके गतिः । निपतिष्यति देहोऽयं सर्वं त्यक्त्वा वनं ब्रज । ७६ ।

When all his property was thus lost, the miserly father of Dhundhukārī began to wail at the top of his voice: so the tradition goes. He said, "It would have been much better if his mother remained issueless. An evil son is a source of agony. (71) Where should I live? Where should I go? Who will alleviate this distress of mine? Ah, a great calamity has befallen me. This suffering will prove to be the cause of my death!" (72) That (very) moment the wise Gokaṛṇa arrived there. Revealing the glory of dispassion, he tried to open his father's eyes. (73) (He said) "There is no substance in this world. It is full of misery and is a source of great infatuation. Neither son nor wealth (really) belongs to us. A man attached to these has to burn day and night (on their account). (74) Happiness neither belongs to Indra (the king of gods) nor to a universal monarch. He alone who is disgusted with the pleasures of sense, is given to contemplation and lives in seclusion is (really) happy. (75) Give up the silly notion that Dhundhukārī is your son. Through infatuation one's lot is cast in hell. This body (of yours) is

bound to fall; (therefore) renounce everything and retire to the woods." (76)

तद्वाक्यं तु समाकर्ण्य गन्तुकामः पिताब्रवीत् । किं कर्तव्यं वने तात तत्त्वं वद सविस्तरम् । ७७ ।  
अन्यकूपे स्नेहपाशे बद्धः पङ्कुरहं शठः । कर्मणा पतितो नूनं मामुद्धर दयानिधे । ७८ ।

Hearing this admonition of Gokarṇa his father decided to go to the forest and said, "O son, point out (to me) in detail what I should do while living in the forest. (77) A fool as I am, bound by ties of affection, I have lain as a cripple in the deceptive well of mundane life due to my (past) Karma. Surely lift me up, O storehouse of compassion!" (78)

गोकर्ण उवाच

देहेऽस्थिमांसरुधिरेश्चिर्मति त्यज त्वं जायासुतादिषु सदा ममतां विमुञ्च ।  
पश्यानिशं जगदिदं क्षणभङ्गनिष्ठं वैराग्यरागरसिको भव भक्तिनिष्ठः । ७९ ।  
धर्मं भजस्व सततं त्यज लोकधर्मान् सेवस्व साधुपुरुषाञ्जहि कामतृष्णाम् ।  
अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा सेवाकथारसमहो नितरां पिब त्वम् । ८० ।

**Gokarṇa continued :** Cease you to identify yourself with the body consisting of bones, flesh and blood. Give up for ever the feeling of meum with regard to wife, son and so on. Constantly look upon this world as momentary. Taste the joy of dispassion and be established in devotion to the Lord. (79) Constantly practise the virtue of remembering the Lord. Abandon all temporal duties. Wait upon saintly persons and give up the thirst for the pleasures of sense. Ceasing at once to dwell on the shortcomings and excellences of others, enjoy you exclusively the delight of serving the Lord and listening to His stories. (80)

एवं सुतोक्तिवशतोऽपि गृहं विहाय यातो वनं स्थिरमतिर्गतषष्टिवर्षः ।  
युक्तो हरेरनुदिनं परिचर्ययासौ श्रीकृष्णमाप नियतं दशमस्य पाठात् । ८१ ।  
इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये विप्रमोक्षो नाम चतुर्थोऽध्यायः ॥ ४ ॥

Renouncing his home in response to his son's advice, Ātmadeva withdrew to the forest. Although he was on the wrong side of sixty at that time, he was a man of firm determination. Engaged day and night in service to Śrī Hari, he attained to Śrī Kṛṣṇa by regularly reading Book Ten of Śrīmad Bhāgavata. (81)

*Thus ends the fourth discourse entitled "The Deliverance of Ātmadeva (a Brāhmaṇa)," forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāṇa.*

## अथ पञ्चमोऽध्यायः

### Discourse V

How Gokarṇa attained final beatitude (alongwith others)

सूत उवाच

पितर्युपरते तेन जननी ताडिता भृशम् । क्व वित्तं तिष्ठति ब्रूहि हनिष्ये लत्तया न चेत् । १ ।

इति तद्वाक्यसंत्रासाज्जनन्या पुत्रदुःखतः । कूपे पातः कृतो रात्रौ तेन सा निधनं गता । २ ।  
गोकर्णस्तीर्थयात्रार्थं निर्गतो योगसंस्थितः । न दुःखं न सुखं तस्य न वैरी नापि बान्धवः । ३ ।

**Sūta began again :** His father having retired (to the woods), Dhundhukārī severely beat his mother (one day) and threatened her saying, "Tell me where the money is or else I will thrash you with a burning stick." (1) Afraid of this threat and grieved by the ill-treatment received from the son, the mother threw herself into a well at night and died of the fall. (2) Established in union with God, Gokarṇa experienced no sorrow or joy. He had no enemy or friend and left on a pilgrimage. (3)

धुन्धुकारी गृहेऽतिष्ठत्पञ्चपण्यवधुवृतः । अत्युग्रकर्मकर्ता च तत्पोषणविमूढधीः । ४ ।  
एकदा कुलटास्तास्तु भूषणान्यभिलिप्सवः । तदर्थं निर्गतो गेहात्कामान्धो मृत्युमस्मरन् । ५ ।  
यतस्ततश्च संहत्य वित्तं वेश्म पुनर्गतः । ताभ्योऽयच्छत्सुवस्त्राणि भूषणानि कियन्ति च । ६ ।  
बहुवित्तचयं दृष्ट्वा रात्रौ नार्यो व्यचारयन् । चौर्यं करोत्यसौ नित्यमतो राजा ग्रहीष्यति । ७ ।  
वित्तं हत्वा पुनश्चैनं मारयिष्यति निश्चितम् । अतोऽर्थगुप्तये गूढमस्माभिः किं न हन्यते । ८ ।  
निहत्यैनं गृहीत्वार्थं यास्यामो यत्र कुत्रचित् । इति ता निश्चयं कृत्वा सुप्तं सम्बद्ध्य रश्मिभिः । ९ ।  
पाशं कण्ठे निधायास्य तन्मृत्युमुपचक्रमुः । त्वरितं न ममारासौ चिन्तायुक्तास्तदाभवन् । १० ।  
तप्ताङ्गारसमूहांश्च तन्मुखे हि विचिक्षिपुः । अग्निज्वालातिदुःखेन व्याकुलो निधनं गतः । ११ ।  
तं देहं मुमुचुर्गते प्रायः साहसिकाः स्त्रियः । न ज्ञातं तद्रहस्यं तु केनापीदं तथैव च । १२ ।  
लोकैः पृष्टा वदन्ति स्म दूरं यातः प्रियो हि नः । आगमिष्यति वर्षेऽस्मिन् वित्तलोभविकर्षितः । १३ ।  
स्त्रीणां नैव तु विश्वासं दुष्टानां कारयेद्बुधः । विश्वासे यः स्थितो मूढः स दुःखैः परिभूयते । १४ ।  
सुधामयं वचो यासां कामिनां रसवर्धनम् । हृदयं क्षुरधाराभं प्रियः को नाम योचिताम् । १५ ।  
संहत्य वित्तं ता याताः कुलटा बहुभर्तृकाः । धुन्धुकारी बभूवाथ महान् प्रेतः कुकर्मतः । १६ ।  
वात्यारूपधरो नित्यं धावन्दशदिशोऽन्तरम् । शीतातपपरिक्लिष्टो निराहारः पिपासितः । १७ ।  
न लेभे शरणं कापि हा दैवेति मुहुर्वदन् । कियत्कालेन गोकर्णो मृतं लोकादबुध्यत । १८ ।  
अनाथं तं विदित्वैव गयाश्राद्धमचीकरत् । यस्मिंस्तीर्थे तु संयाति तत्र श्राद्धमवर्तयत् । १९ ।

Dhundhukārī stayed in the house with five prostitutes. His understanding having been confounded by his anxiety to maintain them, he began to perpetrate the most heinous acts. (4) One day those unchaste women sought ornaments of him. With that end in view he went out of the house blind with passion and forgetful of his death. (5) Stealing money from here and there, he returned home and handed over to them costly garments and some gold ornaments. (6) Seeing a collection of abundant riches the women thought the same night, "This fellow commits burglary everyday, hence the king will (surely) apprehend him. Nay, confiscating his wealth the former will also certainly sentence him to death. Therefore, for the preservation of this wealth, why not secretly kill him ? (7-8) Disposing of him and appropriating the wealth, let us go wherever we like". Having resolved thus, they bound him tightly with cords while asleep and placing a noose round his neck tried to strangle him. He (however) did not die soon. Then they were filled with anxiety and actually put live coals into his mouth. Distressed with extreme agony caused by the flames he expired. (9—11) They consigned the dead body to a pit, as women are generally daring. Nobody could know of this clandestine act of theirs in its true colours. (12) Questioned by people they gave out that,

lured by greed of wealth, their paramour had gone to some distant place and would return within that (very) year. (13) A wise man as a matter of fact should under no circumstance repose trust in wicked women. The fool who relies on them is assailed by calamities. (14) None is beloved of women, whose speech is full of nectar and enhances the delight of the concupiscent, while their heart is piercing as the edge of a razor. (15) Collecting (all) the wealth those unchaste women having many a paramour absconded; while Dhundhukāri took the form of a dreadful spirit as a result of his evil deeds. (16) Assuming the form of a whirlwind and tormented by cold and sunshine, he ever ran hither and thither going without any nourishment and remaining thirsty. (17) Repeating the words "Ah, goodness !" he found no protection anywhere. After some time Gokaṛṇa learnt from the people that he had died. (18) (Realizing how helpless the spirit was, Gokaṛṇa performed the Śrāddha ceremony with respect to him at Gayā. Nay, to whatever place of pilgrimage he repaired he did Śrāddha there. (19)

एवं भ्रमन् स गोकर्णः स्वपुरं समुपेयिवान् । रात्रौ गृहाङ्गणे स्वपुमागतोऽलक्षितः परैः । २० ।  
 तत्र सुप्तं स विज्ञाय धुन्धुकारी स्वबान्धवम् । निशीथे दर्शयामास महारौद्रतरं वपुः । २१ ।  
 सकृन्मेषः सकृद्धस्ती सकृच्च महिषोऽभवत् । सकृदिन्द्रः सकृच्चाग्निः पुनश्च पुरुषोऽभवत् । २२ ।  
 वैपरीत्यमिदं दृष्ट्वा गोकर्णो धैर्यसंयुतः । अयं दुर्गतिकः कोऽपि निश्चित्याथ तमब्रवीत् । २३ ।

Roaming about in this way the said Gokaṛṇa returned to his own town. Unnoticed by others he came to sleep at night in the courtyard of his own house. (20) Coming to know that his kinsman was lying asleep there, Dhundhukāri revealed himself to him at midnight in a most frightful form. (21) Now he appeared as a ram, now as an elephant and again as a buffalo. Now he appeared in the form of Indra, now as the god of fire and again in a human form. (22) Perceiving this inconsistent behaviour (of his) Gokaṛṇa concluded that he was somebody in an evil plight and, remaining firm spoke to him (as follows): (23)

गोकर्ण उवाच

कस्त्वमुग्रतरो रात्रौ कुतो यातो दशामिमाम् । किं वा प्रेतः पिशाचो वा राक्षसोऽसीति शंस नः । २४ ।

Gokaṛṇa said : Who are you appearing in an exceedingly frightful form at night and whence have you been reduced to this plight ? (Please) tell us whether you are some spirit or fiend or ogre. (24)

सूत उवाच

एवं पृष्टस्तदा तेन रुरोदोद्यैः पुनः पुनः । अशक्तो वचनोच्चारं संज्ञामात्रं चकार ह । २५ ।  
 ततोऽञ्जलौ जलं कृत्वा गोकर्णस्तमुदैरयत् । तत्सेकहतपापोऽसौ प्रवक्तुमुपचक्रमे । २६ ।

Sūta continued : Questioned by him thus at that moment, the spirit cried at the top of his voice again and again. Being unable to speak, he made gestures alone, it is said. (25) Taking water in the hollow of his joined palms then (and consecrating it with a sacred text) Gokaṛṇa threw it on him. (And) purged of his sin (to some extent) by being sprinkled with that water, the spirit began to speak (as follows): (26)

प्रेत उवाच

अहं भ्राता त्वदीयोऽस्मि धुन्धुकारीति नामतः । स्वकीयेनैव दोषेण ब्रह्मत्वं नाशितं मया । २७ ।  
 कर्मणो नास्ति संख्या मे महाज्ञाने विवर्तितः । लोकानां हिंसकः सोऽहं स्त्रीभिर्दुःखेन मारितः । २८ ।  
 अतः प्रेतत्वमापन्नो दुर्दशां च वहाम्यहम् । वाताहारेण जीवामि देवाधीनफलोदयात् । २९ ।  
 अहो बन्धो कृपासिन्धो भ्रातर्मांशांशु मोचय । गोकर्णो वचनं श्रुत्वा तस्मै वाक्यमथाब्रवीत् । ३० ।

**The spirit submitted :** "I am (no other than) your (own) brother, Dhundhukāri by name. The status of a Brāhmaṇa was forfeited by me through my own fault. (27) Numberless sins were committed by me, revolving in the plane of rank ignorance. I killed (many) men and as such was (in my turn) tortured to death by (public) women. (28) Attaining the form of a spirit in consequence of this, I am undergoing a miserable plight. As my sinful deeds are fructifying now as ordained by providence, I subsist on the air (alone). (29) Oh friend, O brother, ocean of compassion (as you are), redeem me soon." Hearing his appeal Gokaṛṇa forthwith spoke to him as follows: (30)

गोकर्ण उवाच

त्वदर्थं तु गयापिण्डो मया दत्तो विधानतः । तत्कथं नैव मुक्तोऽसि ममाश्चर्यमिदं महत् । ३१ ।  
गयाश्राद्धात् मुक्तिश्चेदुपायो नापरस्त्वह । किं विधेयं मया प्रेत तत्त्वं वद सविस्तरम् । ३२ ।

**Gokaṛṇa said :** Oblation (in the form of balls of cooked rice etc.), has been made by me for your benefit in accordance with the scriptural ordinance at Gayā. It is a matter for great surprise to me how you have not been liberated in spite of that ? (31) If no redemption has been brought about (even) through Śrāddha at Gayā, there is no other remedy in this behalf I am afraid. Point you out in detail, O spirit, what should be done by me (now ).(32)

प्रेत उवाच

गयाश्राद्धशतेनापि मुक्तिर्मे न भविष्यति । उपायमपरं कंचित्त्वं विचारय साम्प्रतम् । ३३ ।

**The spirit submitted :** My redemption will not be brought about even through hundreds of Śrāddhas done at Gayā. Think you of some other remedy now. (33)

इति तद्वाक्यमाकर्ण्य गोकर्णो विस्मयं गतः । शतश्राद्धैर्न मुक्तिश्चेदसाध्यं मोचनं तव । ३४ ।  
इदानीं तु निजं स्थानमातिष्ठ प्रेत निर्भयः । त्वन्मुक्तिसाधकं किञ्चिदाचरिष्ये विचार्य च । ३५ ।

Gokaṛṇa was struck with wonder to hear that reply of his and said, "If your redemption cannot be brought about (even) through hundreds of Śrāddhas (done at Gayā), your liberation (I am afraid) is impossible. Nevertheless at present, O spirit ! stay in your abode free from fear. Pondering over this question, I shall do something conducive to your liberation." (34-35)

धुन्धुकारी निजस्थानं तेनादिष्टस्ततो गतः । गोकर्णश्चिन्तयामास तां रात्रिं न तदध्यगात् । ३६ ।  
प्रातस्तमागतं दृष्ट्वा लोकाः प्रीत्या समागताः । तत्सर्वं कथितं तेन यज्जातं च यथा निशि । ३७ ।  
विद्वांसो योगनिष्ठाश्च ज्ञानिनो ब्रह्मवादिनः । तन्मुक्तिं नैव तेऽपश्यन् पश्यन्तः शास्त्रसंचयान् । ३८ ।  
ततः सर्वैः सूर्यवाक्यं तन्मुक्तौ स्थापितं परम् । गोकर्णः स्तम्भनं चक्रे सूर्यवेगस्य वै तदा । ३९ ।  
तुभ्यं नमो जगत्साक्षिन् ब्रूहि मे मुक्तिहेतुकम् । तच्छ्रुत्वा दूरतः सूर्यः स्फुटमित्यभ्यभाषत । ४० ।  
श्रीमद्भागवतान्मुक्तिः सप्ताहं वाचनं कुरु । इति सूर्यवचः सर्वैर्धर्मरूपं तु विश्रुतम् । ४१ ।  
सर्वेऽब्रुवन् प्रयत्नेन कर्तव्यं सुकरं त्विदम् । गोकर्णो निश्चयं कृत्वा वाचनार्थं प्रवर्तितः । ४२ ।

As instructed by him Dhundhukāri departed thence to his own abode. Gokaṛṇa taxed his brain (over the problem) the whole night, but could not strike upon any expedient. Seeing him come, people called on him in the morning out of affection. He related (to them) all that had occurred the previous night and how. (36-37) Men of learning, those established in Yoga (union with God), enlightened souls and exponents of Veda, even though they ransacked heaps of sacred books, did not see his liberation through any expedient. (38) Thereupon on the question of his liberation the verdict of the sun-god was accorded the supreme place by

all. Gokarṇa, they say, then arrested the movement of the sun-god (by virtue of his askesis). (39) (He prayed to the god as follows :—) "Hail to You, O witness of the universe ! (pray) tell me the means of release (concerning Dhundhukāri)."Hearing this the sun-god spoke distinctly from afar as follows :— (40) "Mukti will follow from Śrīmad Bhāgavata. Give a (complete) reading to it in the course of a week." This pious exhortation of the sun-god was as a matter of fact clearly heard by all. (41) All said (in one voice), "This should be pursued with diligence; it is so easy to accomplish." Making up his mind (to that effect) Gokarṇa set himself to the task of expounding Śrīmad Bhāgavata. (42)

तत्र संश्रवणार्थाय देशग्रामाजना ययुः । पङ्खन्धवृद्धमन्दाश्च तेऽपि पापक्षयाय वै । ४३ ।  
समाजस्तु महाज्ञातो देवविस्मयकारकः । यदैवासनमास्थाय गोकर्णोऽकथयत्कथाम् । ४४ ।  
स प्रेतोऽपि तदाऽऽयातः स्थानं पश्यन्नितस्ततः । सप्तग्रन्थियुतं तत्रापश्यत्कीचकमुच्छ्रितम् । ४५ ।  
तन्मूलच्छिद्रमाविश्य श्रवणार्थं स्थितो ह्यसौ । वातरूपी स्थितिं कर्तुमशक्तो वंशमाविशत् । ४६ ।

Men flocked to that place from the different parts of the country including the countryside for the purpose of listening to an exposition of Śrīmad Bhāgavata. They say the crippled, blind, aged and dull-witted too arrived for the attenuation of their sin. (43) There was a large concourse which caused wonder (even) to the gods. The moment Gokarṇa ascended the seat (meant for the exponent) and started expounding the story (of Śrīmad Bhāgavata), the aforesaid spirit too arrived. Looking about for a seat he saw there a bamboo with seven joints standing erect. (44-45) Entering the hollow at the base of the bamboo, he actually settled down there for hearing the exposition. Unable to remain fixed (at one place in the air), gaseous as he was, he entered the bamboo. (46)

वैष्णवं ब्राह्मणं मुख्यं श्रोतारं परिकल्प्य सः । प्रथमस्कन्धतः सप्तग्रामख्यानं धेनुजोऽकरोत् । ४७ ।  
दिनान्ते रक्षिता गाथा तदा चित्रं बभूव ह । वंशैकग्रन्थिभेदोऽभूत्सशब्दं पश्यतां सताम् । ४८ ।  
द्वितीयेऽह्नि तथा सायं द्वितीयग्रन्थिभेदनम् । तृतीयेऽह्नि तथा सायं तृतीयग्रन्थिभेदनम् । ४९ ।  
एवं सप्तदिनैश्चैव सप्तग्रन्थिविभेदनम् । कृत्वा स द्वादशस्कन्धश्रवणात्प्रेततां जहौ । ५० ।  
दिव्यरूपधरो जातस्तुलसीदामपण्डितः । पीतवासा घनश्यामो मुकुटी कुण्डलान्वितः । ५१ ।  
ननाम भ्रातरं सद्यो गोकर्णमिति चाब्रवीत् । त्वयाहं मोचितो बन्धो कृपया प्रेतकश्मलात् । ५२ ।  
धन्या भगवती वार्ता प्रेतपीडाविनाशिनी । सप्ताहोऽपि तथा धन्यः कृष्णलोकफलप्रदः । ५३ ।  
कम्पन्ते सर्वपापानि सप्ताहश्रवणे स्थिते । अस्माकं प्रलयं सद्यः कथा चेयं करिष्यति । ५४ ।  
आर्द्रं शुष्कं लघु स्थूलं वाङ्मनःकर्मभिः कृतम् । श्रवणं विदहेत्पापं पावकः समिधो यथा । ५५ ।

Taking a Brāhmaṇa, who is a votary of Lord Viṣṇu, to be the chief listener, the said Gokarṇa (lit., the son of a cow) began to expound Śrīmad Bhāgavata in an audible tone from Book One (itself). (47) At the close of the day when the exposition was adjourned (for that day), they say, a marvel took place. One of the (seven) joints of the bamboo (viz., the last one) cracked while the good men present there looked on. (48) On the second day at sunset likewise the second joint (from below) burst open and on the third at dusk the third one similarly burst open. (49) Having burst open in this way the seven joints of the bamboo in seven days, the spirit shed the form of a spectre through the hearing of (all) the twelve Skandhas (of Śrīmad Bhāgavata). (50) He appeared in a divine form, dark-brown like a cloud, clad in yellow (silk), adorned with strings of Tulasi beads, wearing a diadem (on his head) and decked with (a pair of alligator-shaped) ear-rings. (51) He presently greeted his brother, Gokarṇa, and addressed him as follows:—"Out of kindness, O brother ! I have been

rid by you of the deluded form of a spectre. (52) Blessed is the exposition of Śrīmad Bhāgavata, which drives away once for all the agony a spectre is heir to. And praiseworthy is a seven days' reading of Śrīmad Bhāgavata, which bestows (on the hearers) as its reward an abode in the realm of Śrī Kṛṣṇa. (53) When a seven days' reading of Śrīmad Bhāgavata is at hand, all the sins shudder to think that the contemplated exposition will bring about their dissolution apace. (54) (Even) as a fire consumes (all kinds of) pieces of wood—whether moist or dry, small or big, so does a (seven days') hearing of Śrīmad Bhāgavata eradicate (all kinds of) sin—whether recent or of long standing, minor or major, and perpetrated in thought, word or deed. (55)

अस्मिन् वै भारते वर्षे सूरिभिर्देवसंसदि । अकथाश्राविणां पुंसां निष्फलं जन्म कीर्तितम् । ५६ ।  
 किं मोहतो रक्षितेन सुपुष्टेन बलीयसा । अध्रुवेण शरीरेण शुक्शास्त्रकथां विना । ५७ ।  
 अस्थिस्तम्भं स्त्रायुबद्धं मांसशोणितलेपितम् । चर्मावनद्धं दुर्गन्धं पात्रं मूत्रपुरीषयोः । ५८ ।  
 जराशोकविपाकार्तं रोगमन्दिरमातुरम् । दुष्पूरं दुर्धरं दुष्टं सदोषं क्षणभङ्गुरम् । ५९ ।  
 कृमिविड्भस्मसंज्ञान्तं शरीरमिति वर्णितम् । अस्थिरेण स्थिरं कर्म कुतोऽयं साधयेन्न हि । ६० ।  
 यत्प्रातः संस्कृतं चात्रं सायं तच्च विनश्यति । तदीयरससम्पुष्टे काये का नाम नित्यता । ६१ ।

It has actually been declared by the wise in an assembly of the gods that the birth in this (land of) Bhāratavarṣa of men who fail to hear the story of Śrīmad Bhāgavata is fruitless. (56) If one does not get to hear an exposition of Śrīmad Bhāgavata (the scripture associated with the name of Śrī Śuka), of what avail is this unstable body, maintained through excessive fondness, nourished well and made stronger ? (57) The body is supported on a column of bones, held together by (a network of) nerves and tendons, mortared with flesh and blood and covered all over with skin; (nay) it is full of bad smell, being a receptacle of urine and faeces. It is (ever) afflicted with old age, sorrow and metamorphosis, is the home of diseases, frail, difficult to satisfy, hard to maintain, corrupt, faulty and momentary. It has been characterized as having its finality in what goes by the name of worms (if it is buried), faeces (if it is devoured by vultures and crows, dogs and jackals) and ashes (if it is cremated). Why, then, should one not perform with this unstable body action leading to immortality ? (58—60) What permanence can possibly be ascribed to an organism nourished with the essence of a foodstuff (such as rice) which, if it is dressed in the morning, gets rotten by the (same) evening ? (61)

सप्ताहश्रवणाल्लोके प्राप्यते निकटे हरिः । अतो दोषनिवृत्त्यर्थमेतदेव हि साधनम् । ६२ ।  
 बुद्बुदा इव तोयेषु मशका इव जन्तुषु । जायन्ते मरणायैव कथाश्रवणवर्जिताः । ६३ ।  
 जडस्य शुष्कवंशस्य यत्र ग्रन्थिविभेदनम् । चित्रं किमु तदा चित्तग्रन्थिभेदः कथाश्रवात् । ६४ ।  
 भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि सप्ताहश्रवणे कृते । ६५ ।  
 संसारकर्दमालेपप्रक्षालनपटीयसि । कथातीर्थे स्थिते चित्ते मुक्तिरेव बुधैः स्मृता । ६६ ।

Through the hearing of a seven days' exposition of Śrīmad Bhāgavata Śrī Hari is brought within one's reach. Hence the aforesaid indeed is the only means of driving away (all kinds of) sins. (62) Like bubbles appearing in water or mosquitoes among living beings, those who remain deprived of hearing an exposition of Śrīmad Bhāgavata are born only to die. (63) When the joints of a dry bamboo, a (purely) material substance, could be broken open through the hearing of such an exposition, what wonder, then, if the knot ( of ignorance) in the mind gets (similarly) snapped (thereby) ? (64) The aforesaid knot in the heart is broken, doubts of every kind get resolved and ( the residue of ) past Karma gets eliminated when a

seven days' exposition of Śrīmad Bhāgavata is heard. (65) When the sacred water in the shape of such exposition—which is highly efficacious in washing off the stain occasioned by the mud (sins) of worldly life—gets treasured up in the mind, Mukti (final beatitude) is declared by the wise as insured. (66)

एवं ब्रुवति वै तस्मिन् विमानमागमत्तदा । वैकुण्ठवासिभिर्युक्तं प्रस्फुरद्दीप्तिमण्डलम् । ६७ ।  
सर्वेषां पश्यतां भेजे विमानं धुन्धुलीसुतः । विमाने वैष्णवान् वीक्ष्य गोकर्णो वाक्यमब्रवीत् । ६८ ।

(Even) while the spirit was speaking in this strain they say, there arrived on that (very) occasion an aerial car manned by denizens of Vaikuṅṭha and invested with a dazzling halo. (67) (The spirit of ) Dhundhukārī (the son of Dhundhulī) boarded the aerial car while everyone looked on. Beholding the attendants of Lord Viṣṇu in the aerial car Gokarṇa spoke (to them) as follows: (68)

गोकर्ण उवाच

अत्रैव बहवः सन्ति श्रोतारो मम निर्मलाः । आनीतानि विमानानि न तेषां युगपत्कुतः । ६९ ।  
श्रवणं समभागेन सर्वेषामिह दृश्यते । फलभेदः कुतो जातः प्रब्रुवन्तु हरिप्रियाः । ७० ।

**Gokarṇa submitted :** On this very spot there are many sinless souls that have listened to my discourse. How is it that aerial cars have not been synchronously brought (by you) for them ? (69) It appears that all those assembled here have listened in an equal measure, how (then) has disparity come about in the matter of reward ? (Kindly) explain this, O beloved servants of Śrī Hari ! (70)

हरिदासा ऊचुः

श्रवणस्य विभेदेन फलभेदोऽत्र संस्थितः । श्रवणं तु कृतं सर्वैर्न तथा मननं कृतम् ।  
फलभेदस्ततो जातो भजनादपि मानद । ७१ ।

सप्तरात्रमुपोष्यैव प्रेतेन श्रवणं कृतम् । मननादि तथा तेन स्थिरचित्ते कृतं भृशम् । ७२ ।  
अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम् । संदिग्धो हि हतो मन्त्रो व्यग्रचित्तो हतो जपः । ७३ ।  
अवैष्णवो हतो देशो हतं श्राद्धमपात्रकम् । हतमश्रोत्रिये दानमनाचारं हतं कुलम् । ७४ ।  
विश्वासो गुरुवाक्येषु स्वस्मिन्दीनत्वभावना । मनोदोषजयश्चैव कथार्या निश्चला मतिः । ७५ ।  
एवमादि कृतं चेत्स्यात्तदा वै श्रवणे फलम् । पुनः श्रवान्ते सर्वेषां वैकुण्ठे वसतिर्ध्रुवम् । ७६ ।  
गोकर्णं तव गोविन्दो गोलोकं दास्यति स्वयम् । एवमुक्त्वा यदुः सर्वे वैकुण्ठं हरिकीर्तनाः । ७७ ।

**The servants of Śrī Hari replied :** "The disparity in the matter of reward here has come about on account of diversity in hearing the exposition. Though it has been heard by all, it has not been reflected upon in an equal degree (of intensity by everyone). Therefore has this disparity resulted in the matter of reward in spite of their (common) devotion (in the shape of hearing the Lord's stories), O bestower of honour (on others) ! (71) The exposition was heard by the spirit (of Dhundhukārī) while abstaining from food and drink for seven (days and) nights together. Cogitation etc., was also thoroughly done by him with a composed mind. (72) Infertile is spiritual wisdom which is not firmly rooted; hearing of scriptures is marred through listlessness; counsel which is received with a doubting mind is lost and fruitless is the muttering of a sacred text done with a restless mind. (73) Damned is a tract of land destitute of devotees, food offered for the benefit of a departed ancestor or relative to an unworthy recipient is lost; a gift made to one not versed in the Veda goes in vain and a race which is devoid of good conduct is ruined. (74) Faith in the words of a preceptor, the thought

of one's wretchedness, the subjugation of one's mental aberrations and unfaltering devotion to the hearing of Śrīmad Bhāgavata — if these and other such virtues are accomplished, then alone is the hearing of Śrīmad Bhāgavata efficacious. At the end of a second hearing (of this scripture) all will surely attain an abode in Vaikuṅṭha. (75-76) Lord Śrī Kṛṣṇa (the Protector of cows) will personally take you, O Gokaṛṇa ! to Goloka (His divine realm)." Saying so, they all ascended to Vaikuṅṭha (the divine realm of Lord Viṣṇu), chanting in a chorus the names and praises of Śrī Hari. (77)

श्रावणे मासि गोकर्णः कथामुचे तथा पुनः । सप्तरात्रवती भूयः श्रवणं तैः कृतं पुनः । ७८ ।

कथासमाप्तौ यज्जातं श्रूयतां तच्च नारद । ७९ ।

विमानैः सह भक्तैश्च हरिराविर्बभूव ह । जयशब्दा नमःशब्दास्तत्रासन् बहवस्तदा । ८० ।

पाञ्चजन्यध्वनिं चक्रे हर्षात्तत्र स्वयं हरिः । गोकर्णं तु समालिङ्ग्याकरोत्स्वसदुशं हरिः । ८१ ।

श्रोतृनन्यान् घनश्यामान् पीतकौशेयवाससः । किरीटिनः कुण्डलिनस्तथा चक्रे हरिः क्षणात् । ८२ ।

तद्ग्रामे ये स्थिता जीवा आश्चचाण्डलजातयः । विमाने स्थापितास्तेऽपि गोकर्णकृपया तदा । ८३ ।

प्रेषिता हरिलोके ते यत्र गच्छन्ति योगिनः । गोकर्णेन स गोपालो गोलोकं गोपवल्लभम् ।

कथाश्रवणतः प्रीतो निर्ययौ भक्तवत्सलः । ८४ ।

अयोध्यावासिनः पूर्वं यथा रामेण संगताः । तथा कृष्णेन ते नीता गोलोकं योगिदुर्लभम् । ८५ ।

यत्र सूर्यस्य सोमस्य सिद्धानां न गतिः कदा । तं लोकं हि गतास्ते तु श्रीमद्भागवतश्रवात् । ८६ ।

In the month of Śrāvaṇa (roughly corresponding to July of the English calendar) Gokaṛṇa gave an exposition of Śrīmad Bhāgavata according to the same procedure in the course of a week once more and they (all) heard it again. (78) Now hear, O Nārada ! what happened at the end of the exposition. (79) Śrī Hari appeared, they say, alongwith His devotees in a number of aerial cars. Shouts of triumph and greetings issued from many lips on that occasion. (80) Out of delight Śrī Hari Himself blew His conch, Pāñcajanya, on that spot. And, closely embracing Gokaṛṇa, Śrī Hari gave him a form similar to His own. (81) Śrī Hari likewise instantly transformed other hearers (too) into (so many) divine personages dark-brown of hue, clad in yellow silk, decked with a diadem and a pair of (alligator-shaped) ear-rings. (82) (All) living beings that were present in that village, including dogs and men belonging to the pariah class, they too were given a seat in the aerial cars by the grace of Gokaṛṇa on that occasion. (83) They were (all) transferred to the realm of Śrī Hari, the destination of Yogis. Delighted to hear the exposition of Śrīmad Bhāgavata the aforesaid Śrī Kṛṣṇa (the Divine Cowherd), who is (so) fond of His devotees, ascended with Gokaṛṇa to His divine realm, Goloka, (so) dear to cowherds. (84) (Even) as the residents of Ayodhyā accompanied Śrī Rāma (to His divine realm, Sāketa) in the former days, so were they transplanted to Goloka, Which is (so) difficult (even) for the Yogis to attain. (85) By only hearing (an exposition of) Śrīmad Bhāgavata they (all) actually reached that (divine) realm which is ever beyond the reach of the sun, the moon and the Siddhas (a class of semi-divine beings naturally endowed with mystic powers). (86)

ब्रूमोऽत्र ते किं फलवृन्दमुज्ज्वलं सप्ताहयज्ञेन कथासु संचितम् ।

कर्णेन गोकर्णकथाक्षरो यैः पीतश्च ते गर्भगता न भूयः । ८७ ।

वाताम्बुपर्णाशनदेहशोषणैस्तपोभिरुग्रैश्चिरकालसंचितैः

।

योगैश्च संयान्ति न तां गतिं वै सप्ताहगाथाश्रवणेन यान्ति याम् । ८८ ।

इतिहासमिमं पुण्यं शाण्डिल्योऽपि मुनीश्वरः । पठते चित्रकूटस्थो ब्रह्मानन्दपरिप्लुतः । ८९ ।  
 आख्यानमेतत्परमं पवित्रं श्रुतं सकृद्भै विदहेदघौघम् ।  
 श्राद्धे प्रयुक्तं पितृतृप्तिमावहेन्नित्यं सुपाठादपुनर्भवं च । ९० ।  
 इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये गोकर्णमोक्षवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

What shall we tell you on this occasion about the glorious rewards that are earned by hearing the stories forming part of Śrīmad Bhāgavata according to the procedure of a seven days' sacrificial session ? (In short) those by whom (even) a single letter of the exposition (of Śrīmad Bhāgavata) given by Gokarṇa was drunk with their ears no more returned to a mother's womb. (87) People undoubtedly attain by hearing a seven day's exposition of Śrīmad Bhāgavata that destiny which people cannot attain by living on the air, water or dry leaves and emaciating the body, (nay,) through severe austerities practised for long periods of time and Yogic practices. (88) Staying in Citrakūṭa, the great sage Śaṅḍilya too reads out this sacred story while immersed in the bliss of oneness with Brahma (the Absolute). (89) Heard even once this most sacred story bids fair to burn one's whole mass of sins. If read on the occasion of a Śrāddha it brings satiation to the manes and if read carefully everyday it leads to cessation of rebirth. (90)

*Thus ends the fifth discourse entitled "A Description of Gokarṇa's Liberation", forming part of the "Glory of Śrīmad Bhāgavata" in the Uttara-Khaṇḍa of the glorious Padma-Purāna.*

## अथ षष्ठोऽध्यायः

### Discourse VI

The procedure of hearing Śrīmad Bhāgavata (in a week) detailed

कुमारा ऊचुः

अथ ते सम्प्रवक्ष्यामः सप्ताहश्रवणे विधिम् । सहायैर्वसुभिश्चैव प्रायः साध्यो विधिः स्मृतः । १ ।  
 दैवज्ञं तु समाहूय मुहूर्तं पृच्छ्य यत्नतः । विवाहे यादृशं वित्तं तादृशं परिकल्पयेत् । २ ।  
 नभस्य आश्विनोर्जौ च मार्गशीर्षः शुचिर्नभाः । एते मासाः कथारम्भे श्रोतॄणां मोक्षसूचकाः । ३ ।  
 मासानां विप्र हेयानि तानि त्याज्यानि सर्वथा । सहाय्याश्चेतरे तत्र कर्तव्याः सोद्यमाश्च ये । ४ ।  
 देशे देशे तथा सेवं वार्तां प्रेष्या प्रयत्नतः । भविष्यति कथा चात्र आगन्तव्यं कुटुम्बिभिः । ५ ।  
 दूरेहरिकथाः केचिद्दूरेचाच्युतकीर्तनाः । स्त्रियः शूद्रादयो ये च तेषां बोधो यतो भवेत् । ६ ।  
 देशे देशे विरक्ता ये वैष्णवाः कीर्तनोत्सुकाः । तेषुैव पत्रं प्रेष्यं च तल्लेखनमितीरितम् । ७ ।  
 सतां समाजो भविता सप्तरात्रं सुदुर्लभः । अपूर्वरसरूपैव कथा चात्र भविष्यति । ८ ।  
 श्रीभागवतपीयूषपानाय रसलम्पटाः । भवन्तश्च तथा शीघ्रमायात प्रेमतत्पराः । ९ ।  
 नावकाशः कदाचिच्चेद्दिनमात्रं तथापि तु । सर्वथाऽऽगमनं कार्यं क्षणोऽत्रैव सुदुर्लभः । १० ।  
 एवमाकारणं तेषां कर्तव्यं विनयेन च । आगन्तुकानां सर्वेषां वासस्थानानि कल्पयेत् । ११ ।

**The Kumāras began again:** Next we shall discourse to you in detail on the procedure of (fully) hearing Śrīmad Bhāgavata in a week. This procedure has been declared as ordinarily observable with the help of associates and earthly possessions. (1) To begin with, one should specially call an astrologer with due respect and inquire of him a propitious day and time (for commencing a seven days' sacrificial session for an exposition of Śrīmad Bhāgavata). He should (further get together and) set apart as much wealth as is (generally) spent over a (girl's) wedding. (2) The months of Bhādrapada, Āśvina and Kārtika, Mārgaśīrṣa, Āṣāḍha and Śrāvaṇa (corresponding to August, September and October, November, June and July)—these are harbingers of Mokṣa for those commencing an exposition of Śrīmad Bhāgavata during any of these months. (3) Even in these months, O Nārada, hours which are worth eschewing must be avoided under all circumstances. Nay, others too who are industrious should be enlisted as one's associates in this undertaking. (4) Again, a message should be particularly sent to all places saying that an exposition of Śrīmad Bhāgavata is being arranged and that people should (make it a point to) attend with their families. (5) Some people stand remote from the stories of Śrī Hari as well as from the chanting of Śrī Viṣṇu's names and praises. It should be so arranged that they as well as women and those belonging to the Sūdra community and other such (low-born) people may be apprised of the fact. (6) Letters should be addressed everywhere only to the votaries of Lord Viṣṇu, who have renounced all worldly attachments and are keen on chanting the divine names and glories. The wording of the letter has been suggested as follows :— (7) "For seven (consecutive) days an exceedingly rare congregation of pious men is expected to meet, and there will be an exposition of Śrīmad Bhāgavata full of unprecedented charm. (8) You too are requested to come soon in order to quaff the nectar of Śrīmad Bhāgavata, possessed as you are of an insatiate longing for such nectar, love being foremost in your mind. (9) Even if perchance you have no time to spare, nonetheless at all events you must come at least for a day only; (for) even an instant on this occasion is most difficult to get." (10) Invitation should be politely extended to them in these words and one should keep ready places of abode for all who come. (11)

तीर्थे वापि वने वापि गृहे वा श्रवणं मतम् । विशाला वसुधा यत्र कर्तव्यं तत्कथास्थलम् । १२२ ।  
 शोधनं मार्जनं भूमैर्लेपनं धातुमण्डनम् । गृहोपस्करमुद्धृत्य गृहकोणे निवेशयेत् । १२३ ।  
 अर्वाक्पञ्चाहतो यत्रादास्तीर्णानि प्रमेलयेत् । कर्तव्यो मण्डपः प्रोक्ष्यैः कदलीखण्डमण्डितः । १२४ ।  
 फलपुष्पदलैर्विष्णुगितानेन विराजितः । चतुर्दिक्षु ध्वजारोपो बहुसम्यग्द्विराजितः । १२५ ।  
 ऊर्ध्वं सप्तैव लोकाश्च कल्पनीयाः सविस्तरम् । तेषु विप्रा विरक्ताश्च स्थापनीयाः प्रबोध्य च । १२६ ।  
 पूर्वं तेषामासनानि कर्तव्यानि यथोत्तरम् । वक्तुश्चापि तदा दिव्यमासनं परिकल्पयेत् । १२७ ।  
 उदङ्मुखो भवेद्वक्ता श्रोता वै प्राङ्मुखस्तदा । प्राङ्मुखश्चेद्भवेद्वक्ता श्रोता चोदङ्मुखस्तदा । १२८ ।  
 अथवा पूर्वदिग्ज्ञेया पूज्यपूजकमध्यतः । श्रोतृणामागमे प्रोक्ता देशकालादिकोविदैः । १२९ ।  
 विरक्तो वैष्णवो विप्रो वेदशास्त्रविशुद्धिकृत् । दृष्टान्तकुशलो धीरो वक्ता कार्योऽतिनिःस्पृहः । १३० ।  
 अनेकधर्मविभ्रान्ताः स्त्रैणाः पाखण्डवादिनः । शुक्रशास्त्रकथोच्चारं त्याज्यास्ते यदि पण्डिताः । १३१ ।  
 वक्तुः पार्श्वे सहायार्थमन्यः स्थाप्यस्तथाविधः । पण्डितः संशयच्छेत्ता लोकबोधनतत्परः । १३२ ।

The hearing of Śrīmad Bhāgavata is commended at a place of pilgrimage or in a woodland or even at one's (own) residence. That site (alone) should be selected for the exposition, where an extensive ground is available. (12) Removing the household effects,

(if it is to be arranged in one's own house) one should keep them in a corner of the house and the ground should be cleaned and swept, plastered with cow-dung and clay and decorated with paintings of minerals (dissolved in water). (13) Five days in advance one should get together with zeal coverings (to be spread on the ground for the visitors to sit on) and a tall yet temporary shed should be erected (on that ground) and decked with (fresh) stems of bananas. (14) The shed should be roofed with an awning and decorated all round with (green) leaves, flowers and fruits. Flags should be planted on all sides and adorned with decorations of various kinds. (15) Nay, on a higher level (within the shed) seven spacious divisions should be made (one higher than the other), each representing one of the seven spheres (into which the universe stands divided) and Brāhmaṇas as well as those who have shaken off worldly attachments should be seated there after due persuasion. (16) First of all seats should be arranged for them one after another and then one should get ready an excellent seat even for the exponent of Śrīmad Bhāgavata. (17) If the exponent is to sit facing the north, the (chief) listener should in that case sit actually facing the east. And if the exponent is to sit facing the east, the (chief) listener should then sit facing the north. (18) Or (if such arrangement is not possible) the space intervening the worshipful exponent and the worshipper (listener) should be considered to be the east: such is the ruling given about the hearers by those possessing (authoritative) knowledge concerning the time and place etc., of hearing (an exposition of) Śrīmad Bhāgavata. (19) A Brāhmaṇa who is a votary of Lord Viṣṇu and has shaken off (all) worldly attachments, who is capable of expounding the Vedas and other scriptures, is expert in giving (apt) illustrations (to bring home a truth), is discerning and altogether free from cravings should be selected as the exponent (of Śrīmad Bhāgavata). (20) Those who are bewildered by (their attraction towards) diverse courses of conduct, are fond of women and preach heresies should be avoided as disqualified for an exposition of Śrīmad Bhāgavata (the scripture associated with the name of Śrī Śuka), even if they are learned. (21) By the side of the exponent (just) by way of helping him should be installed another learned man of the same calibre, capable of resolving doubts and intent on enlightening the public. (22)

वक्त्रा क्षौरं प्रकर्तव्यं दिनादवाग्रताम्रये । अरुणोदयेऽसौ निर्वर्त्य शौचं स्नानं समाचरेत् । २३ ।  
 नित्यं संक्षेपतः कृत्वा संध्याद्यं स्वं प्रयत्नतः । कथाविघ्नविघाताय गणनाथं प्रपूजयेत् । २४ ।  
 पितृन् संतर्प्य शुद्धयर्थं प्रायश्चित्तं समाचरेत् । मण्डलं च प्रकर्तव्यं तत्र स्थाप्यो हरिस्तथा । २५ ।  
 कृष्णामुद्दिश्य मन्त्रेण चरेत्पूजाविधिं क्रमात् । प्रदक्षिणमस्कारान् पूजान्ते स्तुतिमाचरेत् । २६ ।  
 संसारसागरे मग्नं दीनं मां करुणानिधे । कर्ममोहगृहीताङ्गं मामुद्धर भवार्णवात् । २७ ।  
 श्रीमद्भागवतस्यापि ततः पूजा प्रयत्नतः । कर्तव्या विधिना प्रीत्या धूपदीपसमन्विता । २८ ।  
 ततस्तु श्रीफलं धृत्वा नमस्कारं समाचरेत् । स्तुतिः प्रसन्नचित्तेन कर्तव्या केवलं तदा । २९ ।  
 श्रीमद्भागवताख्योऽयं प्रत्यक्षः कृष्ण एव हि । स्वीकृतोऽसि भया नाथ मुक्त्यर्थं भवसागरे । ३० ।  
 मनोरथो मदीयोऽयं सफलः सर्वथा त्वया । निर्विघ्नेनैव कर्तव्यो दासोऽहं तव केशव । ३१ ।

18 In order to undertake the sacred vow of expounding Śrīmad Bhāgavata the prospective exponent should have his head and chin etc., shaved on the eve of the day when the exposition is to commence. Easing his nature at daybreak, he should duly take a bath. (23) Finishing with zeal his Sandhyā prayers and other devotions in a short form everyday, he should particularly worship Lord Gaṇeśa (the elephant-headed god) for warding off obstacles in the way of the exposition. (24) Having duly gratified the manes through oblations of water,

he should go through a course of expiatory rites for the sake of purification (of his self) and should draw a mystical diagram (used in invoking a deity) and instal on it Śrī Hari (in the form of an image or the Śālāgrāma stone). (25) He should (then) with the chanting of Mantras (sacred texts) successively offer to Śrī Kṛṣṇa (through that image) the (sixteen prescribed) courses of worship including Pradaḥśiṅṅā (walking round the Deity clockwise) and salutation and at the end of the worship address (the following) prayer (to Him):— (26) "Rescue, O Storehouse of compassion ! from the ocean of mundane existence my wretched self, sunk in that ocean of metempsychosis, my body having been seized by (the alligator in the shape of) infatuation for action." (27) Worship should be zealously offered next with due ceremony and love to (the copy of) Śrīmad Bhāgavata as well by means of articles including incense and light. (28) Nay, holding a cocoanut (in the hollow of his joined palms), he should then duly offer salutation and then with a cheerful mind alone the following prayer should be addressed (to Śrīmad Bhāgavata); for here is Śrī Kṛṣṇa Himself manifest (before us) under the name of Śrīmad Bhāgavata. "I have sought You, O Lord ! for being rescued from the ocean of mundane existence. (29-30) This aspiration of mine may (kindly) be fulfilled by You in everyway without impediment as a matter of fact, (since) I am Your servant, O Kṛṣṇa !" (31)

एवं दीनवचः प्रोच्य वक्तारं चाथ पूजयेत् । सम्भूष्य वस्त्रभूषाभिः पूजान्ते तं च संस्तवेत् । ३२ ।  
 शुकरूप प्रबोधज्ञ सर्वशास्त्रविशारद । एतत्कथाप्रकाशेन मदज्ञानं विनाशय । ३३ ।  
 तदग्रे नियमः पश्चात्कर्तव्यः श्रेयसे मुदा । सप्तरात्रं यथाशक्त्या धारणीयः स एव हि । ३४ ।  
 वरणं पञ्चविप्राणां कथाभङ्गनिवृत्तये । कर्तव्यं तैर्हरिर्जाप्यं द्वादशाक्षरविद्यया । ३५ ।  
 ब्राह्मणान् वैष्णवांश्चान्यास्तथा कीर्तनकारिणः । नत्वा सम्पूज्य दत्ताज्ञः स्वयमासनमाविशेत् । ३६ ।  
 लोकवित्तधनागारपुत्रचिन्तां व्युदस्य च । कथाचित्तः शुद्धमतिः स लभेत्फलमुत्तमम् । ३७ ।

Having addressed this piteous appeal (to Śrī Kṛṣṇa in the form of Śrīmad Bhāgavata), he should next worship the (prospective) exponent and, fully adorning him with wearing apparel and jewels, should further duly extol him at the end of the worship (as follows):— (32) "O manifestation of Śuka, expert (as you are) in enlightening others and well-versed in the entire range of sacred lore, eradicate my ignorance by revealing (to me) this story (in the form of Śrīmad Bhāgavata)." (33) Before him then a vow should be gladly taken (by the chief listener) for his own (spiritual) good and it should be truly observed by him at all events to the best of his ability for a (full) week (34) Five Brāhmaṇas should be engaged as priests for averting interruption in the exposition; they should mutter prayers to Śrī Hari by repeating the twelve-syllabled Mantra ( ॐ नमो भगवते वासुदेवाय ). (35) Bowing to the Brāhmaṇas and other votaries of Lord Viṣṇu as well as to those engaged in chanting the names and praises of Śrī Hari and, duly worshipping them, he should himself occupy his seat (only) when permitted by them. (36) He who, giving up the thought of the world, riches and other possessions, house and children, focusses his mind on the exposition (alone) with a guileless heart secures the highest reward. (37)

आसूयौदयमारभ्य सार्धत्रिप्रहरान्तकम् । वाचनीया कथा सम्यग्धीरकण्ठं सुधीमता । ३८ ।  
 कथाविरामः कर्तव्यो मध्याह्ने घटिकाद्वयम् । तत्कथामनु कार्यं वै कीर्तनं वैष्णवैस्तदा । ३९ ।  
 मलमूत्रजयार्थं हि लब्धाहारः सुखावहः । हविष्यान्नेन कर्तव्यो होक्वार् कथार्थिना । ४० ।  
 उपोष्य सप्तरात्रं वै शक्तिश्चेच्छृणुयान्तदा । घृतपानं पयःपानं कृत्वा वै शृणुयात्सुखम् । ४१ ।

फलाहारेण वा भाव्यमेकभुक्तेन वा पुनः । सुखसाध्यं भवेद्यत्तु कर्तव्यं श्रवणाय तत् । ४२ ।

भोजनं तु वरं मन्ये कथाश्रवणकारकम् । नोपवासो वरः प्रोक्तः कथाविघ्नकरो यदि । ४३ ।

Starting the exposition from sunrise the highly intelligent exponent should properly expound the story (of Śrīmad Bhāgavata) in a moderate tone for three Praharas and a half (ten hours and a half). (38) At midday a pause should be made in the exposition for about an hour. During that interval the votaries of Lord Viṣṇu should as a matter of fact take to the chanting of the Lord's names and glories in consonance with the theme of exposition of that day. (39) For controlling the urge for the evacuation of one's bowels and bladder a light diet is as a matter of fact conducive to happiness, One who seeks to hear an exposition of Śrīmad Bhāgavata should (accordingly) take his meal only once (a day) and take only such food as fit to be offered as an oblation to the sacred fire. (40) He should hear the exposition abstaining from food for (full) one week provided he has the stamina (to do it) or he can do so with ease living on ghee or milk (alone). (41) Or he may live on fruits and vegetables etc., or even on one species of cereals (alone with vegetable etc.). In order (to be able) to listen to the exposition one should take such a vow as can be easily observed. (42) I should certainly prefer taking a meal if it would enable one to listen to an exposition of Śrīmad Bhāgavata. A fast (on the other hand) is not commended if it stands in the way of hearing the exposition. (43)

सप्ताहव्रतिनां पुंसां नियमाञ्छृणु नारद । विष्णुदीक्षाविहीनानां नाधिकारः कथाश्रवे । ४४ ।

ब्रह्मचर्यमधःसुप्तिः पत्रावल्यां च भोजनम् । कथासमाप्तौ भुक्तिं च कुर्यान्नित्यं कथाव्रती । ४५ ।

द्विदलं मधु तैलं च गरिष्ठान्नं तथैव च । भावदुष्टं पर्युषितं जह्यान्नित्यं कथाव्रती । ४६ ।

कामं क्रोधं मदं मानं मत्सरं लोभमेव च । दम्भं मोहं तथा द्वेषं दूरयेद्य कथाव्रती । ४७ ।

वेदवैष्णवविप्राणां गुरुगोव्रतिनां तथा । स्त्रीराजमहतां निन्दां वर्जयेद्यः कथाव्रती । ४८ ।

रजस्वलान्त्यजम्लेच्छपतितब्राह्मणैस्तथा । द्विजद्विद्वेदवाह्यैश्च न वदेद्यः कथाव्रती । ४९ ।

सत्यं शौचं दयां मौनमार्जवं विनयं तथा । उदारमानसं तद्भवेत् कुर्यात्कथाव्रती । ५० ।

दरिद्रश्च क्षयी रोगी निर्भाग्यः पापकर्मवान् । अनपत्यो मोक्षकामः शृणुयाद्य कथासिमाम् । ५१ ।

अपुष्पा काकवन्ध्या च वन्ध्या या च मृतार्थका । स्रवदूर्भा च या नारी तथा श्राव्या प्रयत्नतः । ५२ ।

एतेषु विधिना श्रावे तदक्षयतरं भवेत् । अत्युत्तमा कथा दिव्या कोटियज्ञफलप्रदा । ५३ ।

(Now) hear, O Nārada ! the rules of conduct that should be followed by those who have taken a vow to hear (an exposition of) Śrīmad Bhāgavata in the course of a week. Those who have not (yet) been (duly) initiated into the worship of Lord Viṣṇu (or received from a qualified Guru a Mantra sacred to Him) are not eligible for hearing (an exposition of) Śrīmad Bhāgavata. (44) A man who has taken a vow to hear an exposition of Śrīmad Bhāgavata (as aforesaid) should constantly (during the period) observe continence, sleep on the floor (or on a plank-bed but in no case on a bedstead) and take his meals on leaves joined together (or on a single leaf if it is big enough) at the end of the exposition (for the day). (45) One who has taken the aforesaid vow should always avoid (during the period) pulses, honey, oil and heavy food as well as such edibles as are vitiated by impure associations (e.g., a fruit with blood, red peel or kernel such as cherry or ripe tomato, or one with a fleshy kernel, such as the jack-fruit) and cooked food which has been kept overnight. (46) A man who has taken the aforesaid vow should eschew concupiscence, anger, arrogance, pride, jealousy and greed too as well as hypocrisy, infatuation and hatred. (47) He who has taken the aforesaid

vow should abstain from reviling the Vedas, the votaries of Lord Viṣṇu and the Brāhmanas, one's elders or preceptor, those who are vowed to the service of the cow, as well as the womankind, the king and exalted souls. (48) He who has taken the aforesaid vow should not speak to a woman in menstruation, a member of the lowest classes, a Mleccha (a beef-eater), an apostate, a member of the twice-born classes who has not been invested with the sacred thread though grown to a mature age, a Brāhmana-hater and those who are outside the pale of Vedic religion. (49) Similarly he who is vowed to the hearing of Śrīmad Bhāgavata should observe truthfulness, (external and internal) purity, compassion, silence, straightforwardness, modesty (in his dealings) and likewise practise liberal-mindedness. (50) A pauper, one suffering from consumption, any (other) ailing man, a wretch, a man of sinful deeds, one who is issueless and a seeker of Liberation should hear this story ( of Śrīmad Bhāgavata in seven days). (51) It should be heard with zeal by a woman who has prematurely ceased to menstruate or who has borne only one child and ceased to conceive further, nay, (even) by her who is barren, also by her whose children have died as well as by the woman who miscarries. (52) If it is heard with due ceremony (by those enumerated in verses 51 and 52 ), the hearing bids fair to yield them a fruit which is absolutely free from decay. This superb and divine story (of Śrīmad Bhāgavata) is capable of conferring (on its hearers) the fruit of tens of millions of sacrificial performances. (53)

एवं कृत्वा व्रतविधिमुद्यापनमथाचरेत् । जन्माष्टमीव्रतमिव कर्तव्यं फलकाङ्क्षिभिः । ५४ ।

अकिञ्चनेषु भक्तेषु प्रायो नोद्यापनाग्रहः । श्रवणेनैव पूतास्ते निष्कामा वैष्णवा यतः । ५५ ।

Having thus (duly) observed the rules of conduct prescribed for this vow (of hearing Śrīmad Bhāgavata in a week) the (chief) listener should then perform the rite concluding the vow. By those seeking the (special) fruit of it this rite should be performed (just on the lines of the rite of concluding the fast on the Janmāṣṭamī day (the eighth of the dark half of the lunar month of Bhādrapada, the birth anniversary of Lord Śrī Kṛṣṇa). (54) In the case (however) of devotees claiming nothing as their own it is not ordinarily imperative that the formality of concluding this vow should be gone through. They are hallowed by the very process of hearing, disinterested votaries as they are of Lord Viṣṇu. (55)

एवं नगाहयज्ञेऽस्मिन् समाप्ते श्रोतृभिस्तदा । पुस्तकस्य च वक्तुश्च पूजा कार्यातिभक्तिः । ५६ ।

प्रसादतुलसीमाला श्रोतृभ्यश्चाथ दीयताम् । भृदङ्गतालललितं कर्तव्यं कीर्तनं ततः । ५७ ।

जयशब्दं नमः शब्दं शङ्खशब्दं च कारयेत् । विप्रेभ्यो याचकेभ्यश्च वित्तमन्नं च दीयताम् । ५८ ।

विरक्तश्रेद्धवेच्छ्रेता गीता वाच्या परेऽहनि । गृहस्थश्चेत्तदा होमः कर्तव्यः कर्मशान्तये । ५९ ।

प्रतिश्लोकं तु जुहुयाद्विधिना दशमस्य च । पायसं मधु सर्पिंश्च तिलान्नादिकसंयुतम् । ६० ।

अथवा हवनं कुर्याद्वायत्र्या सुसमाहितः । तन्मयत्वात्पुराणस्य परमस्य च तत्त्वतः । ६१ ।

होमाशक्तौ बुधो हौम्यं दद्यात्तत्फलसिद्धये । नानाच्छिद्रनिरोधार्थं न्यूनताधिकतानयोः । ६२ ।

दोषयोः प्रशमार्थं च पठेन्नामसहस्रकम् । तेन स्यात्सफलं सर्वं नास्त्यस्मादधिकं यतः । ६३ ।

When these seven days' sacrificial session (consisting of an exposition of Śrīmad Bhāgavata) is over, worship should presently be offered by the listeners to the book (of Śrīmad Bhāgavata) as well as to the expositor with great devotion. (56) Remnants of food, basil leaves and wreathes of flowers offered to the Deity should forthwith be distributed to the listeners and the chanting of the Lord's names and glories, sweetened by the sounding of wooden tomtoms and the striking of cymbals should then be resorted to. (57) The (chief)

listener should make the audience utter with him shouts of triumph and words of greetings and raise blasts of conchs; and money as well as food should be dealt out to Brāhmaṇas and mendicants. (58) If the (chief) listener is a man who has renounced the world the Ġitā should be read the following day. If (however) he is a householder, in that case oblations should be poured into the sacred fire by way of expiation for any sin (voluntarily or involuntarily) committed in course of the act (of hearing). (59) With the utterance of each verse of Book Ten (of Śrīmad Bhāgavata) rice boiled in milk with sugar, honey and ghee and mixed with sesamum seeds and food-grains (barley etc.) should be consigned to the fire. (60) Or (as an alternative) the chief listener should perform the Havana with a concentrated mind along with the muttering of the holy Gāyatrī, Śrīmad Bhāgavata (the supreme Purāṇa) being in essence the same as the Gāyatrī. (61) In the event of his being incapable of performing the Havana a wise man should give away (to Brāhmaṇas) materials fit to be consigned to the sacred fire in order to achieve its fruit. (Nay) in order to make amends for the various short comings (that might have marred the performance) as well as for neutralizing the faults of deficiency and excess (committed) he should read the Viṣṇu Sahasranāma (the thousand names of Lord Viṣṇu catalogued in the Mahābhārata, Padmapurāṇa and other sacred books). Through that every performance bids fair to become fruitful inasmuch as there is nothing more efficacious than that. (62-63)

द्वादश ब्राह्मणान् पश्चाद्भोजयेन्मधुपायसैः । दद्यात्सुवर्णं धेनुं च व्रतपूर्णत्वहेतवे । ६४ ।  
 शक्तौ पलत्रयमितं स्वर्णसिंहं विधाय च । तत्रास्य पुस्तकं स्थाप्यं लिखितं ललिताक्षरम् । ६५ ।  
 सम्पूज्यावाहनाद्यैस्तदुपचारैः सदक्षिणम् । वस्त्रभूषणगन्धाद्यैः पूजिताय यतात्मने । ६६ ।  
 आचार्याय सुधीर्दत्त्वा मुक्तः स्याद्भवन्धनेः । एवं कृते विधाने च सर्वपापनिवारणे । ६७ ।  
 फलदं स्यात्पुराणं तु श्रीमद्भागवतं शुभम् । धर्मकामार्थमोक्षाणां साधनं स्यान्न संशयः । ६८ ।

He should then feed twelve Brāhmaṇas with sweets and rice boiled in milk with sugar and give away gold and a cow (to Brāhmaṇas) for the completion of the sacred vow. (64) Having got prepared a seat of gold weighing three tolas, if his means allow it, he should instal on it the book of Śrīmad Bhāgavata, written in beautiful letters. (65) Duly worshipping the book by invoking in it (the presence of) the Deity ensouling it and through other forms of worship including a gift of money, the wise listener should present it to the expositor of restrained mind when he has been worshipped by offering wearing apparel, ornaments, sandal-paste etc. By doing so he will be rid of the shackles of birth and death. On the procedure of hearing (an exposition of) Śrīmad Bhāgavata, which purges one of all sins, being thus completed, the blessed and glorious Bhāgavata-Purāṇa yields the desired fruit and proves to be the means of securing religious merit, self-gratification, worldly possessions and Liberation : there is no doubt about it. (66—68)

कुमारा ऊचुः

इति ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि । श्रीमद्भागवतेनैव भुक्तिमुक्तिं करे स्थिते । ६९ ।

**The Kumāras went on :** In this way everything has been pointed out to you. What more do you wish to hear ? Through the glorious Bhāgavata alone both (worldly) enjoyment and liberation are brought within one's palm. (69)

सूत उवाच

इत्सुक्त्वा ते महात्मानः प्रोचुर्भागवतीं कथाम् । सर्वपापहरां पुण्यां भुक्तिमुक्तिप्रदायिनीम् । ७० ।

शृण्वतां सर्वभूतानां सप्ताहं नियतात्मनाम् । यथाविधि ततो देवं तुष्टुवुः पुरुषोत्तमम् । ७१ ।  
 तदन्ते ज्ञानवैराग्यभक्तीनां पुष्टता परा । तारुण्यं परमं चाभूत्सर्वभूतमनोहरम् । ७२ ।  
 नारदश्च कृतार्थोऽभूत्सिद्धे स्वीये मनोरथे । पुलकीकृतसर्वाङ्गः परमानन्दसम्भूतः । ७३ ।  
 एवं कथां समाकर्ण्य नारदो भगवत्प्रियः । प्रेमगद्गदया वाचा तानुवाच कृताञ्जलिः । ७४ ।

**Sūta resumed :** Having spoken thus the aforesaid exalted souls (Sanaka and his three brothers ) expounded with due ceremony in the presence of all living beings, who listened with a restrained mind, for seven days the sacred story of Śrīmad Bhāgavata, which absolves one of all sins and bestows (on the hearer both) enjoyment and Liberation. Then they extolled Lord Viṣṇu (the Supreme Person). (70-71) At the end of it Jñāna, Vairāgya and Bhakti felt highly invigorated and attained exuberant youth, which ravished the mind of all living beings. (72) On his ambition having been realized Nārada too felt (much) gratified. The hair stood on their end all over his body and he was overwhelmed with supreme joy. (73) Having thus heard the exposition (of Śrīmad Bhāgavata) Nārada, the beloved of the Lord, spoke to them with joined palms (as follows) in a voice choked with emotion: (74)

नारद उवाच

धन्योऽस्म्यनुगृहीतोऽस्मि भवद्भिः करुणापरैः । अद्य मे भगवाँल्लब्धः सर्वपापहरो हरिः । ७५ ।  
 श्रवणं सर्वधर्मेशो वरं मन्ये तपोधनाः । वैकुण्ठस्थो यतः कृष्णः श्रवणाद्यस्य लभ्यते । ७६ ।

**Nārada submitted :** Blessed am I in that I have been favoured by you, compassion being foremost in your heart . This day has been attained by me Lord Śrī Hari, Who takes away all sins. (75) I account the hearing of Śrīmad Bhāgavata as the best of all righteous courses, O sages rich in askesis ! For through the hearing of it is attained Śrī Kṛṣṇa who dwells in Vaikuṅṭha. (76)

सूत उवाच

एवं ब्रुवति वै तत्र नारदे वैष्णवोत्तमे । परिभ्रमन् समायातः शुको योगेश्वरस्तदा । ७७ ।  
 तत्राययौ षोडशवार्षिकस्तदा व्यासात्मजो ज्ञानमहाब्धिचन्द्रमाः ।  
 कथावसाने निजलाभपूर्णः प्रेम्णा पठन् भागवतं शनैः शनैः । ७८ ।  
 दृष्ट्वा सदस्याः परमोरुतेजसं सद्यः समुत्थाय ददुर्महासनम् ।  
 प्रीत्या सुरर्षिस्तमपूजयत्सुखं स्थितोऽवदत्संश्रुणुतामलां गिरम् । ७९ ।

**Sūta continued :** While Nārada, the foremost of the votaries of Lord Viṣṇu, was speaking in this strain, there actually came wandering about at the moment Śrī Śuka, a master of Yoga. (77) Presently there appeared on the scene at the end of the exposition, slowly and fondly reciting Śrīmad Bhāgavata, Śrī Śuka (the son of Vedavyāsa), a (veritable) moon that occasions a rise in the ocean of spiritual wisdom, who is sated with Self-Realization and (ever) looks like a youth of sixteen summers. (78) Those present in the assembly rose at once with reverence to behold Śrī Śuka (who was possessed of very great splendour), and offered him an exalted seat. Nārada (the celestial sage) worshipped him with love and Śrī Śuka, when comfortably seated, spoke as follows: (Please) listen to his faultless speech. (79)

श्रीशुक उवाच

निगमकल्पतरोगलितं फलं शुकमुखादमृतद्रवसंधुतम् ।  
 पिबत भागवतं रसमालयं मुहुर्हो रसिका भुवि भावुकाः । ८० ।

धर्मः प्रोञ्जितकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।

श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्ताक्षणात् । ८१ ।

श्रीमद्भागवतं पुराणतिलकं यद्वैष्णवानां धनं यस्मिन् पारमहंस्यमेवममलं ज्ञानं परं गीयते ।

यत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छृण्वन् प्रपठन् विचारणपरो भक्त्या विमुञ्चेन्नरः । ८२ ।

स्वर्गे सत्ये च कैलासे वैकुण्ठे नास्त्ययं रसः । अतः पिबन्तु सद्भाग्या मा मा मुञ्चत कर्हिचित् । ८३ ।

**Śrī Śuka said :** O you devotees, possessing a taste for divine joy, Śrīmad Bhāgavata is the fruit (essence) of the wish-yielding tree of Veda, dropped on earth from the mouth of the parrot-like\* sage Śuka, and is full of the nectar of supreme bliss. It is unmixed sweetness (devoid of rind, seed or other superfluous matter). Go on drinking this divine nectar, again and again, till your body-consciousness ceases. (80) In this glorious Bhāgavata, produced by Vedavyāsa (the great sage), has been taught that supreme Religion (the Religion of God-worship, the Bhāgavata-Dharma as it is called) which is entirely free from all self-deception (in the shape of desire including the desire for Mokṣa or Liberation). Nay, in this has been expounded that absolute Reality which can be known only by saints who are free from malice, nay which is the bestower of (supreme) bliss and uproots the threefold agony (1—the agony caused by bodily distemper, 2—that which is attributable to natural agencies and 3—that inflicted by a fellow being). While it is doubtful that God can be speedily captured in one's heart by other means, He can be instantly seized through this work by those blessed persons who have a keen desire to hear it recited. (81) The glorious Bhāgavata is the ornament of the Purāṇas and the wealth of the Vaiṣṇavas; in it stands celebrated the (one) supreme Reality, which is all consciousness (as well as all truth and all bliss), free from (all) impurity (in the form of contact with Māyā) and which is the goal of Paramahamsas (ascetics of the highest order) alone. In this Purāṇa withdrawal from (all) activity, coupled with spiritual enlightenment, dispassion and Devotion, has been expounded. A man devoutly listening to it, carefully reading it and given to pondering it bids fair to get liberated. (82) This nectar (in the shape of the story of Śrīmad Bhāgavata) does not exist in paradise, in Satyaloka (the highest heaven, the realm of Brahmā, the creator), in Kailāsa (the realm of Lord Śiva) and (even) in Vaikuṅṭha (the realm of Lord Viṣṇu). Therefore quaff it, highly fortunate ones ! Never, O never cease taking it. (83)

सूत उवाच

एवं ब्रुवाणे सति वादरायणौ मध्ये सभायां हरिराविरासीत् ।

प्रहादबल्युद्धवफाल्गुनादिभिर्वृतः सुरर्षिस्तमपूजयद्य तान् । ८४ ।

दृष्ट्वा प्रसन्नं महादासने हरिं ते चक्रिरे कीर्तनमग्रतस्तदा ।

भवो भवान्या कमलासनस्तु तत्रागमत्कीर्तनदर्शनाय । ८५ ।

प्रहादस्तालधारी तरलगतितया चोद्धवः कांस्यधारी वीणाधारी सुरर्षिः स्वरकुशलतया रागकर्तार्जुनोऽभूत् ।

इन्द्रोऽवादीन्मृदङ्गं जयजयसुकराः कीर्तने ते कुमारो यत्राग्रे भाववक्ता सरसरचनया व्यासपुत्रो बभूव । ८६ ।

ननर्त मध्ये त्रिकमेव तत्र भक्त्यादिकानां नटवत्सुतेजसाम् ।

अलौकिकं कीर्तनमेतदीक्ष्य हरिः प्रसन्नोऽपि वचोऽब्रवीत्तत् । ८७ ।

\* It is a well-known truth that a fruit bitten by a parrot is exceptionally sweet. There is a pun on the word "Śuka" in this verse, which also means parrot.

पतो वरं भाववृताद्वृणुध्वं प्रीतः कथाकीर्तनतोऽस्मि साम्प्रतम् ।  
 श्रुत्वेति तद्वाक्यमतिप्रसन्नाः प्रेमाद्र्चिन्ता हरिमूर्धरे ते ।८८।  
 नगाहगाथासु च सर्वभक्तैरेभिस्त्वया भाव्यमिति प्रयत्नात् ।  
 मनोरथोऽयं परिपूरणीयस्तथेति चोक्त्वान्तरधीयताच्युतः ।८९।

15 **Sūta went on:** While the glorious Śuka (the son of Vyāsa) was speaking as aforesaid, Śrī Hari appeared in the midst of the assembly, accompanied by Prahlāda, Bali, Uddhava, Arjuna and others. Nārada (the celestial sage) worshipped Him as well as the aforementioned (devotees). (84) Beholding Śrī Hari, who was now perched on a high seat, cheerful, they presently commenced chanting the divine names and praises before Him. Lord Śiva (the Source of the universe), accompanied by Goddess Pārvatī (the divine Spouse of Lord Śiva), and Brahmā (who remains seated on a lotus) arrived on the scene to witness the Kīrtana. (85) Prahlāda held (struck) the wooden cymbals because of his agility, while Uddhava held the brass ones. Nārada (the celestial seer) played upon his lute; Arjuna, who was a master of tunes, kept up the vocal melody. Indra (the lord of paradise, the ruler of the gods) sounded a wooden tomtom; the aforesaid Kumāras (Sanaka and his three brothers) raised shouts of glory in a melodious voice (at intervals) in that chorus, where Śrī Śuka (the son of Vyāsa) stood foremost giving expression to (different) emotions by means of charming (literary) compositions. (86) In the centre of that assembly danced like actors that very trio of Bhakti and others (the other two being Jñāna and Vairāgya), who were full of great splendour, Śrī Hari too was pleased, to witness this transcendent Kīrtana, and presently spoke as follows :— (87) "I feel (highly) gratified at this moment through the exposition (of Śrīmad Bhāgavata) and the Kīrtana. Ask a boon of your choice of Me, who have been won by your devotion." Greatly rejoiced to hear these words of the Lord, they submitted to Śrī Hari as follows, their heart moistened with emotion:— (88) "Our ambition is that in (all future) sacrificial sessions consisting of a seven days' exposition of Śrīmad Bhāgavata, You must be present with all these (devotees of Yours). This should be scrupulously fulfilled by You." And saying "Be it so !" Śrī Hari (the immortal Lord ) disappeared. (89)

ततोऽनमत्तचरणेषु नारदस्तथा शुकादीनपि तापसांश्च ।  
 अथ प्रहृष्टाः परिनष्टमोहाः सर्वे ययुः पीतकथामृतास्ते ।९०।  
 भक्तिः सुताभ्यां सह रक्षिता सा शास्त्रे स्वकीयेऽपि तदा शुकेन ।  
 अतो हरिर्भागवतस्य सेवनाद्यन्तं समायाति हि वैष्णवानाम् ।९१।  
 दारिद्र्यदुःखज्वरदाहितानां मायापिशाचीपरिमर्दितानाम् ।  
 संसारसिन्धौ परिपातितानां क्षेमाय वै भागवतं प्रगर्जति ।९२।

Thereupon Nārada bowed in the direction of the feet of the Lord and His companions, as well as to Śrī Śuka and other ascetics. All those who had drunk of the nectar in the shape of the exposition of Śrīmad Bhāgavata had their delusion dispelled and, extremely delighted, forthwith dispersed. (90) The celebrated Bhakti alongwith her two sons (Jñāna and Vairāgya) was then installed by Śrī Śuka in Śrīmad Bhāgavata (the scripture associated with his name) as well. Hence as a result of the Vaiṣṇavas resorting to Śrīmad Bhāgavata Śrī Hari actually occupies their heart. (91) Śrīmad Bhāgavata, they say, loudly proclaims its efficacy to deliver those tormented by the fever of agony caused by poverty, those trampled upon by the deviless of Māyā and those hurled into the ocean of transmigration. (92)

## शौनक उवाच

शुकेनोक्तं कदा राज्ञे गोकर्णेन कदा पुनः । सुरर्षये कदा ब्राह्मैश्छिन्धि मे संशयं त्विमम् । १३ ।

**Śaunaka submitted :** When was Śrīmad Bhāgavata expounded by Śrī Śuka for the sake of the King (Parīkṣit)? When again was it expounded by Gokarṇa and when (again) by Sanaka and his three brothers (sons of Brahmā) for the sake of Nārada (the heavenly seer) ? (Pray) resolve this doubt of mine as a matter of fact. (93)

## सूत उवाच

आकृष्णनिर्गमात्रिंशद्वर्षाधिकगते कलौ । नवमीतो नभस्ये च कथारम्भं शुकोऽकरोत् । १४ ।  
 परीक्षिच्छ्रवणान्ते च कलौ वर्षशतद्वये । शुद्धे शुचौ नवम्यां च धेनुजोऽकथयत्कथाम् । १५ ।  
 तस्मादपि कलौ प्राप्ते त्रिंशद्वर्षगते सति । ऊचुरुर्जे सिते पक्षे नवम्यां ब्रह्मणः सुताः । १६ ।  
 इत्येतत्ते समाख्यातं यत्पृष्टोऽहं त्वयानघ । कलौ भागवती वार्ता भवरोगविनाशिनी । १७ ।

**Sūta continued :** Śrī Śuka started his exposition of Śrīmad Bhāgavata on the ninth of (the bright fortnight of ) the month of Bhādrapada (roughly corresponding to August of the English calendar) after thirty years of the Kali age, commencing from the departure of Śrī Kṛṣṇa (for His divine realm), had rolled away. (94) After Parīkṣit's hearing (of Śrīmad Bhāgavata) when two hundred more years of the Kali age had elapsed, Gokarṇa (who was born of a cow) commenced his exposition (of Śrīmad Bhāgavata) on the ninth of the bright half of Aṣāḍha (roughly corresponding to June of the English calendar). (95) When thirty more years of Kaliyuga had elapsed since then, Brahmā's sons (Sanaka and his three brothers) commenced the exposition (of Śrīmad Bhāgavata) on the ninth of the bright fortnight of Kārtika (roughly corresponding to the month of October of the English calendar). (96) I have thus told you as aforesaid what I was asked by you, O sinless Śaunaka ! The exposition of Śrīmad Bhāgavata in the age of Kali puts an end to the disease of metempsychosis. (97)

कृष्णप्रियं सकलकल्मषनाशनं च मुक्त्येकहेतुमिह भक्तिविलासकारि ।  
 सन्तः कथानकमिदं पिबतादरेण लोके हि तीर्थपरिशीलनसेवया किम् । १८ ।  
 स्वपुरुषमपि वीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले ।  
 परिहर भगवत्कथासु मत्तान् प्रभुरहमन्यनुणां न वैष्णवानाम् । १९ ।  
 असारे संसारे विषयविषसङ्गाकुलधियः क्षणार्थं क्षेमार्थं पिबत शुकागथातुलसुधाम् ।  
 किमर्थं व्यर्थं भो ब्रजत कुपथे कुत्सितकथे परीक्षित्साक्षी यच्छ्रवणगतमुक्त्युक्तिकथने । १०० ।  
 रसप्रवाहसंस्थेन श्रीशुकेनेरिता कथा । कण्ठे सम्बध्यते येन स वैकुण्ठप्रभुर्भवेत् । १०१ ।  
 इति च परमगुह्यं सर्वसिद्धान्तसिद्धं सपदि निगदितं ते शास्त्रपुञ्जं विलोक्य ।  
 जगति शुकाकथातो निर्मलं नास्ति किञ्चित् पिब परसुखहेतोर्द्वादशस्कन्धसारम् । १०२ ।  
 एतां यो नियततया शृणोति भक्त्या यश्चैनां कथयति शुद्धवैष्णवाग्रे ।  
 तौ सम्यग्विधिकरणात्फलं लभेते याथार्थ्यान्न हि भुवने किमप्यसाध्यम् । १०३ ।  
 इति श्रीपद्मपुराणे उत्तरखण्डे श्रीमद्भागवतमाहात्म्ये श्रवणविधिकथनं नाम षष्ठोऽध्यायः ॥ ६ ॥

समाप्तमिदं श्रीमद्भागवतमाहात्म्यम्

हरिः ॐ तत्सत्

Drink with reverence, O pious souls ! this (nectar-like) story, which is (so) dear to Śrī Kṛṣṇa and wipes out all sins, (nay) which is the only means to (the attainment of) Liberation in this world and promotes Bhakti. What will be gained as a matter of fact by associating with worthy men and visiting places of pilgrimage? (98) Beholding even his own servant (going out on his errand of taking the life out of dying persons), noose in hand, Yama (the god of punishment), it is said, whispers close to his ear, "Leave alone those who are enraptured over the Lord's stories; (for) I am the ruler of other men but not of the Vaiṣṇavas." (99) O men whose mind is agitated through attachment to the poison-like pleasures of sense ! drink the peerless nectar in the form of Śrīmad Bhāgavata (the story narrated by Śrī Śuka) for your (spiritual) good (even) for half a second in this unsubstantial world. Why wander for nothing, O friends ! on the wrong path resonant with vicious talks? Emperor Parīkṣit stands as a witness to corroborate the statement (found in our sacred-books) that Mukti (emancipation) follows in the wake of Śrīmad Bhāgavata entering the very ears. (100) He bids fair to attain lordship over Vaikuṅṭha (by becoming one with the Lord of Vaikuṅṭha), to whose voice gets joined the story narrated by Śrī Śuka immersed in a stream of (ecstatic) joy. (101) In this way has been imparted by me to you just now a most esoteric truth, the (very) substance of all conclusions, after ransacking a pile of sacred books. There is nothing purer than Śrīmad Bhāgavata (the story narrated by Śrī Śuka). Therefore, quaff for the enjoyment of supreme bliss the nectar embodied in the twelve Skandhas (of Śrīmad Bhāgavata). (102) He who hears (an exposition of) Śrīmad Bhāgavata in a regular way with devotion and he who expounds it before a pure-hearted votary of Lord Viṣṇu—both attain the true reward of hearing or expounding Śrīmad Bhāgavata because of their duty observing the procedure laid down for it. There is nothing which cannot be achieved by them. (103)

*Thus ends the sixth discourse entitled "The procedure of hearing (an exposition of) Śrīmad Bhāgavata detailed", forming part of the "Glory of Śrīmad Bhāgavata" comprised in the Uttara-Khaṇḍa of the glorious Padma-Purāna !*

**END OF ŚRĪMAD BHĀGAVATA-MĀHĀTMYA**



# श्रीमद्भागवतमहापुराणम्

प्रथमः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa Book One Discourse I

Śaunaka and other sages interrogate the famous Sūta\* (Ugraśravā)

जन्माद्यस्य यतोऽन्वयादितरतश्चार्येषुभिज्ञः स्वराद् तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।  
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽम्षा धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि । १ ।  
धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।  
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तक्षणात् । २ ।

निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतम् ।

पिबत भागवतं रसमालयं मुहुरहो रसिका भुवि भावुकाः । ३ ।

We meditate on that transcendent Reality (God) from whom this universe springs up, in whom it abides and into whom it returns—because He is invariably present in all existing things and is distinct from all non-entities—who is self-conscious and self-effulgent, who revealed to Brahmā (the very first seer) by His mere will the Vedas that cause bewilderment even to the greatest sages, in whom this threefold creation (consisting of Sattva, Rajas and Tamas), though unreal, appears as real (because of the reality of its substratum)—even as the sun's rays (which are made up of the element of fire) are mistaken for water (in a mirage), water for earth and earth for water—and who ever excludes Māyā by His own self-effulgent glory. (1) In this glorious Bhāgavata, produced by the great sage Vedavyāsa, has been taught that supreme Religion (the Religion of God-worship, the Bhāgavata Dharma as it is called) which is entirely free from all self-deception in the shape of desire (including the desire for Mokṣa or Liberation). Nay, herein has been expounded that absolute Reality which can be known only by saints who are free from malice, nay, which is the bestower of supreme bliss and uproots the threefold agony (1. the agony caused by bodily distemper, 2. that which is attributable to natural agencies and 3. that inflicted by a fellow-being). While it is doubtful that God can be speedily captured in one's heart by other means, He can be instantly seized through this work by those blessed persons who have a keen desire to hear it recited. (2) O ye devotees possessing a taste for divine joy, Śrīmad Bhāgavata is the fruit (essence) of the wish-yielding tree of Veda, dropped on earth from the mouth of the parrot-like sage Śuka, and is full of the nectar of supreme bliss. It is unmixed sweetness (devoid of rind, seed or

\* The Sūtas are a mixed caste born of a Kṣatriya father and a Brāhmaṇa mother.

† It is a well-known truth that a fruit bit by a parrot is exceptionally sweet. There is a pun on the word 'Śuka' in this verse, which also means a parrot.

other superfluous matter). Go on drinking this divine nectar again and again till there is consciousness left in you.(3)

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः । सत्रं स्वर्गाय लोकाय सहस्रसममासत । ४ ।

त एकदा तु मुनयः प्रातर्हुतहुताग्नयः । सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् । ५ ।

Once upon a time, in the forest known as Naimiṣāraṇya (the modern Nimsar in Oudh), a place sacred to Lord Viṣṇu, Śaunaka and other sages were engaged in a great sacrifice, to be completed in the course of a thousand years, with a view to realizing the Lord who is sung in heaven and is the abode of His devotees.(4) One morning, having poured oblations into the sacred fire, the sages paid their respects to the Sūta; and when he had taken his seat, they asked him the following question with due reverence. (5)

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ । आख्यातान्यप्यधीतानि धर्मशास्त्राणि यान्युत । ६ ।

यानि वेदविदां श्रेष्ठो भगवान् वादरायणः । अन्ये च मुनयः सूत परावरविदो विदुः । ७ ।

वेथ त्वं सौम्य तत्सर्वं तत्त्वतस्तदनुग्रहात् । ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत । ८ ।

तत्र तत्राङ्गसाऽऽप्युष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्तत्रः शंसितुमर्हसि । ९ ।

प्रायेणाल्पायुषः सभ्य कलावस्मिन् युगे जनाः । मन्दाः सुमन्दमतयो मन्दभाग्या ह्युपद्रुताः । १० ।

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः । अतः साधोऽत्र यत्सारं समुद्धृत्य मनीषया ।

ब्रूहि नः श्रद्धानानां येनात्मा सम्प्रसीदति । ११ ।

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवक्यां वसुदेवस्य जातो यस्य चिकीर्षया । १२ ।

तत्रः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् । यस्यावतारो भूतानां क्षेमाय च भवाय च । १३ ।

आपन्नः संसृतिं घोरं यन्नाम विवशो गृणन् । ततः सद्यो विमुच्येत यद्विभेति स्वयं भयम् । १४ ।

यत्पादसंश्रयाः सूत मुनयः प्रशमायनाः । सद्यः पुनन्त्युपस्पृष्टाः स्वर्धुन्यापोऽनुसेवया । १५ ।

को वा भगवतस्तस्य पुण्यश्लोकेऽद्यकर्मणः । शुद्धिकामो न शृणुयाद्यशः कलिमलापहम् । १६ ।

तस्य कर्माण्युदारणि परिगीतानि सूरिभिः । ब्रूहि नः श्रद्धानानां लीलया दधतः कलाः । १७ ।

**The sages said :** O sinless Sūta, you have indeed studied and also expounded all the Purāṇas and Itihāsas as well as the codes of laws.(6) Whatever is known by the divine sage Bādarāyaṇa (Vedavyāsa, so-called because he is reputed to have his abode in a grove of jujube-trees), the foremost among the knowers of Veda, and even by other sages who have realized both the qualified and absolute aspects of the Godhead, you know all that in reality by their grace, which you were able to earn by your guileless and pure heart; for the teachers confide even their profoundest secrets to their beloved pupil. Be pleased to tell us, O long-lived Sūta, that which you have determined through a study of all those sacred books as the unfailing and easy means to the supreme good of men. (7—9) O the ornament of holy congregations, in this age of Kali people are mostly short-lived, slothful (little inclined to tread the path of God-Realization), most dull-witted, unlucky and tormented with diseases and other evils. (10) The scriptures too are numerous and inculcate not one discipline, but a number of practices and rituals; and, besides, (being too voluminous) they have to be listened to part by part. Therefore, benevolent as you are, draw out by your critical insight their quintessence and declare the same to us, who are full of faith, so that our mind may become placid and tranquil.(11) Sūta, God bless you, you know the purpose for which the divine Lord, the protector of His devotees, was born of Devakī, Vasudeva's consort. (12) Dear Sūta, please explain it to us who are keen to hear of the same; for the Lord's descent

on this earth is intended for the protection and prosperity of all living beings. (13) Anyone who has fallen into the terrible whirlpool of birth and death can be speedily delivered from the same if he utters His Name even helplessly; for Fear itself is afraid of the Lord. (14) Sūta, sages who have taken shelter in His feet and therefore ever abide in perfect calm forthwith purify those who come in contact with them; whereas the waters of the celestial stream (Gaṅgā) cleanse the heart only by long and continued use (because they are no longer in direct touch with those feet, although they still retain their purifying virtue because of the touch they once had with them). (15) Is there anyone who, though desirous of purifying one's soul, would refuse to hear the glory of that divine Lord whose exploits are extolled by saints of holy renown, since such glory wipes out the impurities of the Kali age? (16) Narrate to us, who are full of reverence, the noble doings of the Lord who playfully assumes various forms—the doings that have been sung by seers (like Nārada and others). (17)

अथाख्याहि हरेर्धीमन्नवतारकथाः शुभाः । लीला विदधतः स्वैरमीश्वरस्यात्ममायया । १८ ।

वयं तु न वितुष्याम उत्तमलोकविक्रमे । यच्छृण्वतां रसज्ञानां स्वादु स्वादु पदे पदे । १९ ।

कृतवान् किल वीर्याणि सह रामेण केशवः । अतिमर्त्यानि भगवान् गूढः कपटमानुषः । २० ।

कलिमागतमाज्ञाय क्षेत्रेऽस्मिन् वैष्णवे वयम् । आसीना दीर्घसत्रेण कथायां सक्षणा हरेः । २१ ।

त्वं नः संदर्शितो धात्रा दुस्तरं निस्तितीर्षताम् । कलिं सत्त्वहरं पुंसां कर्णधार इवार्णवम् । २२ ।

ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि । स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः । २३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्योः संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने प्रथमोऽध्यायः ॥ १ ॥

"O wise Sūta, now recount the blessed stories of the descent of the Almighty Lord who enacts at will sports of various kinds by dint of His Yogamāyā (divine potency). (18) We, for our part are never sated with hearing the exploits of the illustrious Lord, which are more and more delightful to hear at every step to those listeners who have a taste for sweet things. (19) Indeed the divine Śrī Kṛṣṇa, who had disguised Himself in a human semblance, performed with His elder brother, Śrī Balarāma, feats that were beyond human power. (20) Having come to know that the age of Kali has arrived, we are assembled in this holy retreat sacred to Śrī Viṣṇu for a long sacrificial session and have thus got ample time to hear the stories of Śrī Hari. (21) This age of Kali takes away the purity of men's heart and is thus difficult to conquer. Anxious as we are to get over this Kali, Providence has arranged our meeting with you, even as a pilot is shown to those who seek to cross a turbulent sea. (22) Since Śrī Kṛṣṇa, the Master of Yoga, the friend of the Brāhmaṇas and the Protector of virtue, has left for His abode (in Heaven), tell us in whom has righteousness sought protection now. (23)

*Thus ends the first discourse, forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā (the book of the God-realized souls).*



# अथ द्वितीयोऽध्यायः

## Discourse II

### Glory of the Lord's narrative and of Devotion to Him

व्यास उवाच

इति सम्प्रश्रंसंहष्टो विप्राणां रौमहर्षिणिः । प्रतिपूज्य वचस्तेषां प्रवक्तुमुपचक्रमे । १ ।

**Vyāsa says :** Ugraśravā (the son of Romaharṣaṇa) was transported with joy to hear this question of the holy Brāhmaṇas. He welcomed their words and commenced his discourse.(1)

सूत उवाच

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आजुहाव ।  
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि । २ ।  
यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्पदीपमतितितीर्षतां तमोऽन्धम् ।  
संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूनुमुपयामि गुरुं मुनीनाम् । ३ ।

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् । देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् । ४ ।

**Sūta said :** When the sage Dwaipāyana (Vedavyāsa; lit., one who was born in an island) saw his son (Śukadeva) going away all alone with the intention of leading the life of a recluse, even though he had not yet been invested with the sacred thread and had, therefore, had no occasion to perform any secular or religious duties, he was agitated at the thought of separation from him and called out, "Hullo, my son!" At that time it was the trees (on the roadside) that responded on his behalf, filled as they were by his presence. I bow to that sage (Śukadeva), who (being one with the Universal Spirit) has access to the hearts of all. (2) Śrīmad Bhāgavata is a mysterious Purāṇa; it possesses a glory of its own and constitutes the very essence of all the Vedas. It is a unique light illuminating the spiritual realities for those worldly men who seek to go beyond the darkness of ignorance. It was out of compassion for such men that this teacher of sages, Śukadeva, uttered this Purāṇa. I take refuge in that son of Vyāsa. (3) After bowing to the divine sages Nārāyaṇa and Nara, the Supreme Person (Śrī Kṛṣṇa), Goddess Sarasvatī (the goddess of speech) and the sage Vyāsa, one should then recite Śrīmad Bhāgavata (which enables one to conquer the cycle of birth and death as well as all the aberrations of the mind). (4)

मुनयः साधु पृष्टोऽहं भवद्विर्लोकमङ्गलम् । यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति । ५ ।

स वै पुंसां परो धर्मो यतो भक्तिरधोक्षजे । अहैतुक्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति । ६ ।

वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानं च यदहैतुकम् । ७ ।

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः । नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् । ८ ।

धर्मस्य ह्यापवर्ग्यस्य नार्थोऽर्थाद्योपकल्पते । नार्थस्य धर्मैकान्तस्य कामो लाभाय हि स्मृतः । ९ ।

कामस्य नेन्द्रियप्रोत्तिर्लाभो जीवेत यावता । जीवस्य तत्त्वजिज्ञासा नार्थो यश्चेह कर्मभिः । १० ।

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्दते । ११ ।

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्तया । पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया । १२ ।

अतः पुम्भिर्द्विजश्रेष्ठा वर्णाश्रमविभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोषणम् । १३ ।

तस्मादेकेन मनसा भगवान् सात्वतां पतिः । श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा । १४ ।

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् । छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् । १५ ।

Sages, you have done well in asking me a question which is conducive to the welfare of the world; for your enquiry relates to Śrī Kṛṣṇa, a topic which completely purifies the heart. (5) That alone is the highest duty of men, from which follows devotion to Śrī Kṛṣṇa—a devotion which is absolutely motiveless and knows no obstruction, and as a result of which the soul realizes the all-blissful God and thus attains its object. (6) Contact established with Bhagavān Vāsudeva (Śrī Kṛṣṇa) through Devotion speedily awakens dispassion and immediate knowledge. (7) A duty well performed is but labour lost, if it fails to generate love for the stories of Bhagavān Viṣvaksena (Śrī Kṛṣṇa). (8) Riches cannot be the end of Dharma (virtue), which culminates in absolution or final beatitude. Even so wealth is a means of earning religious merit; sensuous enjoyment has not been recognized as its consummation. (9) Again, gratification of the senses is not the end of sensuous enjoyment; keeping the body and soul together is the only use of sensuous enjoyment. And enquiry into Truth is the object of keeping the body and soul together and not the attainment of heaven etc., through the performance of pious acts. (10) The knowers of Truth declare knowledge alone as the Reality—that knowledge which does not admit of duality (the distinction of subject and object), in other words, which is indivisible and one without a second, and which is called by different names such as Brahma (the Absolute), Paramātmā (the Supreme Spirit or Oversoul) and Bhagavān (the Deity). (11) Sages who are full of faith perceive that Truth as their own Self in their own heart through Devotion coupled with Knowledge and Dispassion and acquired through hearing (of Śrīmad Bhāgavata etc.). (12) Therefore, O noblest of Brāhmaṇas, the consummation of duties efficiently performed by men according to their respective Varṇa (grade in society) and Āśrama (stage in life) lies in securing the pleasure of Śrī Hari. (13) Hence with undivided mind one should ever hear and sing the praises of, meditate upon and worship the Lord, who is the protector of His devotees. (14) The learned, who are armed with the sword of constant meditation on Him cut asunder the hard knot of Karma therewith. Who, then, would not take delight in His stories? (15)

शुश्रूषोः श्रद्धानस्य वासुदेवकथारुचिः । स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् । १६ ।

शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः । हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् । १७ ।

नष्टप्रायेषु भद्रेषु नित्यं भागवतसेवया । भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी । १८ ।

तदा रजस्तमोभावाः कामलोभादयश्च ये । चेत एतैरनाविद्धं स्थितं सत्त्वे प्रसीदति । १९ ।

एवं प्रसन्नमनसो भगवद्भक्तियोगतः । भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते । २० ।

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे । २१ ।

अतो वै कवयो नित्यं भक्तिं परमया मुदा । वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् । २२ ।

By resorting to holy places of pilgrimage, O Brāhmaṇas, one obtains the privilege of waiting on exalted souls and thereby successively develops a desire for hearing the stories of Bhagavān Vāsudeva (Śrī Kṛṣṇa), faith in and a relish for such stories. (16) Śrī Kṛṣṇa is a disinterested friend of the virtuous and His praises sanctify those who listen to or sing them. He abides in the heart of those who hear His stories and uproots the evil propensities of their mind. (17) When the evil propensities are well-nigh eradicated through the constant service of His devotees (or the day-to-day study of Śrīmad Bhāgavata), there wells up abiding devotion to the Lord of excellent fame. (18) The mind is then freed from passions such as lust and greed, which have their root in Rajas and Tamas, and established in Sattva, attains purity. (19) In this way, when one is rid of all worldly attachment through loving devotion to the Lord, and the mind is filled with delight, one realizes the truth relating to God as a matter of course. (20) The moment a man sees God as his very self the knot of ignorance in his heart is broken asunder, all his doubts are dispersed and the entire stock of his Karmas gets

liquidated. (21) That is why with utmost delight the wise constantly practise devotion to Lord Vāsudeva which purifies the soul. (22)

सत्त्वं रजस्तम इति प्रकृतेर्गुणास्तैर्युक्तः परः पुरुष एक इहास्य धत्ते ।

स्थित्यादये हरिविरिञ्चिहरेति संज्ञाः श्रेयांसि तत्र खलु सत्त्वतनोर्नृणां स्युः । २३ ।

पार्थिवाद्गुरुणो धूमस्तस्मादग्निस्त्रयीमयः । तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शनम् । २४ ।  
 भेजिरे मुनयोऽथाग्रे भगवन्तमधोक्षजम् । सत्त्वं विशुद्धं क्षेमाय कल्पन्ते येऽनु तानिह । २५ ।  
 मुमुक्षवो घोररूपान् हित्वा भूतपतीनथ । नारायणकलाः शान्ता भजन्ति ह्यनसूयवः । २६ ।  
 रजस्तमःप्रकृतयः समशीला भजन्ति वै । पितृभूतप्रजेशादीन् श्रियैश्चर्यप्रजेष्ववः । २७ ।  
 वासुदेवपरा वेदा वासुदेवपरा मखाः । वासुदेवपरा योगा वासुदेवपराः क्रियाः । २८ ।  
 वासुदेवपरं ज्ञानं वासुदेवपरं तपः । वासुदेवपरो धर्मो वासुदेवपरा गतिः । २९ ।  
 स एवेदं ससर्जाग्रे भगवानात्ममायया । सदसद्रूपया चासौ गुणमव्यागुणो विभुः । ३० ।  
 तथा विलसितेष्वेषु गुणेषु गुणवानिव । अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः । ३१ ।  
 यथा ह्यवहितो वह्निर्दारुष्वेकः स्वयोनिषु । नानेव भाति विश्वात्मा भूतेषु च तथा पुमान् । ३२ ।  
 असौ गुणमयैर्भावैर्भूतसूक्ष्मेन्द्रियात्मभिः । स्वनिर्मितेषु निर्विद्ये भुङ्क्ते भूतेषु तद्गुणान् । ३३ ।  
 भावयत्येष सत्त्वेन लोकान् वै लोकभवनः । लीलावतारानुरतो देवतिर्यङ्नरादिषु । ३४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने द्वितीयोऽध्यायः ॥ २ ॥

Sattva, Rajas and Tamas are the three attributes or modes of Prakṛti (Primordial Matter); assuming these for the preservation, creation and destruction of this universe, the one Supreme Person severally bears the names of Hari (Viṣṇu), Viriñci (Brahmā) and Hara (Śiva). Yet the supreme good of men flows from Śri Hari alone, whose body consists of pure Sattva. (23) Just as smoke is higher (more active) than wood, which is an earthly substance (and hence inert and dull), and higher than smoke is fire, which is associated with many sacrificial acts recommended in the three Vedas, even so Rajas (the principle of motion or activity) is superior to Tamas (darkness or inertia) and even higher than Rajas is Sattva (the principle of light or knowledge), with the help of which one is able to realize God. (24) Of yore sages worshipped for their salvation Bhagavān Viṣṇu alone, who is pure Sattva personified. Even now those who follow in their footsteps likewise get qualified for blessedness. (25) Those seeking liberation worship Bhagavān Nārāyaṇa and His part manifestations, all of whom are so gentle in aspect, leaving alone the lords of evil spirits (Bhairava and others), who possess a terrible form, though not reviling them. (26) Those, however, who possess a Rājasika or Tāmasika disposition and are seekers of wealth, power and progeny, worship the manes, evil spirits and the lords of created beings, possessing as they do a character similar to theirs. (27) The Vedas ultimately treat of Bhagavān Vāsudeva; the sacrifices themselves aim at the attainment of Vāsudeva; the various Yogas eventually lead to Vāsudeva; and all sorts of rituals too have their end in Vāsudeva. (28) All wisdom has its culmination in Vāsudeva; all austere penance has Vāsudeva for its goal; all virtue aims at the realization of Vāsudeva and all destinies culminate in Vāsudeva. (29) Although the Lord is Himself beyond Prakṛti (Primordial Matter), and its three modes (Sattva etc.), yet it was He who evolved this universe at the beginning (of creation) through His own Māyā (Prakṛti), which consists of the aforesaid three Guṇas and is both real (in its phenomenal aspect) and unreal (ontologically speaking). (30) Having entered into these three Guṇas, that have been evolved by the aforesaid Māyā, He appears as possessed of these Guṇas, though essentially He is Consciousness personified. (31) Just as fire, though really one, appears as many when abiding in the different logs of wood that manifest it, so does God, the soul of the universe, (though essentially one) appear as many, when manifested in different

beings. (32) Entering (as the soul) the various material bodies created by Himself out of the various evolutes of the three Guṇas such as the subtle elements, the senses and the mind, the Lord enjoys the sense-objects appropriate to such bodies. (33) It is He, again, who creates the different worlds and descending by way of sport in different species such as the gods, the human beings and the lower forms of life, protects all the beings through His Sattva or goodness. (34)

*Thus ends the second discourse, forming part of the story relating to the Namiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



१४

## अथ तृतीयोऽध्यायः

### Discourse III

#### The Lord's Avatāras or Descents into the world of matter

सूत उवाच

जगृहे पौरुषं रूपं भगवान्महदादिभिः । सम्भूतं षोडशकलमादौ लोकसिसृक्षया । १ ।  
 यस्याम्बसि शयानस्य योगनिद्रां वितन्वतः । नाभिहृदाम्बुजादासीद् ब्रह्मा विश्वसृजां पतिः । २ ।  
 यस्यावयवसंस्थानैः कल्पितो लोकविस्तरः । तद्वै भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् । ३ ।  
 पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।  
 सहस्रमूर्धश्रवणाक्षिनासिकं सहस्रमौल्यम्बरकुण्डलोल्लसत् । ४ ।

एतन्नानावताराणां निधानं बीजमव्ययम् । यस्यांशांशेन सृज्यन्ते देवतिर्यङ्गरादयः । ५ ।

**Sūta says :** In the beginning (of creation), with the desire of evolving the different worlds, the Lord assumed the form of Puruṣa (the Primal Person) consisting of sixteen component principles (viz., the ten sense-organs, the five elements and mind) and constituted of Mahat (the cosmic intellect) etc. (1) While He (the aforesaid Puruṣa) was displaying His sleep of Samādhi (absorption into or communion with the Self) reposing on the causal waters, there appeared from the lake of His navel a lotus wherefrom sprang up Brahmā, the lord of progenitors of the world. (2) It is on the disposition of His limbs that the various worlds stand superimposed; that is the most exalted form of the Lord, consisting of pure Sattva or goodness. (3) The Yogīs behold that form by means of their divine eye, wonderful as it is with its thousands of feet, thighs, arms and faces; it has thousands of heads, ears, eyes and noses and is resplendent with thousands of diadems, robes and ear-rings. (4) This form of the Lord (popularly known by the name of Nārāyaṇa) is the imperishable seed of the various Avatāras and the abode to which they all return (after accomplishing their purpose). It is by a ray (e.g., Marīci) of His ray (Brahmā) that gods, human beings and the lower forms of life are created. (5)

स एव प्रथमं देवः कौमारं सर्गमास्थितः । चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् । ६ ।  
 द्वितीयं तु भवायास्य रसातलगतां महीम् । उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः । ७ ।  
 तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः । तन्नं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः । ८ ।  
 तुर्ये धर्मकलासर्गे नरनारायणावृषी । भूत्वाऽऽत्मोपशमोपेतमकरोद् दुश्चरं तपः । ९ ।  
 पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् । प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् । १० ।

षष्ठे अत्रेरपत्यत्वं वृतः प्राप्नोऽनसूयया । आन्वीक्षिकीमलर्काय प्रह्लादादिभ्य ऊचिवान् । ११ ।  
 ततः सप्तम आकृत्यां सचेर्यज्ञोऽभ्यजायत । स यामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् । १२ ।  
 अष्टमे मेरुदेव्यां तु नाभेर्जात उरुक्रमः । दर्शयन् वर्त्म धीराणां सर्वाश्रयनमस्कृतम् । १३ ।  
 ऋषिभिर्याचितो भेजे नवमं पार्थिवं वपुः । दुग्धेमामोषधीर्विप्रास्तेनायं स उशत्तमः । १४ ।  
 रूपं स जगृहे मात्स्यं चाक्षुषोदधिसम्भवे । नाव्यारोप्य महीमध्यामपाद्देवस्वतं मनुम् । १५ ।  
 सुरासुराणामुदधिं मध्रतां मन्दराचलम् । दधे कमठरूपेण पृष्ठ एकादशे विभुः । १६ ।  
 धान्वन्तरं द्वादशमं त्रयोदशममेव च । अपाययत्सुरानन्यान्चोहिन्या मोहयन् स्त्रिया । १७ ।  
 चतुर्दशं नारसिंहं विभ्रदैत्येन्द्रमूर्जितम् । ददार करजैर्वक्षस्येरकां कटकृद्यथा । १८ ।  
 पञ्चदशं वामनकं कृत्वागादध्वरं बलेः । पदत्रयं याचमानः प्रत्यादित्सुख्त्रिविष्टपम् । १९ ।  
 अवतारे षोडशमे पश्यन् ब्रह्मद्ब्रह्मो नृपान् । त्रिःसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् । २० ।  
 ततः सप्तदशे जातः सत्यवत्यां पराशरात् । चक्रे वेदतरोः शाखा दृष्ट्वा पुंसोऽल्पमेधसः । २१ ।  
 नरदेवत्वमापन्नः सुरकार्यचिकीर्षया । समुद्रनिग्रहादीनि चक्रे वीर्याण्यतः परम् । २२ ।  
 एकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी । रामकृष्णाविति भुवो भगवानहरद्भरम् । २३ ।  
 ततः कलौ सम्प्रवृत्ते सम्पोहाय सुरद्विषाम् । बुद्धो नाम्राजनसुतः कीकटेषु भविष्यति । २४ ।  
 अथासौ युगसंध्यायां दस्युप्रायेषु राजसु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः । २५ ।

It was this very Lord (Nārāyaṇa) who, first manifesting Himself as the Kumāras (Sanaka and others), took the form of four Brāhmaṇas and observed the hard vow of perpetual celibacy. (6) During the second Avatāra (manifestation) the Lord of all sacrifices assumed the form of the divine Boar with a view to lifting the earth that had sunk into the lowest depths of the ocean, in order to proceed with the work of creation. (7) Appearing in the person of the celestial sage (Nārada) in His third manifestation as a Ṛṣi, He taught the Gospel of the Vaiṣṇavas (the Pāñcarātra), which inculcates the method of doing things in such a way that they may cease to bind us. (8) During His fourth manifestation, in which He was born of Dharma's better half (Mūrti), He appeared in the dual form of the sages Nara and Nārāyaṇa and practised severe penance with perfect control of the mind and senses. (9) His fifth manifestation was known by the name of Kapila, the lord of the Siddhas (perfect ones), who taught to the sage Āsuri the Sāṅkhya system of philosophy, that determines the nature of the fundamental principles and had been cast into oblivion through the ravages of time. (10) During His sixth manifestation He appeared as a son of the sage Atri at the entreaty of Anasūyā (Atri's wife) and taught the Science of the Self to king Alarka, Prahlāda and others. (11) Thereafter in the seventh manifestation He was born Ākūti, the spouse of Ruci (one of the lords of created beings), as Yajña; assisted by His sons Yama and the other gods He held the office of Indra during the first Manwantara, presided over by Swāyambhuva Manu. (12) In the eighth manifestation (as Ṛṣabhadeva) the all-pervading Lord was born of queen Meru Devī, the spouse of king Nābhi, and taught by His own example the mode of life of the Paramahamsas (enlightened souls who have transcended all bounds of morality and have no duty to perform), which is adored by men belonging to all the four Āśramas or stages of life. (13) During His ninth descent, at the solicitation of the seers, He took the form of a king (Pṛthu) and made the earth (in the form of a cow) yield all its products (which she had so far withheld), and hence this particular manifestation of the Lord proved most propitious to the world. (14) At the end of the Cākṣusa Manwantara, when all the three worlds were being deluged by the ocean, He took the form of a fish (during His tenth manifestation) and rescued the future Vaivasvata Manu (the lord of the present Manwantara), picking him up on the

earth, which had been transformed into a boat. (15) During His eleventh manifestation, when the gods and the demons began churning the ocean (with Mount Mandara), the Lord assumed the form of a tortoise and supported Mount Mandara on His back. (16) In His twelfth descent He took the form of Dhanwantari (and emerged from the ocean with a jar full of nectar); while during His thirteenth manifestation He assumed the form of an enchanting woman and gave the gods the nectar to drink, keeping the others (the demons) spell-bound all the while. (17) In His fourteenth manifestation He took the form of a man-lion and tore with His claws the bosom of the most powerful demon king (Hiranyakaśipu) even as a maker of straw mats would tear a reed. (18) Assuming the form of a dwarf in His fifteenth descent He visited the sacrificial performance of Bali (the demon king) and asked him for three paces of land with the covert intention of robbing him of (his kingdom of) heaven. (19) In His sixteenth descent (as Paraśurāma) He found that the kings had become inimical to the Brāhmaṇas; enraged at this He rid the earth of the Kṣatriya race as many as twenty-one times. (20) Then, in His seventeenth descent (as Vyāsa), He was born of Satyawatī through the sage Parāśara and, finding the people of poor intelligence, divided the tree of Veda into many branches. (21) Then again (in the eighteenth descent) He assumed the form of a ruler of men (Śrī Rāma) with a view to accomplishing the purpose of the gods and performed heroic feats like bridging the ocean and so on. (22) In the nineteenth and the twentieth the Lord was born among the Vṛṣṇis as Balarāma and Śrī Kṛṣṇa and relieved the earth of its burden. (23) When Kali sets in, He will be born in Magadha (North Bihar) as Buddha, son of Ajana, with a view to deluding the enemies of gods. (24) Then again, towards the end of the Kali age, when the kings mostly turn into robbers, the Lord of the universe will take descent from (a Brāhmaṇa named) Viṣṇuyaśā as Lord Kalki. (25)

अवतारा ह्यसंख्येया हरेः सत्त्वनिर्धेर्द्विजाः । यथाविदासिनः कुल्याः सरसः स्युः सहस्रशः । २६ ।

ऋषयो मनवो देवा मनुपुत्रा महौजसः । कलाः सर्वे हरेरेव सप्रजापतयस्तथा । २७ ।

एते चांशकलाः पुंसः कृष्णास्तु भगवान् स्वयम् । इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे । २८ ।

जन्म गुह्यं भगवतो य एतत्प्रयतो नरः । सायं प्रातर्गुणन् भक्त्या दुःखग्रामाद्विमुच्यते । २९ ।

Even as thousands of rivulets flow from a lake that never dries, so there are countless descents of the Lord, who is a storehouse of Sattva (power, wisdom, etc.), O Brāhmaṇas. (26) The sages and seers, the Manus, the gods, the sons of the Manus, the Prajāpatis (lords of created beings), in fact, all those who possess great power, are rays of Śrī Hari. (27) All these, however, are either part manifestations or rays of the Supreme Person; while Śrī Kṛṣṇa is the Lord Himself. All these Avatāras or manifestations of the Lord appear from age to age and protect the world when it is oppressed by the enemies of Indra. (28) This story of the Lord's descents is a secret. The man who devoutly recites it every evening and morning with a pious mind is rid of all suffering. (29)

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः । पायागुणैर्विरचितं महदादिभिरात्मनि । ३० ।

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले । एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः । ३१ ।

अतः परं यदव्यक्तमव्यूहगुणव्यूहितम् । अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः । ३२ ।

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा । अविद्यनाऽऽत्मनि कृते इति तद्ब्रह्मदर्शनम् । ३३ ।

यद्येषोपरता देवी पाया वैशारदी मतिः । सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते । ३४ ।

एवं जन्मानि कर्माणि ह्यकर्तृजनस्य च । वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः । ३५ ।

This gross manifestation (in the form of the material universe) of the Lord, who is essentially spiritual and has no material form, has been evolved by the products of His Māyā such as Mahat (the principle of Cosmic Intelligence) and so on, and superimposed on the

Lord Himself. (30) Even as men of poor wits assume the existence of the clouds in ether and of dustiness in the air, (even though the clouds, as a matter of fact, hang in the air while dustiness belongs to the particles of earth,) so the ignorant superimpose the gross phenomenal universe on the Self, who is the seer. (31) Beyond this material form is a subtle (and unmanifest) form of the Lord, which is constituted of undeveloped Guṇas (Guṇas that have not assumed distinctive shapes) and is neither open to perception nor to hearing. It is this (subtle or astral) body which is termed as the Jīva or soul (because the soul seems to enter it or is identified with it) and goes through repeated births or transmigrations. (32) It is through nescience that the aforesaid astral and material bodies are superimposed on the Self. When this superimposition is removed through self-knowledge, that very moment takes place the realization of Brahma. (33) The knowers of Truth are aware that when the Lord's sportful Māyā in the shape of Knowledge withdraws, the Jīva becomes one with Brahma and gets established in the glory of the Self. (34) In such terms do the wise describe the descents as well as the doings of the Lord, who is the Ruler of all hearts and is really without birth or actions; for His descents and doings are a guarded secret of the Vedas. (35)

स वा इदं विश्वममोघलीलः सृजत्यवत्यति न सज्जतेऽस्मिन् ।

भूतेषु चान्तर्हित आत्मतन्त्रः षड्वर्गिकं जिघ्रति षड्गुणेशः ।३६।

न चास्य कश्चिन्निपुणेन धातुरवैति जन्तुः कुमनीष ऊतीः ।

नामानि रूपाणि मनोवचोभिः सत्तन्वतो नटचर्यामिवाज्ञः ।३७।

स वेद धातुः पदवीं परस्य दुरन्तवीर्यस्य रथाङ्गपाणेः ।

योऽस्मायया संततयानुवृत्त्या भजेत तत्पादसरोजगन्धम् ।३८।

अथेह धन्या भगवन्त इत्थं यद्वासुदेवेऽखिललोकनाथे ।

कुर्वन्ति सर्वात्मकमात्मभावं न यत्र भूयः परिवर्त उग्रः ।३९।

The pastimes of the Lord are always purposive; by mere sport He creates, preserves and reabsorbs this universe, but never gets attached to it. Abiding unperceived in the heart of all living beings, He seems to enjoy the objects of the mind and the five senses as the ruler of all the six. But being the Master of His Self He remains aloof from these objects (they fail to bind Him). (36) No stupid creature can know by any dialectical skill the names and forms or doings of the Lord, revealed by His thought or word (the Vedas), any more than an ignorant man can understand the performance of a conjurer, accomplished through his will and speech. (37) The power of the Lord who wields the discus in His hand is infinite; though the Maker of this world, He remains ever beyond it. He alone can know His ways who inhales the fragrance of His lotus-feet through constant and sincere devotion to them. (38) Now you blessed ones are lucky indeed, since you in this life and in this world (which is full of impediments and obstacles) thus cultivate that undivided love to Bhagavān Vāsudeva (Śrī Kṛṣṇa), the Lord of the entire universe, by virtue of which one never falls again into the terrible vortex of birth and death. (39)

इदं भागवतं नाम पुराणं ब्रह्मसम्पितम् । उत्तमश्लोकचरितं चकार भगवानुषिः ।४०।

निःश्रेयसाय लोकस्य धन्यं स्वस्त्ययनं महत् । तदिदं ग्राहयामास सुतमात्मवतां वरम् ।४१।

सर्ववेदेतिहासानां सारं सारं समुद्धृतम् । स तु संश्रावयामास महाराजं परीक्षितम् ।४२।

प्रायोपविष्टं गङ्गायां परितं परमर्षिभिः । कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ।४३।

कलौ नष्टदृशामेष पुराणाकोऽधुनोदितः । तत्र कीर्तयतो विप्रा विप्रर्षेभूरितेजसः ।४४।

अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् । सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ।४५।

इति श्रीमद्भागवते महापुराणे पारमहंस्योऽसंहितायां प्रथमस्कन्धे नैमिषोपाख्याने तृतीयोऽध्यायः ॥ ३ ॥

The divine seer, Vedavyāsa, composed this Purāṇa, known by the name of Śrīmad Bhāgavata, which stands on a par with the Vedas and contains the stories of the Lord of excellent renown. (40) He taught this blessed, benedictory and great Purāṇa, for the highest good of mankind, to his son (Śukadeva), who is the foremost among Self-realized souls. (41) This represents the very cream extracted from all the Vedas and Itihāsas (epics). Śuka in his turn recited it to the great king Parikṣit, who sat on the bank of the Gaṅgā, surrounded by the foremost sages, with a vow to fast unto death. Now that Śrī Kṛṣṇa has left for His (divine) abode with piety, wisdom and all, this sun-like Purāṇa has made its appearance for the benefit of those who have been blinded (by the darkness of ignorance) in this Kali age. While the glorious sage Śukadeva, O Brāhmaṇas, was reciting this Purāṇa there (on the bank of the Gaṅgā), I too was present and learnt it by his grace. I will now recite the same to you even as I have learnt it, according to the best of my lights. (42—45)

*Thus ends the third discourse, forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

#### A sense of frustration overtakes Vedavyāsa

व्यास उवाच

इति ब्रुवाणं संस्तूय मुनीनां दीर्घसत्रिणाम् । वृद्धः कुलपतिः सूतं बहवुचः शौनकोऽब्रवीत् । १ ।

**Vedavyāsa says :** When Sūta spoke thus, Śaunaka, who was a student of Ṛgveda and the head of a large seminary, and was the oldest of the sages assembled for that long sacrificial session, applauded him and said: (1)

शौनक उवाच

सूत सूत महाभाग वद नो वदतां वर । कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः । २ ।

कस्मिन् युगे प्रवृत्तेयं स्थाने वा केन हेतुना । कुतः सञ्चोदितः कृष्णः कृतवान् संहितां मुनिः । ३ ।

तस्य पुत्रो महायोगी समदृङ्निर्विकल्पकः । एकान्तपतिरुन्नित्तो गूढो मूढ इवेयते । ४ ।

दृष्टानुयान्तमृषिमात्मजमप्यनग्रं देव्यो हिया परिदधुर्न सुतस्य चित्रम् ।

तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति स्त्रीपुम्बिदा न तु सुतस्य विविक्तदृष्टेः । ५ ।

कथमालक्षितः पौरैः सम्प्राप्तः कुरुजाङ्गलान् । उन्मत्तमूकजडवद्विवरन् गजसाहये । ६ ।

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह । संवादः समभूतात यत्रैषा सात्वती श्रुतिः । ७ ।

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् । अवेक्षते महाभागस्तीर्थीकुर्वस्तदाश्रमम् । ८ ।

अभिमन्युसुतं सूतं प्राहुर्भागवतोत्तमम् । तस्य जन्म महाश्रुयं कर्माणि च गृणीहि नः । ९ ।

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः । प्रायोपविष्टो गङ्गायामनादृत्याधिरादश्रियम् । १० ।

नमन्ति यत्पादनिकेतमात्मनः शिवाय हानीय धनानि शत्रवः ।

कथं स वीरः श्रियमङ्ग दुस्त्यजां युवैषतोत्सष्टुमहो सहासुभिः । ११ ।

शिवाय लोकस्य भवाय भूतये य उत्तमश्लोकपरायणा जनाः ।

जीवन्ति नात्मार्थमसौ पराश्रयं मुमोच निर्विद्य कुतः कलेवरम् ।१२।

तत्सर्वं नः समाचक्ष्व पृष्ठो यदिह किञ्चन । मन्ये त्वां विषये वाचां स्नातमन्यत्र छान्दसात् ।१३।

**Śaunaka said :** Sūta, you are highly blessed and the foremost of expositors. Pray, repeat to us the same sacred story of the Lord as the divine sage Śuka recited (to king Parīkṣit). (2) In which particular Yuga (aeon) was the discourse held and at what place, and what was the occasion for it ? And at whose instance did the sage Kṛṣṇa (Vedavyāsa) compose this Saṁhitā (large collection of poems) ? (3) His son (Śukadeva) is a great Yogi (mystic), viewing all alike, in whose eye diversity has ceased to exist, whose mind is exclusively set upon God and who has awoken from the sleep of worldliness. He remains incognito and is therefore taken for a stupid fellow. (4) On perceiving the sage Vyāsa (closely) following his son (who was retiring to the forest as a recluse) the ladies (who happened to be bathing in a pond on the roadside), covered themselves out of modesty, even though the sage had clothes on, while they took no notice of his son (who was stark naked). Noticing this strange behaviour on their part the sage asked them to account for it; thereupon the ladies told him that he was still alive to the difference of sex, but not so his son, whose vision was faultless (who perceived no difference at all). (5) How did the citizens of Hastināpura come to recognize him when he visited the Kuru-Jāṅgala country and went about that city like one mad, dumb and dull ? (6) And, how did the royal sage Parīkṣit (a scion of Pāṇḍu) come to have a talk with that sage, in the course of which the latter recited this Bhāgavata-Purāṇa ? (7) That highly blessed sage (Śukadeva) waits at the door of householders to sanctify their abode only for such time as one takes in milking a cow. (8) They say king Parīkṣit (Abhimanyu's son), O Sūta, was counted among the foremost devotees of the Lord. Kindly narrate to us the story of his most wonderful birth and doings. (9) Why did that emperor, who served to enhance the glory of the Pāṇḍavas, take his seat on the bank of the Gaṅgā with a vow to fast unto death, spurning his imperial fortune ? (10) Enemies bowed at his footstool, bringing to him riches for their own security. It is really strange, dear Sūta, how did that valiant prince, while he was so young, take it into his head to relinquish that fortune, which is so difficult to renounce, as well as his life. (11) Men who are solely devoted to the Lord of excellent fame live, not for their own sake, but only for (promoting) the welfare, affluence and prosperity of the world. Why, then, did he cast off his body, which was the support of other beings, in a spirit of aversion ? (12) Therefore, pray, tell us all that we have asked you on this occasion; for we know you have mastered the entire range of sacred lore barring, of course, the Vedas. (13)

सूत उवाच

द्वापरे समनुप्राप्ते तृतीये युगपर्यये । जातः पराशराद्योगी वासव्यां कलय्या हरेः ।१४।  
 स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचि । विविक्तदेश आसीनं उदिते रविमण्डले ।१५।  
 परावरजः स ऋषिः कालेनाव्यक्तरंहसा । युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ।१६।  
 भौतिकानां च भावानां शक्तिहासं च तत्कृतम् । अश्रद्धानान्निःसत्त्वान्दुर्मेधान् हसितायुषः ।१७।  
 दुर्भगांश्च जनान् वीक्ष्य मुनिर्दिव्येन चक्षुषा । सर्ववर्णाश्रमाणां यद्दुर्था हितममोघदृक् ।१८।  
 चातुर्होत्रं कर्मशुद्धं प्रजानां वीक्ष्य वैदिकम् । व्यदधाद्यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ।१९।  
 ऋग्यजुःसामाथर्वाख्या वेदाश्चत्वार उद्धृताः । इतिहासपुराणं च पञ्चमो वेद उच्यते ।२०।  
 तत्रग्वेदधरः पँलः सामगो जैमिनिः कविः । वैशम्पायन एवँको निष्णातो यजुषामुत ।२१।  
 अथर्वाङ्गिरसामासीत्सुमन्तुर्दारुणो । मुनिः । इतिहासपुराणानां पिता मे रोमहर्षणः ।२२।

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा । शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् । २३ ।

त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा । एवं चकार भगवान् व्यासः कृपणवत्सलः । २४ ।

**Sūta replied :** In the Dwāpara age, the third Yuga of the present Caturyugi (the period of four Yugas from Satya to Kali) the great Yogī, Vyāsa, who is a part manifestation of Śrī Hari, was born of Satyavati (who had sprung from the seed of Uparicara Vasu) through the sage Parāśara. (14) One day, after taking his bath in the sacred water of the Saraswati he sat in a lonely place just at sunrise. (15) The sage, who had an unflinching eye and could read the past as well as the future, saw how by flux of time, which passed unnoticed, there ensued in every age an overlapping of duties, as a result of which the potency of material objects had diminished and people had grown irreverent, weak, dull-witted and short-lived. Finding the people so unlucky, the sage began to investigate by means of his divine insight as to wherein lay the welfare of men belonging to all the grades of society and stages of life. (16—18) Perceiving that Vedic sacrifices, which are performed through the agency of four priests (viz., the Hotā, the Adhwaryu, the Udgātā and the Brahmā\*) are the purifiers of men, he divided the one Veda into four for the continuance of sacrifices. (19) He thus separated the four Vedas under the names of Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. And the Itihāsas and the Purāṇas are called the fifth Veda. (20) Of these Paila received (was taught) Ṛgveda, the seer Jaimini (was the first who) learnt how to chant the Sāmaveda, while Vaiśampāyana was the only one who mastered the Yajurveda. (21) The sage Sumantu, son of Dāruṇa, acquired proficiency in the Atharvaveda; while my (Sūta's) father, Romaharṣaṇa, gained mastery over the Itihāsas and Purāṇas. (22) These latter sages (Paila and others) divided their respective Vedas into more than one branches. In this way through their pupils, pupils' pupils and the pupils of these latter the four Vedas came to be divided into so many branches. (23) The divine Vyāsa, who is compassionate to men of poor wits (evidently) did so in order that even the dull-witted might be able to retain the Vedas (in parts). (24)

स्त्रीशूद्रद्विजबन्धूनां त्रयी न श्रुतिगोचरा । कर्मश्रेयसि मूढानां श्रेय एव भवेदिह ।

इति भारतमाख्यानं कृपया मुनिना कृतम् । २५ ।

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः । सर्वात्मकेनापि यदा नातुष्यद्धृदयं ततः । २६ ।

नातिप्रसीदद्धृदयः सरस्वत्यास्तटे शूचौ । वितर्कयन् विविक्तस्थ इदं प्रोवाच धर्मवित् । २७ ।

धृतव्रतेन हि मया छन्दांसि गुरवोऽग्रयः । मानिता निर्व्यलीकेन गृहीतं चानुशासनम् । २८ ।

भारतव्यपदेशेन ह्याग्रायार्थश्च दर्शितः । दृश्यते यत्र धर्मादि स्त्रीशूद्रादिभिरप्युत । २९ ।

तथापि बत मे दैह्यो ह्यात्मा चैवात्मना विभुः । असम्पन्न इवाभाति ब्रह्मवर्चस्यसत्तमः । ३० ।

किं वा भागवता धर्मा न प्रायेण निरूपिताः । प्रियाः परमहंसानां त एव ह्यच्युतप्रियाः । ३१ ।

तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः । कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् । ३२ ।

तमभिज्ञाय सहसा प्रत्युत्थायागतं मुनिः । पूजयामास विधिवन्नारदं सुरपूजितम् । ३३ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः ॥ ४ ॥

Seeing that the women, the Śūdras and the fallen Brāhmaṇas, Kṣatriyas and Vaiśyas were debarred even from hearing the Vedas, and did not know how to perform acts that are

\* The function of a Hotā is to invoke the gods by reciting the Ṛgveda; that of an Adhwaryu is to measure the sacrificial ground, to build the altar, to prepare the vessels, to fetch wood and water, to light the fire while repeating the Yajurveda, and so on; that of an Udgātā is to chant the Sāmaveda and that of a Brahmā to supervise the sacrificial performance and set right mistakes.

conducive to good, the sage (Vedavyāsa) was good enough to compose the Mahābhārata epic in order that women and others too might attain blessedness through the same. (25) Even though Vyāsa ever remained whole-heartedly engaged in doing good to living creatures, his heart was not satisfied with it, O Brāhmaṇas ! (26) Feeling uneasy at heart, the sage, who knew the secret of Dharma (righteousness), sat reflecting in a secluded spot on the holy bank of the Sarasvatī, and said to himself thus:— (27) "Observing the vow of celibacy I reverently studied the Vedas, served the elders and worshipped the sacrificial fires and honestly followed their precepts. (28) I have also revealed the purport of the Vedas through the Mahābhārata, in which even women, the Śūdras and others can find their respective duties and other things explained. (29) Though I stand foremost among those who are preeminent in sacred knowledge, and possess uncommon powers too, my soul it seems has not yet realized its true nature (oneness with Brahma). (30) Is it because I have not yet fully expounded the virtues that enable one to attain the Lord? It is these virtues that are loved by God-realized saints and they alone are dear to Lord Viṣṇu Himself." (31) While the sage Kṛṣṇadwaipāyana (Vyāsa) was thus sorrowing with the consciousness that something was wanting in him, the sage Nārada called at his hermitage already referred to. (32) When the sage Vedavyāsa saw Nārada come, he instantly rose to receive him and duly offered worship to the celestial sage, who was adored even by the gods. (33)

*Thus ends the fourth discourse, forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā*



## अथ पञ्चमोऽध्यायः

### Discourse V

#### Glory of singing the Lord's praises and an account of Devarṣi Nārada's previous life

सूत उवाच

अथ तं सुखमासीन उपासीनं बृहच्छ्रवाः । देवर्षिः प्राह विप्रर्षिं वीणापाणिः स्वयन्निर । १ ।

**Sūta says :** When comfortably seated, lute in hand, the celestial sage (Nārada) of extensive renown spoke to the Brāhmaṇa sage Vedavyāsa, who sat beside him, as if smiling (at his disconsolation). (1)

नारद उवाच

पाराशर्यं महाभाग भवतः कचिदात्मना । परितुष्यति शरीर आत्मा मानस एव वा । २ ।

जिज्ञासितं सुसम्पन्नमपि ते महद्भुतम् । कृतवान् भारतं यस्त्वं सर्वार्थपरिबृंहितम् । ३ ।

जिज्ञासितमधीतं च यत्तद्ब्रह्म सनातनम् । अथापि शोचस्यात्मानमकृतार्थं इव प्रभो । ४ ।

**Nārada said :** Most blessed Vyāsa (son of Parāśara), I hope your physical self as well as your mental self are satisfied in themselves. (2) I am sure all that you wanted to know has been fully realized, since you produced the most wonderful Mahābhārata which fully deals with all the objects of human pursuit (Dharma etc.) . (3) You have also investigated the truth of and realized the eternal Brahma (the Absolute); nevertheless my lord, you bewail your lot as if you had not yet realized the object of your life ! (4)

## व्यास उवाच

अस्येव मे सर्वमिदं त्वयोक्तं तथापि नात्मा परितुष्यते मे ।  
 तन्मूलमव्यक्तमगाधबोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् । ५ ।  
 स वै भवान् वेद समस्तगुह्यमुपासितो यत्पुरुषः पुराणः ।  
 परावरेणो मनसैव विश्वं सृजत्यवत्यति गुणैरसङ्गः । ६ ।  
 त्वं पर्यटन्नर्कं इव त्रिलोकीमन्तश्चरो वायुरिवात्मसाक्षी ।  
 परावरे ब्रह्मणि धर्मतो व्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व । ७ ।

**Vyāsa replied :** All that you have said about me is true; yet my soul finds no satisfaction. We ask you the cause of it, which is unknown to me, since your knowledge is unfathomable, you being a son of Brahmā (the self-born). (5) You know all hidden truths inasmuch as you have worshipped the most ancient Person, who is the Ruler of both Prakṛti and Puruṣa (Matter and Spirit) and who by His very thought creates, sustains and reabsorbs the universe with the help of the three Guṇas, though remaining unattached to the same. (6) You go about all the three worlds even as the sun does; and, moving within all like the vital air (by dint of Yogic power), you can read the minds of all. Even though I have fully realized through the practice of Yoga and the observance of sacred vows both the supreme Brahma (the Absolute) and Brahma in the form of the Vedas, pray, point out to me my great deficiency. (7)

## श्रीनारद उवाच

भवतानुदितप्रायं यशो भगवतोऽमलम् । येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् । ८ ।  
 यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः । न तथा वासुदेवस्य महिमा ह्यनुवर्णिताः । ९ ।  
 न यद्वचश्चित्रपदं हरेर्यशो जगत्प्रवित्रं प्रगृणीत कर्हिचित् ।  
 तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्युशिवक्षयाः । १० ।  
 तद्वाग्विसर्गो जनताघविप्रवो यस्मिन् प्रतिश्लोकमबद्धवत्यपि ।  
 नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति गृणन्ति साधवः । ११ ।  
 नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।  
 कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् । १२ ।  
 अथो महाभाग भवानमोघदूक् शुचिश्रवाः सत्यरतो धृतव्रतः ।  
 उरुक्रमस्याखिलबन्धमुक्तये समाधिनानुस्मर तद्विचेष्टितम् । १३ ।  
 ततोऽन्यथा किञ्चन यद्विवक्षतः पृथग्दृशस्तत्कृतरूपनामभिः ।  
 न कुत्रचित्कापि च दुःस्थिता मतिर्लभेत वाताहतनौरिवास्पदम् । १४ ।  
 जुगुप्सितं धर्मकृतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।  
 यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः । १५ ।  
 विचक्षणोऽस्यार्हति वेदितुं विभोरनन्तपारस्य निवृत्तितः सुखम् ।  
 प्रवर्तमानस्य गुणैरनात्मनस्ततो भवान्दर्शय चेष्टितं विभोः । १६ ।  
 त्यक्त्वा स्वधर्मं चरणाम्बुजं हरेर्भजन्नपक्वोऽथ पतेत्ततो यदि ।  
 यत्र क्व वाभद्रमभूदमुद्य किं को वार्थं आप्नोऽभजतां स्वधर्मतः । १७ ।  
 तस्यैव हेतोः प्रयतेत कोविदो न लभ्यते यदभ्रमतामुपर्यधः ।  
 तल्लभ्यते दुःखवदन्यतः सुखं कालेन सर्वत्र गभीररंहसा । १८ ।

न वै जनो जातु कथंचनाव्रजेन्मुकुन्दसेव्यवदङ्ग संसृतिम् ।  
 स्मरन्मुकुन्दाङ्घ्रियुगूहनं पुनर्विहातुमिच्छेन्न रसग्रहो यतः ।१९।  
 इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः ।  
 तद्धि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ।२०।  
 त्वमात्मनाऽऽत्मानमवेहामोघदृक् परस्य पुंसः परमात्मनः कलाम् ।  
 अजं प्रजातं जगतः शिवाय तन्महानुभावाभ्युदयोऽधिगण्यताम् ।२१।  
 इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।  
 अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणानुवर्णनम् ।२२।  
 अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।  
 निरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विविक्षताम् ।२३।  
 ते मय्यपेताखिलचापलेऽर्भके दान्तेऽधृतक्रीडनकेऽनुवर्तिनि ।  
 चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि ।२४।  
 उच्छिष्टलेपाननुमोदितो द्विजैः सकृत्सम भुञ्जे तदपास्तकिल्बिषः ।  
 एवं प्रवृत्तस्य विशुद्धचेतसस्तद्धर्म एवात्मरुचिः प्रजायते ।२५।  
 तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाश्रूणवं मनोहराः ।  
 ताः श्रद्धया मेऽनुपदं विशृण्वतः प्रियश्रवस्यङ्ग ममाभवद्गुचिः ।२६।  
 तस्मिंस्तदा लब्धरुचेर्महामुने प्रियश्रवस्यस्खलिता मतिर्मम ।  
 ययाहमेतत्सदसत्स्वभायया पश्ये मयि ब्रह्मणि कल्पितं परे ।२७।  
 इत्थं शरत्प्रावृषिकावृत् हरेर्विशृण्वतो मेऽनुसवं यशोऽमलम् ।  
 संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्परजस्तमोपहा ।२८।

तस्यैवं मेऽनुरक्तस्य प्रश्रितस्य हृतैनसः । श्रद्धधानस्य बालस्य दान्तस्यानुचरस्य च ।२९।  
 ज्ञानं गुहातमं यत्तत्साक्षाद्भगवतोदितम् । अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ।३०।  
 येनैवाहं भगवतो वासुदेवस्य वेधसः । मायानुभावमविदं येन गच्छन्ति तत्पदम् ।३१।

**Nārada replied :** You have failed to sing adequately the stainless glory of the Lord. I consider that wisdom to be deficient, which does not tend to please the Lord. (8) O chief of sages, you have not so fully described the glory of Bhagavān Vāsudeva as you have dealt with the objects of human pursuit such as Dharma etc. (9) Speech, which, though full of figurative expressions, never utters the praises of Śrī Hari—the praises that possess the virtue of sanctifying the whole world—is considered to be the delight of voluptuous men, who wallow in the pleasures of sense like crows that feed upon the dirty leavings of food. Like swans, that are traditionally believed to have their abode in the lotus-beds of the Mānasarovara lake, devotees who have taken shelter in the lotus-feet of the Lord and therefore ever abide in His heart never take delight in such speech. (10) On the other hand, that composition which, though faulty in diction, consists of verses each of which contains the names of the immortal Lord, bearing the impress of His glory, wipes out the sins of the people; it is such composition that pious men love to hear, sing and repeat to an audience. (11) That wisdom too which is free from blemish and is a direct means to the attainment of liberation does not adorn one's soul so much, if it is devoid of devotion to Lord Acyuta. How, then, can action with an interested motive, which is rooted in sorrow at every stage (both while it is being performed and at the time of its fruition), and even disinterested action that has not been

dedicated to God serve to heighten one's glory ? (12) Endowed with an unfailing eye and possessed of sacred renown, O highly blessed Vyāsa, you are devoted to truth and steadfast of resolve. Therefore, with a concentrated mind now recall the exploits of Śrī Hari, who wields unthinkable power, with a view to the liberation of the entire humanity. (13) The man who desires to talk of anything else than the Lord's exploits falls into the trap of the manifold names and forms, evolved by such desire and sees diversity everywhere. Like a boat beaten by a blast, his unsteady mind finds no rest anywhere. (14) It was a great error on your part to have enjoined horrible acts (acts involving destruction of life) in the name of religion on men who are naturally addicted to such acts. Misguided by these precepts of yours the ordinary man of the world would believe such acts to be pious and would refuse to honour the teachings that prohibit such actions. (15) Only some wise man can by withdrawing from worldly enjoyments experience the (supreme) bliss which forms the essential character of the eternal and infinite Lord. Therefore, kindly narrate the exploits of the Lord for the good of those who are working under the impulse of the three Guṇas (modes of Prakṛti) and lack the spiritual sense. (16) Has evil ever befallen him anywhere (in any womb or birth), who adores the lotus-feet of Śrī Hari neglecting his own duty, even if he dies at a stage when he is yet unripe in his devotion, or falls from his Sādhanā? On the other hand, what purpose has been achieved by those who fail to worship God, through devotion to their duty ? (17) A wise man should strive after that object alone which cannot be attained by going round from the highest (Brahma's abode) to the lowest (infernal) regions. As for the pleasures of sense they are had as a matter of course everywhere like sorrow as a result of past actions by flux of time, which is too quick to be perceived. (18) Dear Vyāsa, a servant of Lord Mukunda (lit., the Bestower of Liberation) never returns to this world, consisting of birth and death, like others (i.e., men of action who are averse to the Lord's worship) even if by accident he turns averse to Him at any time. Recalling the joy of having once (mentally) embraced the Lord's lotus-feet, he would not think of abandoning them, since he has tasted their sweetness . (19) This universe is no other than the Lord, who is yet apart from it, being responsible for the continuance, destruction and coming into being of this world. You know it yourself; yet I have indicated it to you by way of a hint. (20) O Vyāsa of unfailing vision, know it for yourself that you are a ray of the Highest Person, the Supreme Spirit, and that, though unborn, you have taken birth for the good of the world. Therefore, describe at full length the exploits of the Lord of exalted glory. (21) The wise have declared that the abiding purpose of man's austere penance, sacred knowledge, sacrificial performances, recitation of the Vedas with correct intonation, enlightenment and bestowal of gifts is to recount the virtues of that Lord of excellent fame. (22) During the last Kalpa, in my previous existence, O sage, I was born of a maid-servant of Brāhmaṇas well-versed in the Vedas. While yet a boy, I was told off to serve some Yogis (wandering ascetics) who wished to stop at one place during the rains. (23) Though a mere child, I was free from all childish frolics, was quite tame and submissive, spoke little and remained aloof from playthings. Though viewing all alike, the sages were particularly kind to me, who did all kinds of service to them. (24) With the willing consent of those Brāhmaṇas I ate, once in twenty-four hours, whatever was left in their dishes after they had finished their meals, and was thereby cleansed of all sins. Thus engaged in their service, I attained purity of mind, which conceived a liking for their religious creed (the creed of Devotion). (25) There (in that society of godly men) by the grace of those saints, who were given to singing the Lord's praises, I would daily listen to the soul-ravishing stories of Śrī Kṛṣṇa. Even as I heard these stories with reverence, O dear Vyāsa, step by step I developed an attraction for the Lord of delightful fame. (26) When I developed an affinity for Him, O great sage, my mind got firmly established in that Lord of delightful glory; through such a mind I began to perceive the whole of this gross and subtle world as assumed in me,

the Absolute by Māyā. (27) In this way, throughout the rains as well as in the coming autumn, I heard with rapt attention thrice everyday the holy praises of Śrī Hari as they were sung by those high-souled sages; and forthwith sprouted in my heart that Devotion which eradicates the element of Rajas (passion) and Tamas (ignorance). (28) To me, who was devoted to those sages, modest in bearing, sinless, full of faith, tame and submissive, though yet a child, those saints, compassionate as they were to the afflicted, graciously imparted, when about to depart, that most esoteric wisdom which has been directly revealed by the Lord Himself. (29-30) Through that wisdom I came to know the glory of that Māyā (deluding potency) of Lord Vāsudeva, the Maker of this world, by knowing which men attain to His (supreme) Abode. (31)

एतत्संसूचितं ब्रह्मंस्तापत्रयचिकित्सितम् । यदीश्वरे भगवति कर्म ब्रह्मणि भावितम् । ३२ ।  
 आपयो यश्च भूतानां जायते येन सुव्रत । तदेव ह्यामयं द्रव्यं न पुनाति चिकित्सितम् । ३३ ।  
 एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः । त एवात्मविनाशाय कल्पन्ते कल्पिताः परे । ३४ ।  
 यदत्र क्रियते कर्म भगवत्परितोषणम् । ज्ञानं यत्तदधीनं हि भक्तियोगसमन्वितम् । ३५ ।  
 कुर्वाणा यत्र कर्माणि भगवच्छिक्षयासकृत् । गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च । ३६ ।  
 नमो भगवते तुभ्यं वासुदेवाय धीमहि । प्रद्युम्नानिरुद्धाय नमः सङ्कर्षणाय च । ३७ ।  
 इति मूर्त्यभिधानेन मन्त्रमूर्तिमूर्तिकम् । यजते यज्ञपुरुषं स सय्यदर्शनः पुमान् । ३८ ।  
 इमं स्वनिगमं ब्रह्मब्रवेत्य मदनुष्ठितम् । अदान्मे ज्ञानमैश्वर्यं स्वस्मिन् भावं च केशवः । ३९ ।  
 त्वमप्यदभ्रश्रुत विश्रुतं विभोः समाप्यते येन विदां बुभुत्सितम् ।  
 आख्याहि दुःखैर्महुरदितात्मनां संक्लेशनिर्वाणमुशन्ति नान्यथा । ४० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां प्रथमस्कन्धे व्यासनारदसंवादे पञ्चमोऽध्यायः ॥ ५ ॥

O sage, I have thus indicated to you how actions dedicated to the Lord, who is the Ruler of this universe as well as the supreme Brahma (the Absolute), serve as the cure for the threefold agony. (32) O Vyāsa of commendable vow, the same substance which contributes to a particular malady cannot ordinarily counteract the disease; but, when taken in a properly medicated form, it does cure the ailment. (33) Similarly, all the activities of men ordinarily lead to transmigration; but the same, when offered to the Lord, lose their binding character. (34) On duties (of an obligatory nature) that are performed in this world for the pleasure of the Lord depends the attainment of wisdom combined with Devotion. (35) Those who perform their actions in obedience to the Lord's behests repeatedly utter and meditate on the praises and names of Śrī Kṛṣṇa (in the course of such actions). (36) "Obeisance to You, O Lord Vāsudeva: we meditate on You. Obeisance also to Pradyumna, Aniruddha and Saṅkarṣaṇa." (37) The lord presiding over sacrifices has the divine Mantra (mystical formula) for His body and has no material form. He alone is of true insight, who worships Him uttering the name of the four forms as indicated above. (38) O holy Brāhmaṇa, when I had thus carried out His behest, Lord Keśava blessed me with Self-Knowledge, mystic powers and loving Devotion to His feet. (39) O sage of unlimited knowledge, pray, recount the glories of the Almighty Lord, by hearing which even the wise reach the end of their quest for knowledge. For they recognize only the chanting of such glory, and no other, as the only means of relieving the afflictions of those who are repeatedly tormented by trials and turmoils. (40)

*Thus ends the fifth discourse, forming part of the dialogue between Vyāsa and Nārada, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

#### The rest of the story of Nārada's previous birth

सूत उवाच

एवं निशम्य भगवान्देवर्षेर्जन्म कर्म च । भूयः पप्रच्छ तं ब्रह्मन् व्यासः सत्यवतीसुतः । १ ।

**Sūta says :** O Śaunaka, having thus heard the story of the Devarṣi's birth and spiritual endeavours, Mahārṣi Vyāsa, the son of Satyavati, again enquired of him as follows : (1)

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिस्तव । वर्तमानो वयस्याद्ये ततः किमरोद्भवान् । २ ।

स्वायम्भुव कया वृत्त्या वर्तितं ते परं वयः । कथं चेदमुदस्राक्षीः काले प्राप्ते कलेवरम् । ३ ।

प्राक्कल्पविषयामेतौ स्मृतिं ते सुरसत्तम । न ह्येष व्यवधात्काल एष सर्वनिराकृतिः । ४ ।

**Vyāsa said :** When the ascetics who instructed you in spiritual wisdom had departed, what did you do, since you happened to be a mere child at that time ? (2) In what manner, O son of Brahmā (the self-born), did you spend the rest of your life ? And how did you cast off your mortal coil when the time came ? (3) Foremost of heavenly beings, how did time, which obliterates everything, fail to obscure the memory of your existence in the preceding Kalpa ? (4)

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टृभिर्मम । वर्तमानो वयस्याद्ये तत एतदकारणम् । ५ ।

एकात्मजा मे जननी योषिन्मूढा च किंकरी । मय्यात्मजेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् । ६ ।

सास्वतन्त्रा न कल्पाऽऽसीद्योगक्षेमं ममेच्छती । ईशस्य हि वशे लोको घोषा दारुमयी यथा । ७ ।

अहं च तद्ब्रह्मकुले ऊषिवांस्तदपेक्षया । दिग्देशकालाव्युत्पन्नो बालकः पञ्चहायनः । ८ ।

एकदा निर्गतां गेहाहुहन्तीं निशि गां पथि । सर्पोऽदशत्पदा स्पृष्टः कृपणां कालचोदितः । ९ ।

तदा तदहमीशस्य भक्तानां शमभीप्सतः । अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् । १० ।

**Nārada replied :** When the ascetics who instructed me in spiritual wisdom had left, I proceeded to do this (what follows), tender of age as I was. (5) I was the only issue of my mother, who was an ignorant woman and a servant-maid to boot. She had bound herself with ties of affection to me, her son, who solely depended on her. (6) Much as she liked to supply my wants and to provide against my future, she failed to do so, dependent as she was. The world is indeed subject to the control of its Ruler (God) even as a puppet is controlled by the wire-puller. (7) Out of regard for her I continued in that locality of the Brāhmaṇas. Being only five years of age, I had no idea then of the four quarters or even of space and time. (8) Once during the night she left her house to milk a cow. While on her way she trod on a snake which, as fate would have it, bit the helpless woman (and this brought about her untimely end). (9) I took it as a boon from the Lord, who is solicitous for the welfare of His devotees, and then set out in a northerly direction. (10) ♪

स्फीताञ्जनपदांस्तत्र पुरग्रामव्रजाकारान् । खेटखर्वटवाटीश्च वनान्युपवनानि च । ११ ।

चित्रधातुविचित्राद्रीनिभभ्रमभुजद्रुमान् । जलाशयाञ्छिवजलान्नलिनीः सुरसेविताः । १२ ।

चित्रस्वनैः पत्ररथैर्विभ्रमद् भ्रमरश्रियः । नलवेणुशरस्तम्बकुशकीचकगह्वरम् । १३ ।

एक एवातियातोऽहमद्राक्षं विपिनं महत् । घोरं प्रतिभयाकारं व्यालोलूकशिवाजिरम् । १४ ।

परिश्रान्तेन्द्रियात्माहं तृदपरितो बुभुक्षितः । स्वात्वा पीत्वा हृदे नद्या उपस्पृष्टो गतश्रमः । १५ ।  
 तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः । आत्मनाऽऽत्मानमात्मस्थं यथाश्रुतमचिन्तयम् । १६ ।  
 ध्यायतश्चरणाभ्योजं भावनिर्जितचेतसा । औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्चे शनैर्हरिः । १७ ।  
 प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः । आनन्दसम्भवे लीनो नापश्यमुभयं मुने । १८ ।  
 रूपं भगवतो यत्तन्मनःकान्तं शुचापहम् । अपश्यन् सहसोत्तस्थे वैक्लव्याहुर्मना इव । १९ ।  
 दिदृक्षुस्तदहं भूयः प्रणिधाय मनो हृदि । वीक्षमाणोऽपि नापश्यमवितृप्त इवातुरः । २० ।  
 एवं यतन्तं विजने मामाहागोचरो गिराम् । गम्भीरश्लक्ष्णया वाचा श्चः प्रशमयन्निव । २१ ।  
 हन्तास्मिञ्जन्मनि भवान्न मां द्रष्टुमिहार्हति । अविपक्ककषायाणां दुर्दर्शोऽहं कुयोगिनाम् । २२ ।  
 सकृद् यद् दर्शितं रूपमेतत्कामाय तेऽनघ । मत्कामः शनकैः साधुः सर्वान्मुञ्चति हृच्छयान् । २३ ।  
 सत्सेवया दीर्घया ते जाता भयि दृढा मतिः । हिल्वावद्यमिमं लोकं गन्ता मज्जनतामसि । २४ ।  
 मतिर्मयि निबद्धेयं न विपद्येत कर्हिचित् । प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् । २५ ।  
 एतावदुक्तोपरराम तन्महद् भूतं नभोलिङ्गमलिङ्गमीश्वरम् ।  
 अहं च तस्मै महतां महीयसे शीष्णाविनामं विदधेऽनुकम्पितः । २६ ।  
 नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।  
 गां पर्यटंस्तुष्टमना गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः । २७ ।

In that journey I passed through prosperous lands, cities, villages, temporary habitats of cowherds, mines, hamlets, stray habitations by the side of mountains and rivers, enclosures containing plantations, groves and gardens, mountains charming with minerals of various colours, trees with boughs broken by elephants, lakes containing delightful water, lotus-ponds frequented by gods and rendered vocal by birds of diverse notes and adorned by bees hovering about (from one lotus-bed to another). Having journeyed across these all alone, I came in sight of an extensive and formidable forest dense with rushes, bamboos, reeds, Kuśa grass and hollow bamboos and which presented a dreadful appearance, infested as it was with serpents, owls and jackals. (11—14) Wearied in mind and body and overcome with thirst and hunger, I bathed in the pool of a river, drank of its water, rinsed my mouth with it and felt refreshed. (15) In that forest, uninhabited by man, I sat down at the foot of a Peepul tree and contemplated with a collected mind on the Lord residing in my heart, as I had heard of Him (from the lips of my preceptors). (16) Even as I meditated on His lotus-feet with a mind overpowered by love, tears rushed to my eyes as a result of eagerness to behold Śrī Hari, who gradually appeared on the screen of my heart. (17) The hair of my body stood on end due to an outburst of love, and my heart experienced a thrill of excessive joy and tranquillity. Immersed in a flood of ecstasy, O sage, I lost consciousness of both myself and the object of my perception (Śrī Hari). (18) Even as I failed to perceive that indescribable form of the Lord, which was enrapturing to the heart and dispelled all grief, I felt disturbed and sprang on my feet like one troubled at heart. (19) Longing to behold it once more, I fixed the mind on my heart and looked for it, but could not see it. Now I felt miserable like one whose desire had not been sated. (20) To me thus struggling in that lonely forest, the Lord, who is beyond words, spoke in sublime yet soft words, as if to soothe my grief: (21) "Alas! in this birth you are unfit to behold Me; for I am difficult of perception for those who have not attained perfection in Yoga (Devotion), and the impurities of whose heart have not yet been wholly burnt. (22) It was only to arouse in you a burning desire to see Me that I have once revealed My form to you. One who longs to see Me shakes off gradually but completely all one's latent desires. (23) Through services rendered by you to the saints even for a short

period your thought has been irrevocably fixed on Me. Therefore, casting off this reprehensible (material) body you will attain to the position of my own attendant. (24) The thought you have thus fixed on Me shall never cease. And by My grace you will continue to remember Me even when the whole creation has perished." (25) Having said this much, that great invisible Being, the Ruler of all and omnipresent as ether, stopped short. Realizing His unique grace I for my part bowed my head to Him, the greatest of the great. (26) Shaking off all shyness I now began to repeat the mysterious and auspicious names and fixed my thoughts on the exploits of the infinite Lord. Rid of all cravings, free from vanity and jealousy and contented at heart, I roamed about on the globe awaiting my end. (27)

एवं कृष्णमतेर्ब्रह्मसक्तस्यामलात्मनः । कालः प्रादुरभूत्काले तडित्सौदामनी यथा । २८ ।  
 प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः । २९ ।  
 कल्पान्त इदमादाय शयानेऽम्भस्युदन्वतः । शिशयिषोरनुप्राणं विविशेऽन्तरहं विभोः । ३० ।  
 सहस्रयुगपर्यन्ते उत्थायेदं सिसृक्षतः । मरीचिमिश्रा ऋषयः प्राणेभ्योऽहं च जज्ञिरे । ३१ ।  
 अन्तर्बहिश्च लोकांस्त्रीन् पर्येभ्यस्कन्दितव्रतः । अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् । ३२ ।  
 देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् । मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् । ३३ ।  
 प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः । आहूत इव मे शीघ्रं दर्शनं याति चेतसि । ३४ ।  
 एतद्भ्यातुरचित्तानां मात्रास्पर्शच्छया मुहुः । भवसिन्धुप्लवो दृष्टो हरिचर्यानुवर्णनम् । ३५ ।  
 यमादिभियोगपर्यैः कामलोभहतो मुहुः । मुकुन्दसेवया यद्वत्तथाऽऽत्माद्धा न शाम्यति । ३६ ।  
 सर्वं तदिदमाख्यातं यत्पृष्टोऽहं त्वयानघ । जन्मकर्मरहस्यं मे भवतश्चात्मतोषणम् । ३७ ।

To me, who had my thoughts fixed on Śrī Kṛṣṇa, who was free from attachment and whose heart was thus purified, death came at the appointed hour like a flash of lightning, O holy sage. (28) When I was about to be translated to the immaterial form of an attendant of the Lord, my material body fell, the Prārabdhā that had been responsible for it having been reaped. (29) At the end of the preceding Kalpa, when Lord Nārāyaṇa slept on the waters of the universal Deluge, having reabsorbed the whole creation into Himself, and when Brahmā was going to enter His body and sleep there, I too (my subtle body) entered His body with the ingoing breath. (30) At the expiry of one thousand revolutions of the four Yugas when Brahmā (the Creator) rose and wished to bring forth this creation again, Marīci and the other sages as well as myself were evolved out of his senses. (31) With my vow of constant remembrance of God continuing uninterrupted, I move about inside as well as outside the three worlds; and by the grace of Lord Mahāviṣṇu (Bhagavān Nārāyaṇa, the Primal Person) my passage is nowhere obstructed. (32) Playing upon (to the accompaniment of ) this lute, bestowed upon me by the Lord Himself and bringing out the seven primary notes of the gamut that represent Brahma in the form of sound, I go about singing the story of Śrī Hari. (33) As I thus sing of His exploits, the Lord of delightful renown, whose feet represent all sacred places (being the origin of them all), soon reveals Himself in my heart as if summoned by me. (34) Narration of the Lord's doings has been found to be a veritable raft to cross the ocean of mundane existence for those whose mind is incessantly tormented by the craving for sense-enjoyment. (35) A heart smitten with lust and greed every moment does not attain tranquillity so surely by recourse to the various practices of Yoga, such as self-control and so on, as through the worship of (devotion to) Lord Mukunda (the Bestower of Liberation). (36) O sinless one, I have thus told you all that you asked me, viz., the secret of my own birth and doings (spiritual endeavours) and the means of satisfying your soul. (37)

सूत उवाच

एवं सम्भाष्य भगवान्नारदो वासवीसुतम् । आमन्त्र्य वीणां रणयन् ययौ यादृच्छिको मुनिः । ३८ ।

अहो देवर्षिर्धन्योऽयं यत्कीर्तिं शार्ङ्गधन्वनः । गायन्माद्यन्निदं तन्त्या रमयत्यातुरं जगत् । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कन्धे व्यासनारदसंवादे षष्ठोऽध्यायः । ६ ।

**Sūta says :** Having thus spoken to Vyāsa (the son of Satyavati), the divine sage Nārada took his leave and, playing upon his lute, went his way, having no object of his own to accomplish. (38) Ah! blessed is this celestial sage, who, while singing the glory of Lord Viṣṇu (the Wielder of the Śārṅga bow) to the accompaniment of his lute, feels not only intoxicated himself but delights the unhappy world as well. (39)

*Thus ends the sixth discourse, forming part of the dialogue between Vyāsa and Nārada, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तमोऽध्यायः

### Discourse VII

**Aśwatthāmā assassinates Draupadī's sons and Arjuna  
in his turn curbs his pride**

शौनक उवाच

निर्गते नारदे सूत भगवान् बादरायणः । श्रुतवांस्तदभिप्रेतं ततः किमकरोद्विभुः । १ ।

**Śaunaka said :** On the departure of Nārada, what did the divine and all-powerful Vyāsa do, after hearing that which was in the mind of the celestial sage? (1)

सूत उवाच

ब्रह्मनद्यां सरस्वत्यामाश्रमः पश्चिमे तटे । शम्याप्रास इति प्रोक्त ऋषीणां सत्रवर्धनः । २ ।

तस्मिन् स्व आश्रमे व्यासो बदरीषण्डमण्डिते । आसीनोऽप उपस्पृश्य प्रणिदध्या मनः स्वयम् । ३ ।

भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत्पुरुषं पूर्वं मायां च तदपाश्रयाम् । ४ ।

यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् । परोऽपि मनुतेऽनर्थं तत्कृतं चाभिपद्यते । ५ ।

अनर्थोपशमं साक्षाद्भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् । ६ ।

यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे । भक्तिरुत्पद्यते पुंसः शोकमोहभयापहा । ७ ।

स संहितां भागवतीं कृत्वानुक्रम्य चात्मजम् । शुक्रमध्यापयामास निवृत्तिनिरतं मुनिः । ८ ।

**Sūta replied :** On the western bank of the Sarasvatī river, presided over by Brahmā, there is a hermitage called Śamyāprāsa, which promotes the sacrificial activities of the sages. (2) In that hermitage, which was Vyāsa's own abode and was surrounded by a grove of jujube trees, the sage Vyāsa sat down and, after sipping a little water, collected his mind by self-effort. (3) In his sinless mind, which had been perfectly concentrated through the practice of Devotion, he saw the Primal Person as well as Māyā, who depends for her very existence on Him. (4) Deluded by this Māyā, the individual soul, though beyond the three Guṇas, thinks itself as consisting of the three Guṇas and suffers the evil consequences brought about by this identification. (5) Knowing that the practice of Devotion to the Lord, who is beyond sense-perception, is the direct means of counteracting these evils, the sage composed Śrīmad Bhāgavata (the book of the Vaiṣṇavas) for the use of the common people, who are ignorant of this fact. (6) Even as a man listens to this work recited, Devotion to Śrī

Kṛṣṇa, the Supreme Person, wells up in his heart—Devotion that dispels grief, infatuation and fear. (7) Having produced and revised the Bhāgavata-Saṁhitā, the sage (Vedavyāsa) taught it to his son Śuka, who loved to live in retirement. (8)

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः । कस्य वा बृहतीमेतामात्मारामः समभ्यसत् । ९ ।

**Śaunaka said:** The sage Śuka is a lover of quietism and, indifferent to everything (belonging to this world), he delights only in his Self. What was his motive, then, in mastering this voluminous work ? (9)

सूत उवाच

आत्मारामाश्च मुनयो निर्ग्रन्था अयुक्कमे । कुर्वन्त्यहैतुकीं भक्तिमित्यभूतगुणो हरिः । १० ।

हरेर्गुणाक्षिप्तमतिर्भगवान् बादरायणिः । अध्यगन्महदाख्यानं नित्यं विष्णुजनप्रियः । ११ ।

**Sūta replied :** Even sages who delight in the Self alone and the knot of whose ignorance has been cut asunder practise disinterested devotion to Śrī Hari: such are His virtues. (10) This was true all the more of the divine sage Śukadeva, son of Bādarāyaṇa (Vedavyāsa) and the beloved of Lord Viṣṇu's own people, who studied this great chronicle everyday, his mind having been captivated by Śrī Hari's excellences. (11)

परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् । संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् । १२ ।

यदा मृधे कौरवसुञ्जयानां वीरेष्वथो वीरगतिं गतेषु ।

बृकोदराविद्भगदाभिमर्शभग्नोरुदण्डे धृतराष्ट्रपुत्रे । १३ ।

भर्तुः प्रियं द्रौणिरिति स्म पश्यन् कृष्णासुतानां स्वपतां शिरांसि ।

उपाहरद् विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति । १४ ।

माता शिशूनां निधनं सुतानां निशम्य घोरं परितप्यमाना ।

तदारुदह्नाष्पकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली । १५ ।

तदा शुचस्ते प्रमृजामि भद्रे यद्ब्रह्मबन्धोः शिर आततायिनः ।

गाण्डीवमुक्तैर्विशिखैरुपाहरे त्वाऽऽक्रम्य यत्त्रास्यसि दग्धपुत्रा । १६ ।

इति प्रियां वल्गुविचित्रजल्पैः स सान्त्वयित्वाच्युतमित्रसूतः ।

अन्वाद्भवद्दंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन । १७ ।

I shall now tell you the story of the birth, exploits and emancipation of the royal sage Parīkṣit and the ascent of Pāṇḍu's sons to heaven, inasmuch as they serve as a prelude to the story of Śrī Kṛṣṇa. (12) When in course of the Mahābhārata war the warriors of the Kaurava and Pāṇḍava hosts had fallen like heroes and when Duryodhana (son of Dhṛtarāṣṭra) had his thigh broken by a stroke of the mace dealt by Bhīma (who had the appetite of a wolf), Aśwatthāmā (the son of Droṇa) severed the heads of Draupadī's sons while they were asleep and presented them to Duryodhana—an act which he imagined would please his master (Duryodhana) but which really proved most distasteful to him, since everybody would strongly condemn such an odious act. (13-14) Sore distressed at the news of the terrible slaughter of her sons, the mother (Draupadī) bitterly wailed, her eyes blinded with tears. Then Arjuna (who had a many-pointed diadem on his head), comforting her, said: (15) "Then alone shall I have wiped your tears, my good lady, when I cut off the head of that fallen Brāhmaṇa, that desperado, with the arrows discharged from my Gāṇḍīva bow, and present it to you so that you may set your foot on it and then bathe after the cremation of your sons." (16) Having thus consoled his wife in sweet and charming words, Arjuna, who

had Śrī Kṛṣṇa for his friend and charioteer, put on his armour and, taking his fierce bow, rode in a chariot with an ensign bearing the figure of a monkey, in pursuit of Aśwatthāmā (his preceptor's son). (17)

तमापतन्तं स विलक्ष्य दूरात् कुमारहोद्विग्नमना रथेन ।

पराद्रवत्प्राणपरीप्सुरुर्व्यां यावद्गमं रुद्रभयाद् यथार्कः ।१८।

यदाशरणमात्मानमैक्षत श्रान्तवाजिनम् । अस्त्रं ब्रह्मशिरो मेन आत्मप्राणं द्विजात्मजः ।१९।

अधोपस्पृश्य सलिलं संदधे तत्समाहितः । अजानन्नुपसंहारं प्राणकृच्छ्रं उपस्थिते ।२०।

ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् । प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह ।२१।

When Aśwatthāmā, who was now sad at heart for his having assassinated young boys, saw from a distance that Arjuna was rushing towards him, he ran for life in a chariot as far as he could on earth, even as the sun-god fled for fear of Rudra. \* (18) When he saw that his horses were fatigued and that he had none to protect him, that son of a Brāhmaṇa thought of the missile presided over by Brahmā (the Creator) as the only means to save his life. (19) Even though he did not know how to withdraw the missile, he sipped a little water and, finding his life in peril, fitted the same to his bow with an attentive mind. (20) A fierce flame blazed forth from the missile and enveloped all sides. When Arjuna saw the danger to his life, he addressed Viṣṇu (Śrī Kṛṣṇa) as follows: (21)

अर्जुन उवाच

कृष्ण कृष्ण महाभाग भक्तानामभयंकर । त्वमेको दहमानानामपवर्गोऽसि संसृतेः ।२२।

त्वमाद्यः पुरुषः साक्षादीश्वरः प्रकृतेः परः । मायां व्युदस्य विच्छक्त्या कैवल्ये स्थित आत्मनि ।२३।

स एव जीवलोकस्य मायामोहितचेतसः । विधत्से स्वेन वीर्येण श्रेयो धर्मादिलक्षणम् ।२४।

तथायं चावतारस्ते भुवो भारजिहीर्षया । खानां चानन्यभावानामनुध्यानाय चासकृत् ।२५।

किमिदं स्वत्कृतो वेति देवदेव न वेदम्यहम् । सर्वतोमुखमायाति तेजः परमदारुणम् ।२६।

Arjuna said : Kṛṣṇa, Kṛṣṇa, mighty of arm and the Allayer of devotees' fear, You are the only rescuer of those who are incessantly burning with the agony of transmigration. (22) You are God Himself, the Primal Person, existing beyond Prakṛti (Matter). Casting aside Māyā by the power of Your wisdom, You stand in Your absolute Being. (23) It is You who by virtue of Your own power confer Dharma (religious merit) and other forms of blessings on the soul whose mind is deluded by Your Māyā. (24) Even so this Avatāra (manifestation) of Yours is intended to relieve the burden of the earth and to serve as an object of constant meditation for Your own people as well as for those who are exclusively devoted to You. (25) O self-effulgent Lord, I know not what and whence this most frightful flame, which is enveloping me on all sides. (26)

श्रीभगवानुवाच

वेत्थेदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् । नैवासौ वेद संहारं प्राणनाद्य उपस्थिते ।२७।

न ह्यस्यान्यतमं किञ्चिदस्त्रं प्रत्यवकर्शनम् । जह्यस्त्रतेज उन्नद्धमस्त्रज्ञो ह्यस्त्रतेजसा ।२८।

Śrī Bhagavān replied : It is no other than the missile presided over by Brahmā and released by Aśwatthāmā (the son of Droṇa) in extreme peril. You are aware he knows not how to call it back. (27) There is no other missile that can overpower it. Therefore, quench the formidable flame of this weapon by a counter-flame of the same missile, expert as you are in the use of weapons. (28)

\* When the sun-god routed the demon Vidyumālī, Bhagavān Rudra darted in fury against the sun-god, trident in hand. The sun-god, who ran before Rudra, toppled down at Kāśī; where he became known as Lolārka .

## सूत उवाच

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा। स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्मणाय संदधे।२९।  
 संहत्यान्योन्यमुभयोस्तेजसी शरसंवृते। आवृत्य रोदसी खं च ववृधातेऽर्कवह्निवत्।३०।  
 दृष्ट्वास्त्रतेजस्तु तयोस्त्रौल्लोकान् प्रदहन्महत्। दह्यमानाः प्रजाः सर्वाः सांवर्तकमपंसत।३१।  
 प्रजोपप्लवमालक्ष्य लोकव्यतिकरं च तम्। मत्तं च वासुदेवस्य संजहारार्जुनो द्वयम्।३२।  
 तत आसाद्य तरसा दारुणं गौतमीसुतम्। बबन्धामर्षताप्राक्षः पशुं रशनया यथा।३३।  
 शिबिराय निनीषन्तं दाप्रा बद्ध्वा रिपुं बलात्। प्राहार्युनं प्रकुपितो भगवानम्बुजेक्षणः।३४।  
 मैत्रं पार्थाहंसि त्रातुं ब्रह्मबन्धुमिमं जहि। योऽसावनागसः सुप्तानवधीन्निशि बालकान्।३५।  
 मत्तं प्रमत्तमुच्यतं सुप्तं बालं स्त्रियं जडम्। प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित्।३६।  
 स्वप्राणान् यः परप्राणैः प्रपुष्पात्यधुणः खलः। तद्वधस्तस्य हि श्रेयो यद्वेषाद्यात्यधुः पुमान्।३७।  
 प्रतिश्रुतं च भवता पाञ्चाल्यै शृण्वतो मम। आहरिष्ये शिरस्तस्य यस्ते मानिनि पुत्रहा।३८।  
 तदसौ बध्यतां पाप आतताय्यात्मबन्धुहा। भर्तुश्च विप्रियं वीर कृतवान् कुलपांसनः।३९।  
 एवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः। नैच्छद्भन्तुं गुरुसुतं यद्यप्यात्महनं महान्।४०।  
 अथोपेत्य स्वशिबिरं गोविन्दप्रियसारथिः। न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान् हतान्।४१।  
 तथाऽऽहत्तं पशुवत् पाशबद्धमवाङ्मुखं कर्मजुगुप्सितेन।  
 निरीक्ष्य कृष्णापकृतं गुरोः सुतं वामस्वभावा कृपया ननाम च।४२।  
 उवाच चासहन्त्यस्य बन्धनानयनं सती। मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः।४३।  
 सरहस्यो धनुर्वेदः सविसर्गोपसंयमः। अस्त्रग्रामश्च भवता शिक्षितो यदनुग्रहात्।४४।  
 स एष भगवान् ब्रूणः प्रजारूपेण वर्तते। तस्यात्मनोऽर्धं पत्यास्ते नान्वगाद्वीरसूः कृपी।४५।  
 तद् धर्मज्ञ महाभाग भवद्विर्गौरखं कुलम्। वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभीक्षणशः।४६।  
 मा रोदीदस्य जननी गौतमी पतिदेवता। यथाहं मृतवत्साऽऽर्ता रोदिम्यश्रुमुखी मुहुः।४७।  
 यैः कोपितं ब्रह्मकुलं राजन्यैरजितात्मभिः। तत् कुलं प्रदहत्याशु सानुबन्धं शुचार्पितम्।४८।

**Sūta continued :** On hearing the Lord's words, Arjuna, the exterminator of rival warriors, sipped a little water, went round the Lord in reverence and fitted a Brahmāstra to repulse the Brahmāstra (discharged by Aśwatthāmā). (29) The two flames, surrounded by arrows, joined each other and, filling the heavens as well as all the space between heaven and earth, swelled like the sun and the fire at the time of universal destruction. (30) Perceiving the mighty flame of the two missiles, which was consuming all the three worlds, all the people, who were being scorched by their heat, thought it to be the fire of universal destruction. (31) Seeing the distress of the people and the impending destruction of all the worlds, and finding the approval of Śrī Kṛṣṇa (the son of Vasudeva), Arjuna withdrew them both. (32) Then he quickly seized the hard-hearted son of Kṛpī, his eyes burning with rage, and bound him with a rope as one would bind a sacrificial animal. (33) Having forcibly bound the enemy with a rope, he was about to take him to his camp, when the lotus-eyed Lord said to him in rage:—(34) "Arjuna (son of Pṛthā), you ought not to spare him. Do kill this fallen Brāhmaṇa, who murdered at dead of night innocent boys buried in sleep. (35) A pious man would never kill an enemy who is drunk, unguarded, insane, asleep, tender of age, stupid, terror-stricken or fallen at his feet, nor would he kill a woman nor one who has lost one's chariot. (36) But to slay the merciless wretch who maintains his own life at the cost of another's is to do him good; for the man would (otherwise) repeat such crimes and thereby precipitate his fall. (37)

Moreover, you gave your word to Draupadī (the daughter of the king of Pañcāla) within my hearing: 'I shall bring you the head of the man who has slain your sons, O proud lady.' (38) Therefore, O valiant Arjuna, dispose of this sinful ruffian, who has murdered your own sons. This unworthy member of his race has done something which was loathsome even to his master (Duryodhana)." (39) Urged in these words by Śrī Kṛṣṇa who was putting his righteousness to the test, the great Arjuna (the son of Kuntī) would not slay Aśwatthāmā (his preceptor's son), even though he had murdered his own sons. (40) Then, coming up to his camp, Arjuna, who had Śrī Govinda for his friend and charioteer, showed him (Aśwatthāmā) to his beloved consort, who had been grieving all the while for her murdered sons. (41) Looking intently at Aśwatthāmā (Droṇa's son), who had been brought in that plight, bound with cords like a sacrificial beast, his face cast down on account of his shameful act, Draupadī, who was tender by nature, took compassion on the offender and bowed to him. (42) That noble lady could not bear to see him brought in bondage and said, "Let him be freed, let him be released, a Brāhmaṇa that he is and worthy of our utmost adoration. (43) That worshipful Droṇa, by whose grace you learnt the science of archery with its manifold secrets and acquired the knowledge of the various missiles as well as how to discharge and call them back—it is he himself who is present in the person of his progeny, his wife, his better half, Kṛpī (a sister of Ācārya Kṛpa, another preceptor of the Pāṇḍavas) yet survives : she did not follow him (declined to ascend his funeral pile) only because of her having given birth to a valiant son. (44-45) Therefore, my blessed lord, the family of your preceptor, which is ever worthy of adoration and salutation for you, does not deserve persecution at your hands, pious as you are. (46) Let not his (Aśwatthāmā's) mother, Gautamī ( a descendant of the sage Gautama), who worshipped her husband as a deity, wail even as I do, grieved at the loss of my children and shedding tears again and again. (47) The whole family of those princes of unconquered mind by whom the Brāhmaṇa race is angered is plunged in grief and is soon burnt up with all their kith and kin." (48)

सूत उवाच

धर्म्यं न्याय्यं सकरुणं निर्व्यलीकं समं महत् । राजा धर्मसुतो राज्ञ्याः प्रत्यनन्दद्वचो द्विजाः । ४९ ।  
 नकुलः सहदेवश्च युयुधानो धनञ्जयः । भगवान् देवकीपुत्रो ये चान्ये याश्च योषितः । ५० ।  
 तत्राहामर्षितो भीमस्तस्य श्रेयान् वधः स्मृतः । न भर्तुर्नात्मनश्चार्ये योऽहन् सुप्राञ्छिशून् वृथा । ५१ ।  
 निशम्य भीमगदितं त्रौपद्याश्च चतुर्भुजः । आलोक्य वदनं सख्युरिदिमाह हसन्निव । ५२ ।

✓ Sūta went on : King Yudhiṣṭhira, the son of Dharma (the god of virtue), O holy Brāhmaṇas, greeted the queen's words, which were pious and fair, compassionate, guileless, impartial and noble. (49) Nakula and Sahadeva, Yuyudhāna (Sātyaki), Arjuna, the divine Śrī Kṛṣṇa (the son of Devakī) Himself and all other men and women (who happened to be there) endorsed what she said. (50) On that occasion Bhīma indignantly (intervened and) said, "For him who wantonly murdered sleeping youngsters without any gain either to himself or to his master death has been declared as a boon." (51) Hearing the words of Bhīma as well as of Draupadī, Lord Śrī Kṛṣṇa (who was distinguished by His four arms) looked into the face of his friend (Arjuna) and uttered the following words, as though smiling: (52)

श्रीकृष्ण उवाच

ब्रह्मबन्धुर्न हन्तव्य आनतायी वधार्षणः । मयैवोभयमाप्रातं परिपाह्यनुशासनम् । ५३ ।  
 कुरु प्रतिश्रुतं सत्यं यत्तत्सान्वयता प्रियाम् । प्रियं च भीमसेनस्य पाञ्चाल्या मह्यमेव च । ५४ ।

Śrī Kṛṣṇa said: Even a fallen Brāhmaṇa ought not to be slain and a ruffian surely deserves to be killed. Both these precepts have been taught by Me in the scriptures.

Therefore, carry out both these commands of Mine. (53) Redeem the promise you made while consoling your beloved consort; at the same time do what is agreeable to Bhīmasena and Draupadī (the daughter of the king of Pañcāla) as well as to Myself. (54)

सूत उवाच

।१११८

अर्जुनः सहसाऽऽज्ञाय हरेर्हार्दिमथासिना । मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् । ५५ ।  
विमुच्य रशनाबद्धं बालहत्याहतप्रभम् । तेजसा मणिना हीनं शिबिरान्निरयापयत् । ५६ ।  
वपनं द्रविणादानं स्थानान्निर्यापणं तथा । एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति दैहिकः । ५७ ।  
पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्णया । स्वानां मृतानां यत्कृत्यं चकृर्निर्हरणादिकम् । ५८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितार्यो प्रथमस्कन्धे द्रौणिनिप्रहो नाम सप्तमोऽध्यायः ॥ ७ ॥

**Sūta says :** Arjuna instantly understood the mind of Śrī Hari, and with his sword cut off the gem on the Brāhmaṇa's head along with his locks. (55) Releasing Aśwatthāmā, who had been bound with cords and put out of countenance by the murder of boys, and who was now deprived of his splendour and gem also, Arjuna expelled him from his camp. (56) Shaving the head (as a token of disgrace), seizure of property and expulsion from a place (where one happens to be)—this is the form of capital punishment prescribed for fallen Brāhmaṇas; there is no other corporeal form of capital punishment for them. (57) The sons of Pāṇḍu along with Kṛṣṇā (Draupadī), who were all stricken with grief at the loss of their sons, performed the cremation and other funeral rites in respect of their departed kinsmen. (58)

*Thus ends the seventh discourse entitled the "Chastisement of Aśwatthāmā (Droṇa's son)", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā*

## अथाष्टमोऽध्यायः

### Discourse VIII

The Lord delivers Parīkṣit in the womb and is extolled by Kuntī;  
Yudhiṣṭhira gives way to grief

सूत उवाच

अथ ते सम्प्रेतानां स्वानामुदकमिच्छताम् । दातुं सकृष्णा गङ्गार्या पुरस्कृत्य ययुः स्त्रियः । १ ।  
ते निनीयोदकं सर्वे विलप्य च भृशं पुनः । आप्लुता हरिपादाब्जरजःपूतसरिजले । २ ।  
तत्रासीनं कुरूपति धृतराष्ट्रं सहानुजम् । गान्धारीं पुत्रशोकार्तां पृथां कृष्णां च माधवः । ३ ।  
सान्त्वयामास मुनिभिर्हृतबन्धुञ्जुचापितान् । भूतेषु कालस्य गतिं दर्शयन्नप्रतिक्रियाम् । ४ ।

**Sūta says :** Placing the ladies at the head and accompanied by Śrī Kṛṣṇa, they all then repaired to the bank of the Gaṅgā in order to offer oblations of water to their departed kinsmen seeking such oblations. (1) Having offered water to the deceased and bitterly wept for them, they all immersed themselves once more in the water of the Gaṅgā, that had been hallowed by contact with the dust of Śrī Hari's lotus-feet. (2) Showing how all created beings are subject to death, which cannot be averted, Lord Mādhava (Śrī Kṛṣṇa) and the sages (Dhauṁya and others) consoled king Yudhiṣṭhira (the lord of the Kurus) and his younger brothers (Bhīma and others), Dhṛtarāṣṭra and his wife, Gāndhārī (daughter of the king of Gāndhāra), who was stricken with grief at the loss of her sons, as well as Prthā (Kuntī) and

Kṛṣṇā, all of whom had lost their kith and kin, and were sitting there plunged in grief.(3-4)

साधयित्वाजातशत्रोः स्वं राज्यं कितवैर्हृतम् । घातयित्वासतो राज्ञः कचस्यर्शक्षतायुषः । ५ ।  
याजयित्वाश्वमेधैस्तं त्रिभिरुत्तमकल्पकैः । तद्यशः पावनं दिक्षु शतमन्योरिवातनोत् । ६ ।  
आमन्त्र्य पाण्डुपुत्रांश्च शैनेयोद्धवसंयुतः । द्वैपायनादिभिर्विप्रैः पूजितैः प्रतिपूजितः । ७ ।  
गन्तुं कृतमतिर्ब्रह्मन् द्वारकां रथमास्थितः । उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् । ८ ।

Having secured to king Yudhiṣṭhira (to whom no enemy was ever born, in other words, who was too good to regard anyone as his enemy) his own kingdom, that had been usurped by gamblers, and brought about the destruction of wicked kings, whose span of life had been cut short by touching Draupadī's hair, and having helped him to perform as many as three Aśwamedha sacrifices with the best possible materials and with the aid of the best available priests, He caused his sacred renown to spread in all directions like that of Indra (who is raised to this exalted position only after performing a hundred Aśwamedha sacrifices). (5-6) Having taken leave of Pāṇḍu's sons and paid His respects to holy Brāhmaṇas like Dwaipāyana (Vyāsa), who did their homage to Him in return, He mounted His chariot and was just intending to leave for Dwārakā along with Sātyaki and Uddhava when, O Śaunaka, He perceived Uttarā (widow of Abhimanyu, Arjuna's deceased son) rushing towards Him, stricken with fear. (7-8)

उत्तरोवाच

पाहि पाहि महायोगिन् देवदेव जगत्पते । नान्यं त्वदभयं पश्ये यत्र मृत्युः परस्परम् । ९ ।  
अभिद्रवति मामीश शरस्तप्तायसो विभो । कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् । १० ।

Uttarā said : Protect me, O great Yogī; save me, O supreme Deity ! O Lord of the universe, I see no asylum other than You in this world, where everyone is death to another. (9) This dart of burning steel is pursuing me, O almighty Lord ! Let it burn me by all means, my master; but let it not kill the child in my womb. (10)

सूत उवाच

उपधार्य वचस्तस्या भगवान् भक्तवत्सलः । अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत । ११ ।  
तर्ह्येवाथ मुनिश्रेष्ठ पाण्डवाः पञ्च सायकान् । आत्मनोऽभिमुखान्दीप्तानालक्ष्यास्त्राण्युपाददुः । १२ ।  
व्यसनं वीक्ष्य तत्तेषामनन्यविषयात्मनाम् । सुदर्शनिन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः । १३ ।  
अन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः । स्वमाययाऽऽवृणोद्गर्भं वैराट्याः कुरुतन्त्रवे । १४ ।  
यद्यप्यस्त्रं ब्रह्मशिरस्त्वभोघं चाप्रतिक्रियम् । वैष्णवं तेज आसाद्य समशाम्यद् भृगूद्बह । १५ ।  
मा मंस्था ह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते । य इदं मायया देव्या सृजत्यवति हन्त्यजः । १६ ।  
ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया । प्रयाणाभिमुखं कृष्णामिदमाह पृथा सती । १७ ।

Sūta says : Hearing her words, the Lord, who is so fond of His devotees, understood that it was a missile discharged by Aśwatthāmā (son of Droṇācārya) in order to exterminate the line of the Pāṇḍavas (sons of Pāṇḍu). (11) That very moment, O chief of the sages, the sons of Pāṇḍu also saw five burning shafts coming towards them, and took up their own missiles (arrows). (12) Perceiving the calamity of his kinsmen, who thought of none else than Him, the almighty Lord protected them with His own discus, Sudarśana. (13) Śrī Hari, the Master of Yoga, who is the very Self dwelling in the heart of all living beings, enveloped the womb of Uttarā (the daughter of king Virāta) by His own Māyā (Yogic power) in order to preserve the line of Kuru. (14) Even though the missile presided over by Brahmā is unfailing and irresistible, it proved ineffectual when it met the effulgence of Bhagavān Viṣṇu (Śrī Kṛṣṇa), O chief of the Bhṛgus. (15) Deem this not as a miracle on the part of Lord Acyuta (Śrī Kṛṣṇa),

who is an embodiment of all wonders and who, though unborn Himself, creates, maintains and destroys this universe by His own deluding potency. (16) When Śrī Kṛṣṇa was about to leave, the virtuous Prthā (Kuntī) along with her sons (the Pāṇḍavas), who had just escaped from the fire of the missile presided over by Brahmā, and her daughter-in-law, Kṛṣṇā (Draupadī), addressed Him as follows: (17)

कुन्त्युवाच

नमस्ये पुरुषं त्वाऽऽद्यमीश्वरं प्रकृतेः परम् । अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् । १८ ।  
 मायाजवनिकाच्छत्रमज्ञाधोक्षजमव्ययम् । न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा । १९ ।  
 तथा परमहंसानां मुनीनाममलात्मनाम् । भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः । २० ।  
 कृष्णाय वासुदेवाय देवकीनन्दनाय च । नन्दगोपकुमाराय गोविन्दाय नमो नमः । २१ ।  
 नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये । २२ ।  
 यथा हृषीकेश खलेन देवकी कंसेन रुद्धातिचिरं शुचार्पिता ।  
 विमोचिताहं च सहात्मजा विभो त्वयैव नाथेन मुहुर्विपद्गणात् । २३ ।  
 विषान्महाग्रेः पुरुषाद्दर्शनादसत्सभाया वनवासकृच्छ्रतः ।  
 मृधे मृधेऽनेकमहारथास्त्रतो द्रौण्यस्त्रतश्चास्म हरेऽभिरक्षिताः । २४ ।  
 विपदः सन्तु नः शश्वत्त्र तत्र जगद्गुरो । भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् । २५ ।  
 जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् । नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् । २६ ।  
 नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये । आत्मारामाय शान्ताय कैवल्यपतये नमः । २७ ।

Kuntī said : "I, an ignorant woman, make obeisance to You, the Prime Person, transcending Prakṛti and dwelling inside as well as outside all created beings, the invisible and imperishable God existing beyond the range of sense-perception and screened by the curtain of Māyā. You, cannot be seen by a man of perverted vision even as a dunce would fail to recognize an actor appearing in a garb appropriate to the stage. (18-19) How, then, can we womenfolk perceive You, who have appeared in our midst just to engender Devotion in the heart of Paramaharṣas (those endowed with the eye distinguishing the material from the spiritual) who are given to contemplation and pure of mind? (20) Obeisance, obeisance to You, Śrī Kṛṣṇa, son of Vasudeva, the delight of Devakī (Your blessed mother), the foster-child of the cowherd Nanda, Lord Govinda. (21) Obeisance to you whose navel is adorned with a lotus; obeisance to You, wearing a wreath of lotus flowers; obeisance to You, possessing lotus-like eyes; obeisance to You, whose feet resemble the lotus. (22) O Hṛṣīkeśa (Lord of the senses), even as You delivered Devakī (Your own mother), who had been shut up in prison for a long time by the wicked Kaṁsa and was overcome with grief, so did You, O almighty Lord, repeatedly save me along with my sons from a series of calamities. (23) It is You, O Hari, who protected us from poison, from a huge fire, from the look of man-eating demons, from the assembly of wicked people (Duryodhana and his associates), from the perils met during forest life, from the missiles of many a great warrior (like Bhiṣma, Droṇa, Karṇa and so on ) in every battle, and just now from the missile discharged by Aśwatthāmā (the son of Droṇācārya). (24) May calamities befall us at every step through eternity, O Teacher of the world; for it is in adversity alone that we are blessed with Your sight, which eliminates the possibility of our seeing another birth. (25) A man whose birth, power, learning and affluence only serve to swell his pride is unable even to utter Your name, You being open to the perception of only those who have nothing to call their own. (26) You are the only wealth of those who have no sense of possession. Beyond the realm of the

three Guṇas or modes of Prakṛti, You delight in Your own Self and are perfectly calm; You are the Lord of Mokṣa (final beatitude). I bow to You again and again. (27)

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् । समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः । २८ ।

न वेदं कश्चिद्भगवन्श्चिकीर्षितं तवेहमानस्य नृणां विडम्बनम् ।

न यस्य कश्चिद्द्विषितोऽस्ति कर्हिचिद् द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम् । २९ ।

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः । तिर्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् । ३० ।

गोप्यादे त्वयि कृतागसि दाम तावद् या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।

वक्त्रं निनीय भवभावनया स्थितस्य सा मां विषोहयति भीरपि यद्विभेति । ३१ ।

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये । यदोः प्रियस्थान्वावाये मलयस्येव चन्दनम् । ३२ ।

अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् । अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् । ३३ ।

भारावतारणायान्ये भुवो नाव इवोदधौ । सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः । ३४ ।

भवेऽस्मिन् क्लिश्यमानानामविद्याकामकर्मभिः । श्रवणस्मरणार्हाणि करिष्यन्निति केचन । ३५ ।

शृण्वन्ति गायन्ति गुणान्यभीक्ष्णाशः स्मरन्ति नन्दन्ति तवेहितं जनाः ।

त एव पश्यन्त्यचिरेण तावकं भवप्रवाहोपरमं पदाम्बुजम् । ३६ ।

अप्यद्य नस्त्वं स्वकृतेहित प्रभो जिहाससि स्वित्सुहृदोऽनुजीविनः ।

येषां न चान्यद्भवतः पदाम्बुजात् परायणं राजसु योजितांहसाम् । ३७ ।

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः । भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः । ३८ ।

नेयं शोभिष्यते तत्र यथेदानीं गदाधर । त्वत्पदैरङ्कित्वा भाति स्वलक्षणविलक्षितैः । ३९ ।

इमे जनपदाः खृद्धाः सुपन्नौषधिर्वीरुधः । वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः । ४० ।

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे । स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु । ४१ ।

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् । रतिमुद्रहतादद्धा गङ्गेवौघमुदन्वति । ४२ ।

श्रीकृष्ण कृष्णसख वृष्ण्यृषभावनिधुग् राजन्यवंशदहनानपवर्गवीर्यं ।

गोविन्द गोद्विजसुरार्तिहरावतार योगेश्वराखिलगुरो भगवन्नमस्ते । ४३ ।

"I believe You to be Kāla ( the Time-Spirit), the almighty Ruler of all, having no beginning or end and moving alike among all the creatures, although it is You, again, who serve as an occasion for them to contend with one another. (28) None, O Lord, can know what You intend doing when You are acting like men. No one is ever dear or loathsome to You; it is men alone who think of You in terms of diversity. (29) O Lord, You are the Soul of the universe, nay, the universe itself. You are, as a matter of fact, devoid of birth and actions; Your birth and actions in the sub-human species as well as among men, Rṣis and aquatic creatures are mere sport. (30) When You offended (Your foster-mother) Yaśodā (by smashing the pot of curds) and she took a cord to bind You, the way in which You stood full of fear, with Your face cast down, Your eyes rolling about in confusion and their collyrium dissolved in tears, fills me with bewilderment. To think that even He of whom Fear itself is afraid should appear so stricken with fear ! (31) Some people aver that, though unborn, You have appeared in the race of Your beloved Yadu of sacred renown just in order to enhance his glory, even as a sandal tree takes root on the Malaya mountain in order to bring reputation to the latter. (32) Others declare that, though birthless, You were born of Devakī, Vasudeva's wife for the protection of this world and the extermination of the enemies of gods, as solicited by the couple (in their previous existence). (33) Still others assert that in response to the prayer of Brahmā (the self-born Creator) You have appeared (in our midst) to relieve the burden of the earth, which was

groaning under a heavy load like a vessel sinking in the sea. (34) Some others maintain that You have descended on earth with the intention of performing deeds fit to be heard of or dwell upon by those who are being tormented in this world by ignorance, desire and selfish acts. (35) That is why Your devotees constantly listen to, sing, repeat to others and contemplate on Your stories and rejoice; and it is they alone who behold before long Your lotus-feet that put an end to the stream of births and deaths. (36) O Lord, (we know) You have always granted the wishes of Your own people. Is it a fact, then, that You intend this very day to leave us, Your relations, who exclusively depend on You and who have no asylum other than Your lotus-feet, having alienated other monarchs by inflicting suffering on them ? (37) When You are out of sight, the Yadus and ourselves, the Pāṇḍavas, are of no more consequence in name or form than the senses when their ruler, the soul, has quitted them. (38) This earth will not look so bright then; O Wielder of a mace, as it does now, adorned by Your foot-prints, which are easily distinguished by their characteristic marks (of a lotus, thunderbolt, banner and goad etc.). (39) These territories, so highly prosperous and so rich in their ripe crops and vegetation, as well as these woodlands and hills, rivers and oceans, flourish only under Your benign looks. (40) O Lord, You are not only the Ruler and the Soul of the universe but the universe itself; kindly cut asunder the strong bond of affection that binds me with my own people, the Pāṇḍus and the Vṛṣṇis (the Yadus). (41) Even as the Gaṅgā incessantly pours its waters into the ocean, so let my thought, O Lord of the Madhus, constantly and exclusively find delight in You. (42) O glorious Kṛṣṇa, friend of Arjuna, foremost among the Vṛṣṇis, You are fire as it were to burn the whole race of princes who are proving the bane of the earth. Your prowess is infinite. Govinda, Your descent on this earth is intended only to relieve the distress of the cows, the Brāhmaṇas and the gods. Obeisance to You, O Master of Yoga, O divine Teacher of the universe!" (43)

### सूत उवाच

पृथयेत्थं कल्पदैः परिणूताखिलोदयः । मन्दं जहास वैकुण्ठो मोहयन्निव मायया । ४४ ।  
तां बाढमित्युपामन्त्र्य प्रविश्य गजसाह्वयम् । स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः । ४५ ।  
व्यासाद्यैरीश्वरेहाज्ञैः कृष्णोनाद्भुतकर्मणा । प्रबोधितोऽपीतिहासैर्नाबुध्यत शुचार्पितः । ४६ ।  
आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् । प्राकृतेनात्मना विप्राः स्नेहमोहवशं गतः । ४७ ।  
अहो मे पश्यताज्ञानं हृदि रूढं दुरात्मनः । पारक्यस्यैव देहस्य बह्व्यो मेऽक्षौहिणीर्हताः । ४८ ।  
बालद्विजसुहृन्मित्रपितृभ्रातृगुरुद्वहः । न मे स्यान्निरयान्मोक्षो ह्यपि वर्षायुतायुतैः । ४९ ।  
नैनो राज्ञः प्रजाभर्तुर्धर्मयुद्धे वधो द्वेषाम् । इति मे न तु बोधाय कल्पते शासनं वचः । ५० ।  
स्त्रीणां मद्भूतबन्धूनां द्रोहो योऽसाविहोत्थितः । कर्मभिर्गृहमेधीर्यैर्नाहं कल्पो व्यपोहितुम् । ५१ ।  
यथा पङ्केन पङ्काम्भः सुरया वा सुराकृतम् । भूतहत्यां तथैवैकां न यज्ञैर्माष्टुमर्हति । ५२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां प्रथमस्कन्धे कुन्तीस्तुतिर्गुधिष्ठिरानुतापे नामाष्टमोऽध्यायः । ८ ।

**Sūta went on :** In this way when Prīthā (Kuntī) extolled in sweet words the consummate glory of Lord Vaikuṅṭha (Śrī Kṛṣṇa), He gently smiled as if bewitching her by His Māyā (deluding potency). (44) "So be it," said Śrī Kṛṣṇa and, taking leave of her, entered the city of Hastināpura once again; then, after bidding adieu to the other ladies as well, He was about to leave for Dwārakā when king Yudhiṣṭhira detained Him out of love. (45) The king, who was seized with remorse (for his having been instrumental in bringing about the destruction of his own kinsmen), could not be consoled even though Vyāsa and others, who understood the ways of Providence, and even Śrī Kṛṣṇa of marvellous deeds comforted him by means of legends. (46) Brooding over the death of his kinsmen with a bewildered mind, O holy

Brāhmaṇas, and overpowered by affection and infatuation, king Yudhiṣṭhira (the son of Dharma, the god of righteousness) said:—(47) "Oh, look at this ignorance rooted in my heart! Evil-minded as I am, I brought about the destruction of many Akṣauhiṇīs\* for the sake of this body, which is the food of other creatures (such as jackals and dogs). (48) There can be no redemption from hell even after millions and millions of years for me, an enemy of children, Brāhmaṇas, my own kith and kin, friends, uncles, cousins and preceptors. (49) The saving clause found in the scriptures that the destruction of enemies in a righteous war on the part of a monarch seeking the protection of his subjects is no sin, fails to satisfy me. (50) The wrong that I have done in this life to the womenfolk whose husbands and other relations have been slain by me or on my account I shall not be able to expiate through sacrificial performances enjoined on a householder. (51) One cannot atone for the destruction of a single life by any number of sacrifices (that involve the wilful slaughter of animals), any more than one can purify muddy water by dissolving more mud into it or counteract the pollution caused by spirituous liquor by adding more to it. (52)

*Thus ends the eighth discourse entitled "Kuntī's Song of Praise and Yudhiṣṭhira's Remorse" in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ नवमोऽध्यायः Discourse IX

**Yudhiṣṭhira and others call on Bhīṣma and the latter drops his mortal coil, extolling Śrī Kṛṣṇa**

*सूत उवाच*

इति भीतः प्रजाद्रोहात्सर्वधर्मवित्त्सया । ततो विनशनं प्रागाद् यत्र देवव्रतोऽपतत् । १ ।  
 तदा ते भ्रातरः सर्वे सदश्वैः स्वर्णभूषितैः । अन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा । २ ।  
 भगवानपि विप्रर्षे रथेन सधनञ्जयः । स तैर्व्यरोचत नृपः कुबेर इव गुह्यकैः । ३ ।  
 दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् । प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा । ४ ।  
 तत्र ब्रह्मर्षयः सर्वे देवर्षयश्च सत्तम । राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् । ५ ।  
 पर्वतो नारदो धौम्यो भगवान् बादरायणः । बृहदश्वो भरद्वाजः सशिष्यो रेणुकासुतः । ६ ।  
 वसिष्ठ इन्द्रप्रमदस्त्रितो गृत्समदोऽसितः । कक्षीवान् गौतमोऽत्रिश्च कौशिकोऽथ सुदर्शनः । ७ ।  
 अन्ये च मुनयो ब्रह्मन् ब्रह्मरातादयोऽमलाः । शिष्यैरुपेता आजग्मुः कश्यपाङ्गिरसादयः । ८ ।  
 तान् समेतान् महाभागानुपलभ्य वसूत्तमः । पूजयामास धर्मज्ञो देशकालविभागवित् । ९ ।  
 कृष्णं च तत्प्रभावज्ञ आसीनं जगदीश्वरम् । हृदिस्थं पूजयामास मायचोपात्तविग्रहम् । १० ।

Sūta went on : Thus afraid of the wrongs perpetrated against humanity, king Yudhiṣṭhira thereafter proceeded to Vinaśana (the battle-field of Kurukṣetra)—where Devavrata (Bhīṣma) lay (on his bed of arrows), seeking enlightenment about all sacred duties. (1) Thereupon all his celebrated brothers (Bhima and others) followed him, O holy Brāhmaṇas, in chariots

\* An Akṣauhiṇī consists of 21,870 chariots, an equal number of elephants, 1,09,350 foot and 65,610 horses.

decked with gold and driven by excellent horses, as also the sages Vyāsa, Dhaumya (the family priest of Yudhiṣṭhira) and others. (2) Lord Śrī Kṛṣṇa Himself, O Śaunaka, rode in a chariot along with Dhanañjaya (Arjuna, so-called because of his having fetched as a tribute from his enemies untold riches for Yudhiṣṭhira, thereby enabling him to perform his famous Rājasūya sacrifice, which earned him the title of Emperor). Accompanied by them, king Yudhiṣṭhira shone brightly like Kubera (the Chief of the Yakṣas, a class of demigods) in the midst of Guhyakas (Yakṣas). (3) Perceiving Bhīṣma lying on the ground like a god fallen from heaven, the Pāṇḍavas and their attendants as well as Śrī Kṛṣṇa made obeisance to him. (4) At that time, O Śaunaka, Brāhmaṇa sages, celestial sages and royal sages, all had assembled there in order to see Bhīṣma (the foremost of the Bharatas). (5) Parvata, Nārada, Dhaumya, the divine Bādarāyaṇa (Vedavyāsa), Brhadaśwa, Bharadwāja, Paraśurāma (the son of Reṇukā) with his pupils, Vasiṣṭha, Indrapramada, Trita, Gṛtsamada, Asita, Kakṣivān, Gautama and Atri, Viśwāmitra (a scion of Kuśika), Sudarśana and other holy sages like Brahmarāta (Śuka) and even so Kaśyapa, Āṅgīrasa and others arrived with their pupils, O Śaunaka. (6—8) Seeing those highly blessed souls assembled there, Bhīṣma\* (the foremost of the Vasus, a class of gods) who was well-versed in the principles of right conduct paid his respect to them with due regard to the occasion and place. (9) Bhīṣma was also acquainted with the glory of Śrī Kṛṣṇa, the Lord of the universe, who had sat before him in a personal form assumed through Māyā, and was also enthroned in his heart, and he paid his homage to Him. (10)

पाण्डुपुत्रानुपासीनान् प्रश्रयप्रेमसङ्गतान् । अभ्याचष्टानुरागास्त्रैरन्धीभूतेन चक्षुषा । ११ ।  
 अहो कष्टमहोऽन्याय्यं यद्वृषं धर्मनन्दनाः । जीवितुं नार्हथ क्लिष्टं विप्रधर्माच्च्युताश्रयाः । १२ ।  
 संस्थितेऽतिरथे पाण्डौ पृथा बालप्रजा वधुः । युष्मकृते बहून् क्लेशान् प्राप्ता तोकवती मुहुः । १३ ।  
 सर्वं कालकृतं मन्ये भवतां च यदप्रियम् । सपालो यद्वशे लोको वायोरिव घनावलिः । १४ ।  
 यत्र धर्मसुतो राजा गदापाणिर्वृकोदरः । कुण्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत् । १५ ।  
 न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधिस्सितम् । यद्विजिज्ञासया युक्ता मुह्यन्ति कवयोऽपि हि । १६ ।  
 तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ । तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो । १७ ।

Eyes blinded with tears of affection, Bhīṣma looked at the sons of Pāṇḍu, who sat beside him, full of modesty and love, and spoke to them as follows :—(11) "How painful and how unjust it has been that you, the progeny of righteousness, and votaries of the Brāhmaṇas, Dharma (goodness) and Lord Acyuta (Śrī Kṛṣṇa) should have lived a life of suffering, which you surely did not deserve. (12) When the great warrior Pāṇḍu breathed his last, you were all tender of age, and my daughter-in-law, Pṛthā, along with you, her children, had to suffer many hardships on your account more than once. (13) I believe that all your unwelcome experiences were attributable to Time (Providence); for the whole world with its guardian deities is ruled over by Time even as the clouds are by the wind. (14) Where king Yudhiṣṭhira, the son of Dharma was the ruler, Bhīma held the mace in his hand, Arjuna was the archer and Gāṇḍīva the bow, and where Śrī Kṛṣṇa was the friend and well-wisher, to think of adversity even there ! (15) Indeed no man, O king, can ever discover the intention of Śrī Kṛṣṇa; even seers get bewildered in their seeking to find it out. (16) Therefore, knowing it for certain that all these events depend on the will of Providence, O chief of the Bharatas, follow His will, O ruler of men, and protect the helpless people as you are their sole monarch. (17)

एष वै भगवान् साक्षादाद्यो नारायणः पुमान् । मोहयन्मायया लोकं गूढश्चरति वृष्णिषु । १८ ।  
 अस्यानुभावं भगवान् वेद गुह्यतमं शिवः । देवर्षिर्नारदः साक्षाद्भगवान् कपिलो नृप । १९ ।

\* The Mahābhārata tells us that Bhīṣma was an incarnation of Dyauh, the foremost of the eight Vasus.

यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् । अकरोः सचिवं दूतं सौहृदादथ सारथिम् । २० ।  
 सर्वात्मनः समदृशो ह्यद्वयस्थानहङ्कृतेः । तत्कृतं मतिवैषम्यं निरवद्यस्य न क्वचित् । २१ ।  
 तथाप्येकान्तभक्तेषु पश्य भूपानुकम्पितम् । यन्चेऽसूस्त्यजतः साक्षात्कृष्णो दर्शनमागतः । २२ ।  
 भक्त्याऽऽवेश्य मनो यस्मिन् वाचा यन्नाम कीर्तयन् । त्यजन् कलेवरं योगी मुच्यते कामकर्मभिः । २३ ।  
 स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं हिनोम्यहम् ।  
 प्रसन्नहासारुणलोचनोल्लसन्मुखाम्बुजो ध्यानपथश्चतुर्भुजः । २४ ।

"Śrī Kṛṣṇa is God Himself. He is no other than the Prime Person, Lord Nārāyaṇa. Deluding the world by His Māyā, He lives incognito among the Vṛṣṇis (a branch of the Yadus). (18) No one else than Lord Śiva, the celestial sage Nārada and Lord Kapila Himself, O Yudhiṣṭhira, know the most hidden glory of Śrī Kṛṣṇa, whom you think to be your cousin (maternal uncle's son), beloved friend and greatest well-wisher and whom out of affection you made your counsellor, envoy and charioteer ! (19-20) In Him, who is the Soul of the universe, who looks upon all with the same eye, is one without a second and is free from egotism and blemishless, there can be no sense of diversity in regard to these divergent functions on any account. (21) Yet, O king, look at His compassion for those who are exclusively devoted to Him, in that Śrī Kṛṣṇa has appeared in person before me at this hour, when I am about to give up the ghost. (22) A Yogi (mystic) who casts off his body with his thought fixed on Him through devotion and chanting His Name with his tongue is rid of all hankerings and released from the bondage of actions. (23) May that Lord, who is adorable even for gods and possessed of four arms, whose lotus-like countenance beams with gracious smiles and reddish eyes and who appears to others only in their meditation stay on here till I shuffle off this body." (24)

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपङ्क्रे । अपृच्छद्विविधान्धर्मानृषीणां चानुभूष्वताम् । २५ ।  
 पुरुषस्वभावविहितान् यथावर्णं यथाश्रमम् । वैराग्यरागोपाधिभ्यामाप्रातोभयलक्षणान् । २६ ।  
 दानधर्मान् राजधर्मान् मोक्षधर्मान् विभागशः । स्त्रीधर्मान् भगवद्धर्मान् समासव्यासयोगतः । २७ ।  
 धर्मार्थकाममोक्षांश्च सहोपायान् यथा मुने । नानारव्यानेतिहासेषु वर्णयामास तत्त्ववित् । २८ ।  
 धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः । यो योगिनश्छन्दमृत्योर्वाञ्छितस्तूत्तरायणः । २९ ।  
 तदोपसंहृत्य गिरः सहस्रणीर्विमुक्तसङ्गं मन आदिपूरुषे ।  
 कृष्णे लसत्पीतपटे चतुर्भुजे पुरःस्थितेऽमीलितदृग्व्यधारयत् । ३० ।  
 विशुद्ध्या धारणया हताशुभस्तदीक्षयैवाशु गतायुधव्यथः ।  
 निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाव जन्यं विमुजङ्गनार्दनम् । ३१ ।

**Sūta continued:** Hearing this, Yudhiṣṭhira asked Bhīṣma even as he lay on his cage-like bed of arrows questions concerning a variety of Dharmas (sacred obligations or courses of conduct) in the presence of the Ṛṣis. (25) Thereupon Bhīṣma, who had realized the Truth, discoursed upon, one by one, the various Dharmas (duties) determined by the innate disposition of men and apportioned with due regard to their Varna (social grade) and Āśrama (stage in life) and the twofold Dharmas (the Dharmas involving worldly activity—Pravṛtti, and those marked by withdrawal from such activity—Nivṛtti) severally recommended for those endowed with dispassion and those who are full of worldly attachment, the Dharmas relating to charitable gifts, the duties obligatory on monarchs, the courses of conduct which are conducive to liberation, the duties of women and the courses of conduct that are intended

to propitiate the Lord, both briefly and in detail. He also explained, O Śaunaka, the four ends of human pursuit, viz., Dharma (religious merit), Artha (worldly riches), Kāma (sensuous enjoyment) and Mokṣa (final beatitude or liberation) as well as the means to them in their true perspective with the help of many illustrative anecdotes and stories. (26—28) While he was thus discoursing on Dharma, there arrived the time when the sun changes its course towards the north—a time which is coveted by Yogīs (mystics) who drop their body according to their pleasure. (29) Thereupon Bhīṣma (who had led on the battle-field thousands of warriors) wound up his speech and exclusively fixed his mind, which was absolutely free from worldly attachment, as well as his eyes, which knew no winking, on Śrī Kṛṣṇa, the Prime Person, who was present before him in His four-armed form, clad in shining yellow robes. (30) The last traces of sin (if any) left in him were obliterated by his concentrated thought on the Most Holy and the pain which he felt on account of the weapons (arrows piercing his body) quickly disappeared at a mere glance of the Lord. Now, while casting off his body, he stopped all the activities and wanderings of his senses and extolled Lord Janārdana (Śrī Kṛṣṇa). (31)

श्रीभीष्म उवाच

इति मतिरूपकल्पिता वितुष्णा भगवति सात्वतपुङ्गवे विभूम्नि ।  
 स्वसुखमुपगते क्वचिद्विहर्तुं प्रकृतिमुपेयुषि यद्भवप्रवाहः ।३२।  
 त्रिभुवनकमनं तमालवर्णं रविकरगौरवराम्बरं दधाने ।  
 वपुरलककुलावृताननाब्जं विजयसखे रतिरस्तु मेऽनवद्या ।३३।  
 युधि तुरगरजोविभूप्रविष्वक्कचलुलितश्रमवार्यलङ्कृतास्ये ।  
 मम निशितशरैर्विभिद्यमानस्वचि विलसत्कवचेऽस्तु कृष्ण आत्मा ।३४।  
 सपदि सखिबचो निशम्य मध्ये निजपरयोर्बलयो रथं निवेश्य ।  
 स्थितवति परसैनिकायुरक्षणा हतवति पार्थसखे रतिर्ममास्तु ।३५।  
 व्यवहितपुतनामुखं निरीक्ष्य स्वजनवधाद्विमुखस्य दोषबुद्ध्या ।  
 कुमतिमहरदात्मविद्यया यश्चरणरतिः परमस्य तस्य मेऽस्तु ।३६।  
 स्वनिगममपहाय मत्प्रतिज्ञामृतमधिकर्तुमवपुतो रथस्थः ।  
 धृतरथचरणोऽभ्ययाद्यलदगुह्रैरिव हन्तुमिभं गतोत्तरीयः ।३७।  
 शितविशिखहतो विशीर्णदंशः क्षतजपरिप्लुत आततायिनो मे ।  
 प्रसभमभिससार महुधार्थं स भवतु मे भगवान् गतिर्मुकुन्दः ।३८।  
 विजयरथकुटुम्ब आत्ततोत्रे धृतहयरश्मिनि तच्छिष्येक्षणीये ।  
 भगवति रतिरस्तु मे मुमूर्षोर्धमिह निरीक्ष्य हता गताः सरूपम् ।३९।  
 ललितगतिविलासवल्गुहासप्रणयनिरीक्षणकल्पितोरुमानाः ।  
 कृतमनुकृतवत्य उन्मदान्धाः प्रकृतिमगन् किल यस्य गोपवध्वः ।४०।  
 मुनिगणनृपवर्यसंकुलेऽन्तःसदसि युधिष्ठिरराजसूय एषाम् ।  
 अर्हणमुपपेद ईक्षणीयो मम दृशिगोचर एष आविरात्मा ।४१।  
 तमिममहमजं शरीरभाजां हृदि हृदि धिष्ठितमात्मकल्पितानाम् ।  
 प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतभेदमोहः ।४२।

**Bhīṣma said :** Now on the eve of my departure (from this mortal world) I offer my mind, which is free from all thirst (for worldly enjoyment), to the supreme Lord, Śrī Kṛṣṇa (the

foremost of the Yadus), who, while retaining His own blissful character all along, sometimes assumes His own Prakṛti (Māyā) in order to carry on His sport, from which flows the stream of creation. (32) May I cherish motiveless love for Śrī Kṛṣṇa, the friend of Vijaya (Arjuna), who has assumed a personality charming to the three worlds and dark as the Tamāla tree, and is clad in excellent robes, brilliant as the rays of the sun, and whose lotus-like countenance has curly locks floating about it. (33) May my mind, body and soul rest in Śrī Kṛṣṇa, whose face is hemmed all round by flowing hair soiled with the dust raised by the horses' hoofs on the battle-field and is bedecked with drops of perspiration, and whose skin is being pierced by my sharp arrows, though protected with a shining armour.<sup>6</sup>(34) May I develop love for the friend of Prthā's son (Arjuna), who at the request of His friend immediately drove and placed his chariot in the middle of the Pāṇḍava and the Kaurava hosts and, planting Himself there, cut short the life of the hostile warriors by His very looks. (35) May I be blessed with devotion to the feet of that Supreme Being who by imparting spiritual knowledge (in the form of the Gītā) dispelled the (temporary) delusion of His friend, who on seeing us (generals of the Kaurava forces) at the van of the hostile army arrayed at a distance felt disinclined to kill his own kith and kin because he regarded it a sin. (36) Breaking His own vow (not to take up arms during the Mahābhārata war), to fulfil and exalt my vow (of compelling Him to take up arms), Śrī Kṛṣṇa jumped down from the car on which He had taken His seat and, like a lion that pounces upon an elephant to kill him, darted towards me with a wheel of His chariot in His hand, the earth trembling under His feet and His upper garment dropping behind Him. (37) Hit with the piercing arrows of a desperado like me and bathed in blood, and with His armour broken, He who rushed forth to kill me, disregarding the remonstrances of Arjuna—may that Lord Mukunda (the Bestower of blessedness) be my asylum. (38) May I in my last moments develop love for the Lord who, having taken upon Himself the responsibility to protect the chariot of Vijaya (Arjuna), took the charioteer's whip in one hand and held the horses' reins in another and looked most attractive in that charming role, witnessing which (at their last moment) they who fell on this battle-field attained a form similar to His (or Sārūpya-Mukti as the scriptures call it). (39) Having had the signal honour of enjoying the sight of His charming gait, graceful movements, winsome smiles and amorous glances (during the famous Rāsa dance at Vṛndāvana), the cowherdesses in their mad ecstasy imitated His plays (when the Lord suddenly disappeared from their midst—vide Discourses XXXII and XXXIII of Book Ten) and attained identity with Him (for the time being). (40) In an assembly crowded with hosts of sages and foremost princes during the Rājasūya\* sacrifice performed by Yudhiṣṭhira Śrī Kṛṣṇa, who attracted the eyes of them all, had the honour of being worshipped first of all before my very eyes. It is He, the Soul of the Universe, who has appeared before me (at this moment). (41) Having shaken off the foolish idea of diversity, I have realized that unborn Lord, who though one, is severally enthroned in the heart of all embodied creatures brought forth by Himself, even as the sun, though one, appears as many to every eye. (42)

सूत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिदृतिभिः । आत्मन्यात्मानमावेश्य सोऽन्तःश्र्वास उपारमत् । ४३ ।  
 सम्पद्यमानमाज्ञाय भीष्मं ब्रह्मणि निष्कले । सर्वे बभूवुस्ते तूर्णानि वयांसीव दिनात्यये । ४४ ।  
 तत्र दुन्दुभयो नेदुर्देवमानववादिताः । शशंसुः साधवो राज्ञां खात्पेतुः पुष्पवृष्टयः । ४५ ।  
 तस्य निर्हरणादीनि सम्प्रेतस्य भार्गव । युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् । ४६ ।  
 तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः । ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः । ४७ ।

\* A sacrifice performed by a universal monarch with co-operation and help of his tributary princes at the time of his coronation as a mark of his undisputed sovereignty.

ततो युधिष्ठिरो गत्वा सहकृष्णो गजाह्वयम् । पितरं सान्त्वयामास गान्धारीं च तपस्विनीम् । ४८ ।

पित्रा चानुमतो राजा वासुदेवानुमोदितः । चकार राज्यं धर्मेण पितृपैतामहं विभुः । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां प्रथमस्कन्धे युधिष्ठिरराज्यप्रलम्भो नाम नवमोऽध्यायः । ९ ।

**Sūta went on :** Having thus merged his soul with all the activities of his mind, speech and the visual sense in Śrī Kṛṣṇa, the universal Soul, Bhīṣma expired, his breath being dissolved into the atmospheric air. (43) Perceiving that Bhīṣma had entered into the one indivisible Brahma, all those present there became silent even as birds do at the close of day. (44) Then sounded kettledrums beaten by the gods and human beings; the pious among the princes shouted applause and showers of flowers poured from heaven. (45) Having had the funeral and other rites performed in respect of the deceased, O Śaunaka (descendant of Bhr̥gu), Yudhiṣṭhira was plunged in sorrow for some time. (46) The sages (who had assembled there) extolled Śrī Kṛṣṇa with great delight, uttering His secret names; and then, with Śrī Kṛṣṇa in their heart, they returned each to his own hermitage. (47) Thereafter Yudhiṣṭhira, accompanied by Śrī Kṛṣṇa, returned to Hastināpura and comforted his uncle (Dhṛtarāṣṭra) as well as his aunt (Gāndhārī), who was known for her austerity.\* (48) Then, permitted by his uncle and with the approval of Śrī Kṛṣṇa (the son of Vasudeva), the king ruled over his ancestral kingdom with righteousness. (49)

*Thus ends the ninth discourse entitled "Recovery of the throne by Yudhiṣṭhira,"  
in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise  
known as the Paramahansa-Saṁhitā*



## अथ दशमोऽध्यायः

### Discourse X

#### Śrī Kṛṣṇa's Departure to Dwārakā

शौनक उवाच

हत्वा स्वरिक्थस्पृध आततायिनो युधिष्ठिरो धर्मभृतां वरिष्ठः ।

सहानुजैः प्रत्यवरुद्धभोजनः कथं प्रवृत्तः किमकारपीततः । १ ।

**Śaunaka said :** Having got rid of the ruffians who sought to rob him of his lawful heritage, how did Yudhiṣṭhira, the foremost of pious rulers, proceed (to rule his kingdom) with his younger brothers and what did he accomplish later, averse as he was to the gratification of his senses ? (1)

सूत उवाच

वंशं कुरोर्वशदवाग्निर्हितं संरोहयित्वा भवभावनो हरिः ।

निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह । २ ।

निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञानविधूतविभ्रमः ।

शशास गामिन्द्र इवाजिताश्रयः परिध्युपान्तामनुजानुवर्तितः । ३ ।

कामं ववर्ष पर्जन्यः सर्वकामदुघा मही । सिषिचुः स्म ब्रजान् गावः पयसोधस्वतीर्मुदा । ४ ।

\* Out of sympathy for her blind husband Gāndhārī kept her eyes blindfolded till her death ever since her marriage, an instance of wifely devotion which has no parallel in human history.

नद्यः समुद्रा गिरयः सवनस्पतिवीरुधः । फलन्व्योषधयः सर्वाः काममन्वृतु तस्य वै । ५ ।  
 नाधयो व्याधयः क्लेशा दैवभूतात्महेतवः । अजातशत्रावभवञ्जन्तूनां राज्ञि कर्हिचित् । ६ ।  
 उषित्वा हास्तिनपुरे मासान् कतिपयान् हरिः । सुहृदां च विशोकाय स्वसुश्च प्रियकाप्यया । ७ ।  
 आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् । आरूरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः । ८ ।  
 सुभद्रा द्रौपदी कुन्ती विराटतनया तथा । गान्धारी धृतराष्ट्रश्च युयुत्सुर्गौतमो यमौ । ९ ।  
 वृकोदरश्च धौम्यश्च खियो मत्स्यसुतादयः । न सेहिरे विमुहान्तो विरहं शार्ङ्गधन्वनः । १० ।  
 सत्सङ्गान्मुक्तदुःसङ्गो हातुं नोत्सहते बुधः । कीर्त्यमानं यशो यस्य सकृदाकर्ण्य रोचनम् । ११ ।  
 तस्मिन्त्यस्तधियः पार्थाः सहेरन् विरहं कथम् । दर्शनस्पर्शसंलापशयनासनभोजनैः । १२ ।  
 सर्वे तेऽनिमिषैरक्षैस्तमनुद्गुतचेतसः । वीक्षन्तः स्नेहसम्बद्धा विचेलुस्तत्र तत्र ह । १३ ।  
 न्यरुन्धन्नुद्गलद्वाष्पमौत्कण्ठ्याद्देवकीसुते । निर्यात्यगारात्रोऽभद्रमिति स्याद्वाह्यवस्त्रियः । १४ ।

**Sūta continued:** Having revived the race of Kuru, that had been consumed by the fire of internecine feud—even as the wild fire produced by the rubbing of bamboo stems against one another consumes a whole forest of bamboos—and established Yudhiṣṭhira on his throne, the almighty Śrī Hari (Śrī Kṛṣṇa), the promoter of the world, rejoiced at heart. (2) Having shaken off his infatuation by force of the wisdom that had dawned on him as a result of his hearing the teachings of Bhīṣma and the exhortation of Lord Acyuta (Śrī Kṛṣṇa), Yudhiṣṭhira ruled over the whole earth, stretching as far as the ocean, like Indra (the lord of paradise), enjoying as he did the protection of Śrī Kṛṣṇa (the invincible Lord) and the loyal submission of his younger brothers. (3) The god of rain poured down copious showers; the earth yielded all that was desired; while cows that had large udders, gladly sprinkled the stalls with milk. (4) Rivers, seas, mountains, trees and creepers and other herbs and plants, all bore him abundant products in due season. (5) Living beings had no worries or physical ailment nor afflictions of any kind—whether brought about by a wrathful Providence, any fellow-being or by one's own self (in the form of bodily or mental suffering) at any time whatsoever so long as Yudhiṣṭhira (who regarded none as his enemy) reigned as king. (6) After spending some months at Hastināpura for the consolation of His friends and relatives as well as for the satisfaction of His sister (Subhadrā, wife of Arjuna), Śrī Hari (Śrī Kṛṣṇa) asked leave of king Yudhiṣṭhira (to return home) and, permitted by him, He embraced him and bowed to him and, embraced or greeted in turn by others (those who were of the same age or younger) mounted His chariot. (7-8) Subhadrā, Draupadī, Kuntī and Uttarā (the daughter of king Virāṭa), and even so Gāndhārī, Dhṛtarāṣṭra, Yuyutsu (the only surviving son of Dhṛtarāṣṭra, born of a Vaiśya wife), Kṛpācārya (born in the line of the sage Gotama), Nakula and Sahadeva (the twin-born half-brothers of Yudhiṣṭhira), Bhīmasena and Dhaumya, and Satyawatī (Bhīṣma's stepmother) and other ladies almost fainted (with sorrow), unable to bear separation from the Lord (who wielded the Śārṅga bow). (9-10) A wise man, who has abjured evil company through the fellowship of saints cannot even afford to forgo the privilege of listening to His sweet praises being sung by others, having once had the opportunity to hear them. (11) How, then, could the Pāṇḍavas (the sons of Pṛthā) bear separation from the Lord, on whom they had bestowed their mind and heart, having had the privilege not only of seeing Him (at close quarters), touching His person and conversing with Him, but also of reposing, sitting and dining with Him? (12) Regarding Him with unwinking eyes, bound as they were by ties of affection to Him, they all hurried to and fro (to fetch parting presents for Him), their heart running after Him. (13) As Śrī Kṛṣṇa (son of Devakī) was about to depart from the palace, the ladies who were bound to Him by ties of kinship restrained their tears of affection from trickling down, anxious as they were lest any harm might come to Him

(through such shedding of tears, which is regarded as unpropitious at the time of parting from a beloved friend or relation). (14)

मृदङ्गशङ्खभेर्यश्च वीणापणवगोमुखाः । धुन्धुर्यानकघण्टाद्या नेदुर्दुन्दुभयस्तथा । १५ ।  
 प्रासादशिखारूढाः कुरुनायों दिदृक्षया । ववृषुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणाः । १६ ।  
 सिततपत्रं जग्राह मुक्तादामविभूषितम् । रत्नदण्डं गुडाकेशः प्रियः प्रियतमस्य ह । १७ ।  
 उद्धवः सात्यकिश्चैव व्यजने परमाद्भुते । विकीर्यमाणः कुसुमै रेजे मधुपतिः पथि । १८ ।  
 अश्रूयन्ताशिषः सत्यास्तत्र तत्र द्विजेरिताः । नानुरूपानुरूपाश्च निर्गुणस्य गुणात्मनः । १९ ।  
 अन्योन्यमासीत्संजल्प उत्तमश्लोकचेतसाम् । कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः । २० ।

Tabors, conchs, kettledrums, lutes, cymbals, trumpets, Dhundhuris, drums, gongs and other musical instruments sounded, as also Dundubhis (another type of big drums). (15) Going up to the top of their mansions in order to have a look at Śrī Kṛṣṇa, the ladies of the Kuru race rained flowers on Him, greeting Him with smiling looks through mingled feeling of affection and bashfulness. (16) The thick-haired Arjuna, the favourite of Śrī Kṛṣṇa, held over his most beloved friend His white umbrella which was bordered with strings of pearls and had a handle of precious stones; while Uddhava and Sātyaki held a pair of most wonderful chowries. Greeted with showers of flowers on the way, Śrī Kṛṣṇa (the Lord of the Madhus) shone brilliantly. (17-18) Everywhere were heard true benedictions pronounced by the Brāhmanas, which were unsuited to the Lord as viewed in His unqualified (absolute) aspect but were quite appropriate to Him in His qualified or personal form. (19) Then began a talk which ravished the ears and hearts of all, among the women of Hastināpura (the capital of the Lord of the Kurus), who had rivetted their heart on Śrī Kṛṣṇa of excellent renown :—(20)

स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।  
 अग्रे गुणेश्चो जगदात्मनीश्वरे निमीलितात्मनिशि सुप्तशक्तिषु । २१ ।  
 स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिसृक्षतीम् ।  
 अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् । २२ ।  
 स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निर्जितमातरिश्वनः ।  
 पश्यन्ति भक्त्युत्कलितामलात्मना नन्देष सत्त्वं परिमार्ष्टुमर्हति । २३ ।  
 स वा अयं सख्यनुगीतसत्कथो वेदेषु गुह्येषु च गुह्यादिभिः ।  
 य एक ईशो जगदात्मलीलया सृजत्यवत्यति न तत्र सज्जते । २४ ।  
 यदा ह्यधर्मण तमोधियो नृपा जीवन्ति तत्रैष हि सत्त्वतः किल ।  
 धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधद्युगे युगे । २५ ।  
 अहो अलं श्लाघ्यतमं यदोः कुलमहो अलं पुण्यतमं मधोर्वनम् ।  
 यदेष पुंसामृषभः श्रियः पतिः स्वजन्मना चङ्क्रमणेन चाञ्जति । २६ ।  
 अहो बत स्वर्गशासस्तिरस्करो कुशस्थली पुण्ययशस्करो भुवः ।  
 पश्यन्ति नित्यं यदनुग्रहेषितं स्मितावल्लोकं स्वपतिं स्म यत्त्रजाः । २७ ।  
 नूनं व्रतस्त्रानहुतादिनेश्वरः समर्चितो ह्यस्य गृहीतपाणिभिः ।  
 पिबन्ति याः सख्यधरामृतं मुहुर्ब्रजस्त्रियः सम्पुमुहुर्यदाशयाः । २८ ।  
 या वीर्यशुल्केन हताः स्वयंवरे प्रमथ्य चैद्यप्रमुखान् हि शुष्मिणः ।  
 प्रद्युम्नसाम्बाम्बसुतादयोऽपरा याश्चाहता भौमवधे सहस्रशः । २९ ।

एताः परं स्त्रीत्वमपास्तपेशलं निरस्तशौचं बत साधु कुर्वते ।

यासां गृहात्युष्करलोचनः पतिर्न जात्वपैत्याहतिभिर्हृदि स्युश्न ।३०।

✓ "Verily He is the same eternal Person, who abides in His singular undifferentiated Self even during the night of universal dissolution prior to the manifestation of the three Guṇas (modes of Prakṛti), when the individual souls retire into God, the Universal Spirit, and when all the forces of creation (the Mahat and its evolutes) too lie dormant (in the Unmanifest). (21) It was He who with the intention of endowing with a form and name the Spirit, who has neither, then inspired His Prakṛti—which deludes the Jīvas, who are identical in essence with Him and which, impelled by His own energy (the Time-Spirit), is disposed to create—and revealed the Vedas and other scriptures. (22) Indeed, He is the same Supreme Spirit whose reality in this world is perceived by seers who have subdued their senses and fully controlled their breath, with a mind yearning for His sight and cleansed of all impurities through Devotion; for it is He alone who can thoroughly cleanse our heart (which cannot be so purified by any other means, such as Yoga etc.). (23) Again, O friend, He is the same supreme Lord, whose sacred stories have been sung again and again in the Vedas and other esoteric scriptures by seers (like Mahārṣi Vyāsa) that have expounded profound truths, and who in His own sportful ways creates, maintains and reabsorbs the universe all by Himself (without any material), and yet does not set attached to the same. (24) Whenever kings whose intellect is clouded by Tamas (ignorance) live by unrighteousness, verily it is He who by recourse to the quality of pure Sattva (goodness) reveals in Himself the divine attributes of omnipotence etc., as well as truthfulness, righteousness, compassion and superhuman activity, and assumes various forms from age to age for the good of the world. (25) Oh, how supremely praiseworthy is the race of Yadu, that has been honoured by this Supreme Person, the Lord of Śrī (the goddess of prosperity), through His descent therein. And oh! how supremely sacred is the forest associated with the name of the demon Madhu (the area of Vraja near about the city of Mathurā) that has been graced by Him through His ramblings. (26) Ah! the city of Kuśasthali (Dwārakā) overshadows the fame of heaven and brings merit and renown to the earth (by its association); for the people of that city always behold their Lord (Śrī Kṛṣṇa) casting His smiling looks on them whenever He graciously moves out of His palace. (27) Surely God Almighty (who is no other than Śrī Kṛṣṇa) must have been thoroughly propitiated (in some previous birth) through fasts, ablutions (in sacred waters) oblations to the sacred fire etc., by the ladies whose hand has been espoused by Him, in that they constantly drink. O friend, the nectar from His lips, the very thought of which maddened the women of Vraja. (28) Oh! how blessed are His eight principal consorts, Rukmiṇī (who gave birth to Pradyumna), Jāmbavatī (the mother of Sāmba) and Nāgnajitī (who bore Āmba) and so on—who were carried off as prizes of valour at an assembly of suitors after vanquishing powerful princes like Śiśupāla (the king of the Cedis), and those others who were brought in thousands after slaying the demon Naraka (the son of goddess Earth). (29) These women have brought sanctity to and exalted womanhood, which has not been allowed freedom and is wanting in purity, inasmuch as their lotus-eyed lord, who ever delight their heart by His charming behaviours and loving presents (like the celestial tree of Pārijāta etc.) and never moves out of their mansions even for a moment." (30)

एवंविधा गदन्तीनां स गिरः पुरयोषिताम् । निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ।३१।

अजातशत्रुः पृतनां गोपीथाय मधुद्विवः । परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ।३२।

अथ दूरागताञ्च शौरिः कौरवान् विरहातुरान् । संनिवर्त्य दृढं स्निग्धान् प्रायात्स्वनगरीं प्रियैः ।३३।

कुरुजाङ्गलपाञ्चालान् शूरसेनान् सयापुनान् । ब्रह्मावर्तं कुरुक्षेत्रं मत्स्यान् सारस्वतानथ ।३४।

मरुधन्वपतिक्रम्य सौवीराभीरयोः परान् । आनतान् भार्गवोपागाच्छान्तवाहो मनाविभुः । ३५ ।  
 तत्र तत्र ह तत्रत्यैर्हरिः प्रत्युद्यतार्हणः । सायं भजे दिशं पश्चाद्द्विविष्टो गां गतस्तदा । ३६ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीकृष्णद्वारकागमनं नाम दशमोऽध्यायः । १० ।

While the womenfolk of Hastināpura were uttering such words, Śrī Hari (Śrī Kṛṣṇa) went His way, greeting them by His smiling looks. (31) Apprehending danger from His foes, king Yudhiṣṭhira despatched out of sheer affection an army consisting of all the four limbs, (viz., elephants, horses, chariots and foot soldiers) to serve as an escort for Śrī Kṛṣṇa (the Slayer of the demon Madhu). (32) Śrī Kṛṣṇa (the grandson of Śūrasena) now sent back the Pāṇḍavas (the descendants of Kuru), who being strongly attached to Him had come very far, distressed at the thought of separation from Him. He then departed for His own city (Dwārakā) with His favourite companions (Uddhava, Sātyaki and others). (33) Passing through the territories of Kuru-Jāṅgala, Pañcāla and Śūrasena (Mathurā) and the tract stretching along the banks of the Yamunā, as well as Brahmāvarta and Kurukṣetra, the kingdoms of Matsya and Sāraswata (the territory stretching along the banks of the Saraswatī) and Marudhanwa, the Lord reached the kingdom of Ānarta (Gujarat), lying beyond the principalities of Sauvīra and Ābhīra, O Śaunaka, His horses being a bit exhausted by that time. (34-35) In every part of the country He passed through, the people residing there honoured Śrī Hari (Śrī Kṛṣṇa) with presents (of various kinds). At dusk He would alight from His car and, repairing to some lake, say His Sandhyā prayers. (36)

*Thus ends the tenth discourse entitled "Śrī Kṛṣṇa's Return to Dwārakā", forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकादशोऽध्यायः

### Discourse XI

#### Right royal reception of Śrī Kṛṣṇa at Dwārakā

सूत उवाच

आनतान् स उपब्रज्य स्वृद्धाञ्जनपदान् स्वकान् । दध्मौ दरवरं तेषां विषादं शमयन्निव । १ ।  
 स उच्चकाशे धवलोदरो दरोऽप्युरुक्रमस्याधरशोणशोणिमा ।  
 दाध्मायमानः करकञ्जसम्पुटे यथाब्जखण्डे कलहंस उत्स्वनः । २ ।  
 तमुपश्रुत्य निनदं जगद्भयभयावहम् । प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः । ३ ।  
 तत्रोपनीतबलयो रवेर्दीपमिवाद्गताः । आत्मारामं पूर्णकामं निजलाभेन नित्यदा । ४ ।  
 प्रीत्युत्फुल्लमुखः प्रोचुर्हर्षगद्गदया गिरा । पितरं सर्वसुहृदमवितारमिवार्धकाः । ५ ।

**Sūta continued :** Reaching His highly prosperous territory of Ānarta, Śrī Kṛṣṇa blew His great conch (Pāñcajanya) to soothe as it were the grief of His people (caused by His long absence). (1) Being thus blown, the conch, with its white bulb turned red on account of its contact with the rosy lips of the almighty Lord, shone resplendent in His lotus palms like a loudly singing swan perched on a pair of red lotuses. (2) Hearing that (familiar) blast, which scared away the terror of the world, the entire population (of Dwārakā) sallied forth to meet [564] B. M. 4—

Him, longing to see their lord. (3) They respectfully brought their presents to the Lord—who rejoiced in His own Self and was ever perfect in His own inherent bliss—even as one would offer lights to the sun-god (the ultimate source of all light!); and, their countenance beaming with joy, they addressed Him, the friend and protector of all, in a voice choked with delight, even as children would speak to their father :—(4-5)

नताः स्म ते नाथ सदाङ्घ्रिपङ्कजं विरिञ्चिवैरिञ्चयसुरेन्द्रवन्दितम् ।  
 परायणं क्षेममिहेच्छतां परं न यत्र कालः प्रभवेत् परः प्रभुः । ६ ।  
 भवाय नस्त्वं भव विश्वभावन त्वमेव माताथ सुहृत्पतिः पिता ।  
 त्वं सद्गुरुर्नः परमं च दैवतं यस्यानुवृत्त्या कृतिनो बभूविम । ७ ।  
 अहो सनाथा भवता स्म यद्वयं त्रैविष्टुपानामपि दूरदर्शनम् ।  
 प्रेमस्मितस्त्रिगन्धिनिरीक्षणाननं पश्येम रूपं तव सर्वसौभगम् । ८ ।  
 यर्हाम्बुजाक्षापससार भो भवान् कुरुन् मधून् वाथ सुहृदिदृक्ष्या ।  
 तत्राब्दकोटिप्रतिमः क्षणो भवेद् रविं विनाक्षणोरिव नस्तवाच्युत । ९ ।

इति चोदीरिता वाचः प्रजानां भक्तवत्सलः । शृण्वानोऽनुग्रहं दृष्ट्या वितन्वन् प्राविशत्पुरीम् । १० ।

"O Lord, we ever bow down before Your lotus-feet, adored even by Brahmā (the Creator), Lord Śiva (Brahmā's son) and Indra (the ruler of the gods), the supreme resort of those aspiring for the highest bliss (final beatitude) and beyond the realm of Kāla (the Time-Spirit), the supreme Ruler (of all created beings). (6) Be pleased to promote our happiness, O Creator of the universe; for You are our mother and disinterested friend, our lord and father; nay, You are our true preceptor and supreme Deity; we have become blessed by serving You. (7) Oh, how fortunate are we in having You as our lord, since we behold Your lovely form, the abode of all charms, and Your countenance with its loving smiles and affectionate looks, a rare sight even for the gods residing in heaven ! (8) Whenever, O Lord with lotus eyes, You depart for Hastināpura (the capital of the Kurus) or to Mathurā (the capital of the Madhus) to see Your friends and relations, every moment that passes without You appears to us as long as a myriad years; and we feel as miserable as eyes without the sun, O Acyuta". (9) Hearing the words (of praise) uttered by the people (of Dwārakā), the Lord, who is so fond of His devotees, entered the city, extending His grace to all through His looks. (10)

मधुभोजदशार्हार्हकुकुरान्धकवृष्णिभिः । आत्मतुल्यबलैर्गुप्तां नागैर्भोगवतीमिव । ११ ।  
 सर्वर्तुसर्वविभवपुण्यवृक्षलताश्रमैः । उद्यानोपवनारामैर्वृतपद्माकरश्रियम् । १२ ।  
 गोपुरद्वारमार्गेषु कृतकौतुकतोरणाम् । चित्रध्वजपताकाग्रैरन्तः प्रतिहतातपाम् । १३ ।  
 सम्पार्जितमहामार्गरथ्यापणकचत्वराम् । सिक्तां गन्धजलैरुष्मां फलपुष्पाक्षताङ्कुरैः । १४ ।  
 द्वारि द्वारि गृहाणां च दध्यक्षतफलेक्षुभिः । अलंकृतां पूर्णकुम्भैर्बलिभिर्धूपदीपकैः । १५ ।

Even as the city of Bhogavatī (the capital of the region of Pātāla) is guarded by the Nāgas (a race of serpents, that are capable of assuming any shape they like), the city of Dwārakā was protected by the Madhus, the Bhojas, the Daśārhas, the Arhas, the Kukuras, the Andhakas and the Vṛṣṇis—branches of the Yādava race, who were their own equals in strength (were equalled by none). (11) It was adorned with lotus-lakes that were surrounded by orchards, gardens and parks full of sacred trees and arbours rich in all the products of every season. (12) The gates of the city and the palaces as well as the thoroughfares were adorned with festoons as a mark of festivity. The city was further decorated with flags and banners of various shapes and designs, the fluttering ends of which intercepted the sun here

and there. (13) Its highways, streets, bazars and quadrangles had been thoroughly cleaned and sprinkled with scented water and were strewn with fruits, flowers, unbroken rice and sprouts (that had been rained on the Lord as something auspicious). (14) The entrance of every house in the city was adorned with curds, unbroken rice, fruits and sugar-cane, pitchers full of water, offering, incense and lights. (15)

निशम्य प्रेष्ठमायान्तं वसुदेवो महामनाः । अक्रूरश्चोग्रसेनश्च रामश्चाद्भुतविक्रमः । १६ ।

प्रद्युम्नश्चास्देष्णश्च साम्बो जाम्बवतीसुतः । प्रहर्षवैगोच्छशितशयनासनभोजनाः । १७ ।

वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः समुमङ्गलैः । शङ्खतूर्यनिनादेन ब्रह्मघोषेण चादृताः ।

प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः । १८ ।

वारमुख्याश्च शतशो यानैस्तद्दर्शनोत्सुकाः । लसत्कुण्डलनिर्भातकपोलवदनश्रियः । १९ ।

नटनर्तकगन्धर्वाः सूतमागधवन्दिनः । गायन्ति चोत्तमश्लोकचरितान्यद्भुतानि च । २० ।

भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम् । यथाविध्युपसंगम्य सर्वेषां भानमादधे । २१ ।

प्रह्लाभिवादानाश्लेषकरस्पर्शस्मितेक्षणैः । आश्वास्य चाश्वपाकेभ्यो वरैश्चाभिपतैर्विभुः । २२ ।

स्वयं च गुरुभिर्विप्रैः सदारैः स्थविरैरपि । आशीर्भिर्युज्यमानोऽयैर्वन्दिभिश्चाविशत्पुरम् । २३ ।

28 The noble-minded Vasudeva (Śrī Kṛṣṇa's father) and Akrūra (Vasudeva's cousin) and king Ugrasena (Śrī Kṛṣṇa's maternal granduncle) and Śrī Rāma (Balarāma, Śrī Kṛṣṇa's elder brother) of marvellous prowess, and Pradyumna and Cārudeṣṇa (Rukmiṇī's sons) and Sāmba, Jāmbavati's son, in transport of joy, quitted their beds and seats and even meals on hearing of the return of their most beloved Śrī Kṛṣṇa. (16-17) Excited with emotion and full of joy and esteem, they placed a lordly elephant at their head (to serve as a good omen); and accompanied with Brāhmaṇas reciting benedictory hymns and equipped with articles of good omen, they mounted their chariots and sallied forth to meet the Lord, amidst the blast of conchs and trumpets and the chanting of Vedic hymns. (18) The chief among the courtezans, whose faces looked very charming with their cheeks irradiated by splendid earrings, proceeded in their hundreds in palanquins, eager to have a look at Him. (19) Even so actors, dancers and songsters as well as panegyrists, bards and minstrels glorified the wonderful exploits of the Lord of excellent renown. (20) The Lord on that occasion met His kinsmen and attendants as well as the citizens in the appropriate manner and showed His consideration to all. (21) Gratifying them all down to the pariah by bowing down His head, greeting in respectful terms, clasping to the bosom, pressing the hand of and greeting with smiles and endearing looks, and granting them boons of their choice, and Himself blessed by His elders, the Brāhmaṇas and their wives, the aged folk and others, including the panegyrists, the almighty Lord entered the city. (22-23)

राजमार्गं गते कृष्णे द्वारकायाः कुलस्त्रियः । हर्म्याण्यारुरुहुर्विप्र तदीक्षणमहोत्सवाः । २४ ।

नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम् । न वितृष्यन्ति हि दुःशः श्रियोधामाङ्गमच्युतम् । २५ ।

श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् । बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् । २६ ।

सितातपत्रव्यजनैरुपस्कृतः प्रसूनवर्षैरभिवर्षितः पथि ।

पिशङ्गवासा वनमालया बभौ घनो यथाकोडुपचापवैद्युतैः । २७ ।

As Śrī Kṛṣṇa was passing along the main road, the women of respectful families of Dwārakā went up to the top of their mansions, O Śaunaka, to enjoy the grand feast of His sight. (24) The bosom of Lord Acyuta (Śrī Kṛṣṇa) is the abode of Śrī (the goddess of prosperity); His countenance, a cup of nectar for all eyes to drink from; His arms, the habitat of the guardians of the different worlds (who ever reside in them); His lotus-like feet, the home

of the bee-like devotees; nay, each of His limbs is an embodiment of elegance. That is why the eyes of the residents of Dwārakā knew no satiety, even though they beheld Him everyday. (25-26) With the white umbrella spread over His head and a pair of chowries waving on both sides and flowers raining all round, the Lord, who was clad in yellow robes and adorned with His garland of sylvan flowers, shone on the road like a cloud with the sun shining overhead, a pair of moons moving in a circle about it, stars scattered all round and a rainbow and flashes of lightning illumining it. (27)

प्रविष्टस्तु गृहं पित्रोः परिश्रुक्तः स्वमातृभिः । वचन्दै शिरसा सप्त देवकीप्रमुखा मुदा । २८ ।  
 ताः पुत्रमङ्कमारोप्य स्नेहस्तुतपयोधराः । हर्षविह्वलितात्मनाः सिषिचुर्नैत्रजैर्जलैः । २९ ।  
 अथाविशत् स्वभवनं सर्वकाममनुत्तमम् । प्रासादा यत्र पत्नीनां सहस्राणि च षोडश । ३० ।  
 पत्न्यः पतिं प्रोष्य गृहानुपागतं विलोक्य संजातमनोमहोत्सवाः ।  
 उत्तस्थुरारात् सहसाऽऽसनाशयात् साकं व्रतैर्व्रीडितलोचनाननाः । ३१ ।  
 तमात्मजैर्दृष्टिभिरन्तरात्मना दुरन्तभावाः परिरेभिरे पतिम् ।  
 निरुद्धमप्यास्त्रवदम्बु नेत्रयोर्विलज्जतीनां भृगुवर्यं वैक्लवात् । ३२ ।  
 यद्यप्यसौ पार्श्वगतो रहोगतस्तथापि तस्याङ्घ्रियुगं नवं नवम् ।  
 पदे पदे का विरमेत तल्पदाच्चलापि यच्छीर्णं जहाति कर्हिचित् । ३३ ।  
 एवं नृपाणां क्षितिभारजन्मनामक्षौहिणीभिः परिवृत्ततेजसाम् ।  
 विधाय वैरं श्वसनो यथानलं मिथो वधेनोपरतो निरायुधः । ३४ ।  
 स एष नरलोकेऽस्मिन्नवतीर्णः स्वमायया । रेमे स्त्रीरत्नकूटस्थो भगवान् प्राकृतो यथा । ३५ ।  
 उदामभावपिशुनामलवल्गुहासव्रीडावलोकनिहतो मदनोऽपि यासाम् ।  
 सम्पुह्य चापमजहात्प्रमदोत्तमास्ता यस्येन्द्रियं विमथितुं कुहकैर्न शुकुः । ३६ ।  
 तमयं मन्यते लोको ह्यसङ्गमपि सङ्गिनम् । आत्मौपम्येन मनुजं व्यापृण्वानं यतोऽबुधः । ३७ ।  
 एतदीशानमीशस्य प्रकृतिस्थोऽपि तद्गुणैः । न युज्यते सदाऽऽत्मस्थैर्वथा बुद्धिस्तदाश्रया । ३८ ।  
 तं मेनिरेऽबला मूढाः खैणं चानुव्रतं रहः । अप्रमाणविदो भर्तुरीश्वरं मतयो यथा । ३९ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपारख्ये

श्रीकृष्णद्वारकाप्रवेशो नामैकादशोऽध्यायः ॥ ११ ॥

First of all He entered the palace of His parents (Devakī and Vasudeva) and gladly bowed His head to all His seven mothers, Devakī and others, who in their turn clasped Him to their bosom. (28) As they placed their son in their lap, milk flowed from their breasts (even in their old age) due to their affection for Him; and beside themselves with joy, they bathed Him in tears. (29) He next entered His own palace, unsurpassed by any other, which was equipped with all that could be desired and had a separate mansion for each of His consorts, sixteen thousands and odd in number. (30) The ladies felt overjoyed at heart to behold from a distance their lord, who had returned home after a long absence; and, with bashful eyes and faces, they quickly abandoned their seats as well as their thought of Him (not that He was present before them in person) as also the vows of austerity\* (that they had taken during the absence of their lord). (31) Full of infinite love, they embraced their Lord, first mentally, then

\* The Yājñavalkya-Smṛiti says :—

क्रीडां शरीरसंस्कारं समाजोत्सवदर्शनम् । हास्यं परगृहे यानं त्यजेत् प्रोषितभर्तृका ॥

" A woman whose husband is away from her, should give up amusement, decoration of her body, visiting social functions, jesting and calling at another's house."

by their sight and lastly by their body as well through their babes (under the pretext of offering the babes for His embrace or in the person of the babes themselves according to the maxim that it is the father himself who is born in the shape of his son—आत्मा वै जायते पुत्रः). The tears which they had so far kept within the corners of their eyes out of their bashful nature now trickled down, in spite of themselves, O Śaunaka (foremost of the Bhṛṅgus), since they could no longer control their emotion. (32) Although He (ever) remained by their side and that too in their private chamber, His feet appeared to them as full of fresher charm every moment. What woman would cease to love those feet, which even Śrī (the Goddess of Fortune) cannot abandon even for a moment, though noted for Her fickleness\* ? (33) Even as the wind burns a whole thicket of bamboos by producing fire (through the abrasion of one bamboo against another), so did Śrī Kṛṣṇa work the mutual destruction (in the shape of the Mahābhārata war) of princes who had proved a burden to the earth since their very birth and grown very powerful in the meantime, by pitting one against another, and in a like manner brought about the extermination of their hosts as well, Himself adhering to His vow of not taking up arms; and (having thus accomplished the object of His descent on earth) He became silent. (34) It was the same Lord who, having appeared in this mortal world in His own playful way, sported in the midst of thousands of most charming women like a worldly man. (35) Stung by their guileless and winsome smiles and bashful looks, that bespoke their profound love, even Cupid (the conqueror of the world) fainted and dropped his bow. These jewels among women, however, could not disturb the serenity of His mind by their amorous gestures. (36) Finding Him actively engaged like themselves, the people, ignorant as they are, look upon Him who is absolutely unattached as a human being full of attachment. (37) Herein lies the divinity of the almighty Lord that, even though abiding in Prakṛti (Matter), He never gets tainted by the Guṇas (modes) of Prakṛti, just as a mind that has taken refuge in Him is never contaminated by the Guṇas of Prakṛti abiding in it. (38) Nay, those ignorant ladies (Śrī Kṛṣṇa's consorts) themselves, little knowing His greatness, looked upon Him as a hen-pecked husband, devoted to their service in the private chamber, even as the notions of Aham (I-ness) conceive of God as sharing their own characteristics. (39)

*Thus ends the eleventh discourse entitled "The Entry of Śrī Kṛṣṇa into Dwārakā", forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## २१ अथ द्वादशोऽध्यायः

### Discourse XII

#### Birth of Parikṣit

शौनक उवाच

अश्वत्थाम्नोपसृष्टेन ब्रह्मशीर्ष्णोरुतेजसाः उत्तराया हतो गर्भ ईशेनाजीवितः पुनः । १ ।

तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः । निधनं च यथैवासीत्स प्रेत्य गतवान् यथा । २ ।

तदिदं श्रोतुमिच्छामो गदितुं यदि मन्यसे । ब्रूहि नः श्रद्धानानां यस्य ज्ञानमदाच्छुकः । ३ ।

**Śaunaka said :** (You have already told us that) the infant in the womb of Uttarā, though destroyed by the formidable Brahmāstra discharged by Aśwatthāmā (Droṇa's son), was

\* Fickleness is attributed to the Goddess of Fortune only in Her material form viz., riches.

brought back to life by the Lord Himself. (1) We now wish to hear about the birth and exploits of that noble soul of great wisdom, to whom Śuka imparted (true) knowledge, how his death came about and what destiny he attained after death. Kindly narrate all this to us, who are so earnest about it, if you deem fit. (2-3)

सूत उवाच

अपीपलद्धर्मराजः पितृवद् रञ्जयन् प्रजाः । निःस्पृहः सर्वकामेभ्यः कृष्णपादाब्जसेवया । ४ ।

**Sūta continued :** Freed from thirst for all enjoyments through the service of Śrī Kṛṣṇa's lotus-feet, the righteous king Yudhiṣṭhira protected his subjects like a father, gratifying them in every way. (4)

सम्पदः क्रतवो लोका महिषी भ्रातरो मही । जम्बूद्वीपाधिपत्यं च यशश्च त्रिदिवं गतम् । ५ ।

किं ते कामाः सुरस्पर्हा मुकुन्दमनसो द्विजाः । अधिजहृर्मुदं राज्ञः क्षुधितस्य यथेतेरे । ६ ।

He had (untold) riches and had performed many a sacrifice and earned thereby a place in the highest worlds. His consort (queen Draupadi) and brothers were all devoted to him. His suzerainty extended over the entire globe, while he enjoyed the sovereignty of Jambūdwīpa. Nay, his fame had reached as far as heaven. (5) But could all these objects of enjoyment, coveted even by the gods, O Brāhmaṇas, bring delight to the king, who had given his mind to Lord Śrī Kṛṣṇa (the Bestower of Liberation), any more than things other than food gratify a hungry soul. (6)

मातुर्गर्भगतो वीरः स तदा भृगुनन्दनौ । ददर्श पुरुषं कञ्चिद्दह्यमानोऽस्त्रतेजसा । ७ ।

अद्भुष्टमात्रममलं स्फुरत्पुरटमौलिनम् । अपीच्यदर्शनं श्यामं तडिद्वाससमच्युतम् । ८ ।

श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् । क्षतजाक्षं तदापाणिमात्मनः सर्वतोदिशम् ।

परिश्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः । ९ ।

अस्त्रतेजः स्वगदया नीहारमिव गोपतिः । विधमन्तं संनिकर्षे पर्येक्षत क इत्यसौ । १० ।

विधूय तदमेयात्मा भगवान्धर्मगुब् विभुः । मिषतो दशमासस्य तत्रैवान्तर्दधे हरिः । ११ ।

While being scorched by the fire of the Brahmāstra, that hero (Parīkṣit) in the womb of his mother (Uttarā), O Śaunaka (the delight of the Bhṛgu), beheld some effulgent Being of the size of a thumb, most charming in appearance and swarthy of hue, clad in yellow robes that shone like lightning and wearing a brilliant diadem of gold. He was no other than Lord Acyuta (Śrī Kṛṣṇa). (7-8) He had four long and graceful arms, was adorned with pendants of refined gold, had bloodshot eyes and held in one of His hands a mace that shone like a firebrand even as He waved it in a circle again and again, Himself revolving round the child all the time. (9) He was quenching the fire of the Brahmāstra with His mace, even as the sun disperses the fog. Perceiving Him by his side, the child in the womb wondered who it was. (10) Having quenched that fire, Lord Śrī Hari (Śrī Kṛṣṇa), the Protector of virtue, who is infinite by nature and omnipresent too, disappeared in the womb itself, that (unborn) child of ten months still looking on. (11)

ततः सर्वगुणोदके सानुकूलग्रहोदये । जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिधौजसा । १२ ।

तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः । जातकं कारयामास वाचयित्वा च मङ्गलम् । १३ ।

हिरण्यं गां महीं ग्रामान् हस्त्यश्वाभ्युपतिर्वरान् । प्रादात्स्वन्नं च विप्रेभ्यः प्रजातीर्थे स तीर्थवित् । १४ ।

तमूचुर्बाह्याणास्तुष्टा राजानं प्रश्रयान्वितम् । एष ह्यस्मिन् प्रजातन्तौ पुरुषाणां पौरवर्षभ । १५ ।

देवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि । रातो वोऽनुग्रहार्थाय विष्णुना प्रभविष्णुना । १६ ।

तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः । भविष्यति न संदेहो महाभागवतो महान् । १७ ।

Then, at an hour which was favourable for the development of all noble traits and when the stars in the ascendant were propitious, was born that child, who maintained the thread of Pāṇḍu's line and was another Pāṇḍu as it were in bodily strength. (12) Delighted at heart (at the news of his birth), the king had benedictory hymns recited and rites connected with the birth of a child performed by holy Brāhmanas like Dhaumya, Kṛpa and others. (13) The king, who knew the right moment for making gifts, bestowed at the sacred hour of the birth\* of Parikṣit (before the navel-string is cut) gold, cows, lands, villages (as revenue-free grants), excellent elephants and horses and the best foodgrains on the Brāhmanas. (14) Pleased with the gifts, the Brāhmanas addressed the king, who was all humility, as follows:—"O jewel of the Pauravas (descendants of king Puru), by the will of Providence, which cannot be balked, this stainless race of the Purus had all but died out; yet the almighty Lord Viṣṇu (Śrī Kṛṣṇa), in order to shower His grace on you, preserved it by saving this child. (15-16) Hence he will be known in this world by the name of Viṣṇurāta (one who has been saved by Lord Viṣṇu). His fame will extend far and wide and he will undoubtedly turn out to be a great devotee of God and an exalted soul. (17)

युधिष्ठिर उवाच

अप्येष वंश्यान् राजर्षीन् पुण्यश्लोकान् महात्मनः । अनुवर्तिता स्वियशसा साधुवादेन सत्तमाः ।१८।

**Yudhiṣṭhira asked :** Will this child share the good reputation of the glorious and high-souled royal sages of his own line, O most worthy souls? (18)

ब्राह्मणा ऊचुः

पार्थ प्रजाविता साक्षादिक्षाकुरिव मानवः । ब्रह्मण्यः सत्यसंधश्च रामो दाशरथिर्यथा ।१९।  
 एष दाता शरण्यश्च यथा ह्यौशीनरः शिबिः । यशो वितनिता स्वानां दौष्यन्तिरिव यज्वनाम् ।२०।  
 धन्विनामग्रणीरेष तुल्यश्चार्युनयोर्द्वयोः । हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ।२१।  
 मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव । तितिक्षुर्वसुधेवासौ सहिष्णुः पितराविव ।२२।  
 पितामहसमः साम्ये प्रसादे गिरिशोपमः । आश्रयः सर्वभूतानां यथा देवो रमाश्रयः ।२३।  
 सर्वसद्गुणमाहात्म्ये एष कृष्णमनुव्रतः । रन्तिदेव इवोदारो यथातिरिव धार्मिकः ।२४।  
 धृत्या बलिसमः कृष्णे प्रह्लाद इव सद्ग्रहः । आहर्तृषोऽश्वमेधानां वृद्धानां पर्युपासकः ।२५।  
 राजर्षीणां जनयिता शास्ता चोत्पथगामिनाम् । निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ।२६।  
 तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् । प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ।२७।  
 जिज्ञासितात्मयाथात्म्यो मुनेर्व्यासमुतादसौ । हित्वेदं नृप गङ्गायां यास्यत्यद्भ्राकुतोभयम् ।२८।

**The Brāhmanas replied :** O Yudhiṣṭhira (son of Prthā), this grandson of yours will protect his subjects just like Ikṣvāku, the eldest son of Vaivaswata Manu (who presides over the present Manwantara), and will be devoted to the Brāhmanas and true to his word like Śrī Rāma, the celebrated son of Daśaratha. (19) He will be munificent and kind to those who seek his protection like Śibi, the king of the Uśīnaras; and, like Bharata (the son of Duṣyanta), he will extend the fame of his own people as well as of those who perform sacrifices. (20)

\* The scripture says :—

यावन्नच्छिद्यते नालं तावन्नाप्रोति सूतकम् । छिन्ने नाले ततः पश्चात् सूतकं तु विधीयते ॥

"A family does not contract Sūtaka (impurity caused by childbirth) till the navel string is cut. It is only after the umbilical cord is cut that the Sūtaka actually commences as a rule."

A gift made before this operation brings an inexhaustible store of merit to the donor. The Smṛti says :—

पुत्रे जाते व्यतीपाते दत्तं भवति चाक्षयम् ।

As a leader of bowmen, he will be a match for both the Arjunas (Sahasrabāhu and his own grandfather); nay, he will be unassailable as fire and unconquerable as the ocean. (21) He will be heroic as a lion (the king of beasts), worth resorting to as the Himālayas, enduring as the earth and forbearing like parents. (22) In even-mindedness he will compare with Brahmā (the Creator) himself; while in graciousness of disposition he will be equal to Lord Śiva. And he will be the support of all living beings like God Viṣṇu (the Abode of Ramā, the Goddess of Prosperity). (23) In high-mindedness accompanied with excellent virtues, he will follow the example of Śrī Kṛṣṇa; he will be generous as king Rantideva and pious like Yayāti. (24) He will be equal to Bali in firmness, and unflinching in his devotion to Śrī Kṛṣṇa as Prahlāda. He will perform a number of Aśwamedha sacrifices and will wait upon the aged. (25) He will be the progenitor of a race of royal sages and chastiser of those who stray from the path of virtue. Nay, he will subdue Kali (the spirit presiding over the Kali age) in the interest of mother Earth as well as of righteousness. (26) Hearing of his impending death at the hands of Takṣaka (a chief of the Nāgas), impelled by the curse of a Brāhmaṇa's son, he will renounce all attachment and take refuge in the feet of Śrī Hari. (27) Having ascertained the truth about the Spirit from the sage Śukadeva (the son of Vyāsa), he will cast off his mortal coil, O king, on the bank of Gaṅgā and attain the fearless state (the state of blessedness). (28)

इति राज्ञ उपादिश्य विप्रा जातककोविदाः । लब्धापचितयः सर्वे प्रतिजग्मुः स्वकान् गृहान् । २९ ।  
 स एष लोके विख्यातः परीक्षितिति यत्प्रभुः । गर्भे दृष्टमनुध्यायन् परीक्षेत नरेष्विह । ३० ।  
 स राजपुत्रो ववृधे आशु शुकु इवोडुपः । आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् । ३१ ।  
 यक्ष्यमाणोऽश्रुमेधेन ज्ञातिद्रोहजिहासया । राजालम्बधनो दध्यावन्यत्र करदण्डयोः । ३२ ।  
 तदभिप्रेतमालक्ष्य भ्रातरोऽच्युतचोदिताः । धनं प्रहीणमाजहुरुदीच्यां दिशि भूरिशः । ३३ ।  
 तेन सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः । वाजिमैथैस्त्रिभिर्भर्तो यज्ञैः समयजद्धरिम् । ३४ ।  
 आहूतो भगवान् राज्ञा याजयित्वा द्विजैर्नृपम् । उवास कतिचिन्मासान् सुहृदां प्रियकाम्यया । ३५ ।  
 ततो राज्ञाभ्यनुज्ञातः कृष्णया सह बन्धुभिः । ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुभिवर्ततः । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे नैमिषीयोपाख्याने

परीक्षिञ्चन्माद्युत्कर्षो नाम द्वादशोऽध्यायः । १२ ।

Having thus told the king (about the future of the new-born babe), the Brāhmaṇas, who were all well-versed in astrology, returned each to his own home after receiving their fee. (29) It was this very child who was known all over the world by the name of Parīkṣit, because this gifted boy used to look for, among those whom he saw, the Person whom he had perceived in his mother's womb and who always lingered in his thought. (30) Being fostered everyday by (the love of) his grandparents, the prince (Parīkṣit) grew up very soon, even as the orb of the moon, waxing by degrees in a bright fortnight everyday, becomes full very soon. (31) The king now made up his mind to propitiate the Lord through the performance of a horse-sacrifice in order to atone for his hostile conduct towards his own kith and kin; but since he had no money (to defray the expenses of the sacrifice) other than that collected as revenue or fines (which was evidently not much), he became thoughtful. (32) Perceiving what was in his mind, his younger brothers, at the instance of Acyuta (the immortal Lord Śrī Kṛṣṇa) fetched abundant riches that had been left in the north (by king Marutta and his priests\*). (33) Having thus

\* In the line of Diṣṭa (the fourth of the ten sons of Vaivasvata Manu, the Manu presiding over the present Manwantara) there flourished a universal monarch, Marutta by name, who performed a sacrifice which was unequalled by any other sacrifice. All the vessels used in that sacrifice were made of gold and most beautiful in shape (vide Śrīmad Bhāgavata IX. ii. 27). At the conclusion of the sacrifice the king had all the vessels thrown in the north. Besides, he gave untold wealth to the priests by

equipped himself with all the requisites for the sacrifice, king Yudhiṣṭhira, the son of Dharma (the god of righteousness), who was afraid of sin, propitiated Śrī Hari by performing three horse-sacrifices. (34) Having enabled the king to perform the sacrifices with the help of the twice-born (the Brāhmaṇas), Lord Śrī Kṛṣṇa, who had been invited for the occasion, stayed with him for some months for the gratification of his friends and relations. (35) Then, with the leave of the king and his younger brothers, as well as of Kṛṣṇā (queen Draupadī), O Śaunaka, He proceeded to Dwārāvati (Dwārakā) accompanied by Arjuna and surrounded by the Yadu chiefs (Uddhava, Sātyaki and others). (36)

*Thus ends the twelfth discourse entitled "The Glory of birth etc., of Parīkṣit," forming part of the story relating to the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā*



## ३० अथ त्रयोदशोऽध्यायः

### Discourse XIII

Departure of Dhṛtarāṣṭra and his wife Gāndhārī,  
for the forest at the instance of Vidura

सूत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् । ज्ञात्वागाद्धास्तिनपुरं तयावाप्तविवित्सितः । १ ।  
 यावतः कृतवान् प्रश्नान् क्षत्ता कौषारवाग्रतः । जातैकभक्तिर्गोविन्दे तेभ्यश्चोपरराम ह । २ ।  
 तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सहानुजः । धृतराष्ट्रो युयुत्सुश्च सूतः शारद्वतः पृथा । ३ ।  
 गान्धारी द्रौपदी ब्रह्मन् सुभद्रा चोत्तरा कृपी । अन्याश्च जामयः पाण्डोर्जातयः ससुताः स्त्रियः । ४ ।  
 प्रत्युज्जग्मुः प्रहर्षेण प्राणं तन्व इवागतम् । अभिसंगम्य विधिवत् परिषुङ्गाभिवादनैः । ५ ।  
 मुमुक्षुः प्रेमबाष्पौघं विरहौत्कण्ठ्यकारतराः । राजा तमर्हयाञ्चक्रे कृतासनपरिग्रहम् । ६ ।  
 तं भुक्तवन्तं विश्रान्तमासीनं सुखमासने । प्रश्नयावनतो राजा प्राह तेषां च शृण्वताम् । ७ ।

**Sūta continued:** Having ascertained the truth about the Spirit from the sage Maitreya in the course of his pilgrimage, Vidura returned to Hastināpura; for he had thereby come to know all that he wanted to know. (1) Exclusive devotion to Śrī Govinda having welled up in his heart even before he could elicit replies to all the questions he had urged for solution by Maitreya (a descendant of the sage Kuṣāru), Vidura pressed no more for a reply to the remaining questions. (2) Seeing him, their kinsmen, come back, O sage, Yudhiṣṭhira (the son of Dharma, the god of righteousness) and his younger brothers (Bhīma and others), Dhṛtarāṣṭra (their eldest uncle and Vidura's eldest brother) and Yuyutsu (Dhṛtarāṣṭra's only surviving son, born of a Vaiśya wife), Sūta (Sañjaya), Kṛpa (son of Śaradvān), Pṛthā (Kuntī, the mother of the Pāṇḍavas), Gāndhārī (Dhṛtarāṣṭra's devoted spouse and daughter of the king of Gāndhāra, the modern Afghanistan), Draupadī (daughter of king Drupada), Subhadrā (Arjuna's wife and Śrī Kṛṣṇa's younger sister, the grandmother of Parīkṣit) and Uttarā (Abhimanyu's widow and Parīkṣit's mother), Kṛpī (Droṇa's widow and Kṛpa's younger sister, the mother of Aśwatthāmā) and all the male and female relations of the late king Pāṇḍu (the

way of their sacrificial fees. It was more than they could carry home; hence they came away leaving a major part of it on the sacrificial ground. Since all unclaimed property vests in the ruler as a matter of right, the Lord had all this wealth transferred to Yudhiṣṭhira and devoted it to a sacred cause.

father of Yudhiṣṭhira and his brothers) as well as all the other ladies and their sons went forth in great joy to meet him even as the organs would be roused into activity when life returned to a dead body. They all duly received him by embracing or greeting him and shed copious tears of love, overwhelmed as they were with anxiety caused by (long) separation. When he had taken his seat, the king (duly) paid his respects to him. (3—6) When after finishing his meal and having reposed (for some time) he was comfortably seated, the king addressed him in the presence of all, his head bent low with humility. (7)

युधिष्ठिर उवाच

अपि स्मरथ नो युष्मत्पक्षच्छत्रयासमेधितान् । विपद्गणाद्विषाग्न्यादेर्मोचिता यत्समातृकाः । ८ ।  
कया वृत्त्या वर्तितं वक्ष्यरद्भिः क्षितिमण्डलम् । तीर्थानि क्षेत्रमुख्यानि सेवितानीह भूतले । ९ ।  
भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो । तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता । १० ।  
अपि नः सुहृदस्तात बाधवाः कृष्णदेवताः । दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते । ११ ।

**Yudhiṣṭhira said :** Do you remember us, brought up under your fostering care (like young birds that flourish under the protective wings of their parents)—how with our mother we were delivered by you from a host of calamities like poisoning and fire ? (8) How did you manage to keep your body and soul together during your peregrinations on the terrestrial globe? And what places of pilgrimage and principal sacred spots did you visit on the face of the earth? (9) Devotees of God like you, my lord, are not only consecrated themselves; but it is they who revive the sanctity of sacred places (that get polluted by the contact of sinners) by the living presence of Lord Viṣṇu (the Wielder of a mace), in their heart. (10) Dear uncle, are our friends and relations, the Yādavas, who look upon Śrī Kṛṣṇa as their deity, doing well in their own city (Dwārakā) ? Did you happen to see or even hear of them ? (11)

इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् । यथानुभूतं क्रमशो विना यदुकुलक्षयम् । १२ ।  
नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् । नावेदयत् सकरुणो दुःखितान् द्रष्टुमक्षमः । १३ ।  
कञ्चित्कालमथावात्सीत्सत्कृतो देववत्सुखम् । भ्रातृर्ज्येष्ठस्य श्रेयस्कृत्सर्वेषां प्रीतिमावहन् । १४ ।  
अविभ्रदर्यमा दण्डं यथावदघकारिषु । यावद्धार शूद्रत्वं शापाद्वर्षशतं यमः । १५ ।  
युधिष्ठिरो लब्धराज्यो दृष्ट्वा पौत्रं कुलन्धरम् । भ्रातृभिलोकपालाभैर्मुमुदे परया श्रिया । १६ ।  
एवं गृहेषु सक्तानां प्रमत्तानां तदीहया । अत्यक्रामदविज्ञातः कालः परमदुस्तरः । १७ ।

Thus interrogated by the pious king (Yudhiṣṭhira) he narrated in order all that he had known at first hand (from Uddhava) omitting, of course, the extermination of the Yādava race. (12) Compassionate by nature, he could not bear to see his kinsmen in distress; hence he did not break to them that unpleasant news, which was more than they could bear; for he knew that it would come to be known to the people of its own accord. (13) Adored (by his kinsfolk) as a veritable god, he lived comfortably (at Hastināpura) for some time, anxious to do good to his eldest brother (Dhṛtarāṣṭra) and bringing delight to all. (14) Aryamā (the second of the twelve sons of Aditi, who preside over the sun successively every month, vide Śrīmad Bhāgavata XII. xi. 32—44) duly carried on the duties of punishing the evil-doers during the hundred years Yama (the god of justice) tenanted the body of a Śūdra (as Vidura) under a curse (pronounced by the sage Māṇḍavya.\* (15) Having got back his kingdom and seen the face of a grandson capable of upholding the traditions of the family,

\* Once upon a time the members of a king's police force apprehended some thieves at the hermitage of a sage, Māṇḍavya by name. They naturally suspected the sage of complicity in their nefarious activities and arrested him as well, who was transixed on the stake along with the thieves under orders of the king. When, however, the king learnt that the suspected accomplice was a saint, he immediately ordered the latter to be released and obtained his forgiveness by falling at his feet.

Yudhiṣṭhira in his supreme splendour rejoiced with his younger brothers, who were as powerful as the guardians of the various worlds. (16) In this way time, whose movements are most difficult to control, passed unnoticed by them, attached as they were to their home and had lost sight of their goal (for the time being) on account of their remaining engrossed in worldly activities. (17)

विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत । राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् । १८ ।  
 प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो । स एव भगवान् कालः सर्वेषां नः समागतः । १९ ।  
 येन चैवाभियन्नोऽयं प्राणैः प्रियतमैरपि । जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः । २० ।  
 पितृभ्रातृसुहृत्पुत्रा हतास्ते विगतं वयः । आत्मा च जरया ग्रस्तः परगेहमुपाससे । २१ ।  
 अहो महीयसी जन्तोर्जीविताशा यया भवान् । भीमापवर्जितं पिण्डमादत्ते गृहपालवत् । २२ ।  
 अग्निर्निसृष्टो दत्तश्च गरो दाराश्च दूषिताः । हतं क्षेत्रं धनं येषां तदुत्तरसुभिः कियत् । २३ ।  
 तस्यापि तव देहोऽयं कृपणस्य जिजीविषोः । परैत्यनिच्छतो जीर्णो जरया वाससी इव । २४ ।  
 गतस्वार्थमिमं देहं विरक्तो मुक्तबन्धनः । अविज्ञातगतिर्जह्यात् स वै धीर उदाहृतः । २५ ।  
 यः स्वकात्परतो वेह जातनिर्वेद आत्मवान् । हृदि कृत्वा हरिं गेहात्प्रव्रजेत्स नरोत्तमः । २६ ।  
 अथोदीचीं दिशं यातु स्वैरज्ञातगतिर्भवान् । इतोऽर्वाक्प्रायशः कालः पुंसां गुणविकर्षणः । २७ ।

Perceiving this, Vidura said to Dhṛtarāṣṭra, "Look here: a terrible time has come. Let us, therefore, soon be away, my royal brother ! (18) That all-powerful time (the time of death) has come upon us all, which cannot be averted on any account and under any circumstance. (19) Overtaken by it, a man is immediately made to part with his life, which is most dear to him, to say nothing of other things such as wealth and so on. (20) Your uncles (Bhīṣma and Somadatta), your brother and cousin (Pāṇḍu and Bhūriśravā), your relations (such as your brothers-in-law, Śakuni and Śalya, your son-in-law, Jayadratha and so on), nay, your own sons (Duryodhana and others) have been killed; your days are almost ended and your body is overcome with old age, and (what is worst) you are living under the roof of another (king Yudhiṣṭhira, who was your mortal enemy till yesterday) ! (21) Oh, how strong is the desire in a living being to survive, impelled by which you accept the morsels of food thrown to you by Bhima even like a dog ! (22) What do you expect to achieve through a life depending on the good-will of those whose dwelling was set on fire, to whom poison was administered, whose wedded wife was subjected to ignominy (in open court), nay, whose lands and other possessions were seized (all with your connivance) ? (23) How foolish of you that you still desire to live ! Like tattered clothes, your age-worn body will nonetheless leave you, however reluctant you may be to cast it off. (24) Therefore, free from worldly attachment and shaking off all bondage, he who drops this body, which is no longer of any use to him, away from and unknown to his kith and kin, he alone is spoken of as wise. (25) Fed up with this world either by himself or by another's precept and with a subdued mind, and holding Śrī Hari in his heart, he who leaves his home (as a recluse) is foremost among men. (26) Therefore, unnoticed by your kinsmen, proceed to the north (the Himalayan region); for the time which will come hereafter will be mostly such as would take away the

The sage now approached Yama and wanted to know for what sinful act of his he was made to suffer such terrible agony. Yama told him that he had in his childhood pierced a live locust with the point of a blade of Kuśa grass, and that was responsible for the pangs of impalement suffered by him. The sage felt that the punishment meted out to him was out of all proportion with the crime, which must have been committed by him through ignorance. He, therefore, uttered an imprecation against the god, consigning him to earthly life as a Śūdra for one hundred years. It was under his imprecation that Yama was reborn on this earth as Vidura.

virtues of men." (27)

एवं राजा विदुरेणानुजेन प्रज्ञाचक्षुर्बोधित आजमीढः ।  
 छित्त्वा स्वेषु स्नेहपाशान्द्रदिप्रो निश्चक्राम भ्रातृसंदर्शिताध्वा ।२८।  
 पतिं प्रयात्तं सुबलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।  
 हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सत्सम्प्रहारः ।२९।

Thus instructed by Vidura, his younger brother, the blind king Dhṛtarāṣṭra (a descendant of Ājamīḍha) had his mind's eye opened. Cutting asunder the strong ties of affection that bound him to his kinsmen, he departed, his brother (Vidura) himself acting as his guide. (28) Perceiving that her husband was proceeding to the Himālayas—which afforded great delight to recluses (lit., those who have taken a vow of non-violence) even as a righteous combat (on the battle-field) delights a heroic warrior—the virtuous Gāndhārī (the daughter of king Subala) too, who had taken a vow of devoted service to her lord, followed him in his journey. (29)

अजातशत्रुः कृतमैत्रो हुताशिविप्रान् नत्वा तिलगोभूमिरुक्मैः ।  
 गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौबलीं च ।३०।  
 तत्र सञ्जयमासीनं पप्रच्छोद्विगमानसः । गावल्गणे क्व नस्तातो वृद्धो हीनश्च नेत्रयोः ।३१।  
 अम्बा च हतपुत्राऽऽर्ता पितृव्यः क्व गतः सुहृत् । अपि मय्यकृतप्रज्ञे हतबन्धुः स भार्यया ।  
 आशंसमानः शमलं गङ्गायां दुःखितोऽपतत् ।३२।

पितर्युपरते पाण्डौ सर्वात्रः सुहृदः शिशून् । अरक्षतां व्यसनतः पितृव्यौ क्व गतावितः ।३३।

Having said his Sandhyā prayers and poured oblations into the sacred fire, and having bowed to the Brāhmaṇas and bestowed on them gifts of sesamum seeds, cows, lands and gold, king Yudhiṣṭhira (who looked upon none as his enemy) entered the apartments of his elders for his daily salutations, but failed to perceive either of his uncles or even his aunt (Gāndhārī). (30) With an anxious heart he asked Sañjaya (Dhṛtarāṣṭra's counsellor and trusted servant), who was sitting there, "Sañjaya (son of Gavalgaṇa), where is our aged uncle, who is blind too? (31) Where is my aunt, grieved at the loss of her sons, and where is my younger uncle gone, who was so kindly disposed towards us? Distressed at the loss of his near and dear ones and apprehending ill treatment from my foolish self, may it be that he has thrown himself into the Gaṅgā, along with his wife? (32) After the death of our father, king Pāṇḍu, it was our uncles who protected us all, their children, against a series of calamities, tender of age as we were. Ah, where have they gone from here?" (33)

सूत उवाच

कृपया स्नेहवैक्लव्यात्सूतो विरहकर्शितः । आत्मेध्वरमचक्षाणो न प्रत्याहातिपीडितः ।३४।  
 विमृज्याश्रुणि पाणिभ्यां विष्टभ्यात्मानमात्मना । अजातशत्रुं प्रत्यूचे प्रभोः पादावनुस्मरन् ।३५।

मे **Sūta continued** : Sore afflicted with grief and overwhelmed with affection at the sudden disappearance of his master and feeling very sad on account of his separation from him, Sañjaya (who too was a Sūta by birth) could not utter a word in reply. (34) Then, wiping the tears with his hands and steadying his mind by recourse to reason, he replied to Yudhiṣṭhira (as follows) with his thought fixed on the feet of his lord (Dhṛtarāṣṭra) : (35)

सञ्जय उवाच

नाहं वेद व्यवसितं पित्रोर्वः कुलनन्दन । गान्धार्या वा महाबाहो मुषितोऽस्मि महात्मभिः ।३६।  
 अथाजगाम भगवान् नारदः सहतुम्बुरुः । प्रत्युत्थायाभिवाद्याह सानुजोऽभ्यर्चयन्निव ।३७।

**Sañjaya said** : "I know neither the resolve of your uncles nor of your aunt, O delight of

your race. I have been deceived by those noble souls ! O lord with mighty arms." (36) In the meantime came the divine sage Nārada, accompanied by the sage Tumburu. Yudhiṣṭhira went forth with his younger brothers to receive them and, after greeting them, spoke with great reverence: (37)

युधिष्ठिर उवाच

नाहं वेद गतिं पित्रोर्भगवन् क्व गतावितः । अम्बा वा हतपुत्राऽऽर्ता क्व गता च तपस्विनी । ३८ ।  
कर्णधार इवापारे भगवान् पारदर्शकः । अथाबभाषे भगवान् नारदो मुनिसत्तमः । ३९ ।  
मा कंचन शुचो राजन् यदीश्वरवशं जगत् । लोकाः सपाला यस्येमे वहन्ति बलिमीशितुः ।

स संयुनक्ति भूतानि स एव वियुनक्ति च । ४० ।

यथा गावो नसि प्रोतास्तन्यां बद्धाः स्वदामभिः । वाक्तन्यां नामभिर्बद्धा वहन्ति बलिमीशितुः । ४१ ।  
यथा क्रीडोपस्कराणां संयोगविगमाविह । इच्छया क्रीडितुः स्यातां तथैवेशेच्छया नृणाम् । ४२ ।  
यन्पन्यसे ध्रुवं लोकमध्रुवं वा न चोभयम् । सर्वथा न हि शोच्यास्ते स्नेहादन्यत्र मोहजात् । ४३ ।  
तस्माज्जह्यङ्ग वैङ्गव्यमज्ञानकृतमात्मनः । कथं त्वनाथाः कृपणा वर्तेरस्ते च मां विना । ४४ ।  
कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः । कथमन्यांस्तु गोपायेत्सर्ग्यस्तो यथा परम् । ४५ ।  
अहस्तानि सहस्तानामपदानि चतुष्पदाः । फल्गूनि तत्र महतां जीवो जीवस्य जीवनम् । ४६ ।  
तदिदं भगवान् राजत्रेक आत्माऽऽत्मनां स्वदृक् । अन्तरोऽनन्तरो भाति पश्य तं माययोरुधा । ४७ ।  
सोऽयमद्य महाराज भगवान् भूतभावनः । कालरूपोऽस्वतीर्णोऽस्यामभावाय सुरद्विवाम् । ४८ ।  
निष्पादितं देवकृत्यमवशेषं प्रतीक्षते । तावद् यूयमवेक्षध्वं भवेद् यावदिहेश्वरः । ४९ ।

**Yudhiṣṭhira said :** "I know not the movements of my uncles, O divine sage; I wonder where they have gone hence. Nor do I know where is gone my aunt, so well-known for her austere penance and distressed at the loss of her sons. (38) Your Holiness alone can guide us across this endless ocean (of grief) as a pilot in the deep." Thereupon the worshipful Nārada, the foremost among sages, spoke (as follows) :—(39)"Grieve not for anybody, O king; for the world is under the control of God. It is to Him, the supreme Ruler of all, that all these worlds along with their rulers offer their homage. It is He who unites and He again who parts living beings from one another. (40) Even as oxen, controlled individually by small strings passed through their nostrils and held together by a strong rope, carry loads for their master, so these human beings, tied down to the rope of the divine word (the Veda) through the smaller strings of their different denominations (such as Brāhmaṇa, Brahmacārī and so on), offer their worship to God (through their respective duties). (41) Even as playthings here (in this world) are brought together and separated by the will of the player, so do the coming together and parting of human beings depend on the will of God. (42) Whether you consider human beings to be eternal (as the soul or spirit) or ephemeral (as the corporeal body) or both eternal and transient (as embodied souls) or as neither eternal nor ephemeral (as the unspeakable Absolute, which is devoid of all attributes), they are not worth grieving for unless through affection born of infatuation. (43) Therefore, O dear Yudhiṣṭhira, shake off the uneasiness of mind, caused by ignorance, as to how those people (your uncles and aunt) may be faring without you, helpless and miserable as they are. (44) This body, constituted as it is of the five elements (viz., earth, water, fire, air and ether), is subject to the control of time, fate and the three modes of Prakṛti (Sattva, Rajas and Tamas). How can it protect others any more than a man fallen in the jaws of a python can help another?(45) The handless (such as the quadruped) serve as the subsistence of those that have hands (such as human beings); those that have no feet (such as grass etc.) sustain the life of the four-footed animals; and (even among the handless) the smaller ones serve

as the sustenance of the bigger ones. (In this way) life sustains life. (46) All this, O king, is the one self-effulgent Lord, the Self of all embodied souls. It is He who appears as the subject and the object. Perceive Him as manifested in multitudinous forms through Māyā (illusion). (47) It is He, O mighty ruler—the same Lord who brings into being this living creation—who has now appeared on this earth as living Death (Kāla) for the extermination of the enemies of gods. (48) The work of the gods has now been (well-nigh) accomplished and the Lord awaits the completion of that which yet remains to be done. You too should wait so long as the Lord is still here: (49)

धृतराष्ट्रः सह भ्रात्रा गान्धार्या च स्वभार्यया । दक्षिणेन हिमवत ऋषीणामाश्रमं गतः । ५० ।  
 स्रोतोभिः सप्तभार्या वै स्वर्धुनी सप्तधा व्यधात् । सप्तानां प्रीतये नाना सप्तस्रोतः प्रचक्षते । ५१ ।  
 स्नात्वानुसवनं तस्मिन्हुत्वा चाग्नीन्यथाविधि । अब्रह्मक्ष उपशान्तात्मा स आस्ते विगतैषणः । ५२ ।  
 जितासनो जितश्वासः प्रत्याहतषडिन्द्रियः । हरिभावनया ध्वस्तरजःसत्त्वतमोमलः । ५३ ।  
 विज्ञानात्मनि संयोज्य क्षेत्रज्ञं प्रविलाप्य तम् । ब्रह्मण्यत्मानमाधारे घटाश्वरमिवाश्वरे । ५४ ।  
 ध्वस्तमायागुणोदकौ निरुद्धकरणाशयः । निवर्तितारिखलाहार आस्ते स्थाणुरिवाचलः ।

तस्यान्तरायो मैवाभूः संन्यस्ताखिलकर्मणः । ५५ ।

स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि । कलेवरं हास्यति स्वं तच्च भस्मीभविष्यति । ५६ ।  
 दह्यमानेऽग्निभिर्देहे पत्युः पत्नी सहोदजे । बहिः स्थिता पतिं साध्वी तमग्निमनुवेक्ष्यति । ५७ ।  
 विदुरस्तु तदाश्चर्यं निशाम्य कुरुनन्दन । हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिषेवकः । ५८ ।  
 इत्युक्त्वाथारुहत् स्वर्गं नारदः सहतुम्बुरुः । युधिष्ठिरो वचस्तस्य हृदि कृत्वाजहाच्छुचः । ५९ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कन्धे नैमिषीयोपारख्याने त्रयोदशोऽध्यायः । १३ ।

"Dhṛtarāṣṭra with his younger brother and his own wife, Gāndhārī, has gone to the hermitage of sages to the south of the Himālayas, where the Gaṅgā (the celestial river) has for the pleasure of the seven celebrated sages (Saptarṣis as they are called) split herself into seven streams to flow through seven different channels, which they call Saptasrota. (50-51) Bathing in the Saptasrota thrice a day (in the morning and evening as well as at midday), and pouring oblations into the sacred fire according to the scriptural ordinance, he is living on water alone, serene of mind and free from all cravings. (52) Having controlled his pose (sitting in one pose continually for hours together) and breath and withdrawn his six senses (the five external senses and the mind, which is known as the sixth or internal sense) from their objects, he has shaken off through contemplation on Śrī Hari the impurities of his mind in the shape of Rajas, Sattva and Tamas. (53) Nay, merging his ego (sense of I-ness or individuality) in Buddhi (the principle of intelligence and the source of I-consciousness) and dissolving his Buddhi in the individual soul (the Kṣetrajaña as it is called), he has identified his individual soul with the Absolute (Brahma), the substratum of all, as the space within a jar is united with the unlimited space. (54) Again, having thoroughly controlled his senses and mind, he has given up all enjoyment and uprooted the effects (in the shape of latent desires) of the Guṇas of Māyā. Nay, having abandoned all his duties, he sits motionless like a post now. Therefore, do not stand in his way (by trying to contact him). (55) On the fifth day hence, O king, he will cast off his body, which will be reduced to ashes. (56) Finding the body of her lord being consumed along with the hut (he is occupying) by the sacrificial fires, his virtuous wife, standing outside, will enter the fire in order to follow her husband. (57) And, witnessing this wonder with a mixed feeling of joy and grief, O delight of the Kurus, Vidura will go out (again) on pilgrimage to sacred places." (58) Having told him all this, the sage Nārada with Tumburu immediately ascended to heaven; and, treasuring up his words in his

heart, Yudhiṣṭhira ceased sorrowing. (59)

*Thus ends the thirteenth discourse, forming part of the story of the Naimiṣa forest, in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्दशोऽध्यायः

### Discourse XIV

King Yudhiṣṭhira grows apprehensive at the sight of evil omens and Arjuna returns from Dwārakā

सूत उवाच

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुदिदृक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् । १ ।  
व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः । ददर्श घोररूपाणि निमित्तानि कुरूद्वहः । २ ।  
कालस्य च गतिं रौद्रां विपर्यस्तर्तुधर्मिणः । पापीयसीं नृणां वार्तां क्रोधलोभानृतात्मनाम् । ३ ।  
जिह्वाप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् । पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् । ४ ।  
निमित्तान्यत्यरिष्टानि काले त्वनुगते नृणाम् । लोभाद्यधर्मप्रकृतिं दृष्ट्वावाचानुजं नृपः । ५ ।

**Sūta continued:** Arjuna had left for Dwārakā in order to see his relations (Śrī Kṛṣṇa and others) and to know the doings of Śrī Kṛṣṇa of sacred renown. (1) He, however, did not return from that place even though many months had elapsed. In the meantime Yudhiṣṭhira, the illustrious scion of Kuru, saw portents of a fearful nature. (2) Time had taken a dreadful turn, (as was clear from the fact that) the characteristics of the seasons had totally changed. People had taken to sinful ways of living, their heart possessed with anger, greed and falsehood. (3) Their dealings had become crooked; even friendship was marred by deceitfulness; there were quarrels between parents and sons, relations and relations, brothers and brothers, and even between husbands and wives. (4) At the approach of the Kali age the nature of individuals was vitiated by evils like greed and so on, while omens boding the worst type of calamity appeared (in the cosmic nature). Witnessing all this, king Yudhiṣṭhira spoke to his younger brother (Bhīma) as follows : (5)

युधिष्ठिर उवाच

सम्प्रेषितो द्वारकायां जिष्णुर्बन्धुदिदृक्षया । ज्ञातुं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् । ६ ।  
गताः सप्ताधुना मासा भीमसेन तवानुजः । नायाति कस्य वा हेतोर्नाहं वेदेदमञ्जसा । ७ ।  
अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः । यदाऽऽत्मनोऽङ्गमाक्रोडं भगवानुत्सिसृक्षति । ८ ।  
यस्मान्नः सम्पदो राज्यं दाराः प्राणाः कुलं प्रजाः । आसन् सपत्नविजयो लोकाश्च यदनुग्रहात् । ९ ।  
पश्योत्पातान्नरव्याघ्र दिव्यान् भौमान् सदैहिकान् । दारुणान् शंसतोऽदूराद्भयं नो बुद्धिमोहनम् । १० ।  
ऊर्वक्षिबाहवो मह्यं स्फुरन्त्यङ्ग पुनः पुनः । वेपथुश्चापि हृदये आराहास्यन्ति विप्रियम् । ११ ।  
शिवैषोद्यन्तमादित्यमभिरौत्यनलानना । मामङ्ग सारमेयोऽयमभिरांति ह्यभीरुवत् । १२ ।  
शस्ताः कुर्वन्ति मां सव्यं दक्षिणं पशवोऽपरे । बाहांश्च पुरुषव्याघ्र लक्ष्ये रुदतो मम । १३ ।  
मृत्युदूतः कपोतोऽयमूलूकः कम्पयन् मनः । प्रत्यूलूकश्च कुहानैरनिद्रौ शून्यमिच्छतः । १४ ।  
धूम्रा दिशः परिधयः कम्पते भूः सहाद्रिभिः । निर्घातश्च महांस्तात साकं च स्तनयित्बुधिः । १५ ।  
वायुर्वाति खरस्पर्शो रजसा विमुञ्जंस्तमः । अमृग् वर्षन्ति जलदा बीभत्समिव सर्वतः । १६ ।

सूर्यं हतप्रभं पश्य ग्रहमर्दं मिथो दिवि । ससंकुलैर्भूतगणैर्ज्वलिते इव रोदसी । १७ ।  
 नद्यो नदाश्च क्षुभिताः सरांसि च मनांसि च । न ज्वलत्यग्निराज्येन कालोऽयं किं विधास्यति । १८ ।  
 न पिबन्ति स्तनं वत्सा न दुहन्ति च मातरः । रुदन्यश्रुमुखा गावो न हृष्यन्त्युषभा व्रजे । १९ ।  
 दैवतानि रुदन्तीव स्विद्यन्ति हुञ्जलन्ति च । इमे जनपदा ग्रामाः पुरोद्यानाकराश्रमाः ।

भ्रष्टश्रियो निरानन्दाः किमघं दर्शयन्ति नः । २० ।

मन्य एतैर्महोत्पातैर्नूनं भगवतः पदैः । अनन्यपुरुषश्रीभिर्हीना भूर्हतसौभगा । २१ ।

**Yudhiṣṭhira said :** "Arjuna was sent to Dwārakā to see our relations (Śrī Kṛṣṇa and others) as well as to find out what Śrī Kṛṣṇa of sacred renown was doing. (6) Although seven months have since elapsed, O Bhīmasena, I do not quite understand why your younger brother has not yet returned. (7) May it not be that the time predicted by the celestial sage has arrived, when the Lord intends to cast off the form assumed by Him for the sake of sport—the Lord to whose grace we owe our fortune, our kingdom, our spouses, our life, the continuance of our race, our progeny, our victory over the enemies and our title to the higher worlds. (8-9) Observe the fearful portents, O tiger among men, in the heavens as well as on the earth as also in our own person, boding some calamity near at hand, that will distract our mind. (10) My left thigh, left eye and left arm, dear brother, are throbbing again and again and my heart quakes every now and then: all these will surely bring some unhappy news. (11) Lo! the she-jackal, vomiting fire, howls at the rising sun and this dog, dear Bhīma, fearlessly bays at me. (12) Good animals (such as the cow) pass by to my left, while other (inauspicious) animals (as the donkey etc.) turn to my right. Nay, I see my horses weeping, O tiger among men. (13) This dove, the harbinger of death, as well as the owl and its enemy, the crow, keeping awake all the night, make my heart shudder with their horrible cries and would have the world converted into a desert. (14) The quarters look smoky; the orbs of the sun and the moon appear with a misty halo encircling them; the earth with the mountains quakes (every now and then); and there are frequent thunder-claps accompanied by violent lightning-strokes, dear brother. (15) The wind blows very hard, spreading darkness with dust; the clouds rain blood, thus creating a ghastly scene everywhere. (16) Look at the sun, which has lost its brilliance, and the planets contending against one another in the heavens. The heaven and the earth seem to be set on fire due to multitudes of ghosts and other creatures congregating here and there. (17) Streams and big rivers no less than lakes and minds (of the people) are (all) agitated. The fire does not burn (even) with clarified butter. I wonder what surprise is this (fateful) time going to spring on us? (18) Calves refuse to suck the udders and their mother do not allow themselves to be milked. Cows weep, tears trickling down their faces; while bulls too do not rejoice with the herd. (19) The images of gods appear to weep; nay, they perspire and move from their seats. These outlying districts and villages, cities and gardens, mines and hermitages look cheerless and robbed of their splendour. (God knows) what evil they portend for us. (20) From these grave forebodings I am led to believe that the earth has undoubtedly lost its charm, having been deprived (of the touch) of the Lord's feet, that possess a grace (graceful marks of a thunderbolt etc.) unknown to the feet of any other person." (21)

इति चिन्तयतस्तस्य दृष्टारिष्टेन चेतसा । राज्ञः प्रत्यागमद् ब्रह्मन् यदुपुर्याः कपिध्वजः । २२ ।  
 तं पादयोर्निपतितमयथापूर्वमातुरम् । अधोवदनमब्बिन्दून् सृजन्तं नयनाब्जयोः । २३ ।  
 विलोक्योद्विग्रहदयो विच्छायमनुजं नृपः । पृच्छति स्म सुहृन्मध्ये संस्पर्शारदेरितम् । २४ ।

As the king was thus expressing his concern with a heart full of anxiety at the sight of these portentous phenomena, O Śaunaka, Arjuna (whose banner was emblazoned with the

figure of a monkey) returned from Dwārakā (the capital of the Yadus). (22) Seeing his younger brother fallen at his feet with a strange look about him, lacklustre and ill at ease, his face cast down and tears trickling down from his lotus-like eyes, the king felt anxious at heart and questioned him in the midst of his other kinsmen, recalling the words of Nārada. (23-24)

युधिष्ठिर उवाच

कच्चिदानर्तपुर्या नः स्वजनाः सुखमासते । मधुभोजदशार्हासात्वतान्धकवृष्णयः । १२५ ।  
 शूरो मातामहः कच्चित्स्वस्त्यास्ते वाथ मारिषः । मातुलः सानुजः कच्चित्कुशल्यानकदुन्दुभिः । १२६ ।  
 सप्त स्वसारस्तत्पत्न्यो मातुलान्यः सहात्मजाः । आसते सस्रुषाः क्षेमं देवकीप्रमुखाः स्वयम् । १२७ ।  
 कच्चिद्राजाऽऽहुको जीवत्यसत्युग्रोऽस्य चानुजः । हृदीकः ससुतोऽक्रूरो जयन्तगदसारणाः । १२८ ।  
 आसते कुशलं कच्चिद्ये च शत्रुजिदादयः । कच्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः । १२९ ।  
 प्रद्युम्नः सर्ववृष्णीनां सुखमास्ते महारथः । गम्भीररयोऽनिरुद्धो वर्धते भगवानुत । १३० ।  
 सुषेणश्चासुदेष्णश्च साम्बो जाम्बवतीसुतः । अन्ये च कार्ष्णिप्रवराः सपुत्रा ऋषभादयः । १३१ ।  
 तथैवानुचराः शौरैः श्रुतदेवोद्धवादयः । सुनन्दनन्दशीर्षण्या ये चान्ये सात्वतर्षभाः । १३२ ।  
 अपि स्वस्त्यासते सर्वे रामकृष्णभुजाश्रयाः । अपि स्मरन्ति कुशलमस्माकं बद्धसौहृदाः । १३३ ।

**Yudhiṣṭhira said** : "Are our relations, the Madhus, the Bhojas, the Daśārhas, the Arhas, the Sātvas, the Andhakas and the Vṛṣṇis, happy in Dwārakā (the capital of the Ānartas)? (25) Is my revered maternal grandfather, Śūra (Śūrasena) doing well ? And are our maternal uncles, Ānakadundubhi (Vasudeva) and his younger brother, enjoying good health ? (26) Again, are our maternal aunts, the seven wives of Vasudeva, Devakī and others, who are related to one another as sisters, quite hale themselves as also their sons and daughters-in-law ? (27) Does king Āhuka (Ugrasena, the father of Devaki), whose son (Karma) was notorious for his wickedness, and his younger brother (Devaka), still alive ? And are Hrdīka and his son (Kṛtavarmā), Akrūra (a cousin of Vasudeva), Jayanta, Gada and Sāraṇa (Śrī Kṛṣṇa's brothers) as well as Śatrujit and others faring well ? And is the divine Śrī Rāma (Balarāma), the Lord of the Sātvas (Yādavas), happy ? (28-29) Is Pradyumna (Śrī Kṛṣṇa's eldest son), the greatest warrior among all the Vṛṣṇis, well ? And is the divine Aniruddha (Pradyumna's son) of marvellous dash (on the field of battle) prospering ? (30) Suṣeṇa and Cārudeṣṇa (two of the ten sons of Rukmiṇī, of whom Pradyumna was the eldest) and Sāmba born of Jāmbavatī, and all the other great sons of Śrī Kṛṣṇa, including Ṛṣabha, as also their sons, and even so Śrutadeva, Uddhava and the other attendants of Śrī Kṛṣṇa and other principle Sātvas (Yādavas)—Sunanda and Nanda being the chief of them—are all these doing well, protected by the arms of Śrī Rāma and Śrī Kṛṣṇa ? Do they ever enquire after our welfare, bound as they are by ties of affection to us ? (31—33)

भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः । कच्चित्युरे सुधर्मायां सुखमास्ते सुहृद्वृतः । १३४ ।  
 मङ्गलाय च लोकानां क्षेमाय च भवाय च । आस्ते यदुकुलाम्बोधावाद्योऽनन्तसखः पुमान् । १३५ ।  
 यद्वाहुदण्डगुप्तायां स्वपुर्या यदवोऽर्चिताः । क्रीडन्ति परमानन्दं महापौरुषिका इव । १३६ ।

यत्पादशुश्रूषणमुख्यकर्मणा सत्यादयो इयष्टसहस्रयोषितः ।  
 निर्जित्य संख्ये त्रिदशास्तदाशिषो हरन्ति वज्रायुधवल्लभोचिताः । १३७ ।  
 यद्वाहुदण्डाभ्युदयानुजीविनो यदुप्रवीरा ह्यकुतोभया मुहुः ।  
 अधिक्रमन्त्यङ्घ्रिभिराहतां बलात् सभां सुधर्मा सुरसत्तमोचिताम् । १३८ ।

"And is Lord Govinda (Śrī Kṛṣṇa), a friend of the Brāhmaṇas and full of affection for His devotees, happy in His famous council-chamber, Sudharmā, at His own capital, in the midst of His kith and kin ? (34) It is for the protection and prosperity and well-being of all the worlds

that the Prime Person (Śrī Kṛṣṇa) is living in the milk ocean of the Yādava race with His constant companion, Lord Ananta (Śrī Balarāma). (35) Respected by all, the Yadus revel, like the attendants of Lord Viṣṇu, in their own city (of Dwārakā), protected by His long arms. (36) By virtue of their service to His feet, which they regard as their foremost duty, Satyabhāmā and the other sixteen thousand and odd spouses of the Lord prevailed on the latter to conquer gods on the field of battle and carried by force the objects of sense-enjoyment (such as the celestial Pārijāta tree) sought by the gods themselves and fit to be enjoyed by goddess Śacī (the spouse of Indra, the wielder of a thunderbolt). (37) Nay, the great Yādava warriors, who depend on the might of His stout arms, always fearlessly tread the council-chamber, known by the name of Sudharmā, which was snatched by force (from Indra) and was worthy of the foremost gods." (38)

कञ्चिन्नेऽनामयं तात भ्रष्टतेजा विभासि मे । अलब्धमानोऽवज्ञातः किं वा तात चिरोषितः । ३९ ।  
 कञ्चिन्नाभिहतोऽभावैः शब्दादिभिरमङ्गलैः । न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् । ४० ।  
 कञ्चित्त्वं ब्राह्मणं बालं गां वृद्धं रोगिणं स्त्रियम् । शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः । ४१ ।  
 कञ्चित्त्वं नागमोऽगम्यां गम्यां वासल्लुक्तां स्त्रियम् । पराजितो वाथ भवान्नोत्तमैर्नासमैः पथि । ४२ ।  
 अपि स्वित्पर्यभुङ्क्वथास्त्वं सम्भोज्यान् वृद्धबालकान् । जुगुप्सितं कर्म किञ्चित्कृतवान्न यदक्षमम् । ४३ ।  
 कञ्चित् प्रेषुतमेनाथ हृदयेनात्मबन्धुना । शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रूक् । ४४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां प्रथमस्कन्धे युधिष्ठिरवितर्को नाम चतुर्दशोऽध्यायः । १४ ।

"Are you enjoying good health yourself, dear Arjuna? You seem to have lost the brightness of your countenance. Did you fail to receive proper attention or were you ever treated with disrespect during your prolonged stay (at Dwārakā), dear brother? (39) I hope no one tormented you with words etc., devoid of love and full of inauspicious import. Did you ever fail to grant the prayer of suppliants who approached you with some hope or to give something which you might have promised of your own accord? (40) I hope you never turned away any Brāhmaṇa, child, cow, aged or ailing man, any woman or any creature whatsoever that might have approached you for protection, noted as you are for affording shelter (to the needy). (41) I am sure you never shared the bed with a woman unworthy of you nor did you copulate flippantly with a woman worthy of you. I further hope that you were not vanquished, while on your way back, by your equals nor by your inferiors. (42) Did you ever take your meals ignoring the aged or children deserving to be fed? Or did you perpetrate any loathsome act which was unbecoming of you? (43) Or is it that you have been torn from your ever most beloved and intimate friend and relation (Śrī Kṛṣṇa) and thus consider yourself desolate; for there can be no other cause of your agony." (44)

*Thus ends the fourteenth discourse entitled "Yudhiṣṭhira's Doubt",  
 in Book One of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## ३३ अथ पञ्चदशोऽध्यायः

### Discourse XV

Stricken with grief at their separation from Śrī Kṛṣṇa, the Pāṇḍavas instal Parīkṣit on the throne of Hastināpura and ascend to heaven

सूत उवाच

एवं कृष्णसखः कृष्णो भ्रात्रा राज्ञाऽऽविकल्पितः । नानाशङ्कास्पदं रूपं कृष्णविश्लेषकर्षितः । १ ।  
शोकेन शुष्यद्दहनहृत्सरोजो हतप्रभः । विभुं तमेवानुध्यायन्नाशक्नोत्यतिभाषितुम् । २ ।  
कृच्छ्रेण संस्तभ्य शूचः पाणिनाऽऽमृज्य नेत्रयोः । परोक्षेण समुन्नद्धप्रणयौत्कण्ठ्यकातरः । ३ ।  
सरल्यं मैत्रीं सौहृदं च सारथ्यादिषु संस्मरन् । नृपमग्रजमित्याह बाष्पगद्गदया गिरा । ४ ।

Sūta continued : Śrī Kṛṣṇa's friend, Arjuna (also nicknamed as Kṛṣṇa), who had grown lean and thin on account of his separation from Śrī Kṛṣṇa, was stormed with a number of questions by his (elder) brother, king Yudhiṣṭhira, since his (gloomy) appearance gave rise to many a doubt. (1) His lotus-like face and heart were withering with grief and his brightness gone; and wholly engrossed in the thought of that very Lord, he could not make any answer. (2) Overwhelmed with anxiety, caused by love, that had swelled due to the disappearance of the Lord, and recalling the friendliness, beneficence and good-will shown by Him while playing the role of a charioteer and so on, he managed with difficulty to restrain his tears within his eyes and wiped with his hands those that had trickled down his cheeks; and in a voice choked with tears he addressed his elder brother, king Yudhiṣṭhira, as follows: (3-4)

अर्जुन उवाच

वञ्चितोऽहं महाराज हरिणा बन्धुरूपिणा । येन मेऽपहृतं तेजो देवविस्मापनं महत् । ५ ।  
यस्य क्षणवियोगेन लोको ह्यप्रियदर्शनः । उक्थेन रहितो ह्येष मृतकः प्रोच्यते यथा । ६ ।  
यत्संश्रयाद् द्रुपदगेहमुपागतानां राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।  
तेजो हतं खलु मयाभिहतश्च मत्स्यः सजीकृतेन धनुषाधिगता च कृष्णा । ७ ।  
यत्संनिधावहमु खाण्डवमग्रयेऽदामिन्द्रं च सामरगणं तरसा विजित्य ।  
लब्धा सभा मयकृताद्भुतशिल्पमाया दिग्भ्योऽहरन्नृपतयो बलिमध्वरे ते । ८ ।  
यत्तेजसा नृपशिरोऽङ्घ्रिमहन्मखार्थे आर्योऽनुजस्तव गजायुतसत्त्ववीर्यः ।  
तेनाहताः प्रमथनाथमखाय भूपा यन्मोचितास्तदनयन् बलिमध्वरे ते । ९ ।  
पत्यास्तवाधिमखकूपमहाभिषेकश्लाघिष्ठचारुक्कवरं कितवैः सभायाम् ।  
स्पृष्टं विकीर्य पदयोः पतिताश्रुमुख्या यैस्तत्त्रियोऽकृत हतेश्विमुक्तकेशाः । १० ।  
यो नो जुगोप वनमेत्य दुरन्तकृच्छ्रद् दुर्वाससोऽरिरचितादयुताग्रभुग् यः ।  
शाकात्रशिष्टमुपयुज्य यतस्त्रिलोकीं तृप्तममंस्त सलिले विनिमग्रसङ्घः । ११ ।  
यत्तेजसाथ भगवान् युधि शूलपाणिर्विस्मापितः सगिरिजोऽस्त्रमदान्निजं मे ।  
अन्येऽपि चाहममुनैव कलेवरेण प्राप्तो महेन्द्रभवने महदासनार्थम् । १२ ।  
तत्रैव मे विहरतो भुजदण्डयुग्मं गाण्डीवलक्षणमरातिवधाय देवाः ।  
सेन्द्राः श्रिता यदनुभावितमाजमीढ तेनाहमद्य मुषितः पुरुषेण भूम्ना । १३ ।  
यद्वाञ्छवः कुरुबलाब्धिमनन्तपारमेको रथेन ततरेऽहमतार्यसत्त्वम् ।  
प्रत्याहृतं बहु धनं च मया परेषां तेजास्पदं षणिमयं च हतं शिरोभ्यः । १४ ।

यो भीष्मकर्णगुरुशल्यचमूषुदभ्राजन्यवर्यरथमण्डलमण्डितासु ।  
 अग्रेचरो मम विभो रथयूथपानामायुर्मनांसि च दृशा सह ओज आर्च्छत् ।१५।  
 यद्दोषु मा प्रणिहितं गुरुभीष्मकर्णनमृत्रिगर्तशलसैन्धवबाह्निकाद्यैः ।  
 अन्त्राण्यमोघमहिमानि निरूपितानि नो पस्पृशुर्नुहरिदासभिवासुराणि ।१६।  
 सौत्ये कृतः कुमतिनाऽऽत्मद ईश्वरो मे यत्पादपद्मभवाय भजन्ति भव्याः ।  
 मां श्रान्तवाहमरयो रथिनो भुविष्ठं न प्राहरन् यदनुभावनिरस्तचित्ताः ।१७।  
 नर्माण्युदाररुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुन्दनेति ।  
 संजल्पितानि नरदेव हृदिस्मृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ।१८।  
 शय्यासनाटनविकल्थनभोजनादिषुैक्याद्वयस्य ऋतवानिति विप्रलब्धः ।  
 सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे महान्महितया कुमतेरघं मे ।१९।  
 सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा हृदयेन शून्यः ।  
 अध्वन्युरुक्रमपरिग्रहमङ्ग रक्षन् गोपैरसद्भिरबलेव विनिर्जितोऽस्मि ।२०।  
 तद्वै धनुस्त इषवः स रथो हयास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।  
 सर्वं क्षणेन तदभूदसदीशरिक्तं भस्मन् हुतं कुहकराद्धमिवोत्तमूष्याम् ।२१।

**Arjuna said :** "I have been deceived, O great king, by Śrī Hari (Śrī Kṛṣṇa), who appeared in the form of a friend and relation to me, and who has now robbed me of my mighty valour, which was once the wonder even of gods. (5) At a moment's separation from Him the world presents a loathsome sight, even as this body is called dead when bereft of life. (6) Through His might I was able, on the occasion of the self-election of a husband by Draupadī, to outshine the princes that had assembled at the house of king Drupada, intoxicated with love, to hit the revolving fish (hanging from the roof as a target) after duly fitting the bow with an arrow, and in this way to win the hand of Kṛṣṇā (Draupadī). (7) In His presence I speedily conquered Indra and his heavenly hosts, offered the Khāṇḍava forest to the god of fire and secured the council-chamber built by the demon Maya, which was of wonderful workmanship and full of conjuring devices; and tributary chiefs brought presents from every quarter during your Rājasūya sacrifice. (8) It was by His might that the revered Bhimasena (your younger brother), possessing as he does the strength and vigour of ten thousand elephants succeeded in slaying Jarāsandha—who was haughty enough to set his foot on the heads of vanquished kings—in order to accomplish the Rājasūya sacrifice.\* Nay, it was He who set free a number of princes that had been (made captive and) brought by Jarāsandha (to his capital) for being sacrificed to the god Mahābhairava (the chief of the Pramathas or attendants of Lord Śiva) and who in return brought presents for your sacrifice. (9) When your wife (Draupadī) fell at His feet with tears rolling down her cheeks, and loosing her lovely braid—which, though rendered most sacred and praiseworthy by being sprinkled with holy water during the Rājasūya sacrifice, had been roughly handled by miscreants (like Duḥśāsana and others) in open court—He requited the wrong done to her by widowing their own wives and thereby compelling the latter to loose their hair.†(10) Nay, it was He who saved us from a terrible pitfall contrived by our enemy (Duryodhana) through the sage Durvāsā—who took his meals ahead (in the company) of not less than ten thousand pupils (wherever he went)—by going to the forest and accepting a stray remnant of some vegetable stuff

\* He alone can perform a Rājasūya sacrifice, who has reduced to submission all the living monarchs of his time.

† Hindu widows keep their hair unbraided and unkempt and even shave them as a sign of lifelong mourning for their husband.

(left in Draupadī's kettle). By His doing so the whole host of students (that had accompanied Durvāsā), while yet immersed in water (for ablutions and prayers), felt as if all the three worlds had been surfeited.\* (11) Again, it was by His might that I astonished (with my valour) in a single combat Lord Śaṅkara (who holds a trident in His hand) no less than His Spouse, Goddess Girijā (the daughter of Himālaya, the king of the mountains), the former of whom was pleased to impart to me (the secret of using) His own missile (called the Pāsupatiāstra), as also did the guardian of every other quarter. Nay, (ascending to heaven) in this very body I shared with the mighty Indra the exalted throne in his court.(12) While I was enjoying a holiday in the same celestial abode, Indra and the other gods sought the help of my powerful arms, which bore the celebrated Gāṇḍīva bow and owed their strength to Him, for the destruction of their enemies (the Nivātakavacas and other demons, who often molested them), O Yudhiṣṭhira (a descendent of Ājamīḍha) ! Alas ! by that Supreme Person I stand cheated today. (13) Befriended by Him, I was able to cross on a chariot all alone the boundless and unfathomable ocean of the Kaurava host, which was rendered further impassable by formidable aquatic creatures (in the shape of Bhiṣma, Droṇa and others). Again, it was with His help that I not only recovered from the hands of our enemies (the Kauravas) the abundant wealth (in the shape of cattle of king Virāṭa) but was also able to snatch from their heads their glorious turbans as well as the precious stones from their diadems. (14) Keeping in front of me (as a charioteer) as I stood face to face with the armies (successively) led by Bhiṣma, Droṇa (our preceptor), Karṇa and Śalya and adorned with the chariots of a host of Kṣatriya chiefs, my lord, He stole away by His very look the life-span, the heart as well as the strength and vigour of the great car-warriors who commanded the various troops. (15) Securely placed as I was in His arms, the missiles of unfailing power hurled at me by my preceptor (Droṇa), Bhiṣma, Karṇa, Bhūriśravā (the grandson of Bāhlika), Suśarmā (the king of the Trigartas), Śalya, Jayadratha (the king of the Sindhus) and Bāhlika (the younger brother of Śāntanu) and others did not even touch my person any more than the weapons of the demons (in this service of king Hiranyakaśipu, Prahlāda's father) did Prahlāda (a devotee of Lord Viṣṇu). (16) Stupid as I was, I chose for my charioteer the Lord whose lotus-feet are adored by noble souls for exemption from birth and death, and who surrenders to His devotees His very Self. Nay, dazzled by His glory, great car-warriors who were arrayed against me could not strike at me even though I stood on the ground, my horses being exhausted. (17) The jokes of Lord Mādhava (Śri Kṛṣṇa), brightened with His hearty and charming smiles, and His captivating manner of

\*On a certain occasion prince Duryodhana showed great hospitality to the sage Durvāsā. Pleased with him, the sage desired him to ask a boon. Finding it a splendid opportunity to bring ruination on his cousins, the Pāṇḍavas, by inviting the sage's curse on them, he persuaded him to seek the hospitality of Yudhiṣṭhira, the principal member of his race with his ten thousand alumni. But he advised the sage to call on the Pāṇḍavas, living in the forest, at a time when their consort, Draupadī, had finished her meal after feeding all the other people of their camp, so that the virtuous lady might not have to starve. Draupadī had in her possession a miraculous kettle, bestowed on her by the sun-god, the contents of which would not be exhausted till she had partaken of them. Durvāsā, as advised by Duryodhana, called on the Pāṇḍavas with his ten thousand pupils in the afternoon after Draupadī had taken her meal and, after meeting Yudhiṣṭhira and asking him to get food ready for him and his pupils, he proceeded with them to the river bank for ablution and prayers. Much concerned over this, Draupadī in her deep agony invoked the succour of Śri Kṛṣṇa, the friend of the distressed, who immediately responded to her prayer and called at her door. No sooner had He stepped into her cottage than He asked her to get Him something to eat, as He was feeling awfully hungry. Draupadī felt overwhelmed with gratitude at the Lord's unique grace in asking her for food, even though He sustained the whole universe, but pleaded helplessness, as there was nothing left in the kitchen to satisfy His hunger. The Lord would not however, be easily put off; He insisted on seeing the kettle Himself. Draupadī could no longer resist His importunity and brought the kettle before Him, when lo ! He found a fragment of the vegetable food cooked in it sticking somewhere in the neck of the kettle. The Lord, who is the Soul of the universe, satisfied His hunger with that fragment, thereby satisfying the whole universe, and asked Bhimasena to call the sage and his host of pupils for dinner. The sage and his pupils, however, had already disappeared since they felt no appetite and feared lest they should incur the displeasure of the Pāṇḍavas, who like Ambariṣa were great devotees of the Lord, for declining their hospitality.

addressing me as son of Pṛthā (Kuntī), Arjuna, beloved companion and delight of the Kurus stir my heart to its very depth, O ruler of men, even as I call them to mind. (18) Since we treated each other on an equal footing while in bed or sitting together, while rambling or indulging in self-praise, or even at dinner and so on, I occasionally twitted him and said, "Friend, you are indeed a veracious man!" Yet, in His unlimited greatness, that exalted soul put up with all my faults, fool as I was, even as a friend would bear with his friend or a father with his own son. (19) Bereft of that Supreme Person, who was my beloved companion and friend, O suzerain lord, I am left without a heart. That is why while escorting the Lord's spouses on the way, dear brother, I was vanquished like a woman by the wicked cowherds. (20) The same indeed is my Gāṇḍīva bow, and the same my shafts; the same my chariot and drawn by the same horses; nay, I am the same car-warrior before whom monarchs bowed their head. Bereft of the Lord, however, all these were reduced to nothingness in a moment, like an oblation poured into ashes, service done with some covert motive and the seed sown in a barren land. (21)

राजस्त्वयाभिपृष्टानां सुहृदां नः सुहृत्पुरे । विप्रशापविमूढानां निघ्नतां मुष्टिभिर्मिथः । १२२ ।  
 वारुणीं मदिरां पीत्वा मद्येन्मथितचेतसाम् । अजानतामिवान्योन्यं चतुःपञ्चावशेषिताः । १२३ ।  
 प्रायेणैतद् भगवत ईश्वरस्य विचेष्टितम् । मिथो निघ्नन्ति भूतानि भावयन्ति च यन्मिथः । १२४ ।  
 जलौकसां जले यद्वन्महान्तोऽदन्त्यणीयसः । दुर्बलान्बलिनो राजन्महान्तो बलिनो मिथः । १२५ ।  
 एवं बलिष्ठैर्यदुभिर्महद्भिरितरान् विभुः । यदून् यदुभिरन्योन्यं भूभारान् संजहार ह । १२६ ।  
 देशकालार्थयुक्तानि हृत्तापोपशमानि च । हरन्ति स्मरतश्चित्तं गोविन्दाभिहितानि मे । १२७ ।

"O king, as regards our relations at Dwārakā (the city of the Yādavas) about whom you have made enquiries just now, they all lost their reason under the influence of a curse pronounced by the Brāhmaṇas, and drank wine; and their mind having been thrown completely off the balance through revelry, they struck one another with their fists like strangers and perished with the exception of only four or five. (22-23) In fact, it is a diversion of the Almighty Lord that living beings now kill one another and now foster one another. (24) Even as in water (the deep), O king, the larger among the aquatic creatures devour the smaller ones, the stronger consume the weaker and the larger and the stronger ones eat up one another, even so the Lord caused the other powerful princes to be exterminated by the mighty and most powerful Yadus and had the Yadus killed by the Yadus themselves, since they had now grown to be a burden to the earth. (25-26) The words of Lord Govinda (Śrī Kṛṣṇa), appropriate as they were to the place and occasion of the talk and pertinent to the subject in hand and soothed the agony of the heart, ravish my soul even as I call them to mind." (27)

सूत उवाच

एवं चिन्तयतो जिष्णोः कृष्णापादसरोरुहम् । सौहार्देनातिगाढेन शान्ताऽऽसीद्विमला मतिः । १२८ ।  
 वासुदेवाद्भ्रयनुध्यानपरिबुंहितरंहसा । भक्त्या निर्मथिताशेषकषायधिषणोऽर्जुनः । १२९ ।  
 गीतं भगवता ज्ञानं यत् तत् सद्ग्राममूर्धनि । कालकर्षतमोरुद्धं पुनरध्यगमद् विभुः । १३० ।  
 विशोको ब्रह्मसम्पत्त्या संछिन्नद्वैतसंशयः । लीनप्रकृतिनैर्गुण्यादलिङ्गत्वादसम्भवः । १३१ ।

Sūta said : As Jiṣṇu (Arjuna) was thus contemplating on Śrī Kṛṣṇa's lotus-feet with most intense devotion, his mind became tranquil and free from passion. (28) All the impurities of his mind (in the shape of lust, anger and so on) having been wiped out by Devotion that had grown in intensity through contemplation on the feet of Lord Vāsudeva, he now recollected the gospel which, though preached by the Lord in the battle front,

had been forgotten through mental obscurity occasioned by lapse of time and intense worldly activity. (29-30) The veil of Māyā (Nescience) having been withdrawn from him through the realization of Brahma, Arjuna transcended the three Guṇas (modes of Prakṛti). His illusion in the shape of (the sense of) duality was fully resolved, his astral body was dissolved and he was finally rid of sorrow and secured immunity from transmigration. (31)

निशम्य भगवन्मार्गं संस्थां यदुकुलस्य च । स्वःपथाय मतिं चक्रे निभृतात्मा युधिष्ठिरः ।३२।

पृथाप्यनुश्रुत्य धनञ्जयोदितं नाशं यदूनां भगवद्भक्तिं च ताम् ।

एकान्तभक्त्या भगवत्यधोक्षजे निवेशितात्मोपरराम संसृतेः ।३३।

ययाहरद् भुवो भारं तां तनुं विजहावजः । कण्टकं कण्टकेनेव द्वयं चापीशितुः समम् ।३४।

यथा मत्स्यादिरूपाणि धत्ते जह्याद् यथा नटः । भूभारः क्षपितो येन जहौ तच्च कलेवरम् ।३५।

यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयसत्कथः ।

तदाहरेत्वाप्रतिबुद्धचेतसामधर्महेतुः कलिरन्ववर्तत ।३६।

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गुहे तथाऽऽत्मनि ।

विभाव्य लोभानृतजिह्वाहिंसनाद्यधर्मचक्रं गमनाय पर्यधात् ।३७।

स्वराद् पौत्रं विनयिनमात्मनः सुसप्तं गुणैः । तोयनीव्याः पतिं भूमेरभ्यषिञ्चद् गजाह्वये ।३८।

मथुरायां तथा वज्रं शूरसेनपतिं ततः । प्राजापत्यां निरूप्येष्टिमग्नीनपिबदीश्वरः ।३९।

विसृज्य तत्र तत् सर्वं दुकूलवलयादिकम् । निर्ममो निरहंकारः संछिन्नाशेषबन्धनः ।४०।

वाचं जुहाव मनसि तत्राण इतरे च तम् । मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ।४१।

त्रित्वे हुत्वाथ पञ्चत्वं तद्यैकत्वेऽजुहोन्मुनिः । सर्वमात्मन्यजुहवीद् ब्रह्मण्यात्मानमव्यये ।४२।

चीरवासा निराहारो बद्धवाङ् मुक्तमूर्धजः । दर्शयन्नात्मनो रूपं जडोन्मत्तपिशाचवत् ।४३।

अनपेक्षमाणो निरगादशृण्वन्बन्धितो यथा । उदीचीं प्रविवेशाशां गतपूर्वा महात्माभिः ।

हृदि ब्रह्म परं ध्यायन्नावर्तत यतो गतः ।४४।

सर्वे तमनु निर्जग्मुर्भ्रतरः कृतनिश्चयाः । कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ।४५।

ते साधुकृतसर्वार्था ज्ञात्वाऽऽत्यन्तिकमात्मनः । मनसा धारयामासुर्वैकुण्ठचरणाम्बुजम् ।४६।

तद्ब्रह्मानोद्रिक्तया भक्त्या विशुद्धधिषणाः परे । तस्मिन् नारायणपदे एकान्तमतयो गतिम् ।४७।

अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः । विधूतकल्मषास्थानं विरजेनात्मनैव हि ।४८।

विदुरोऽपि परित्यज्य प्रभासे देहमात्मवान् । कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ।४९।

द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम् । वासुदेवे भगवति ह्येकान्तमतिराप तम् ।५०।

यः श्रद्धयैतद् भगवत्प्रियाणां पाण्डोः सुतानामिति सम्प्रयाणम् ।

शृणोत्यलं स्वस्त्ययनं पवित्रं लब्ध्वा हरौ भक्तिमुपैति सिद्धिम् ।५१।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कन्धे पाण्डवस्वर्गारिहर्षं नाम पञ्चदशोऽध्यायः ।१५।

Hearing of the Lord's departure (for His divine Abode) and the extermination of the race of Yadu, Yudhiṣṭhira, whose mind was now completely set at rest, resolved to ascend to heaven. (32) When Prīthā (the mother of the Pāṇḍavas) heard from Yudhiṣṭhira of the destruction of the Yadus and the Lord's mysterious departure, as told by Arjuna, she fixed her mind with exclusive devotion on Lord Adhokṣaja (Śrī Kṛṣṇa) and turned her back on this world consisting of birth and death. (33) Lord Śrī Kṛṣṇa (who is ever free from birth and death) cast off (in the eyes of the world) the very body with which He had relieved the earth's burden, just as a man throws away the thorn with which he has extracted

another; for both were equal in the eye of the Lord. (34) Even as the Lord, like an actor, assumes and then drops the forms of a fish etc., so did He shuffle off the body with which He had removed the earth's burden. (35)\* When Lord Śrī Kṛṣṇa (the Bestower of Liberation) bodily departed from this earth, leaving behind His stories which are charming to the ear, that very day entered the Kali age, which leads men of unawakened consciousness to unrighteousness. (36) The wise king Yudhiṣṭhira saw the growth of vices like greed, falsehood, deceit and violence etc., not only in the city (of Hastināpura) but in the whole of his state, nay, in every home as well as in the mind of the people, and, concluding therefrom the advance of the Kali age, prepared to depart from this world. (37) At Hastināpura the emperor installed his grandson (Parikṣit)—who was not only well-disciplined but was his own compeer in virtues—as the sovereign of the ocean-girdled earth; while at Mathurā he enthroned Vajra (the son of Aniruddha and the only surviving member of Śrī Kṛṣṇa's family) as the lord of the Śūrasenas. Then, having offered a sacrifice to Prajāpati (the divinity presiding over procreation), Yudhiṣṭhira, who had mastered his self, received the sacred fires into himself (renounced his home and became a recluse). (38-39) Leaving at the palace his fine clothes, bangles and all he renounced the feelings of "I" and "mine" and completely severed all his worldly ties. (40) He mentally merged his speech into mind, the mind into Prāṇa (the vital air, which has its seat in the lungs), the Prāṇa into the Apāna (the life-wind which goes downwards and out at the anus), the Apāna with its function (of excretion) into Mṛtyu (the god of death) and merged Mṛtyu into his body made up of the five elements. (41) Thus realizing his body as nothing but death, the royal sage (Yudhiṣṭhira) merged the same into the three Guṇas (modes of Prakṛti); these three Guṇas, again, he merged into the one fundamental Prakṛti (Nature). This Prakṛti, which is the universal Cause, he merged into the Jīva (individual soul) and the Jīva into the imperishable Brahma (the Absolute). (In other words, he began to feel that the whole of this phenomenal universe is the same as Brahma). (42) Clad in rags, and abstaining from food and drink, he took a vow of complete silence, flung about his hair in a disorderly way and exhibited himself like a dullard or a madman or a fiend. (43) Waiting for none and hearing nothing like a deaf man, he came out of the palace; and contemplating in his heart on the supreme Brahma, he took the path towards the north, a path trodden by exalted souls even in the past, and treading which one does not return. (44) Finding the people on earth in the grip of the Kali age, the promoter of unrighteousness, all his brothers too followed him with a similar resolve (to attain the divine Abode). (45) Having fully achieved all the ends of life and knowing the lotus-feet of Lord Vaikuṅṭha (Śrī Kṛṣṇa) as their eternal abode, they clung to them with their mind. (46) Their intellect being purified by Devotion that had grown in intensity through meditation on those feet, their mind was exclusively fixed on the supreme Reality of Bhagavān Nārāyaṇa (Śrī Kṛṣṇa), which is the abode of only those who are purged of all sin. With that pure mind they attained that goal which is difficult of attainment for the wicked and sensually-minded. (47-48) Vidura too, whose mind was fully controlled and possessed by Śrī Kṛṣṇa, cast off his body at Prabhāsa (near Dwārakā); and with his thought fixed on Śrī Kṛṣṇa, he returned to his abode (the realm of Yama) accompanied

\* Verses 34 and 35 are missing in the oldest manuscript yet found of Śrīmad Bhāgavata, existing in the Saraswati Bhavana Library attached to the Queen's College at Vārāṇasi. The well-known commentator Vijayadhvaja (who represents the Madhva school) has rejected these two verses as well as the one immediately preceding them as interpolated. The divine form of Lord Śrī Kṛṣṇa, which is spiritual and of the same essence as the Lord Himself, is eternal; and to say that the Lord cast it off as something adventitious or superfluous would be a contradiction in terms. Hence the votaries of the Lord have rejected these two verses as spurious. Their omission from the manuscript existing in the Saraswati Bhavana Library also confirms their questionable authenticity.

by the manes (who had called there to take him back). (49) Draupadī also, when she came to know of her lord's indifference (to the world), concentrated her mind on the divine Śrī Kṛṣṇa (the son of Vasudeva) and attained to Him. (50) He who listens with reverence to this most sacred and blessed story of the departure in this manner of Pāṇḍu's sons, the beloved of the Lord, develops devotion to Śrī Hari (Śrī Kṛṣṇa) and attains perfection (final beatitude). (51)

*Thus ends the fifteenth discourse entitled the "Ascent of the Pāṇḍavas to Heaven",  
in Book One of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*

## अथ षोडशोऽध्यायः

### Discourse XVI

**Conquest of the world by king Parīkṣit and the dialogue between  
Dharma (the god of piety) and Mother Earth**

सूत उवाच

ततः परीक्षिद् द्विजवर्यशिक्षया महीं महाभागवतः शशास ह ।

यथा हि सूत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा । १ ।

स उत्तरस्य तनयामुपयेम इरावतीम् । जनमेजयादींश्चतुरस्तस्यामुत्यादयत् सुतान् । २ ।

आजहाराश्वमेधांस्त्रीन् गङ्गायां भूरिदक्षिणान् । शारद्वतं गुरुं कृत्वा देवा यत्राक्षिगोचराः । ३ ।

निजग्राहौजसा वीरः कलिं दिग्विजये क्वचित् । नृपलिङ्गधरं शूद्रं घ्नन्तं गोमिथुनं पदा । ४ ।

**Sūta continued :** After the ascent of the Pāṇḍavas to heaven king Parīkṣit who was a great devotee of the Lord, ruled over the earth according to the instructions of the foremost Brāhmaṇas. He possessed, O Śaunaka, the same noble virtues as had been predicted by expert astrologers at the time of his birth. (1) He married Irāvati, the daughter of Uttara (his own maternal uncle\*) and begot through her four sons, Janamejaya and others. (2) Taking Kṛpa (the son of Śaradvān) for his Guru (guide), he performed on the bank of the Gaṅgā three Aśwamedhas (horse-sacrifices), offering liberal sacrificial fees (to the officiating priests). In these sacrifices the gods accepted the offerings before the eyes of all. (3) Somewhere in the course of his conquest of the world the hero caught and subdued by his superior might the spirit of the Kali age, who in the form of a Śūdra was disguised as a prince, striking with his foot a cow and a bull. (4)

शौनक उवाच

कस्य हेतोर्निजग्राह कलिं दिग्विजये नृपः । नृदेवचिह्नधृक् शूद्रः कोऽसौ गां यः पदाहनत् ।

तत्कथ्यतां महाभाग यदि कृष्णकथाश्रयम् । ५ ।

अथवास्य पदाम्भोजमकरन्दलिहां सताम् । किमन्यैरसदालापैरायुषो यदसद्व्ययः । ६ ।

क्षुद्रायुषां नृणामङ्ग मर्त्यानामृतमिच्छताम् । इहोपहृतो भगवान् मृत्युः शामित्रकर्मणि । ७ ।

\* It seems it was customary among the princes in those days to marry the daughter of their own maternal uncle (mother's brother), which is otherwise regarded as incestuous and prohibited by the scriptures.

न कश्चिन्म्रियते तावद् यावदास्त इहान्तकः । एतदर्थं हि भगवानाहूतः परमर्षिभिः ।

अहो नृलोके पीयेत हरिलीलामृतं वचः । ८ ।

मन्दस्य मन्दप्रज्ञस्य वयो मन्दायुषश्च वै । निद्रया ह्रियते नक्तं दिवा च व्यर्थकर्मभिः । ९ ।

**Saunaka said :** Why did the king (merely) subdue the spirit of the Kali age in the course of his conquest (instead of killing him outright and thus ridding humanity of his evil influence, once for all) ? For, though disguised as a prince, he was after all a vile Śūdra, who took it into his head to strike a cow and a bull with his foot. Therefore, O blessed one, tell me all that, if it is connected with the story of Śrī Kṛṣṇa or with that of saints who taste the honey flowing from His lotus-feet (are devoted to Him). Of what avail are other idle discourses, in which life is wantonly spent ? (5-6) For the good of mortal men who, though shortlived, are yet eager to realize the Truth, the all-powerful god of death has been invited here to perform propitiatory rites. (7) Nobody will die so long as the god of death is here. That all-powerful god has been invited by the great sages so that even in this mortal world people may get to hear and enjoy the ambrosial discourses depicting the sports of Śrī Hari. (8) The life-span of the unfortunate men of this world, who are dull of understanding and shortlived too, is frittered away in sleep by night and in frivolous pursuits by day. (9)

सूत उवाच

यदा परीक्षित् कुरुजाङ्गलेऽवसत् कलिं प्रविष्टं निजचक्रवर्तिने ।

निशम्य वार्तामनतिप्रियां ततः शरासनं संयुगशौण्डिराददे । १० ।

खलंकृतं श्यामतुरङ्गयोजितं रथं मृगेन्द्रध्वजमाश्रितः पुरात् ।

वृतो रथाश्चद्विपत्तियुक्तया स्वसेनया दिग्विजयाय निर्गतः । ११ ।

भद्राश्वं केतुमालं च भारतं चोत्तरान् कुरून् । किम्पुरुषादीनि वर्षाणि विजित्य जगृहे बलिम् । १२ ।

तत्र तत्रोपशृण्वानः स्वपूर्वेषां महात्मनाम् । प्रगीयमाणं च यशः कृष्णमाहात्म्यसूचकम् । १३ ।

आत्मानं च परित्रातमश्वत्थाम्रोऽस्त्रतेजसः । स्नेहं च वृष्णिपार्थानां तेषां भक्तिं च केशवे । १४ ।

तेभ्यः परमसंतुष्टः प्रीत्युज्ज्वलितलोचनः । महाधनानि वासांसि ददौ हारान् महामनाः । १५ ।

सारथ्यपारषदसेवनसख्यदीत्यवीरासनानुगमनस्तवनप्रणामान् ।

स्त्रिगधेषु पाण्डुषु जगत्प्रणतिं च विष्णोर्भक्तिं करोति नृपतिश्चरणारविन्दे । १६ ।

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् । नातिदूरे किलाश्चर्यं यदासीत् तन्निबोध मे । १७ ।

धर्मः पदैकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् । १८ ।

**Sūta said :** While Parīkṣit was living in the Kuru-Jāṅgala country, he heard the unpalatable news that Kali had entered the territories protected by his army, and accordingly took his bow, fond of war as he was. (10) Mounting his well-decorated car, driven by dark horses and bearing an ensign with the device of a lion, he sallied forth from his capital for the conquest of the world, surrounded by his own army consisting of chariots and elephants, horse and foot. (11) Having conquered Bhadrāśwa, Ketumāla, Bhārata, the northern Kurus, Kimpuruṣa and other countries, he levied tribute from them. (12) Everywhere he heard the people sing the praises of his high-souled forbears (the Pāṇḍavas), revealing at the same time the glory of Śrī Kṛṣṇa. (13) He also heard the story of his own deliverance (at the hands of Śrī Kṛṣṇa) from the fire of the missile discharged by Aśwatthāmā (the son of Droṇa), as well as of the cordial relations existing between the Vṛṣṇis (the Yādavas) and the sons of Pṛthā (Kuntī) and of the latter's devotion

to Lord Keśava (Śrī Kṛṣṇa). (14) Highly pleased with them (those who sang these stories) the noble-minded emperor bestowed on them costly garments and necklaces, his eyes wide open with joy. (15) Hearing how Lord Viṣṇu (Śrī Kṛṣṇa) had played the role of a charioteer (to Arjuna), attended the councils of the Pāṇḍavas, waited upon them, played the friend and ambassador, kept watch outside their camp at night in the pose of a warrior, followed them as a waiter, eulogized Yudhiṣṭhira and bowed to him not only Himself but caused the whole world to bow at the feet of His beloved Pāṇḍavas (made them worthy of adoration for the whole world), the emperor (Parikṣit) developed devotion to His lotus-feet. (16) As he was thus following in the footsteps of his forefathers from day to day (in the course of his conquest of the world) a strange incident occurred not very far from his territorial limits. Hear of it from me. (17) Hoofing about on one foot in the form of a bull, Dharma (the god of virtue) saw mother Earth in the form of a cow, shorn of her lustre and bathing her cheeks in tears like a mother that has lost her child, and enquired of her as follows: (18)

धर्म उवाच

कच्चिद्द्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेपन्मुखेन ।  
 आलक्ष्ये भवतीमन्तराधि दूरे बन्धुं शोचसि कञ्चनाम्ब । १९ ।  
 पादैर्न्यूनं शोचसि मैकपादमात्मानं वा वृषलैर्भोक्ष्यमाणम् ।  
 आहो सुरादीन् हतयज्ञभागान् प्रजा उत खिन्मघवत्यवर्षति । २० ।  
 अरक्ष्यमाणाः स्त्रिय उर्विं बालान् शोचस्यथो पुरुषादैरिवार्तान् ।  
 वाचं देवीं ब्रह्मकुले कुकर्मण्यब्रह्मण्ये राजकुले कुलाप्रयान् । २१ ।  
 किं क्षत्रबन्धून् कलिनोपसृष्टान् राष्ट्राणि वा तैरवरोपितानि ।  
 इतस्ततो वाशनपानवासःस्नानव्यवायोन्मुखजीवलोकम् । २२ ।  
 यद्दाम्ब ते भूरिभरावतारकृतावतारस्य हरेर्धरित्रि ।  
 अन्तर्हितस्य स्मरती विसृष्टा कर्माणि निर्वाणविलम्बितानि । २३ ।  
 इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकर्शितासि ।  
 कालेन वा ते बलिनां बलीयसा सुरार्चितं किं हतमम्ब सौभगम् । २४ ।

**Dharma said :** Are you keeping well, good lady ? With your somewhat withering face you look quite pale. I perceive there is agony in your heart. Do you grieve for some relation living at a distance from you, madam ? (19) It may be you are sorrowing for me, deprived as I am of three of my feet and left with but one. Or you may be feeling sorry for yourself, knowing that Śūdras are going to rule over you hereafter ? Or you are grieving for the gods and other heavenly beings that have been robbed of their share (offerings) in sacrifices ? Or do you sorrow for the people who are suffering due to Indra (the god of rain) withholding rain ? (20) Do you feel concerned for women who are unprotected by their husbands, or for children who are being persecuted by their own parents as if by man-eating demons ? Or are you sorry for the goddess of speech (the Vedic lore), that has fallen in the hands of Brāhmaṇas of reproachful conduct or for the foremost Brāhmaṇas who are in the service of royal houses that have no respect for the Brāhmaṇa race ? (21) Again, do you grieve for the fallen Kṣatriyas dominated by Kali, or for the kingdoms that have been devastated by them ? Or do you sorrow for the world of living beings, who are intent upon eating and drinking, clothing and washing themselves or on sexual intercourse, disregarding all barriers ? (22) Or deserted by Śrī Hari (Śrī Kṛṣṇa)—

who had come down to the mortal plane only in order to relieve your onerous burden and has now vanished out of sight, mother Earth—are you reminded of His exploits, the very thought of which is conducive to final beatitude ? (23) Tell me, Earth (storehouse of all riches) ! the cause of your mental agony, on account of which you look so emaciated. Or is it that Time, who is more powerful than all powerful beings, has robbed you, mother, of your good fortune, which was once extolled even by the gods ? (24)

धरण्युवाच

भवान् हि वेद तत्सर्वं यन्मां धर्मानुपृच्छसि । चतुर्भिवर्तसे येन पादैर्लोकसुखावहैः । २५ ।  
 सत्यं शौचं दया क्षान्तिस्त्यागः सन्तोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम् । २६ ।  
 ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातन्त्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च । २७ ।  
 प्रागल्भ्यं प्रश्रयः शीलं सह ओजो बलं भगः । गाम्भीर्यं स्थैर्यमास्तिव्यं कीर्तिर्मानोऽनहंकृतिः । २८ ।  
 एते घान्ये च भगवन्नित्या यत्र महागुणाः । प्रार्थ्या महत्त्वमिच्छद्भिर्न वियन्ति स्म कर्हिचित् । २९ ।  
 तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् । शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् । ३० ।  
 आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् । देवान् पितृन्पुत्रान् साधून् सर्वान् वर्णास्तथाऽऽभ्रमान् । ३१ ।

ब्रह्मादयो बहुतिथं यदपाङ्गमोक्षकामास्तपः समचरन् भगवत्प्रपन्नाः ।

सा श्रीः स्ववासमरविन्दवनं विहाय यत्पादसौभगमलं भजतेऽनुरक्ता । ३२ ।

तस्याहमब्जकुलिशाङ्कुशकेतुकेतैः श्रीमत्पदैर्भगवतः समलंकृताङ्गी ।

त्रीनत्यरोच उपलभ्य ततो विभूतिं लोकान् स मां व्यसृजदुत्सम्यतीं तदन्ते । ३३ ।

यो वै ममातिभरमासुरवंशराज्ञामक्षौहिणीशतमपानुददात्मतन्त्रः ।

त्वां दुःस्थमूनपदमात्मनि पौरुषेण सम्पादयन् यदुषु रम्यमविभ्रदङ्गम् । ३४ ।

का वा सहेत विरहं पुरुषोत्तमस्य प्रेमावलोकरुचिरस्मितवल्गुजल्पैः ।

स्थैर्यं समानमहरन्मधुमानिनीनां रोमोत्सवो मम यदङ्घ्रिविटङ्कितायाः । ३५ ।

तयोरेवं कथयतोः पृथिवीधर्मयोस्तदा । परोक्षिन्नाम राजर्षिः प्राप्तः प्रार्चां सरस्वतीम् । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां प्रथमस्कन्धे पृथ्वीधर्मसंवादे नाम षोडशोऽध्यायः । १६ ।

**Earth replied :—**"Dharma, you surely know all that you ask me. It was due to Him (Śrī Kṛṣṇa) that you were endowed (till the other day) with all your four feet, that were conducive to the happiness of the world. (25) Nay, truthfulness, purity, compassion, forbearance, liberality, contentment, guilelessness, composure of mind, subjugation of the senses, austerity, evenness of temper, endurance, quietism, sacred knowledge, self-realization, dispassion (absence of thirst for sensuous enjoyment), lordship (power to rule), heroism, majesty, strength, right judgment, independence (absolute freedom), dexterity, loveliness of form, fortitude, gentleness of disposition, exceptional intelligence, modesty, amiability, quickness of mind, acuteness of the senses and bodily vigour, good fortune, sobriety, steadiness, reverence, good reputation, respectability and absence of egotism—these and many other excellent virtues, which are sought by men aspiring for greatness, are ever present in Him and never decline, O blessed one. (26—29) By Him, who is the receptacle of all noble qualities and the abode of Śrī (the goddess of prosperity) has the world been deserted today and has thus fallen under the eye of the wicked Kali. It is such a world that I am grieving for. (30) I am equally concerned for myself, for you, the chief of divinities, and the other gods, manes sages and holy men as well as for the generality of men belonging to all grades of society and stages of life. (31) Though

exclusively devoted to the Lord, Brahmā and the other gods practised austere penance for a long time in order to secure a kind look from Śrī (the goddess of prosperity). Even that Śrī seeks with excessive fondness the lovely shade of His feet, leaving Her home in the bed of lotuses. (32) Exquisitely adorned by the glorious feet of the same divine Lord, that bore the marks of a lotus, thunderbolt, goad and flag, and deriving great splendour through them, I once outshone all the three worlds; and when that good luck ceased, He forsook me, proud as I was (of my great good fortune). (33) Absolutely independent as He is, He assumed a charming personality in the race of Yadu in order to make you whole (with all your feet restored) as a part of His own Being\* by His own might, finding you grieved at the loss of your two feet. Nay, He removed my oppressive burden in the shape of a hundred Akṣauhiṇīs of kings who belonged to the demon race in their previous incarnation. (34) What woman could bear separation from that Supreme Person, who stole away by His endearing looks, bright smiles and sweet words the patience as well as the pride of loving and proud ladies (like Satyabhāmā and others), and adorned by whose footprints I felt a thrill of joy?" (35) As mother Earth and Dharma (the god of virtue) were thus talking, the royal sage Parīkṣit arrived at the bank of the Saraswatī where it flows towards the east. (36)

*Thus ends the sixteenth discourse entitled "The Dialogue between goddess Earth and Dharma", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ सप्तदशोऽध्यायः

### Discourse XVII

#### King Parīkṣit subdues Kali

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनाथवत् । दण्डहस्तं च वृषलं ददृशे नृपलाञ्छनम् । १ ।  
 वृषं मृणालधवलं मेहन्तमिव बिभ्यतम् । वेपमानं पदैकेन सीदन्तं शूद्रताडितम् । २ ।  
 गां च धर्मदुघां दीनां भृशं शूद्रपदाहताम् । विवत्सां साश्रुवदनां क्षामां यवसमिच्छतीम् । ३ ।  
 पप्रच्छ रथमारूढः कार्तस्वरपरिच्छदम् । मेघगम्भीरया वाचा समारोपितकार्मुकः । ४ ।  
 कस्त्वं मच्छरणे लोके बलाद्धंस्यबलान् बली । नरदेवोऽसि वेषेण नटवत्कर्मणाद्विजः । ५ ।  
 कस्त्वं कृष्णे गते दूरं सह गाण्डीवधन्वना । शोच्योऽस्वशोच्यान् रहसि प्रहरन् वधमर्हसि । ६ ।

\* The term 'Bhaga' has been defined in our scriptures as below :—

ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः त्रियः । ज्ञानवैराग्ययोरचैव षण्णां भग इतीरणा ॥

"The word 'Bhaga' denotes power, virtue, fame, affluence, wisdom and dispassion, each in its fullest measure."

Śrī Kṛṣṇa, who has been referred to earlier as Bhagavān Himself (कृष्णस्तु भगवान् स्वयम्) naturally possessed all these six attributes in their entirety, Dharma (virtue) as part of these six attributes thus existed in Him complete in all its limbs, although in the Dwāpara age, when the Lord appeared on earth, it had lost two of its limbs. This is what mother Earth seeks to convey in the above lines.

**Sūta said** There (on the bank of the Sarasvatī) the king (Parīkṣit) saw a Śūdra, bearing the insignia of royalty, and with a club in his hand belabouring a cow and a bull as though they had no protector. (1) The bull, who was white as a lotus stalk and stood with difficulty on one leg alone, was seen trembling and urinating as it were with fear while being beaten by the Śūdra. (2) As for the cow, who yields materials (in the shape of milk, ghee etc.) useful for religious acts (such as the performance of sacrifices etc.), the king found her most miserable, being kicked by the Śūdra and bereft of her calf. Her cheeks were bathed in tears, and she had grown very lean and thin and was hungry. (3) Mounted on his gold-plated car and stringing his bow, he challenged the tyrant in accents deep as the rumbling of a cloud:— (4) "Who are you that are powerful enough to strike the weak so violently in this land protected by me ?" Like an actor on the stage you have put on the garb of a king; but by your action you are a Śūdra. (5) By striking harmless creatures in a lonely place and at a time when Śrī Kṛṣṇa has gone far away (ascended to His divine Abode) along with Arjuna (the wielder of the Gaṅḍīva bow), you have proved yourself to be an offender and therefore, deserve to be slain. (6)

त्वं वा मृणालधवलः पादैर्यूनः पदा चरन् । वृषरूपेण किं कश्चिद् देवो नः परिखेदयन् । ७ ।  
 न जातु पौरवेन्द्राणां दोर्दण्डपरिरक्षिते । भूतलेऽनुपतन्त्यस्मिन् विना ते प्राणिनां शुचः । ८ ।  
 मा सौरभेयानुशुचो व्येतु ते वृषलाद् भयम् । मा रोदीरम्ब भद्रं ते खलानां मयि शास्तरि । ९ ।  
 यस्य राष्ट्रे प्रजाः सर्वास्त्रस्यन्ते साध्व्यसाधुभिः । तस्य मत्तस्य नश्यन्ति कीर्तिरायुर्भगो गतिः । १० ।  
 एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः । अत एनं वधिष्यामि भूतद्रुमसत्तमम् । ११ ।  
 कोऽवृश्चत् तव पादांस्त्रीन् सौरभेय चतुष्पद । मा भूवंस्त्वादृशा राष्ट्रे राज्ञां कृष्णानुवर्तिनाम् । १२ ।  
 आख्याहि वृष भद्रं वः साधूनामकृतागसाम् । आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् । १३ ।  
 जनेऽनागस्यद्यं युञ्जन् सर्वतोऽस्य च मद्भयम् । साधूनां भद्रमेव स्यादसाधुदमने कृते । १४ ।  
 अनागस्त्विह भूतेषु य आगस्कृन्निरङ्कुशः । आहर्तास्मि भुञ्जं साक्षादमर्त्यस्यापि साङ्गदम् । १५ ।  
 राज्ञो हि परमो धर्मः स्वधर्मस्थानुपालनम् । शासतोऽन्यान् यथाशास्त्रमनापहत्यथानिह । १६ ।

(Turning to the bull, he went on:) "As for yourself, are you some divinity in the guise of a bull, white as a lotus stalk and moving on one foot only, having lost your other three feet, and thus causing us great sorrow? (7) On this earth, securely guarded by the stout arms of the Paurava kings, tears were never seen to drop from the eyes of creatures other than you. (8) Grieve no more, O bull; let your fear of the Śūdra be gone. Weep not, mother; may all be well with you so long as I am here to punish the evil-doer. (9) The good reputation, longevity, fortune and prospects in the other world of that wild king go to the dogs, in whose dominion, O virtuous one, the people are indiscriminately oppressed by the impious. (10) To put an end to the suffering of the distressed, this indeed is the foremost duty of kings. Therefore, I shall slay this most wicked fellow, and enemy of living beings that he is. (11) Who is it that amputated your three feet, O bull, a quadruped as you are ? Let there be no afflicted souls like you in the realm of kings who are votaries of Śrī Kṛṣṇa. (12) Tell me, O bull, who it was that mutilated innocent and good souls like you, and thus sullied the fair name of the Pāṇḍavas (the sons of Pṛthā). May good come to you. (13) He who does evil to an innocent creature must have fear from me on all sides. Pious souls are surely benefited when vile creatures are subdued. (14) I shall certainly cut off the arm, along with the armlet adorning it, of the individual, be he a veritable god, who in his unbridled madness inflicts injury on harmless creatures. (15) It is, indeed, the paramount duty of a monarch to protect those who stick to their own Dharma. Punishing according to the injunctions of the scriptures those other people who

in this world have strayed from the path of virtue otherwise than in adversity." (16)

धर्म उवाच

एतद् वः पाण्डवेयानां युक्तमार्ताभयं वचः । येषां गुणगणैः कृष्णो दौत्यादौ भगवान् कृतः । १७ ।  
न वयं क्लेशबीजानि यतः स्युः पुरुषर्षभ । पुरुषं तं विजानीमो वाक्यभेदविमोहिताः । १८ ।  
केचिद् विकल्पवसना आहुरात्मानमात्मनः । दैवमन्ये परे कर्म स्वभावमपरे प्रभुम् । १९ ।  
अप्रतर्क्यादनिर्देश्यादिति केषुपि निश्चयः । अत्रानुरूपं राजर्षे विमृश स्वमनीषवा । २० ।

**Dharma replied :** "Such an assurance of protection to the distressed is quite becoming of you, the scions of Pāṇḍu, whose hosts of virtues compelled the divine Śrī Kṛṣṇa to accept the (humble) role of an envoy etc., to you (your forbears). (17) Bewildered as we are by the conflicting statements of various thinkers, we know not the person who is responsible for the causes of suffering, O jewel among men ! (18) Some, who deny all difference, declare their own self as responsible for their suffering; others attribute it to Providence; yet others ascribe it to their own doings; a fourth school avers nature to be the cause of suffering; while still others declare God as the bestower of suffering. (19) Some, again, hold that the cause of suffering is something beyond the reach of speech or mind. Now investigate, O royal sage, by your own judgement, which of these views is sound." (20)

सूत उवाच

एवं धर्मे प्रवदति स सम्राड् द्विजसत्तम । समाहितेन मनसा विखेदः पर्यचष्ट तम् । २१ ।

**Sūta continued :** When Dharma spoke in this strain, Emperor Parikṣit, O Śaunaka, was disillusioned and with a calm mind, replied to him as follows: (21)

राजोवाच

धर्मं ब्रवीषि धर्मज्ञ धर्मोऽसि वृषरूपधृक् । यदधर्मकृतः स्थानं सूचकस्यापि तद्ववेत् । २२ ।  
अथवा देवमायाया नूनं गतिरगोचरा । चेतसो वचसश्चापि भूतानामिति निश्चयः । २३ ।  
तपः शौचं दया सत्यमिति पादाः कृते कृताः । अधर्माशैस्त्रयो भग्नाः स्वयसङ्गमदैस्तव । २४ ।  
इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद्यतः । तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः । २५ ।  
इयं च भूर्भगवता न्यासितोरुभरा सती । श्रीमद्भिस्तत्पदन्यासैः सर्वतः कृतकौतुका । २६ ।  
शोचत्यश्रुकला साध्वी दुर्भगवोन्द्रिताधुना । अब्रह्मण्या नृपव्याजाः शुद्ध भोक्ष्यन्ति मामिति । २७ ।

**The king said :** You speak what is right, O knower of Dharma (righteousness). Evidently you are Dharma (the god of virtue) in the guise of a bull. (You refuse to tell the name of your persecutor) only because (you know that) the lot which falls to a wrongdoer is also shared by the denouncer. (22) Or the (right) conclusion is that the ways of the divine Māyā (deluding potency) are surely beyond the scope of the mind and speech of living beings. (23) In the Kṛta age (Satyayuga) you had four whole feet in the form of austerity, purity, compassion and truthfulness. Three of them have since been destroyed by the progeny of unrighteousness, viz., pride, attachment and hauteur. (24) Now, O Dharma, you have only one foot left in the shape of truthfulness, on which you are somehow supporting yourself. Yonder unrighteousness in the shape of Kali, however, seeks to rob you of the same, strengthened as it is by falsehood. (25) And this cow is no other than the good mother Earth, whose heavy burden was relieved by the Lord and who was adorned all round by His charming footprints. (26) Forsaken by Him, the holy mother now grieves like an unlucky woman, with tears in her eyes, to think that Śūdras who hate the Brāhmaṇas and pretend to be kings will rule over her. (27)

इति धर्मं महीं चैव सान्त्वयित्वा महारथः । निशातमाददे खड्गं कलयेऽधमहितवे । २८ ।  
 तं जिघांसुमभिप्रेत्य विहाय नृपलाञ्छनम् । तत्पादमूलं शिरसा समगाद् भयविह्वलः । २९ ।  
 पतितं पादयोर्वीरः कृपया दीनवत्सलः । शरण्यो नावधीच्छ्लोक्य आह चेदं हसन्निव । ३० ।

Having thus comforted Dharma as well as mother Earth, Parīkṣit (who was a great car-warrior) drew his sharp-edged sword in order to dispose of Kali, the spring of unrighteousness. (28) Perceiving that the king was bent upon killing him, he threw off his insignia of royalty and placed his head at the king's feet, overwhelmed with fear. (29) The praiseworthy hero (Parīkṣit), who was kind to the meek and hospitable to those who sought his protection, took compassion on Kali, who had fallen at his feet, and did not slay him, but smilingly spoke thus: (30)

राजोवाच

न ते गुडाकेशयशोधराणां बद्धाञ्जलेर्वै भयमस्ति किञ्चित् ।  
 न वर्तितव्यं भवता कथंचन क्षेत्रे मदीये त्वमधर्मबन्धुः । ३१ ।  
 त्वां वर्तमानं नरदेवदेहेषुनु प्रवृत्तोऽयमधर्मपूगः ।  
 लोभोऽनृतं चौर्यमनार्यमहो ज्येष्ठा च माया कलहश्च दम्भः । ३२ ।  
 न वर्तितव्यं तदधर्मबन्धो धर्मेण सत्येन च वर्तितव्ये ।  
 ब्रह्मावर्ते यत्र यजन्ति यज्ञैर्यज्ञेश्वरं यज्ञवितानविज्ञाः । ३३ ।  
 यस्मिन् हरिर्भगवानिज्यमान इज्यामूर्तिर्यजतां शं तनोति ।  
 कामानमोघान् स्थिरजङ्गमानामन्तर्बहिर्वायुरिवैष आत्मा । ३४ ।

The king said : You have no cause for fear when you have joined your palms before us, that have inherited the glorious traditions of Arjuna (who had overcome sloth). But on no account should you stay in my realm, a friend as you are of unrighteousness. (31) Ever since you took up your abode in the body of kings (gods among men), these numerous vices—greed, falsehood, thieving, wickedness, proneness to sin, poverty, wile, cantankerousness and hypocrisy—have followed you. (32) Therefore, O ally of unrighteousness, you should not remain in Brahmāvarta, which is a fit abode for piety and truth, and where Brāhmaṇas well-versed in the elaborate ritual propitiate the Lord of sacrifices through sacrificial performances. (33) In this land ( of Brahmāvarta) Lord Śrī Hari abides in the form of sacrifices and blesses His votaries. Nay, moving inside as well as outside all animate and inanimate beings like the air, that Universal Soul grants all their desires. (34)

सूत उवाच

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः । तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् । ३५ ।

Sūta continued : Kali trembled to hear this command of king Parīkṣit. He made the following request to the king, who stood ready to strike with his uplifted sword, as Yama with his rod of punishment. (35)

कलिरुवाच

यत्र क्वचन वत्स्यामि सार्वभौम तवाज्ञया । लक्ष्ये तत्र तत्रापि त्वामात्तेषुशरासनम् । ३६ ।  
 तच्चे धर्मभृतां श्रेष्ठ स्थानं निर्देष्टुमर्हसि । यत्रैव नियतो वत्स्य आतिष्ठंसेऽनुशासनम् । ३७ ।

Kali said : Wherever I think of taking up my abode in obedience to your command, O emperor, I find you bow and arrow in hand. (36) Therefore, O jewel among champions of righteousness, it behoves you to tell me the place where I may settle down permanently

in compliance with your orders. (37)

सूत उवाच

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ । द्यूतं पानं स्त्रियः सूना यत्रार्धमश्नुर्विधः । ३८ ।  
 पुनश्च याचमानाय जातरूपमदात्प्रभुः । ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् । ३९ ।  
 अमूनि पञ्च स्थानानि ह्यधर्मप्रभवः कलिः । औत्तरेयेण दत्तानि न्यवसत् तन्निदेशकृत् । ४० ।  
 अथैतानि न सेवेत बुभूषुः पुरुषः क्वचित् । विशेषतो धर्मशीलो राजा लोकपतिर्गुरुः । ४१ ।  
 वृषस्य नष्टांस्त्रीन् पादान् तपः शौचं दयामिति । प्रतिसंदध आश्वास्य महीं च समवर्धयत् । ४२ ।  
 स एष एतर्ह्यध्यास्त आसनं पार्थिवोचितम् । पितामहेनोपन्यस्तं राजारण्यं विविक्षता । ४३ ।  
 आस्तेऽधुना स राजर्षिः कौरवेन्द्रश्रियोल्लसन् । गजाह्वये महाभागश्चक्रवर्ती बृहच्छ्रवाः । ४४ ।  
 इत्थाभूतानुभावोऽयमभिमन्युसुतो नृपः । यस्य पालयतः क्षोणीं यूयं सत्राय दीक्षिताः । ४५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां प्रथमस्कन्धे कलिनग्रहो नाम सप्तदशोऽध्यायः । १७ ।

**Sūta continued :** Thus entreated by Kali, the king then allocated to him the following (four) places—dice, wine, woman and shambles, the hotbeds of the four vices (falsehood, intoxication, passion and cruelty). (38) On Kali asking for more abodes, the mighty king assigned him gold (as the fifth abode). Thus he allotted to him falsehood, intoxication, passion and slaughter with animosity as the fifth. (39) In obedience to the king's command Kali, the progenitor of unrighteousness, occupied these five abodes assigned by Parikṣit (the son of Uttarā). (40) Hence a man seeking blessedness, especially a pious monarch, a leader of the people and a religious preceptor should never resort to these. (41) The king then restored the three lost legs of the bull, viz., penance, purity and compassion, and comforted and cherished mother Earth. (42) The selfsame monarch still occupies the royal throne which was bequeathed to him by his granduncle, king Yudhiṣṭhira, while retiring to the forest. (43) Shining with the glory of the Kaurava kings, that most blessed emperor of extensive renown, the royal sage Parikṣit dwells even now at Hastināpura. (44) Such is the majesty of king Parikṣit (the son of Abhimanyu) during whose rulership over the earth you have undertaken the vow of performing this sacrifice. (45)\*

*Thus ends the seventeenth discourse entitled "The Subjugation of Kali",  
 in Book One of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā*



\* In verses 43 to 45 the great king Parikṣit has been spoken of as if he were present at the time when the holy sacrifice at Naimiṣāraṇya was in progress. According to the aphorism of Pāṇini 'वर्तमानस्मृतये वर्तमानवद्' the present tense can be used even with reference to the immediate past or future. The great Ācārya Vallabha of revered memory points out in his famous commentary (the Subodhini) that, even though Parikṣit had departed from this world, his renown and glory were still alive. The distance of time which divided him from the period of the sacrifice undertaken by Śaunaka and others has been eliminated in order to evoke the utmost reverence for him. His soul had merged in the Lord; that was also one reason why Sūta visualized him as present before his eyes. Not only the learned speaker but his saintly audience too felt his presence. According to the Vedic maxim 'आत्मै वै जगते पुत्रः' (the father himself is reborn as a son) it was Parikṣit himself who occupied the throne of Hastināpura in the person of his son and worthy successor, Janamejaya. Considered from all these points of view, a reference to Parikṣit in the present tense goes to heighten the effect of the discourse.

## अथाष्टादशोऽध्यायः

### Discourse XVIII

The youthful sage Śṛṅgi utters an imprecation against king Parikṣit

सूत उवाच

यो वै द्रौण्यस्त्रविपुष्टो न पातुर्दरे मृतः । अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः । १ ।  
 ब्रह्मकोपोत्थिताद् यस्तु तक्षकात्प्राणविप्लवात् । न सम्मुमोहोरुभयाद् भगवत्परिषिताशयः । २ ।  
 उत्सृज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः । वैयासकेर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् । ३ ।  
 नोत्तमश्लोकवार्तानां जुषतां तत्कथामृतम् । स्यात्सभ्रमोऽन्तकालेऽपि स्मरतां तत्पदाम्बुजम् । ४ ।  
 तावत्कलिर्न प्रभवेत् प्रविष्टोऽपिह सर्वतः । यावदीशो महानुर्व्यामाभिमन्यव एकराद् । ५ ।  
 यस्मिन्नहनि यर्होव भगवानुत्ससर्ज गाम् । तदैवेहानुवृत्तोऽसावधर्मप्रभवः कलिः । ६ ।  
 नानुद्वेष्टि कलिं सम्राद् सारङ्ग इव सारभुक् । कुशलान्याशु सिद्ध्यन्ति नेतराणि कृतानि यत् । ७ ।  
 किं नु बालेषु शूरेण कलिना धीरभीरुणा । अप्रमत्तः प्रमत्तेषु यो वृको नृषु वर्तते । ८ ।  
 उपवर्णितमेतद् वः पुण्यं पारीक्षितं मया । वासुदेवकथोपेतमाख्यानं यदपृच्छत । ९ ।  
 या याः कथा भगवतः कथनीयोरुत्कर्मणः । गुणकर्माश्रयाः पुंभिः संसेव्यास्ता बुभूषुभिः । १० ।

**Sūta continued :** Though scorched in the mother's womb by the missile discharged by Aśwatthāmā (the son of Droṇa), king Parikṣit did not die (was saved from extinction) by the grace of Lord Śrī Kṛṣṇa of marvellous deeds.(1) Having given his mind and heart to the Lord, he did not feel embarrassed even when faced with the terrible fear of meeting his death at the hands of the serpent Takṣaka, spurred on by the anger (curse) of a Brāhmaṇa boy. (2) Shaking off attachment to everything, he accepted the discipleship of the sage Śuka (the celebrated son of Vyāsa) and, having realized the truth about Lord Śrī Hari, cast off his body on the bank of the Gaṅgā. (3) No confusion arises, even at the hour of death, in the mind of those who talk of none else than Lord Śrī Kṛṣṇa of excellent renown, enjoy His nectar-like stories and contemplate on His lotus-feet. (4) Kali was powerless on this earth, even though he had penetrated every part of it, so long as the great king Parikṣit (son of Abhimanyu) continued to rule over the same as its undisputed sovereign. (5) As a matter of fact, Kali, the progenitor of unrighteousness, had set his foot on the earth the very day, nay, the very moment the Lord quitted it. (6) The emperor, however, who like the bee, drew the best out of everything, bore no grudge to Kali; for ( he knew that) in this age meritorious acts bear fruit immediately (as soon as they are projected) but not so the other (sinful) acts, which yield fruit only when they are actually committed. (7) In fact, of what account is Kali, who is heroic in the midst of children (the ignorant) but is cowardly, before the wise (strong-minded), and who like the wolf is ever alert to take the unwary men by surprise. (8) I have thus related to you (O sages !) the sacred life-account of king Parikṣit, connected as it is with the story of Lord Śrī Kṛṣṇa (son of Vasudeva); this was what you enquired of me. (9) Lord Śrī Kṛṣṇa performed many a deed which is a fit subject for discourse. Men seeking blessedness should, therefore, listen with rapt attention to all His stories that depict His virtues and narrate His exploits.(10)

ऋषय ऊचुः

सूत जीव समाः सौम्य शाश्वतीर्विशदं यशः । यस्त्वं शंससि कृष्णस्य मर्त्यानाममृतं हि नः । ११ ।

कर्मण्यस्मिन्ननाश्वासे धूमधूप्रात्मनां भवान्। आपाययति गोविन्दपादपद्यासखं मधु। १२।  
 तुलयाम लवेनापि न स्वर्गं नापुनर्भवम्। भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः। १३।  
 को नाम तृप्येद् रसवित्कथायां महत्तमैकान्तपरायणस्य।  
 नान्तं गुणानामगुणस्य जग्मुर्योगेश्वरा ये भवपाद्यमुख्याः। १४।  
 तन्नो भवान् वै भगवत्प्रधानो महत्तमैकान्तपरायणस्य।  
 हरेस्त्वारं चरितं विशुद्धं शुश्रूषतां नो वितनोतु विद्वन्। १५।  
 स वै महाभागवतः परीक्षिद् येनापवर्गारख्यमदभ्रबुद्धिः।  
 ज्ञानेन वैयासकिशब्दितेन भेजे खगेन्द्रध्वजपादमूलम्। १६।  
 तन्नः परं पुण्यमसंवृतार्थमारख्यानमत्यद्भुतयोगनिष्ठम्।  
 आख्याह्यनन्ताचरितोपपन्नं पारीक्षितं भागवताभिरामम्। १७।

The sages said : Good Sūta, may you live for years without number—you who recount the untarnished glory of Lord Śrī Kṛṣṇa, which is like nectar to us mortals. (11) To us, whose body has been soiled by the smoke arising from the sacrificial fires, even while we are engaged in this sacrificial performance, the fruit of which is uncertain, you give to drink to our heart's content the sweet and inebriating honey flowing from the lotus-feet of Lord Govinda (Śrī Kṛṣṇa) ! (12) We cannot compare with a moment's fellowship of loving devotees of the Lord either heavenly bliss or even final beatitude (the cessation of birth and death) much less the enjoyments sought after by mortal men. (13) What man of good taste would feel sated with hearing the story of the Lord, who is the only and final goal of the greatest saints ? Even masters of Yoga, headed by Lord Śiva and the lotus-born Brahmā, have not been able to exhaust the virtues of the Lord, who is beyond the Guṇas of Prakṛti. (14) Therefore, O learned Sūta, to whom, among us all, God is the foremost concern of life, tell us at length the noble and holy doings of Śrī Hari (Lord Śrī Kṛṣṇa), who is the only and final resort of the greatest souls, eager as we are to hear of them. (15) That great devotee of the Lord, king Parīkṣit of no mean understanding, attained to the feet of Lord Śrī Kṛṣṇa (whose banner bears the device of Garuḍa, the king of the birds), which are otherwise known by the name of final beatitude, through wisdom taught by the sage Śuka (in the form of a story). (16) Pray, narrate to us that most sacred story embodying the wisdom imparted to Parīkṣit (the story of Śrīmad Bhāgavata), which lays bare the truth in unambiguous terms and firmly establishes one in the extremely wonderful Yoga (of Love), nay, which also contains an account of the doings of the Lord and delights His devotees. (17)

#### सूत उवाच

अहो वयं जन्मभृतोऽद्य हास्य वृद्धानुवृत्त्यापि विलोमजाताः।  
 दौष्कल्यमाधिं विधुनोति शीघ्रं महत्तमानामभिधानयोगः। १८।  
 कुतः पुनर्गणतो नाम तस्य महत्तमैकान्तपरायणस्य।  
 योऽनन्तशक्तिर्भगवाननन्तो महद्गुणात्वाद् यमनन्तमाहुः। १९।  
 एतावतालं ननु सूचितेन गुणैरसाम्यानतिशायनस्य।  
 हित्वेतरान् प्रार्थयतो विभूतिर्यस्याद्घ्नरेणुं जुषतेऽनभीप्सोः। २०।  
 अथापि यत्पादनखावसुष्टं जगद्विरिञ्चोपहृताहर्णाश्वः।  
 सेशं पुनात्यन्यतमो मुकुन्दात् को नाम लोके भगवत्पदार्थः। २१।

यत्रानुरक्ताः सहसैव धीरा व्यपोह्य देहादिषु सङ्गमूढम् ।  
 ब्रजन्ति तत्पारमहंस्यमन्त्रं यस्मिन्नहिंसोपशमः स्वधर्मः ।२२।  
 अहं हि पृष्टोर्ज्यमणो भवद्भिराचक्ष आत्मावगमोऽत्र यावान् ।  
 नभः पतन्त्यात्मसमं पतत्रिणास्तथा समं विष्णुगतिं विपश्चितः ।२३।

एकदा धनुरुद्यम्य विचरन् मृगयां वने । मृगाननुगतः श्रान्तः क्षुधितस्तुषितो भृशम् ।२४।  
 जलाशयमचक्षाणः प्रविवेश तमाश्रमम् । ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ।२५।  
 प्रतिरुद्धेन्द्रियप्राणमनोबुद्धिमुपारतम् । स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ।२६।  
 विप्रकीर्णजटाच्छत्रं रौरवेणाजिनेन च । विशुष्यत्तालुरुदकं तथाभूतमयाचत ।२७।  
 अलब्धतृणभूम्यादिरसमप्राप्तार्थ्यसूनतः । अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ।२८।  
 अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्दितात्मनः । ब्राह्मणं प्रत्यभूद् ब्रह्मन् मत्सरो मन्युरेव च ।२९।  
 स तु ब्रह्मरूपधरंसे गतासुमुरां रुषा । विनिर्गच्छन्नुष्कोट्या निधाय पुरमागमत् ।३०।  
 एष किं निभृताशेषकरणो मीलितेक्षणः । मृषासमाधिराहोस्वित्किं नु स्यात्क्षत्रबन्धुभिः ।३१।

**Sūta continued :** Though born of a mother whose caste is superior to the father's, my birth (which has been deprecated in the Śāstras) has been fulfilled today through the service of elders. For association, even by way of conversation, with the noblest souls quickly drives away the heart's agony caused by such despicable birth. (18) Such a consummation is all the more assured in the case of him who utters the Name of the Lord, the only and final resort of the noblest souls. For infinite is the Lord and infinite His Powers; nay, it is because He is possessed of endless virtues that they call Him Ananta. (19) In order to show that He is unequalled and unsurpassed in virtues, suffice it to point out that, rejecting others who courted Her, Goddess Lakṣmī sought the dust of His feet, even though He did not seek Her hand. (20) Again, the water which was offered by the Creator (Brahmā) to wash the feet of the Lord (when He assumed a cosmic Form at the sacrifice of the demon king Bali) and then flowed from the nails of His toes (in the form of the Gaṅgā—vide verses 3 and 4 of Discourse XXI of Book VIII) sanctifies the whole universe along with Lord Śiva (who bore it on His head in response to the prayer of king Bhagīratha—vide IX. ix. 9). Under such circumstances, who else than Lord Śrī Kṛṣṇa (the Bestower of liberation) could deserve the epithet 'Bhagavān' in this world? (21) The wise that have developed love for Him shake off in no time their deep-rooted attachment to their body etc., and enter that last stage of Paramahansa's (recluses) in which the practice of non-violence and control of the senses become one's sacred duties. (22) O sages that shine like the sun, what you have asked me in this assembly I shall tell you according to my own lights. Winged creatures soar (in the heavens) according to their own capacity; so do the learned recount the pastimes of the all-pervading Lord Viṣṇu according to their own understanding. (23) Taking up his bow, king Parikṣit was hunting in the forest on a certain day. Running after the game, he got fatigued and felt extremely hungry and thirsty. (24) Finding no reservoir of water (near at hand), he entered the well-known hermitage (of the sage Śamika) and saw there a hermit who sat still with his eyes closed. (25) Having held his senses and breath, mind and intellect in perfect control, he had withdrawn himself from the world; and having reached that immutable state which lies beyond the three states of consciousness (waking, dream and dreamless sleep), he had become one with Brahma. (26) His body was covered with unloosed matted hair and the skin of a black deer. Finding him in this state, Parikṣit asked him for water (to drink), his tongue being parched (with thirst). (27) Not being offered a

mat of straw or bare ground to sit on, and denied water to wash his hands (and feet) or even kind words, the king thought himself as treated with disrespect and grew indignant accordingly. (28) His mind being oppressed with hunger and thirst, there arose in him, all of a sudden, a feeling of enmity and anger against the sage, which, O Śaunaka, he had never entertained before (against a Brāhmaṇa). (29) While departing, he indignantly threw with the end of his bow a dead serpent across the shoulder of the Brāhmaṇa sage and returned to his capital. (30) (He offered this indignity to the sage because he wanted to make sure) whether he had closed his eyes inasmuch as he had (really) withdrawn all his senses from their objects or he simply feigned deep meditation because he thought he had nothing to do with the wretched Kṣatriyas. (31)

तस्य पुत्रोऽतितेजस्वी विहरन् बालकोऽर्भकैः । राज्ञाघं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् । ३२ ।  
 अही अधर्मः पालानां पीत्रां बलिभुजामिव । स्वामिन्यघं यद् दासानां द्वारपानां शुनामिव । ३३ ।  
 ब्राह्मणैः क्षत्रबन्धुर्हि द्वारपालो निरूपितः । स कथं तद्गृहे द्वाःस्थः सभाण्डं भोक्तुमर्हति । ३४ ।  
 कृष्णे गते भगवति शास्तर्युत्थगामिनाम् । तद्भिन्नसेतूनद्याहं शास्मि पश्यत मे बलम् । ३५ ।  
 इत्युक्त्वा रोषताप्राक्षो वयस्यानृषिबालकः । कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह । ३६ ।  
 इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि । दङ्घयति स्म कुलाङ्गारं चोदितो मे ततद्गृहम् । ३७ ।

The sage's son, who was possessed of abundant spiritual glow, though a mere boy, happened to be playing at that time with other Brāhmaṇa boys. Having heard of the indignity to which his father had been subjected by the king, he made the following observations on the spot :— (32) "Oh the unrighteousness of the ruling class, who have grown fat like crows ! Like dogs that guard one's door, these servants (of the Brāhmaṇas) dare to insult their very masters ! (33) The Brāhmaṇas have appointed the Kṣatriya as their door-keeper. How, then can he who has been posted at the gate enter the house (of his master) and eat out of the latter's pot ? (34) Now that Lord Śrī Kṛṣṇa, the chastiser of those who have strayed from the path of virtue, has departed, I shall presently correct those that have violated the rules of decorum. Just see how powerful I am !" (35) Having thus spoken (to his playmates), the young sage sipped water from the Kauṣīki and, his eyes turning crimson with anger, he hurled a thunderbolt in the form of the following curse :— (36) "Impelled by me, Takṣaka (a chief of the serpents) shall, on the seventh day hence, bite that bane of his race, who has so openly transgressed the bounds of propriety by his hostile behaviour towards my father." (37)

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् । पितरं वीक्ष्य दुःखार्तो मुक्तकण्ठो रुरोद ह । ३८ ।  
 स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् । उन्मील्य शनकैर्नेत्रे दृष्ट्वा स्वांसे मृतोरगम् । ३९ ।  
 विसृज्य पुत्रं पप्रच्छ वत्स कस्माद्भि रोदिषि । केन वा ते अपकृतमित्युक्तः स न्यवेदयत् । ४० ।  
 निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणो नात्वजमभ्यनन्दत् ।  
 अहो बर्ताहो महदज्ञ ते कृतमल्पीयसि ब्रूह उरुर्दमो धृतः । ४१ ।  
 न वै नृभिर्नरदेवं परारख्यं सम्पातुमर्हस्यविपक्वबुद्धे ।  
 यत्तेजसा दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः । ४२ ।  
 अलक्ष्यमाणो नरदेवनाग्नि रथाङ्गपाणावयमङ्ग लोकः ।  
 तदा हि चौरप्रचुरो विनङ्क्ष्यत्यरक्ष्यमाणोऽविवरूथवत् क्षणात् । ४३ ।  
 तदद्य नः पापमुपैत्यनन्वयं यत्रष्टनाथस्य वसोर्विलुम्पकात् ।  
 परस्परं घ्नन्ति शपन्ति वृञ्जते पशून् स्त्रियोऽर्थान् पुद्दस्यवो जनाः । ४४ ।

तदाऽऽर्धधर्मश्च विलीयते नृणां वर्णाश्रमाचारयुतस्त्रयीमयः ।  
 ततोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसङ्करः ।४५।  
 धर्मपालो नरपतिः स तु सम्राड् बृहच्छूवाः । साक्षान्महाभावतो राजर्षिर्हयमेधयाद् ।  
 क्षुत्तृश्रमयुतो दीनो नैवास्मच्छापमर्हति ।४६।  
 अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना । पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ।४७।  
 तिरस्कृता विप्रलब्धाः शप्ताः क्षिप्ता हता अपि । नास्य तत् प्रतिकुर्वन्ति तद्भक्ताः प्रभवोऽपि हि ।४८।  
 इति पुत्रकृताघेन सोऽनुतप्तो महामुनिः । स्वयं विप्रकृतो राज्ञा नैवाद्यं तदचिन्तयत् ।४९।  
 प्रायशः साधवो लोके परैर्द्वेषु योजिताः । न व्यथन्ति न हृष्यन्ति यत आत्माऽगुणाश्रयः ।५०।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां प्रथमस्कन्धे विप्रशापोपलम्बनं नामाष्टादशोऽध्यायः ।१८।

The boy then returned to his hermitage and, distressed to see his father with a snake about his neck, wept aloud. (38) On hearing the laments of his son, O Śaunaka, the sage Śamīka (a scion of Aṅgirā) gradually opened his eyes; and throwing off the dead serpent, which he saw lying across his shoulder, enquired: "Child, wherefore do you weep? Who has wronged you?" Thus asked, the boy told him (all that had happened). (39-40) The Brāhmaṇa (Śamīka) did not applaud his son when he heard of the execration uttered against the king, who did not deserve it, but said, "Alas! foolish child, you have committed a great sin in that you have visited his trivial offence with such a heavy punishment. (41) It does not behove you to judge a king, who bears the name of Viṣṇu, by the standard of ordinary men, O child of unripe wisdom! Protected by his formidable strength, the people are rid of all fear and secure blessings of all sorts. (42) When Lord Viṣṇu (who wields a discus in one of his hands), appearing under the name of 'king', is screened from our view, dear child, thieves will crop forth in large numbers and the world, which will be unprotected then, will perish like a flock of sheep in a moment. (43) When the ruler is dead, thieves will rob the people of their property and the evil that befalls them in this way will now fall on our head (since we shall be held responsible for the ruler's death, the cause of all this anarchy and lawlessness), even though we have no direct connection with it; nay, when people take to robbery in large numbers, they belabour and abuse one another and snatch one another's cattle, womenfolk and wealth. (44) In such conditions the noble religion of the people, which derives its authority from the Vedas and is characterized by a course of conduct laid down for the different grades of society and stages of life, disappears, thence follows a confusion of castes among men whose hearts are given up to wealth and sense-gratification, as among dogs and monkeys. (45) Emperor Parikṣit, moreover, is a monarch of wide renown and a defender of righteousness; nay, he is a great devotee of the Lord and a royal sage who has performed a number of horse-sacrifices. Again, he was overcome with hunger, thirst and fatigue and absolutely helpless; hence he did not deserve our curse. (46) May the almighty Lord, who is the Soul of the universe, forgive the wrong perpetrated by this child of immature understanding against His innocent servant. (47) Even when reproached, deceived, abused, disregarded or struck by others, devotees of the Lord never return the wrong done by the wrong-doer, though capable of doing so." (48) Thus grieved at the wrong done by his son, the great sage (Śamīka) did not even think of the offence committed by the king, who had treated him with disrespect. (49) Generally speaking, holy men in this world neither grieve nor rejoice when they are subjected to contrary experiences by others; for the soul is ever beyond the three Guṇas. (50)

Thus ends the eighteenth discourse entitled "The Brāhmaṇa's Curse",  
in Book One of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.



## अथैकोनविंशोऽध्यायः

### Discourse XIX

Parīkṣit takes a vow of fasting till death and Śuka pays a visit to him

सूत उवाच

महीपतिस्त्वथ तत्कर्म गर्ह्यं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।  
अहो मया नीचमनार्यवत्कृतं निरागसि ब्रह्मणि गूढतेजसि । १ ।  
ध्रुवं ततो मे कृतदेवहेलनाद् दुरत्ययं व्यसनं नातिदीर्घात् ।  
तदस्तु कामं त्वघनिष्कृताय यथा न कुर्यां पुनरेवमद्धा । २ ।  
अद्यैव राज्यं बलमृद्धकोशं प्रकोपितब्रह्मकुलानलो मे ।  
दहत्वभद्रस्य पुनर्न मेऽभूत् पापीयसी धीर्द्विजदेवगोभ्यः । ३ ।  
स चिन्तयन्नित्यमथाश्रुणोद् यथा मुनेः सुतोक्तो निर्ऋतिस्तक्षकाख्यः ।  
स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् । ४ ।  
अथो विहायेमममुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।  
कृष्णाङ्घ्रिसेवामधिमन्यमान उपाविशत् प्रायममर्त्यनद्याम् । ५ ।  
या वै लसच्छ्रीतुलसीविमिश्रकृष्णाङ्घ्रिरेण्वभ्यधिकाम्बुनेत्री ।  
पुनाति लोकानुभयत्र सेशान् कस्तां न सेवेत परिध्यमाणः । ६ ।  
इति व्यवच्छिद्य स पाण्डवेयः प्रायोपवेशं प्रति विष्णुपद्याम् ।  
दध्यौ मुकुन्दाङ्घ्रिमन्यभावो मुनिव्रतो मुक्तसमस्तसङ्गः । ७ ।  
तत्रोपजग्मुर्भुवनं पुनाना महानुभावा मुनयः सशिष्याः ।  
प्रायेण तीर्थाभिगमापदेशैः स्वयं हि तीर्थानि पुनन्ति सन्तः । ८ ।  
अत्रिर्वसिष्ठश्च्यवनः शरद्वानरिष्टनेमिर्भृगुरङ्गिराश्च ।  
पराशरो गाधिसुतोऽथ राम उतथ्य इन्द्रप्रमदेध्ववाहौ । ९ ।  
मेधातिथिर्देवल आर्षिषिणो भारद्वाजो गौतमः पिप्पलादः ।  
मैत्रेय और्वः कवषः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च । १० ।  
अन्ये च देवर्षिर्ब्रह्मर्षिवर्या राजर्षिवर्या अरुणादयश्च ।  
नानार्षेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा ववन्दे । ११ ।  
सुखोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।  
विज्ञापयामास विविक्रचेता उपस्थितोऽग्रेऽभिरुहीतपाणिः । १२ ।

**Sūta continued :** Now the king too felt much troubled at heart at the thought of his reproachful conduct, and said to himself: "Oh! like a vulgar man I have behaved very ignobly with that innocent Brāhmaṇa of hidden spiritual power. (1) As a result of the disrespect shown by me to the Lord Himself (in the form of that saint) some calamity, hard to overcome, will surely befall me not long afterwards. Let it come directly on me by all means for the expiation of my sin, so that I may not have the courage to repeat it. (2) Let fire in the shape of the angered Brāhmaṇa race consume this very day the kingdom, the army and the rich treasury of my accursed self, so that I may not harbour a sinful thought with regard to the Brāhmaṇas, the gods and the cows hereafter." (3) While thus reflecting, he presently heard how death impelled by (the curse of) the sage's son awaited him under the appellation of Takṣaka. He looked upon the fire-like poison of Takṣaka as a blessing; for he thought the same would speedily arouse dispassion in him who was deeply attached to the world. (4) Now renouncing this as well as the other world, both of which he had already concluded as worth rejecting, and recognizing the adoration of Śrī Kṛṣṇa's feet as superior to everything else, he sat down on the bank of the Gaṅgā (the river of the immortals) with a resolve to fast till death. (5) The Gaṅgā carries in it the water which excels all other waters due to its contact with the dust of Śrī Kṛṣṇa's feet mixed with lovely Tulasī leaves borne on them, and sanctifies all the worlds both above and below along with their guardian deities (Indra and others). What dying man would not resort to this holy river? (6) Having thus resolved upon fasting till death on the bank of the Gaṅgā (which flows from the feet of Lord Viṣṇu), and shaken off all attachment (to the world), king Parīkṣit (a scion of Pāṇḍu) took a vow to lead the life of a hermit and fixed his mind on the feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation) with undivided devotion. (7) There arrived with their pupils sages of great spiritual power, who brought sanctity to the whole world. Under the pretext of visiting holy places the saints generally consecrate the places of pilgrimage themselves. (8) (There came) Atri, Vasiṣṭha, Cyavana, Śaradvān, Ariṣṭanemi, Bhṛgu and Aṅgirā, Parāśara (the father of Vedavyāsa), Viśwāmītra (the son of Gādhi) and Rāma (more popularly known as Paraśurāma), Utathya, Indrapramada and Idhmavāha, Medhātīthi, Devala, Ārṣiṣeṇa, Bhāradwāja, Gautama, Pippalāda, Maitreya, Aurva, Kavaṣa, the jar-born sage Agastya, the island-born Vedavyāsa and the divine sage Nārada as well as other distinguished celestial and Brāhmaṇa sages and eminent royal sages besides other sages such as Aruṇa. Seeing the foremost of many Rṣi families gathered there, the king received them with due honour and bowed his head to them. (9—11) When they were all comfortably seated, he made obeisance to them once more and, standing before them with joined palms, told them with a guileless heart what he intended to do. (12)

#### राजोवाच

अहो वयं धन्यतमा नृपाणां महत्तमानुग्रहणीयशीलाः ।  
 राज्ञां कुलं ब्राह्मणपादशौचाद् दूराद् विसृष्टं बत गर्हकर्म । १३ ।  
 तस्यैव मेऽद्यस्य परावदेशो व्यासक्तचित्तस्य गृहेषुभीक्ष्णम् ।  
 निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते । १४ ।  
 तं मोपयातं प्रतियन्तु विप्रा गङ्गा च देवी धृतचित्तमीशे ।  
 द्विजोपसृष्टः कुहकस्तक्षको वा दशत्वलं गायत विष्णुगाथाः । १५ ।  
 पुनश्च भूयाद्भगवत्यनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।  
 महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः । १६ ।

**The king said :** We are the most blessed of all monarchs, possessing as we do a character which has deserved the grace of the noblest souls. Alas ! the race of kings (the ruling class) is generally far removed from (deprived of the privilege of bearing on their head) the water in which the feet of the Brāhmaṇas have been washed: their doings are so reproachful. (13) To me, so sinful and ever so deeply attached to the home, the Lord Himself, who is the Ruler of the entire universe, has come in the form of a Brāhmaṇa's curse, that has aroused in me a feeling of aversion to worldly enjoyments; for under such a curse one who is deeply attached to the world speedily develops dispassion. (14) May the Brāhmaṇas (assembled here) as well as goddess Gaṅgā know me as a devotee who has approached them for protection, having fixed his mind on the Lord. Urged by the Brāhmaṇa, let someone who has cunningly assumed the form of Takṣaka or Takṣaka himself bite me at will. Meanwhile I implore you to sing the stories of Lord Viṣṇu. (15) Bowing once more to you, the Brāhmaṇas, I pray : in every birth I take hereafter may I be blessed with devotion to the immortal Lord Śrī Kṛṣṇa, strong attachment for noble souls depending on Him and friendship for all. (16)

इति स्म राजाध्यवसाययुक्तः प्राचीनमूलेषु कुशेषु धीरः ।  
 उदङ्मुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः । १७ ।  
 एवं च तस्मिन्नरदेवदेवे प्रायोपविष्टे दिवि देवसङ्घः ।  
 प्रशस्य भूमौ व्यकिरन् प्रसूनैर्मुदा मुहुर्दुन्दुभयश्च नेदुः । १८ ।  
 महर्षयो वै समुपागता ये प्रशस्य साध्वित्यनुमोदमानाः ।  
 ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणाभिरूपम् । १९ ।

Thus resolved, and having placed the kingly responsibilities on the shoulders of his own eldest son (Janamejaya), the wise king sat down on the southern bank of the Gaṅgā (a spouse of the deity presiding over the oceans), on the blades of Kuśa with their roots turned to the east, himself facing the north. (17) When that king of kings (Emperor Parīkṣit) had thus taken his seat with a vow to fasting till death, hosts of gods in heaven shouted applause and joyfully rained down flowers on him on the earth, while drums were sounded again and again. (18) The great Ṛṣis who had assembled there were benevolent to the people by their very disposition and spent all their energy in conferring benefits on them. They too applauded the king and approved of his resolve exclaiming "Splendid !" and spoke words which fitted well with the king, who was deeply impressed with the virtues of the Lord of excellent renown:—(19)

न वा इदं राजर्षिर्वर्यं चित्रं भवत्सु कृष्णं समनुव्रतेषु ।  
 येऽध्यासनं राजकिरीटजुष्टं सद्यो जहुर्भगवत्यार्धकामाः । २० ।  
 सर्वे वयं तावदिहास्महेऽद्य कलेवरं यावदसौ विहाय ।  
 लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः । २१ ।  
 आश्रुत्य तदृषिगणवचः परीक्षित् समं मधुच्युद् गुरु चाव्यलीकम् ।  
 आभाषतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चित्तानि विष्णोः । २२ ।  
 समागताः सर्वत एव सर्वे वेदा यथा मूर्तिधरास्त्रिपुष्टे ।  
 नेहाथवामुत्र च कश्चनार्थं ऋते परानुग्रहमात्मशीलम् । २३ ।  
 ततश्च वः पृच्छ्यमिमं विपुच्छे विश्रभ्य विप्रा इतिकृत्यतायाम् ।  
 सर्वात्मना प्रियमाणैश्च कृत्यं शुद्धं च तत्रामुशताभियुक्ताः । २४ ।

तत्राभवद्भगवान् व्यासपुत्रो यदृच्छया गामटमानोऽनपेक्षः ।  
 अलक्ष्यलिङ्गो निजलाभतुष्टो वृत्क्ष बालैरवधूतवेषः । २५ ।  
 तं द्र्यष्टवर्षं सुकुमारपादकरोरुबाह्वंसकपोलगात्रम् ।  
 चार्वीयताक्षेत्रसतुल्यकर्णसुभ्रवाननं कम्बुसुजातकण्ठम् । २६ ।  
 निगूढजत्रं पृथुतुङ्गवक्षसमावर्तनाभिं बलिवल्गूदरं च ।  
 दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाभम् । २७ ।  
 श्यामं सदापीच्यवयोऽङ्गलक्ष्या स्त्रीणां मनोज्ञं रुचिरस्मितेन ।  
 प्रत्युत्थितास्ते मुनयः स्वासनेभ्यस्तल्लक्षणज्ञा अपि गूढवर्चसम् । २८ ।

"O chief of royal sages, this is no wonder in you (the scions of Pāṇḍu), devoted as you are to Śrī Kṛṣṇa; for, in your eagerness to attain proximity to the Lord you have speedily renounced the imperial throne against which kings robbed their crowns. (20) Now we shall all remain here till this king, who is foremost among the devotees of the Lord, has cast off his mortal coil and ascended to the highest abode (of the Lord), which is beyond the reach of Māyā and free from sorrow." (21) On hearing these words of the sages—impartial, sweet, full of deep significance and true—Parīkṣit greeted the sages, who had all become one with the Supreme Spirit; and, eager to hear the stories of Lord Viṣṇu (Śrī Kṛṣṇa), replied to them as follows :— (22) "Shining like the Vedas, that abide in visible form in the highest heaven (the Satyaloka, Brahmā's abode), you have all come together from every quarter. And you have no purpose of your own (to achieve) in this world or the next, except doing good to others, which is your innate disposition. (23) Reposing faith in you, therefore, O Brāhmaṇas, I ask you this question—which is the only question worth asking—in regard to my duty. Tell me, O learned sages, after due deliberation, what innocent course should be pursued by all under every circumstance and in particular, by those who are about to die\*" (24) Meanwhile there arrived on the scene wandering about on the earth at will, the divine Śuka (the son of Vyāsa) who was indifferent to the world and had no visible marks of any particular Varna (grade of society) or Āsrama (stage of life) on his person, who was contented with the realization of his own Self and was surrounded by women and children and who wore the appearance of an ascetic that had renounced all worldly attachments and connections. (25) Sixteen years of age, with tender feet, hands, thighs, arms, shoulders, cheeks and frame, he had a lovely countenance with large eyes, a prominent nose, symmetrical ears, beautiful eyebrows and a conch-like shapely neck. (26) His coliar-bone was hidden within a fleshy frame; his chest was broad and prominent, his navel deep and spiral like an eddy and his belly looked charming with its three folds. He was stark naked, with hair flung about his face, had long arms and shone like one of the highest gods. (27) He possessed a swarthy complexion and captivated the heart of women by his charming youth, graceful limbs and winsome smiles. Although he had concealed his spiritual glow (behind a crazy appearance), the sages (present there) recognized him by his characteristic features and rose from their seats to receive him. (28)

\* King Parīkṣit asks here the following two questions:—

(1) What should a mortal do at all times and under all circumstances ?

(2) What is the duty of a man who is about to die ?

He puts these very question to the sage Śuka later on; and as a matter of fact, it is these two questions that have been answered at length by the latter in the course of the following eleven books of the Śrīmad Bhāgavata.

स विष्णुरातोऽतिथय आगताय तस्मै सपर्या शिरसाऽऽजहार ।  
 ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका महासने सोपविवेश पूजितः ।२९।  
 स संवृतस्तत्र महान् महीयसां ब्रह्मर्षिराजषिदिवर्षिसङ्घैः ।  
 व्यरोचतालं भगवान् यथेन्दुर्ग्रहर्क्षतारानिकरैः परीतः ।३०।  
 प्रशान्तमासीनमकुण्ठमेधसं मुनिं नृपो भागवतोऽभ्युपेत्य ।  
 प्रणम्य मूर्ध्नावहितः कृताञ्जलिर्नत्वा गिरा सूनृतयान्वपृच्छत् ।३१।

King Viṣṇurāta (Parikṣit, so-called because his life had been preserved by Lord Viṣṇu i.e., Śrī Kṛṣṇa Himself), of whom we have spoken before, bowed his head to the stranger who had called on him (of his own accord), and did homage to him. The ignorant women and children thereupon withdrew and, worshipped by all, the sage occupied an exalted seat. (29) Surrounded by hosts of Brāhmaṇa sages, royal sages and celestial sages, the divine Śuka, who was greatest among the great, shone most resplendent even as the moon in the midst of other planets, constellations and stars. (30) When that sage of unfailing wisdom had taken his seat, fully composed, the king, who was a devotee of the Lord, approached him and, touching his feet with his head, stood attentive before him. Then, bowing (again) with joined palms, he questioned the sage in sweet accents. (31)

#### परीक्षिदुवाच

अहो अद्य वयं ब्रह्मन् सत्सेव्याः क्षत्रबन्धवः । कृपयातिथिरूपेण भवद्विस्तीर्थकाः कृताः ।३२।  
 येषां संस्मरणात् पुंसां सद्यः शुद्ध्यन्ति वै गृहाः । किं पुनर्दर्शनस्यर्शपादशौचासनदिभिः ।३३।  
 सांनिध्यात्ते महायोगिन्यातकानि महान्यपि । सद्यो नश्यन्ति वै पुंसां विष्णोरिव सुरेतराः ।३४।  
 अपि मे भगवान् प्रीतः कृष्णः पाण्डुसुतप्रियः । पैतृष्वसेयप्रीत्यर्थं तद्गोत्रस्यात्तबन्धवः ।३५।  
 अन्यथा तेऽव्यक्तगतेर्दर्शनं नः कथं नृणाम् । नितरां प्रियमाणानां संसिद्धस्य वनीयसः ।३६।  
 अतः पृच्छामि संसिद्धिं योगिनां परमं गुरुम् । पुरुषस्येह यत्कार्यं प्रियमाणस्य सर्वथा ।३७।  
 यच्छ्रेतव्यमथो जायं यत्कर्तव्यं नृभिः प्रभो । स्मर्तव्यं भजनीयं वा ब्रूहि यद्वा विपर्ययम् ।३८।  
 नूनं भगवतो ब्रह्मन् गृहेषु गृहमेधिनाम् । न लक्ष्यते ह्यवस्थानमपि गोदोहनं क्वचित् ।३९।

Parikṣit said : Oh, how blessed are we today, O holy sage, in that we, vile Kṣatriyas, have been considered worthy of a visit by saints and have been so graciously consecrated by you by calling on us as our guest. (32) Men's houses are instantly purified by your remembrance, much more by your sight and touch, by washing your feet, offering a seat to you and so on. (33) Men's worst sins, O great Yogī, are wiped out at once by your very presence, even as the demons are by the presence of Lord Viṣṇu. (34) I presume Lord Śrī Kṛṣṇa, the friend of the Pāṇḍavas, is pleased with me. It is for the pleasure of His cousins (the Pāṇḍavas) that He has acted in a friendly manner even towards me, their scion. (35) otherwise how could we, human beings much less those who are about to die, obtain the privilege of seeing you, whose movements are so obscure, and who have fully realized the object of human life and live in a lonely forest ? (36) Therefore, I enquire of you, the greatest preceptor of the Yogīs, the character and the means of the highest realization. Nay, what should be done under all circumstances by a man who is on the verge of death ? (37) Again, tell me, my lord, what should be done by men in general—what should they hear, what should they repeat (with their tongue), what should they keep in their mind, what should they resort to and what should they avoid ? (38) For, nowhere, O divine sage, are you seen to stay at the door of householders even for the brief space of time taken in milking a cow. (39)

सूत उवाच

एवमाभाषितः पृष्टः स राज्ञा श्लक्ष्णया गिरा । प्रत्यभाषत धर्मज्ञो भगवान् बादरायणिः ।४०।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसहस्र्यां पारमहंस्यां संहितायां प्रथमस्कन्धे शुक्तागमनं

नारैकोनविंशोऽध्यायः ।१९।

—:X:—

इति प्रथमः स्कन्धः समाप्तः ।

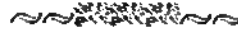
।हरिः ॐ तत्सत् ।

**Sūta continued** : Thus addressed and questioned by the king in soft accents, the divine Śuka (the son of Bādarāyaṇa), who was conversant with Dharma, made answer (as follows): (40)

*Thus ends the nineteenth discourse entitled "The visit of Śuka", in Book One of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā, composed by the sage Vyāsa and consisting of eighteen thousand Ślokas.*



END OF BOOK ONE



ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

## द्वितीयः स्कन्धः

### अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa

### Book Two

### Discourse I

The process of meditation and the cosmic form of the Lord described

श्रीशुक उवाच

वरीयानेष ते प्रश्नः कृतो लोकहितो नृप । आत्मवित्सम्मतः पुंसां श्रोतव्यादिषु यः परः । १ ।  
 श्रोतव्यादीनि राजेन्द्र नृणां सन्ति सहस्रशः । अपश्यतामात्मतत्त्वं गृहेषु गृहमेधिनाम् । २ ।  
 निद्रया हियते नक्तं व्यवायेन च वा वयः । दिवा चार्थेहया राजन् कुटुम्बभरणेन वा । ३ ।  
 देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि । तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति । ४ ।  
 तस्माद् भारत सर्वात्मा भगवानीश्वरो हरिः । श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताभयम् । ५ ।  
 एतावान् सांख्ययोगाभ्यां स्वधर्मपरनिष्ठया । जन्मलाभः परः पुंसामन्ते नारायणस्मृतिः । ६ ।  
 प्रायेण मुनयो राजन् निवृत्ता विधिषेधतः । नैर्गुण्यस्था रमन्ते स्म गुणानुकथने हरेः । ७ ।  
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् । अधीतवान् द्वापरादौ पितुर्द्वैपायनादहम् । ८ ।  
 परिनिष्ठितोऽपि नैर्गुण्य उत्तमश्लोकलीलया । गृहीतचेता राजर्षे आख्यायन् यदधीतवान् । ९ ।  
 तदहं तेऽभिधास्यामि महापौरुषिको भवान् । यस्य श्रद्धतामाशु स्यान्मुकुन्दे मतिः सती । १० ।  
 एतन्निर्विद्यमानानामिच्छतामकृतोभयम् । योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् । ११ ।  
 किं प्रमत्तस्य बहुभिः परोक्षैर्हायनैरिह । वरं मुहूर्तं विदितं घटेत श्रेयसे यतः । १२ ।  
 खट्वाङ्गो नाम राजर्षिर्ज्ञात्वेयत्तामिहायुषः । मुहूर्तात्सर्वमुत्सृज्य गतवानभयं हरिम् । १३ ।  
 तवाप्येतर्हि कौरव्य सप्ताहं जीवितावधिः । उपकल्पय तत्सर्वं तावद्यत्ताम्पराधिकम् । १४ ।  
 अन्तकाले तु पुरुष आगते गतसाध्वसः । छिन्द्यादसङ्गशस्त्रेण स्पृहां देहेऽनु चे च तम् । १५ ।  
 गृहात् प्रव्रजितो धीरः पुण्यतीर्थजलाप्लुतः । शुचौ विविक्त आसीनो विधिबत्कल्पितासने । १६ ।  
 अभ्यसेन्मनसा शुद्धं त्रिबृद्धब्रह्माक्षरं परम् । मनो यच्छेज्जितश्चासौ ब्रह्मबीजमविस्मरन् । १७ ।  
 नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः । मनः कर्मभिराक्षिप्तं शुभार्थे धारयेद्विद्या । १८ ।

तत्रैकावयवं ध्यायेदव्युच्छिन्नेन चेतसा । मनो निर्विषयं युक्त्वा ततः किञ्चन न स्मरेत् ।

पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति ।१९।

रजस्तमोभ्यामाक्षिप्तं विमूढं मन आत्मनः । यच्छेद्धारणया धीरो हन्ति या तत्कृतं मलम् ।२०।

यस्यां सन्धार्यमाणायाम् योगिनो भक्तिलक्षणः । आशु सम्पद्यते योग आश्रयं भद्रमीक्षतः ।२१।

**Śrī Śuka replied :** This enquiry of yours, made with a view to the good of the world, O king, is most welcome. It is esteemed by the knowers of the Self and is the most important of all that is worth hearing, remembering or chanting. (1) There are thousands of things worth hearing and attending to, O ruler of kings, for men who are attached to their home and engaged in performing the five great sacrifices enjoined on the householders, and are blind to the truth of the Self. (2) Their span of life, O king, is stolen away at night by sleep or by copulation, and in the day-time by endeavours to make money or to provide for the family. (3) Maddened by affection for those that are intimately connected with oneself, viz., one's body, progeny, wife and so on, unreal as they are, one fails to visualize their end, though actually witnessing it. (4) Therefore, O descendant of Bharata, he who seeks to attain the fearless state (of Mokṣa) should listen to, recite and dwell on the stories of the almighty Lord Śrī Hari, the Soul of the universe. (5) To be put in mind of Śrī Nārāyaṇa at the last moment (of one's life) that alone is the supreme reward of human birth, howsoever this may be earned through Self-Knowledge or Devotion or even through steadfastness to one's sacred duty. (6) Even ascetics, O king, that are established in the Absolute and have reached beyond the sphere of injunctions and inhibitions generally delight in discoursing on the virtues of Śrī Hari. (7) This Purāṇa, which is known by the name of Bhāgavata and is as sacred as the Vedas, I studied towards the end of the Dwāpara age, from my father, the sage Dwaipāyana (Vyāsa). (8) Fully established as I was in the Absolute, my heart was captivated by the pastimes of Lord Śrī Kṛṣṇa of excellent renown. That is how I studied this Purāṇa, O royal sage. (9) You being a votary of Lord Viṣṇu, I shall recite the selfsame Purāṇa to you; for the mind of those who repose their faith in this Purāṇa quickly conceives disinterested love for Śrī Kṛṣṇa (the Bestower of Liberation). (10) For those who have developed an aversion for this world and seek to attain the fearless state, as well as for realized souls that have attained union with God, O king, the chanting of Śrī Hari's names has been concluded to be the best means as well as the end. (11) To a man who is negligent about his own interests, of what use in this world are long years of life that slip away unnoticed (are spent in ignorance) ? Much more valuable is the hour, consciously spent, in endeavouring for the highest good. (12) Having come to know that he was to live only an hour more, the royal sage Khaṭvāṅga renounced everything in that short space of time, and sought refuge with Śrī Hari, who dispels all fear. (13) The limit of your life, O descendant of Kuru, is yet seven days from now. Meanwhile accomplish all that is conducive to your welfare hereafter. (14) When the hour of death comes, man should shake off all fear and cut with the sword of non-attachment the tie of affection for his body as well as for those that are connected with it. (15) Full of self-control, he should quit the house, bathe in the holy waters of some sacred stream or lake and, squatting on a seat, made according to the scriptural ordinance, in a clean and secluded spot, should repeat with his mind the holy Praṇava, consisting of three parts (A, U and M). Nay, controlling his breath, he should also subdue his mind, taking care not to forget the Praṇava (the seed of the Vedas). (16-17) Having reason for his helpmate, he should withdraw his senses from their objects with his mind and by dint of his reason fix his mind, distracted as it is by tendencies to action, on the blessed form of the Lord. (18) With a concentrated mind

he should meditate on anyone limb of His body. When the mind is withdrawn from all external objects (by thus fixing it on one limb at a time), it should be so completely absorbed in the thought on the Lord that he should cease to think of anything else. Such a state is the supreme reality of Lord Viṣṇu, by attaining which the mind is flooded with the ecstasy of divine love. (19) If (in the course of such meditation) one's mind is distracted by force of Rajas (passion) or obscured by force of Tamas (darkness or opacity), a wise man should curb it through concentration, which destroys the impurity occasioned by Rajas and Tamas. (20) When through the practice of such concentration the practising Yogī is able to behold his blissful object (the Lord), he forthwith attains Yoga (union with God) which is characterized by Bhakti (loving Devotion). (21)

राजोवाच

यथा सन्धारयते ब्रह्मन् धारणा यत्र सम्पत्ता । यादृशी वा हरेदाशु पुरुषस्य मनोमलम् । २२ ।

**The king asked :** How is concentration practised, O holy sage, and on what object has it been approved of (by the scriptures)? And what kind of concentration speedily removes the impurity of one's mind ? (22)

श्रीशुक उवाच

जितासनो जितश्वासो जितसङ्गो जितेन्द्रियः । स्थूले भगवतो रूपे मनः सन्धारयेद्धिया । २३ ।  
विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम् । यत्रेदं दृश्यते विश्वं भूतं भव्यं भवच्च सत् । २४ ।  
आण्डकोशे शरीरेऽस्मिन् सप्तावरणसंयुते । वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः । २५ ।

पातालमेतस्य हि पादमूलं पठन्ति पाष्णिप्रपदे रसातलम् ।  
महातलं विश्वसृजोऽथ गुल्फी तलातलं वै पुरुषस्य जङ्घे । २६ ।  
द्वे जानुनी सुतलं विश्वमूर्तेरुरुद्वयं वितलं चातलं च ।  
महीतलं तज्जघनं महीपते नभस्तलं नाभिसरो गृणन्ति । २७ ।  
उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य ।  
तपो रराटीं विदुरादिपुंसः सत्यं तु शीर्षाणि सहस्रशीर्षाः । २८ ।  
इन्द्रादयो बाहव आहुरुक्ताः कर्णौ दिशः श्रोत्रममुष्य शब्दः ।  
नासत्यदस्त्रौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिद्धः । २९ ।  
द्यौरक्षिणी चक्षुरभूत्पतङ्गः पक्ष्माणि विष्णोरहनी उभे च ।  
तद्भ्रूविजृम्भः परमेष्ठिधिष्यमापोऽस्य तालू रस एव जिह्वा । ३० ।  
छन्दांस्यनन्तस्य शिरो गृणन्ति दंष्ट्रा यमः स्नेहकला द्विजानि ।  
हासो जनोच्चादकरी च माया दुरन्तसर्गो घटपाङ्गमोक्षः । ३१ ।  
ब्रीडोत्तरोष्ठोऽधर एव लोभो धर्मः स्तनोऽधर्मपथोऽस्य पृष्ठम् ।  
कस्तस्य मेढूं वृषणौ च मित्रौ कुक्षिः समुद्रा गिरयोऽस्थिसङ्घाः । ३२ ।  
नद्योऽस्य नाड्योऽथ तनूरुहाणि महीरुहा विश्वतनोर्नृपेन्द्र ।  
अनन्तवीर्यः श्वसितं मातरिश्वा गतिर्वयः कर्म गुणप्रवाहः । ३३ ।  
ईशस्य केशान् विदुरम्बुवाहान् वासस्तु सन्ध्यां कुरुवर्य भूप्रः ।  
अव्यक्तमाहुर्हृदयं मनश्च स चन्द्रमाः सर्वविकारकोशः । ३४ ।  
विज्ञानशक्तिं महिमापनन्ति सर्वात्मनोऽन्तःकरणं गिरित्रम् ।

अश्वाश्चतयुष्टुगजा नखानि सर्वे मृगाः पशवः श्रोणिदेशे । ३५ ।  
 वयांसि तद्व्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः ।  
 गन्धर्वविद्याधरचारणाप्सरःस्वरस्यूतीरसुरानीकवीर्यः । ३६ ।  
 ब्रह्माननं क्षत्रभुजो महात्मा विदूररुद्रघ्निश्रितकृष्णवर्णः ।  
 नानाभिधाभीज्यगणोपपन्नो द्रव्यात्मकः कर्म वितानयोगः । ३७ ।  
 इयानसावीश्वरविग्रहस्य यः सन्निवेशः कथितो मया ते ।  
 सन्धार्यतेऽस्मिन् वपुषि स्थविष्ठे मनः स्वबुद्ध्या न यतोऽस्ति किञ्चित् । ३८ ।  
 स सर्वधीवृत्त्यनुभूतसर्व आत्मा यथा स्वप्रजनेक्षितैकः ।  
 तं सत्यमानन्दनिधिं भजेत नान्यत्र सज्जेद् यत आत्मपातः । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे महापुरुषसंस्थानुवर्णने प्रथमोऽध्यायः । १ ।

**Śrī Śuka replied :** Having acquired steadiness of seat and control of one's breath, and having conquered attachment and subdued one's senses, one should fix one's mind on the material form of the Lord by force of one's reason. (23) That is His cosmic or universal Form, the grossest of the gross, wherein is seen this phenomenal universe in its past, present and future form. (24) The Lord who tenants this cosmic body with its seven sheaths (consisting of water, fire, air, ether, the ego, the Mahat-tattva or the principle of cosmic intelligence and Prakṛti of Primordial Matter) as the Great Being (Virāṭ Puruṣa)—He alone is the object of concentration. (25) The knowers of Truth describe Him thus :—Pātāla (the nethermost sphere comprising the heart of the terrestrial globe ) constitutes the soles of His feet and Rasātala (the sphere immediately enclosing Pātāla) the hinder and the front part of His feet. Mahātala (the sphere immediately enclosing Rasātala) corresponds to the ankles of the Creator of the universe and Talātala (the sphere immediately enclosing Mahātala), the shanks of the Virāṭ Puruṣa. (26) Sutala (the sphere immediately enclosing Talātala) represents the knees of the Cosmic Being; while Vitala (the sphere immediately enclosing Sutala) and Atala (the sphere immediately enclosing Vitala and enclosed in its turn by the crust of the earth) form His thighs. The earth's surface corresponds to His loins, O king; while they speak of Bhuvarloka (the sphere immediately enclosing the earth) as His navel. (27) Indra's heaven (the sphere immediately enclosing Bhuvarloka), forms His breast; Maharloka (the sphere immediately enclosing Indra's heaven), His neck and Janaloka (the sphere immediately enclosing Maharloka), His face (below the brow). Tapaloka (the sphere immediately enclosing Janaloka) is recognized as the brow of the Primal Person and Satyaloka (the highest or seventh heaven, immediately enclosing Tapaloka) as the heads of the thousand-headed Lord. (28) It is said that the gods from Indra downwards represent His arms; the cardinal points, His ears and sound, His auditory sense. Nāsatiya and Dasra (the twin Aświnikumāras, the physicians of gods) are the nostrils of the Supreme; odour, His olfactory sense and flaming fire, His mouth. (29) The sky constitutes His eyes; the sun, His sense of sight and day and night form the eyelids of the Cosmic Being. The abode of Brahmā (in the Satyaloka) represents the play of His eyebrows; water, His palate and taste, His tongue. (30) They declare the Vedas as the crown of His head; Yama (the god of retribution) constitutes His grinding teeth and the various forms of personal affection (manifest in individuals), His other teeth. The Māyā which deludes men represents His smile and the unending (eternal) process of creation, His sidelong glances. (31) Bashfulness forms His upper lip and greed, the lower; piety constitutes His (right) breast and the path of unrighteousness, His back. Prajāpati (the god presiding over creation) represents His penis and the gods Mītra and Varuṇa, His testicles; the oceans form the cavity of His abdomen and

the mountains, the system of His bones. (32) The rivers constitute His arteries and veins and the trees, the hair on the person of the Cosmic Being, O king of kings. The air, possessed of infinite strength, is His breath; Time represents His movement and the uninterrupted action of the three Guṇas (in the form of creation), His activity. (33) The wise recognize the clouds as the hair (on the head) of the Lord and twilight, as the raiment of the Infinite Being, O chief of the Kurus. They declare the Unmanifest (Primordial Matter) as His heart and the familiar moon represents His mind, which is the seat of all passions. (34) They speak of the Mahat-tatva (the Principle of cosmic intelligence) as the power of understanding and Rudra (the god presiding over destruction) as the ego of the Universal Spirit. The horse, the mule, the camel and the elephant represent His nails; while the deer and all other animals abide in His hips and loins. (35) The birds are His wonderful workmanship; the first Manu (known by the name of Swāyambhuva) represents His intellect and man (the offspring of Manu), His abode. The Gandharvas (the celestial musicians), the Vidyādharas (another class of demigods), the Cāraṇas (the celestial bards) and the Apsarās (the celestial nymphs), represent the reminiscences of His melody and the demon hosts, His virility. (36) The Brāhmaṇa represents the mouth; the Kṣatriya, the arms; the Vaiśya, the thighs and the dark-complexioned Śūdra, the feet of that mighty Being. And the performance of sacrifices that are conducted with the help of material substances (such as clarified butter etc.) and in the name of classes of deities bearing various names is His occupation. (37) Such is the magnitude and constitution of the Cosmic Body of the Lord as I have just told you. It is on this grossest form that the mind is concentrated with the help of reason; for there exists nothing apart from this. (38) Just as a dreamer sees himself projected in various forms in a dream, it is the one all-witnessing Self who experience everything through the intellects of all. One should devote oneself to that embodiment of Truth, the storehouse of bliss, and should not feel attached to any other object; for such attachment brings about the degradation of the soul. (39)

*Thus ends the first discourse in Book Two, describing among other things the Cosmic Body of the Great Being, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वितीयोऽध्यायः

### Discourse II

**Concentration on the gross and subtle forms of the Lord and the two types of Mukti (Liberation), viz., Kramamukti or gradual Liberation and Sadyomukti or immediate Liberation**

श्रीशुक उवाच

एवं पुरा धारणयाऽऽत्मयोनिर्नष्टां स्मृतिं प्रत्यवरुध्य तुष्टात् ।  
 तथा ससर्जदममोघदृष्टिर्यथाप्ययात् प्राग् व्यवसायबुद्धिः । १ ।  
 शाब्दस्य हि ब्रह्मण एष पन्था यन्नामभिर्ध्यायति धीरपार्थः ।  
 परिभ्रमंस्तत्र न विन्दतेऽर्थान् मायामये वासनया शयानः । २ ।

अतः कविर्नामसु यावदर्थः स्यादप्रमत्तो व्यवसायबुद्धिः ।  
 सिद्धेऽन्वयार्थे न यतेत तत्र परिश्रमं तत्र समीक्षणः । ३ ।  
 सत्यां क्षितौ किं कशिपोः प्रयासैर्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।  
 सत्यञ्जलौ किं पुरुधात्रपात्र्या दिग्वल्कलादौ सति किं दुकूलैः । ४ ।  
 चीराणि किं पथि न सन्ति दिशन्ति भिक्षां नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।  
 रुद्धा गुहाः किमजितोऽवति नोपसत्रान् कस्माद् भजन्ति कवयो धनदुर्मदान्धान् । ५ ।  
 एवं स्वचित्ते स्वत एव सिद्ध आत्मा प्रियोऽर्थो भगवाननन्तः ।  
 तं निर्वृतो नियतार्थो भजेत संसारहेतूपरमश्च यत्र । ६ ।  
 कस्तां त्वनादृत्य परानुचिन्तामृते पशूनसतीं नाम युज्यात् ।  
 पश्यञ्जनं पतितं वैतरण्यां स्वकर्मजान् परितापाञ्ज्वाणम् । ७ ।

**Śrī Śuka continued :** It was through such concentration that Brahmā (the self-born) propitiated that Lord and got from Him at the dawn of creation the knowledge (about creation), which he had forgotten (during the last Pralaya or universal destruction). Having thus acquired unfailing vision and a conclusive understanding, he created this universe even as it existed before the universal dissolution. (1) Such is the (alluring) method (of presentation) of the Vedas that the mind seeks gratification through empty names devoid of any corresponding reality. Expecting happiness in the world of Māyā (illusion), the soul wanders (through the various realms comprised in this world) as though it were dreaming, but fails to derive real happiness there. (2) Therefore, a wise man should have connection with the objects of enjoyment (which exist merely in name and have no abiding reality) only to the extent they are useful for maintaining the body. At the same time he should be convinced in his mind (about the emptiness of sensuous enjoyments) and should never commit the error of getting attached to them. And if such objects could be had otherwise (by force of Prārabdha or destiny as a matter of course), he should not strive for them, seeing that such an endeavour would entail (fruitless) labour. (3) When the earth is there, what would be gained by taking pains for a bed? When nature has provided us with arms, what use have we for pillows? When we can hold things in the hollow of our palms, what need is there for dishes and cups of various kinds? And when there are the cardinal points, the barks of trees and so on (to cover our body with), of what avail are silken robes? (4) Are there no rags on the road (to wrap ourselves with)? Do not trees, that live only to maintain others, give alms (in the shape of fruits, leaves and so on to the needy)? Have rivers dried up (for the man who needs water)? Have the mouths of mountain caves been blocked (against those who seek to use them as a shelter)? And (above all) does the supreme Lord Śrī Hari deny protection to those who approach Him? Wherefore (then) should the wise knock at the door of those who are blind with the pride of wealth? (5) Having thus determined his goal with a complacent mind, a man should adore the infinite and eternal Lord, residing in his very heart as his beloved Self, and as a self-evident Truth; for through His worship the seed of metempsychosis (in the shape of Ignorance) ceases to be. (6) Who else than beasts would desist from meditating on the Supreme and set his mind on the pleasures of sense even when he actually sees people fallen into the hellish river of mundane life and suffer the agonies brought by their own past actions? (7)

केचित्स्वदेहान्तर्हृदयावकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।  
 चतुर्भुजं कञ्जरथाङ्गशङ्खगदाधरं धारणया स्मरन्ति । ८ ।

प्रसन्नवक्त्रं नलिनायतेक्षणं कदम्बकिञ्जल्कपिशङ्गचाससम् ।  
 लसन्महारत्नहिरण्ययाङ्गदं स्फुरन्महारत्नकिरीटकुण्डलम् । ९ ।  
 उन्निद्रहृत्पङ्कजकर्णिकालये योगेश्वरास्थापितपादपल्लवम् ।  
 श्रीलक्ष्मणं कौस्तुभरत्नकन्धरमम्लानलक्ष्या वनमालयाऽऽचितम् । १० ।  
 विभूषितं मेखलयाङ्गुलीयकैर्महाधनेनैर्नूपुरकङ्कणादिभिः ।  
 स्निग्धमलाकुञ्चितनीलकुन्तलैर्विरोचमानाननहासपेशलम् । ११ ।  
 अदीनलीलाहसितेक्षणोल्लसद्भ्रुभङ्गसंसूचितभूर्यनुग्रहम् ।  
 ईक्षेत चिन्तामयमेनमीश्वरं यावन्मनो धारणयावतिष्ठते । १२ ।  
 एकैकशोऽङ्गानि धियानुभावयेत् पादादि यावद्धसितं गदाभृतः ।  
 जितं जितं स्थानमपोह्य धारयेत् परं परं शुद्धचिति धीर्यथा यथा । १३ ।  
 यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।  
 तावत् स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत् । १४ ।

Some people fix their mind, through meditation, on the Lord with four arms, bearing severally a lotus, a discus, a conch and a mace, and residing in the cavity of their heart within their own body in a form as big as in thumb in height.(8) With a cheerful countenance and big lotus-like eyes He has a cloth, yellow as the filaments of a Kadamba flower, wrapped round His person, and is adorned with a pair of gold armllets studded with precious brilliant jewels, a crown and a pair of ear-rings inlaid with valuable radiant jewels. (9) His feet, which are tender like young shoots, are installed by the masters of Yoga at the centre of the full-blown lotus of their heart. He bears (a little above His left breast) a golden streak (which is held to be a symbol of Goddess Lakṣmī), has the famous Kaustubha gem hanging from His neck; and His chest is covered by a garland of sylvan flowers of unfading splendour. (10) He is adorned with a girdle (round His waist ) as well as with most precious rings, anklets and bracelets etc., and looks charming with a smile that ever beams on His countenance beautified with sleek, glossy, curly and dark tresses. (11) He is betraying His abundant grace (on the devotees) by the play of His brows, the beauty of which is enhanced by His sportful bright smiles and glances. The practicant should continue to gaze on this conceptual image of the Lord till his mind gets fixed in meditation. (12) He should visualize with his mind one by one all the limbs of Lord Viṣṇu (the Wielder of a mace) from His feet upwards to His smiling countenance. Even as his reason gets purer and purer his mind will become steadier and steadier, and in this way when one limb becomes clearly visible, he should leave it to visualize the next. (13) Till one's mind gets fixed through devotion on the all-witnessing supreme Lord of the universe as portrayed above, the practicant should with a concentrated mind meditate on the grossest form of the Lord (as described in Discourse I above ) after he has finished his daily devotions. (14)

स्थिरं सुखं चासनमाश्रितो यतिर्यदा जिहासुरिममङ्ग लोकम् ।  
 काले च देशे च मनो न सज्जयेत् प्राणान् नियच्छेन्मनसा जितासुः । १५ ।  
 मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञ एतां निनयेत् तमात्मनि ।  
 आत्मानमात्मन्ववरुध्य धीरो लब्धोपशान्तिर्विरेत कृत्यात् । १६ ।  
 न यत्र कालोऽनिमिषां परः प्रभुः कुतो नु देवा जगतां य ईश्वरे ।  
 न यत्र सत्त्वं न रजस्तमश्च न वै विकारो न महान् प्रधानम् । १७ ।

परं पदं वैष्णवमामनन्ति तद् यत्रेति नेतीत्यतदुत्सिसृक्षवः ।  
 विसृज्य दौरात्म्यमनन्यसौहृदा हृदोपगुहार्यपदं पदे पदे । १८ ।  
 इत्थं मुनिस्तूपरमेद् व्यवस्थितो विज्ञानदुर्वीर्यसुरन्धिताशयः ।  
 स्वपाष्णिनाऽऽपीड्य गुदं ततोऽनिलं स्थानेषु षट्सूत्रमयेजितक्लमः । १९ ।  
 नाभ्यां स्थितं हृद्यधिरोप्य तस्मादुदानगत्योरसि तं नयेन्मुनिः ।  
 ततोऽनुसन्धाय धिया मनस्वी स्वतालुमूलं शनकैर्नयेत् । २० ।  
 तस्माद् भ्रुवोरन्तरमुन्नयेत् निरुद्धसप्रायतनोऽनपेक्षः ।  
 स्थित्वा मुहूर्तार्धमकुण्ठदृष्टिर्निर्भिद्य मूर्धन् विसृजेत्परं गतः । २१ ।

Dear Parīkṣit, when the striver intends to leave this body, he should not allow his mind to get attached to the time and place. Sitting in a steady and easy posture, he should control his breath and restrain his senses with his mind. (15) Then, controlling his mind with his pure reason, he should merge his intellect (as well as his mind) in the Kṣetrajña ( the conscious principle in the body), and the Kṣetrajña in the absolute Self. Then, merging the Self in the Supreme Spirit and attaining final peace, the wise man should abstain from all activity. (16) In that state (of absorption into the Supreme Spirit) Time, which is the Ruler even of gods, has no power, much less the gods or the creatures that are ruled over by them. There is neither Sattva nor Rajas nor Tamas in that state, much less the ego or Mahat (the principle of cosmic intelligence) or Pradhāna (Primordial Matter). (17) Bent upon rejecting everything other than God as 'not that', 'not that' and giving up false self-identification with the body and things associated with it the Yogis, full of exclusive devotion, embrace with their heart every moment the adorable form of Lord Viṣṇu. The scriptures are at one in declaring this form as the supreme essence of the all-pervading Lord. (18) The Yogī whose cravings for sense-gratification have been completely set at rest by force of wisdom acquired through the scriptures should drop his body in the following manner. First of all he should squat (on his seat) pressing the anus with his heels and then, overcoming languor, should draw the air upwards through the six places (where the six mystical circles are located). (19) The self-disciplined Yogī should draw the air located in the circle within the navel (known by the name of Maṇipūṛaka) upwards into the Cakra located in the heart (called Anāhata); thence, following the course of the Udāna air, he should take it to the circle located above the breast (known by the name of Viśuddhi) and, again, with the help of reason, he should gradually push it to the root of the palate (i.e., to the top of the Viśuddhi Cakra). (20) Thereafter, having closed the seven passages (viz., the two eyes, the two ears, the two nostrils and the mouth), he should take the air from the root of the palate to the circle located at the middle of the eyebrows (viz., the Ājñā Cakra). Then, if he has no desire to visit the higher worlds, he should pause at the Ājñā Cakra for about half an hour with his gaze fixed on his goal and, taking the air into the Sahasrāra Cakra (located at the crown of his head) attain union with God. Finally, breaking open the crown of his head, he should abandon his body and the senses. (21)

यदि प्रयास्यन् नृप पारमेष्ठ्यं वैहायसानामुत यद् विहारम् ।  
 अष्टाधिपत्यं गुणसन्निवाये सहैव गच्छेन्मनसेन्द्रियैश्च । २२ ।  
 योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।  
 न कर्मभिस्तां गतिमाप्नुवन्ति विद्यातपोयोगसमाधिभाजाम् । २३ ।

वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा ।  
विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप शैशुमारम् ।२४।

तद् विश्वनाभिं त्वतिवर्त्य विष्णोरणीयसा विरजेनात्मनैकः ।  
नमस्कृतं ब्रह्मविदामुपैति कल्पायुषो यद्विबुधा रमन्ते ।२५।  
अथो अनन्तस्य मुखानलेन दन्दह्यमानं स निरीक्ष्य विश्वम् ।  
निर्याति सिद्धेश्वरजुष्टधिष्ण्यं यद् द्वैपरार्थं तद् पारमेष्ठ्यम् ।२६।  
न यत्र शोको न जरा न मृत्युर्नार्तिर्न चोद्वेग ऋते कुतश्चित् ।

यच्चित्ततोऽदः कृपयानिदंविदां दुरन्तदुःखप्रभवानुदर्शनात् ।२७।

ततो विशेषं प्रतिपद्य निर्भयस्तेनात्मनापोऽनलमूर्तिरत्वरन् ।

ज्योतिर्मयो वायुमुपेत्य काले वाखात्मना खं बृहदात्मलिङ्गम् ।२८।

घ्राणेन गन्धं रसनेन वै रसं रूपं तु दृष्ट्या श्वसनं त्वचैव ।

श्रोत्रेण चोपेत्य नभोगुणत्वं प्राणेन चाकृतिमुपैति योगी ।२९।

स भूतसूक्ष्मेन्द्रियसंनिकर्षं मनोमयं देवमयं विकार्यम् ।

संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् ।३०।

तेनात्मनाऽऽत्मानमुपैति शान्तमानन्दमानन्दमयोऽवसाने ।

एतां गतिं भागवतीं गतो यः स वै पुनर्नेह विषज्जतेऽङ्ग ।३१।

एते सुती ते नृप वेदगीते त्वयाभिपृष्टे ह सनातने च ।

ये वै पुरा ब्रह्मण आह पृष्ट आराधितो भगवान् वासुदेवः ।३२।

न ह्यतोऽन्यः शिवः पन्था विशतः संसृताविह । वासुदेवे भगवति भक्तियोगो यतो भवेत् ।३३।

भगवान् ब्रह्म कात्स्न्येन त्रिरन्वीक्ष्य मनीषया । तदध्यवस्यत् कूटस्थो रतिरात्मन् यतो भवेत् ।३४।

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः । दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ।३५।

तस्मात् सर्वात्मना राजन् हरिः सर्वत्र सर्वदा । श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान् नृणाम् ।३६।

पिबन्ति ये भगवत आत्मनः सतां कथामृतं श्रवणपुटेषु सम्भृतम् ।

पुनन्ति ते विषयविदूषिताशयं ब्रजन्ति तद्यरणसरोरुहान्तिकम् ।३७।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे पुरुषसंस्थावर्णनं नाम द्वितीयोऽध्यायः ।२।

If, on the other hand, O king, the Yogī intends to visit the Brahmāloka (Brahmā's abode) or, having acquired the eight supernatural powers,\* to sport in the company of the Siddhas (a class of celestial beings), that move about in the air, or again to move about in any particular realm of the universe made up of the three Guṇas (modes of Prakṛti), he should depart (from the body), taking the mind and senses with him. (22) It is said that the masters

\* The eight superhuman powers are : Animā, the power of assuming a form as minute as an atom; Laghimā, extreme lightness; Prāpti, attaining anything (e.g., the moon) with the tip of one's finger; Prākāmya, irresistible will; Mahimā, illimitable power; Īśitā, supreme dominion; Vaśitā, subjugating all by occult power and Kāmāvasāyitā, suppressing all desires.

of Yoga, who practise worship of God austere penance, Yoga (abstraction) and Jñāna (Self-Knowledge), and whose body is as subtle as air, can freely move inside as well as outside the three worlds (the earth, heaven and the lower worlds). People cannot have such unimpeded movement (in any part of the universe) through mere Karma (ritual). (23) O king, the Yogī who proceeds to the Brahmāloka (the abode of Brahmā) through the bright Suṣumṇā\* reaches first the abode of Vaiśvānara (the god of fire) through the heavens. Shaking off whatever trace of impurity is still left in him, he then rises upwards to the stellar sphere, resembling in shape the figure of a dolphin and presided over by Lord Viṣṇu. (24) Passing beyond this sphere, presided over by Viṣṇu, which is like a navel to the wheel of this universe, he ascends alone in his most subtle and pure body to the realm called Mahārloka (the region immediately enclosing Indra's paradise), which is adored even by the knowers of Brahma, and which is the delightful abode of gods that live for a whole Kalpa (a day of Brahmā). (25) Thereafter (at the end of the Kalpa) when he sees the whole world below being consumed by the fire proceeding from the mouth of Lord Ananta (Śeṣa), he rises still higher to Brahmā's abode, where the foremost among the Siddhas reside in their aerial cars and which lasts for two Parārdhas (the full span of Brahmā's life). (26) There is no grief nor agony, neither old age nor death in that sphere, much less fear of any kind. The only agony they suffer from is the mental anguish they feel out of compassion when they see people who have no knowledge of the process of meditation as described above undergoing repeated births and deaths, that entail endless suffering. (27) Then (after reaching the Satyaloka) he fearlessly unites his subtle body with the earth and thereafter steadily pierces the seven sheaths encasing the earth as below. From his terrestrial form he passes on to the watery and from the aqueous to the fiery sheath; again, from his fiery form he makes his way into the aerial sheath, and lastly from his aerial form in course of time he enters the ethereal sheath, which is an index to the infinitude of Brahma. (28) Again, through his olfactory sense the Yogī returns to the subtle element of smell, through the sense of taste to the subtle element of taste, through the sense of sight to the subtle element of colour, through the sense of touch to the subtle element of touch, through the auditory sense to the subtle element of sound and through each organ of action to the functioning power of each and thus all of them return to their subtle form. (29) (Thus reaching beyond the gross and subtle sheaths of the five elements) the Yogī enters the ego. He dissolves the subtle elements into the Tāmasika ego, the senses into the Rājasika and the mind as well as the deities presiding over the senses into the Sāttvika ego. Then, through the same process (of dissolution) he returns along with the ego to the principle of cosmic intelligence (Mahat-tattva) and finally to Prakṛti (in which merge all the three Guṇas). (30) Again, during the final dissolution (when Prakṛti too merges in God) the Yogī who becomes all-blissful now, merges with that pure blissful form in God, who is perfectly tranquil and bliss itself. Dear Parikṣit, he who attains this divine goal no more returns to this world of matter (transmigration). (31) These, O king, are the two eternal paths recommended by the Vedas, about which you enquired of me. Of yore, when Brahmā (the Creator) worshipped Lord Vāsudeva (Viṣṇu) and interrogated Him, it was these two paths that were taught to him by the Lord. (32) For him who has fallen into the whirlpool of transmigration there is no blessed path other than that which makes for devotion to Lord Vāsudeva. (33) Having critically studied the Vedas with a concentrated mind thrice over, Brahmā concluded by force of his reason that alone to be the highest virtue, by which one is able to develop exclusive devotion to Śrī Kṛṣṇa (the Self of the Universe). (34) Lord Śrī Hari alone is seen as abiding in all (animate and inanimate) beings as their very self; for the

\*A particular air tube of the body lying between those called Iḍā and Piṅgalā, and believed to be one of the passage for the air or the spirit.

अक्षिणी नासिके आस्यमिति पञ्चपुरः कृताः । दक्षिणा दक्षिणः कर्ण उत्तरा चोत्तरः स्मृतः । ९ ।

पश्चिमे इत्यधोद्वारौ गुदं शिश्रमिहोच्यते । खद्योताऽऽविर्मुखी चात्र नेत्रे एकत्र निर्मिते ।

रूपं विभ्राजितं ताभ्यां विचष्टे चक्षुषेश्वरः । १० ।

नलिनी नालिनी नासे गन्धः सौरभ उच्यते । घ्राणोऽवधूतो मुख्यास्यं विषणो वाग्रसविद्रसः । ११ ।

आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम् । पितृहृद्दक्षिणः कर्ण उत्तरो देवहूः स्मृतः । १२ ।

प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् । पितृयानं देवयानं श्रोत्राच्छ्रुतधराद्भजेत् । १३ ।

आसुरी मेढ्रमर्वाग्द्वार्यवायो ग्रामिणां रतिः । उपस्थो दुर्मदः प्रोक्तो निर्ऋतिर्गुद उच्यते । १४ ।

वैशसं नरकं पायुर्लुब्धकोऽन्धौ तु मे शृणु । हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च । १५ ।

अन्तःपुरं च हृदयं विषूचिर्मन उच्यते । तत्र मोहं प्रसादं वा हर्षं प्राप्नोति तद्गुणैः । १६ ।

यथा यथा विक्रियते गुणाक्तो विकरोति वा । तथा तथोपद्रष्टाऽऽत्मा तद्वृत्तीरनुकार्यते । १७ ।

The two eyes, the two nostrils, the two ears and the penis and the anus are the (four) pairs of entrances with the mouth (as the ninth). (It is through these gates that) the Jīva goes out (to the objects of senses) accompanied by the Indriyas (located in these apertures). (8) (Of these) the two eyes, the two nostrils and the mouth are the five gates located in the east (in front of the head). The right ear has been spoken of as the southern and the left, the northern gate. (9) The two openings below have been called the western gates and they are designated here (in the present context) as the penis and the anus. The (two gates) Khadyotā and Avirmukhī (declared as) constructed at one place (side by side) in this city correspond to the two eyes; and through these, aided by the faculty of vision, the Jīva (the master of the body) perceives colour, which corresponds to (the realm called) Vibhrajita. (10) The two nostrils are (the gates) Nalinī and Nālinī and odour has been spoken of as (the territory of) Saurabha. The olfactory sense is (the companion of Purañjana known by the name of) Avadhūta; the mouth is (the gate called Mukhyā); the faculty of speech is (the companion going by the name of) Vipāṇa and the organ of taste is (the friend known as) Rasajña. (11) The use of the tongue is the territory mentioned in this story by the name of Āpaṇa and the food of various kinds is the realm known as Bahūdāna. The right ear is the gate called Pitrhū and the left has been referred to under the name of Devahū (the northern gate). (12) The scriptures dealing with the path of worldly activity (the cult of rituals) and those preaching quietism (the cult of worship) have been spoken of as (the dominions of) South Pañcāla and North Pañcāla respectively. Listening to these through the ear, which has been spoken of as (a companion of Purañjana under the name of) Śrutadhara, the Jīva takes severally to the path of the manes (leading to the realm of the moon-god or heaven) and the path of the gods (leading to the divine Abode). (13) The membrum virile is the western gate called Āsurī; the act of copulation is the territory called Grāmaka (which is only another name for carnal delight). The faculty of procreation has been spoken of as (a companion of Purañjana under the name of) Durmada; while the anus has been referred to under the name of Nirṛti (the other gate in the west). (14) The Infernal region is the territory called Vaiśasa, while the organ of defecation (located in the rectum) is the companion named Lubdhaka. (Now) hear from me about the two entrances leading to blind alleys. They are the hands and feet wherewith the human soul severally works and moves about. (15) (The region of) the heart is the gynaeceum and the mind has been spoken of as (the principal waiter in the gynaeceum under the name of) Viṣūci (Viṣūcina). Identifying itself with the qualities (Sattva, Rajas and Tamas) of the mind, the Jīva gives way herein severally to complacency, joy and infatuation. (16) According as the equilibrium of the intellect is disturbed (in the dreaming state) or it disturbs the senses in its turn (in the waking state), the Jīva (the embodied soul), that is affected by its qualities, is compelled to follow its changes, although (by its essential

(stage of life) and given to (perfect) self-control, these foremost seers indeed wonderfully attained absolute self-identity with the Lord, who is the very Self, nay, the Inner Controller of all living beings and whom they realized within the heart, purified by virtue of their uninterrupted and supreme Devotion resulting from their ceaseless remembrance of the charming lotus-like feet of Bhagavān Vāsudeva, the abode of all species of living beings and the asylum of the fear-stricken. (27) By another wife too he had three sons—Uttama, Tāmasa and Raivata, each of whom presided over a Manvantara (associated with his name). (28)

एवमुपशमायनेषु स्वतनयेष्वथ जगतीपतिर्जगतीमर्बुदान्येकादश परिवत्सराणामव्याहताखिलपुरुषकारसार-  
सम्भृतदोर्दण्डयुगलापीडितमौर्वीगुणस्तनितविरमितधर्मप्रतिपक्षो वर्हिष्मत्याश्चानुदिनमेधमानप्रमोद-  
प्रसरणवीधिपयत्रीडाप्रमुषितहासावलोकुरुचिरक्ष्येत्यादिभिः पराभूयमानविवेक इवानवबुध्यमान इव महामना  
बुभुजे। २९।

(Three of) his sons being thus given to self-control, the high-minded emperor (Priyavrata) ruled over the globe for 1,10,00,00,000 years. (During his reign) the enemies of righteousness were scared away by the very twang of the bow-string pulled by his stout arms, possessed of (inordinate) strength, which consummated all his efforts without any obstruction. Nay, like a man who has forgotten his self, he had his judgment clouded as it were by Barhiṣmati's daily growing expressions of excessive joy (on his visiting her), her rising from the seat and going forth to meet him, amatory gestures natural to women, smiles and glances half-concealed by bashfulness and delightful jokes etc. (29)

यावदवभासयति सुरगिरिमनुपरिक्रामन् भगवानादित्यो वसुधातलमर्धेनैव प्रतपत्यर्धेनावच्छादयति तदा हि  
भगवदुपासनोपचितातिपुरुषप्रभावस्तदनभिनन्दन् समजवेन रथेन च्योतिर्मयेन रजनीमपि दिनं करिष्यामीति  
सप्तकृत्वस्तरणिमनुपर्यक्रामद् द्वितीय इव पतङ्गः। ३०। ये वा उ ह तद्रथचरणनेमिकृतपरिखातास्ते सप्त सिन्धव  
आसन् यत एव कृताः सप्त भुवो द्वीपाः। ३१। जम्बूप्लक्षशाल्मलिकुशक्रौञ्चशाकपुष्करसंज्ञास्तेषां परिमाणं  
पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो यथासंख्यं द्विगुणमानेन बहिः समन्तत उपक्लृप्ताः। ३२।  
क्षारोदेक्षुरसोदसुरोदद्युतोदक्षीरोददधिमण्डोदशुद्धोदाः सप्त जलधयः सप्त द्वीपपरिखा इवाभ्यन्तरद्वीपसमाना  
एकैकश्येन यथानुपूर्व सप्तस्वपि बहिर्द्वीपेषु पृथक्परित उपकल्पितास्तेषु जम्ब्वादिषु  
बर्हिष्मतीपतिरनुव्रतानात्मजानाग्नीध्रेध्मजिह्वयज्ञबाहुहिरण्यरेतोपृतपृष्ठमेधातिथिवीतिहोत्रसंज्ञान् यथासंख्ये-  
नैकैकस्मिन्नेकमेवाधिपतिं विदधे। ३३। दुहितरं चोर्जस्वतीं नामोशनसे प्रायच्छद्यस्यामासीद् देवयानी नाम  
काव्यसुता। ३४।

नैवविधः पुरुषकार उरुक्रमस्य पुंसां तदङ्घ्रिरजसा जितयद्गुणानाम्।

चित्रं विदूरविगतः सकृदाददीत यन्नामधेयमधुना स जहाति बन्धम्। ३५।

(Once he observed that) even to the extent the glorious sun-god lights the earth's surface (viz., up to the Lokāloka mountain) in the course of his circuit round Mount Sumeru (the mountain of the gods), he shines only on one-half of that portion and leaves the other half shrouded in darkness. He (however) did not like this. His superhuman glory having been enhanced by virtue of his adoration of the Lord, he thereupon like another sun made seven circuits (round the earth) after the sun, in his effulgent car, as swift as the sun, determined to turn night as well into day. (30) The tracks that were sunk by the fellies of the wheels of his chariot came to be the most celebrated seven oceans, which divided the earth into (what are known as) the seven Dwīpas (or main divisions). (31) The Dwīpas are (severally) known as Jambūdwīpa, Plakṣadwīpa, Śālmalidwīpa, Kuśadwīpa, Krauñcadwīpa, Śākadwīpa and Puṣkaradwīpa. As regards dimensions, each succeeding one is twice as large as the preceding one and is placed beyond the ocean and encircling it. (32) The seven oceans (severally) contain salt water, the juice of sugar-cane, wine, clarified butter, milk, fluid curds and pure water and serve as a moat as it were one for each of the seven Dwīpas. They are equal in extent to the Dwīpa enclosed by them and are situated one beyond and encircling

born the illustrious devotee of the Lord, Prahārāda, and even so Balī (Prahārāda's grand-son). (10) Diti (at first) had only two sons, adored by the Daityas and the Dānavas (alike), who have (already) been spoken of under the name of Hiranyakaśipu and Hiranyākṣa (in Book III). (11) Hiranyakaśipu's wife, Kayādhu by name, who was a daughter of Jambha by Danu and had been given away by the former (to Hiranyakaśipu), gave birth to four sons—Samhārāda, in the first instance, and (then in order) Anuhrāda, Hrāda and Prahārāda as well. Their sister, Sirihikā by name, got from (her husband, the demon) Vipracitti (a son named) Rāhu, whose head, even while he was drinking nectar (disguised as a god in the assembly of the gods), Śrī Hari lopped off with His discus (vide VIII. ix. 24-25). Kṛti, the wife of Samhārāda (Hiranyakaśipu's eldest son) bore through him (a son named) Pañcajana. (12—14) Dhamani, the wife of Hrāda (Hiranyakaśipu's third son) brought forth (two sons) Vātāpi and Ilwala. It was Ilwala who cooked (his brother) Vātāpi (in the form of a ram) for the sake of his (honoured guest, (the celebrated sage) Agastya. (15) Bāṣkala and Mahiṣa were the two sons of Anuhrāda (Hiranyakaśipu's second son) by (his wife) Sūmyā; while Virocana was the son of Prahārāda, and Bali was the son of Virocana by (his wife) Devī. (16) From (the loins of) Bali through (his wife) Aśanāyā (the deity presiding over hunger), were born a hundred sons, the eldest of whom was Bāṇa. The glory of Bali, which deserves to be celebrated in beautiful verse, will be recounted only hereafter (in Book VIII). (17) Having propitiated Lord Śiva (who has His abode on Mount Kailāsa), the demon Bāṇa attained the first place among His attendants. As the guardian of his capital, the Lord actually stays near him even today. (18) (Besides Hiranyakaśipu and Hiranyākṣa) Diti had forty-nine more sons, (known as) the Maruts (wind-gods). They all remained issueless and were converted into his own class (godhood) by Indra (the ruler of the gods). (19)

राजोवाच

कथं त आसुरं भावमपोहौत्यत्तिकं गुरो । इन्द्रेण प्रापिताः सात्यं किं तस्माद्भु कृतं हि तैः । २० ।

इमे श्रद्धते ब्रह्मवृषयो हि मया सह । परिज्ञानाय भगवंस्तत्रो व्याख्यातुमर्हसि । २१ ।

**The king (Parikṣit) said :** Having rid them of their demoniac disposition, which was innate to them, O (my) preceptor, how were they converted into godhood by Indra? What good offices did they render to him (which prompted him to bring about this change in them)? (20) Even these seers, O (holy) Brāhmaṇa, are keen to know this truth along with me. Therefore, be pleased, O worshipful sage, to explain this to us. (21)

सूत उवाच

तद्विष्णुरातस्य स द्वादशयणिवर्चो निशम्यादृतमल्पमर्थवत् ।

सभाजयन् संनिभृतेन चेतसा जगद् सत्रायण सर्वदर्शनः । २२ ।

**Sūta continued :** Having heard this reverent, brief and (yet) significant inquiry of king Parikṣit (who had been protected by Lord Viṣṇu Himself in the form of Śrī Kṛṣṇa), and welcoming it with a heart full of joy, the omniscient and well-known sage Śuka (the son of Bādarāyaṇa, more popularly known as Vedavyāsa), spoke (as follows), O Śaunaka (who stand vowed to a long course of sacrifices) ! (22)

श्रीशुक उवाच

हतपुत्रा दितिः शक्रपार्ष्णिग्राहेण विष्णुना । मन्युना शोकदीप्तेन ज्वलन्ती पर्यचिन्तयत् । २३ ।

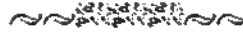
कदा नु भ्रातृहन्तारमिन्द्रियाराममुल्बणम् । अङ्गिन्नहृदयं पापं घातयित्वा शये सुखम् । २४ ।

कृमिविड्भस्मसंज्ञाऽऽसीद्यस्येशाभिहितस्य च । भूतधुक् तत्कृते स्वार्थं किं वेद निरयो यतः । २५ ।

आशासानस्य तस्येदं ध्रुवमुन्नद्धचेतसः । मदशोषक इन्द्रस्य भूयाद्येन सुतो हि मे । २६ ।

intellect and other phenomenal objects are adjuncts that lead us to infer the existence of the Lord, who is the all-witnessing seer. (35) Therefore, O king, men should always and under all circumstances with their whole being listen to, recite and revolve in their mind (the stories of) Lord Śrī Hari alone. (36) They who drink in the nectar-like stories of the Lord, the Soul of the universe, poured into the cups of their ears by holy men, are able to purify their heart, which has been contaminated through contact with the pleasures of sense, and attain proximity to His lotus-feet. (37)

*Thus ends the second discourse entitled "A Description of the Lord's Divine Form",  
in Book Two of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

**Worship of different deities for the gratification of various desires  
and the superiority of Devotion to the Lord**

श्रीशुक उवाच

एवमेतन्निगदितं पृष्टवान् यद्भवान् मम । नृणां यन्प्रियमाणानां मनुष्येषु मनीषिणाम् । १ ।  
ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम् । इन्द्रमिन्द्रियकामस्तु प्रजाकामः प्रजापतीन् । २ ।  
देवीं मायां तु श्रीकामस्तेजस्कामो विभावसुम् । वसुकामो वसून् रुद्रान् वीर्यकामोऽथ वीर्यवान् । ३ ।  
अन्नाद्यकामस्त्वदिति स्वर्गकामोऽदितेः सुतान् । विश्वान्देवान् राज्यकामः साध्यान्संसाधको विशाम् । ४ ।  
आयुष्कामोऽश्विनौ देवौ पुष्टिकाम इलां यजेत् । प्रतिष्ठाकामः पुरुषो रोदसी लोकमातरौ । ५ ।  
रूपाभिकामो गन्धर्वान् स्त्रीकामोऽप्सरउर्वशीम् । आधिपत्यकामः सर्वेषां यजेत परमेष्ठिनम् । ६ ।  
यज्ञं यजेद् यशस्कामः कोशकामः प्रचेतसम् । विद्याकामस्तु गिरिशं दाम्पत्यार्थं उमां सतीम् । ७ ।  
धर्मार्थं उत्तमश्लोकं तन्तुं तन्वन् पितृन् यजेत् । रक्षाकामः पुण्यजनानोजस्कामो मरुद्गणान् । ८ ।  
राज्यकामो मनून् देवान् निर्ऋतिं त्वभिचरन् यजेत् । कामकामो यजेत् सोममकामः पुरुषं परम् । ९ ।  
अकामः सर्वकामो वा मोक्षकाम उदारधीः । तीव्रेण भक्तियोगेन यजेत पुरुषं परम् । १० ।  
एतावानेव यजतामिह निःश्रेयसोदयः । भगवत्यचलो भावो यद् भागवतसंगतः । ११ ।

ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उत यत्र गुणेषुसङ्गः ।

कैवल्यसम्मतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रति न कुर्यात् । १२ ।

**Śrī Śuka said :** I have thus told you all you asked me, viz., what should men who are thoughtful among human beings do, when their end has arrived. (1) A seeker of pre-eminence in sacred knowledge should worship the sage Brhaspati (the preceptor of the gods). Even so he who seeks to acquire keenness of the senses should worship Indra; while a seeker of progeny should propitiate the Prajāpatis (gods presiding over creation). (2) The seeker of prosperity should worship the divine Māyā (the Lord's own potency or the Goddess presiding over Prakṛti or Primordial Matter) and the seeker of indefatigable energy should

adore the god of fire. Similarly, a seeker of wealth should worship the class of gods known as the Vasus; while the powerful man who aspires for more power should worship another class of gods called the Rudras (part manifestations of Lord Śiva). (3) A seeker of food and foodstuffs should worship Aditi (the mother of the gods); while he who seeks (an abode in) heaven should adore the sons of Aditi (the twelve Ādityas). A seeker of sovereignty should worship the Viśvedevas (a particular class of gods born of Viśvā); while a ruler who desires to secure the allegiance of his subjects should worship the Sādhyas (another class of gods). (4) A seeker of long life should worship the twin gods, the Aświns (the physicians of the gods) and he who desires stoutness should worship the goddess Earth. Similarly he who seeks stability of position or worldly prestige should adore the two mothers of the world, the goddess Earth and Dyauh (the goddess presiding over the heavens). (5) A seeker of personal charm should worship the Gandharvas; while he who desires to have a (lovely) wife should adore the celestial nymph Urvaśī. Even so he who seeks lordship over all should worship Brahmā. (6) A seeker of renown should worship Lord Viṣṇu (the lord of sacrifices or the deity presiding over sacrifices), while a seeker of treasures should adore Varuṇa (the god presiding over the waters). Even so he who seeks to acquire learning should worship Lord Śiva; while a seeker of conjugal happiness should adore Goddess Umā, so devoted to Her lord. (7) He who aspires to lead a pious life should worship Lord Viṣṇu of excellent renown; while he who desires to propagate his race should adore the Pitṛs (the manes). He who seeks protection against odds should worship the Yakṣas (a class of demigods); while a seeker of bodily vigour should adore the class of gods known as the Maruts (the wind-gods). (8) He who seeks to acquire a kingdom should worship the gods that rule over the world for a whole Manvantara (the age or period of a Manu); while he who seeks to employ spells for some malevolent purpose should adore Nirṛti (the goddess of death or the demon presiding over the south-west). Even so the seeker of sense-gratification should worship Soma (the moon-god); while he who longs for the cessation of all desires should adore the Lord who transcends Prakṛti or Matter. (9) A wise man, however—whether he has no desire at all or is actuated by all sorts of desires (all those mentioned in the above verses and others too) or seeks liberation (final beatitude—should worship the Supreme Person with intense devotion. (10) The attainment of the highest good even for those who worship Indra and the other gods lies in developing unswerving devotion to the Lord through the fellowship of His devotees. (11) As a result of the discourses on Śrī Hari (that are held in the company of devotees) dawns that spiritual enlightenment which sets at rest the waves in the form of passions; nay, the heart gets purged and is filled with joy and one develops an aversion for the pleasures of sense and a love for devotion, which is an esteemed road to final beatitude. Having once tasted the joy of listening to such discourses on Śrī Hari, who would cease taking delight in them ? (12)

### शौनक उवाच

इत्यभिव्याहृतं राजा निशम्य भरतर्षभः । किमन्यत्पृष्टवान् भूयो वैयासकिमृषिं कविम् । १३ ।  
 एतच्छ्रुत्पतां विद्वन् सूत नोऽर्हसि भाषितुम् । कथा हरिकथोदकाः सतां स्युः सदसि ध्रुवम् । १४ ।  
 स वै भागवतो राजा पाण्डवेयो महारथः । बालक्रीडनकैः क्रीडन् कृष्णक्रीडां च आददे । १५ ।  
 वैयासकिश्च भगवान् वासुदेवपरायणः । उरुगायगुणोदाराः सतां स्युर्हि समागमे । १६ ।  
 आयुर्हरति वै पुंसामुद्यत्स्तं च यत्रसौ । तस्यते चक्षुणो नीत उत्तमश्लोकवार्तया । १७ ।  
 तरवः किं न जीवन्ति भस्त्राः किं न श्वसन्त्युत । न खादन्ति न मेहन्ति किं ग्रामपशवोऽपरे । १८ ।  
 श्वविड्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः । न चत्कर्णपथोपेतो जातु नाम गदाग्रजः । १९ ।

विले वतोरुक्रमविक्रमान् ये न शृण्वतः कर्णपुटे नरस्य ।  
 जिह्वासती दार्दुरिकेव सूत न चोपगायत्युरुगायगाथाः । २० ।  
 भारः परं पट्टकिरीटजुष्टमप्युत्तमाङ्गं न नमेन्कुन्दम् ।  
 शावौ करौ नो कुस्तः सपर्या हरैर्लसत्काञ्चनकङ्कणौ वा । २१ ।  
 बर्हायिते ते नयने नराणां लिङ्गानि विष्णोर्न निरीक्षतो ये ।  
 पादौ नृणां तौ द्रुमजन्मभाजौ क्षेत्राणि नानुव्रजतो हरेयौ । २२ ।  
 जीवञ्छ्वो भागवताङ्घ्रिरेणुं न जातु मर्त्योऽभिलभेत यस्तु ।  
 श्रीविष्णुपद्या मनुजस्तुलस्याः श्वसञ्छ्वो यस्तु न वेद गन्धम् । २३ ।  
 तदश्मसारं हृदयं व्रतेदं - यद् गृह्यमाणैर्हरिनामधेयैः ।  
 न विक्रियेताथ यदा विकारो नेत्रे जलं गात्ररुहेषु हर्षः । २४ ।  
 अथाभिधेह्यङ्गं मनोऽनुकूलं प्रभाषसे भागवतप्रधानः ।  
 यदाह वैयासकिरात्मविद्याविशारदो नृपति साधु पृष्टः । २५ ।

इति श्रीमद्भागवत महापुराणे पारमहंस्यं संहितायां द्वितीयस्कन्धे तृतीयोऽध्यायः । ३ ।

**Śaunaka said :** On hearing these words of Śuka what else did king Parikṣit, the foremost of the Bharatas, then ask the son of Vyāsa, who was not only a seer but well-versed in the Vedas too ? (13) Sūta, learned as you are, kindly reveal all that to us, who are keen to hear the same. For in an assembly of holy men there must be talks that ultimately lead to discourses on Śrī Hari. (14) That great car-warrior, king Parikṣit (a descendant of Pāṇḍu) was a great devotee of the Lord. Playing with toys loved by children, he made the worship of Śrī Kṛṣṇa as one of his sports. (15) The holy Suka (the son of Vyāsa) is also exclusively devoted to Lord Vāsudeva (Śrī Kṛṣṇa); and it is but natural that where holy men meet there are sublime talks saturated with the virtues of the Lord, whose praises are sung by exalted souls well-versed in the Vedas. (16) The rising and setting sun steals away (in vain) the life of all human beings except that of the man who spends even a single moment in talks about the Lord of excellent fame. (17) Do not trees live ? Do not bellows also breathe ? And do not the other domestic animals (other than the human beast) take their food and copulate ? (18) The human beast who has never heard the story of Śrī Kṛṣṇa (the elder brother of Gada) has been declared to be as good as a dog, a swine, a camel and a donkey. (19) The ears of a man who does not hear (the stories of) the exploits of the Lord (whose doings are marvellous) are mere holes (that serve no useful purpose); and his tongue is as bad as that of a frog if it does not recount the stories of Lord Viṣṇu (who is extolled in numerous ways). (20) A head which, though decked with a silk turban or a crown, never bows to Lord Mukunda (the Bestower of Liberation), is only a burden. Even so the hands which, though adorned with wristlets of gold, never offer worship to Śrī Hari are as good as those of a dead man. (21) And those human eyes that do not gaze on the images of Lord Viṣṇu are as useless as the eyes on the tail of a peacock. Similarly, the human feet which do not visit places sacred to Śrī Hari are as good as the roots of trees. (22) A mortal who has never bathed himself in the dust from the feet of the Lord's devotees is really dead, though living; even so the man who has never known the fragrance of the sacred Tulasī (basil) leaves offered at the feet of Lord Viṣṇu is like a breathing corpse. (23) A heart which does not melt when Śrī Hari's names are being uttered (either by oneself or by others) is hard like stone. And when the heart melts, tears rush to one's eyes and the hair stand erect. (24) Dear Sūta, what you say is most agreeable to the mind. Now tell us what Śrī Śuka (the son of Vyāsa), the foremost of devotees and

perfect in the knowledge of the Spirit, told king Parīkṣit in reply to his excellent question. (25)

*Thus ends the third discourse in Book Two of the great  
and glorious Bhāgavata-Purāṇa, otherwise  
known as the Paramahansa-Saṁhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

The king asks a question about the creation of the universe and  
the sage Śūka commences his discourse

सूत उवाच

वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः । उपधार्य मतिं कृष्णो औत्तरेयः सतीं व्यधात् । १ ।  
आत्मजायासुतागारपशुद्रविणबन्धुषु । राज्ये चाविकले नित्यं विरूढां ममतां जहौ । २ ।  
पप्रच्छ चेममेवार्थं यन्मां पृच्छथ सत्तमाः । कृष्णानुभावश्रवणे श्रद्धधानो महामनाः । ३ ।  
संस्थां विज्ञाय संन्यस्य कर्म त्रैवर्गिकं च यत् । वासुदेवे भगवति आत्मभारं दृढं गतः । ४ ।

**Sūta continued :** On hearing these words of Śrī Śūka (the son of Vyāsa), which enabled him to ascertain the truth concerning the Supreme Spirit, king Parīkṣit (the son of Uttarā) exclusively devoted his pious mind to Śrī Kṛṣṇa's feet. (1) He shook off (in a moment) the deep-rooted attachment which he had conceived all that time for his own body, wife, sons, residence, animals, wealth and kinsmen as well as for his kingdom, that had known no trouble. (2) Having come to know of his death (beforehand), the high-minded Parīkṣit renounced all his duties connected with the first three objects of human pursuit (viz., Dharma, Artha and Kāma). He then established his complete identity with Lord Vāsudeva and, full of deep reverence for hearing the glory of Śrī Kṛṣṇa, asked Śrī Śūka the same question which you are now asking me, O most holy ones. (3-4)

राजोवाच

समीचीनं वचो ब्रह्मन् सर्वज्ञस्य तवानघ । तपो विशीर्यते मह्यं हरेः कथयतः कथाम् । ५ ।  
भूय एव विवित्सामि भगवानात्ममाद्यया । यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः । ६ ।  
यथा गोपायति विभुर्यथा संयच्छते पुनः । यां यां शक्तिमुपाश्रित्य पुरुशक्तिः परः पुमान् ।  
आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च । ७ ।

नूनं भगवतो ब्रह्मन् हरेरद्भुतकर्मणः । दुर्विभाव्यमिवाभाति कविभिश्चापि चेष्टितम् । ८ ।  
यथा गुणास्तु प्रकृतेर्युगपत् क्रमशोऽपि वा । विभर्ति भूरिशस्त्रेकः कुर्वन् कर्माणि जन्मभिः । ९ ।  
विचिकित्सितमेतन्मे ब्रवीतु भगवान् यथा । शाब्दे ब्रह्मणि निष्णातः परस्मिंश्च भवान्बलु । १० ।

**The king said :** All-knowing and sinless as you are, O divine sage, your words are quite true. Even as you proceed with your discourse on Śrī Hari the gloom of my ignorance disperses. (5) I further wish to know how the Lord by His own Māyā (deluding potency) creates this universe, the mysteries of which even the greatest gods (like Brahmā) find it difficult to unravel. (6) Also tell me how that all-pervading Lord protects the universe and how

again He destroys it. Possessed as He is of innumerable powers, which of them does that Supreme Person assume when He plays with His own Self, transforming Himself into so many playthings, and creates and then destroys (a number of universes). (7) Indeed it appears difficult even for the wise, O divine sage, to comprehend the doings of Lord Śrī Hari of marvellous deeds. (8) (I should also like to know) how the Lord, who is one (without a second) assumes all at once the three Guṇas of Prakṛti in order to perform the various functions (of creation etc.), or manifesting Himself in different forms (as Brahmā and so on) assumes them in succession. (9) Since you are well-versed in the Vedas and have also realized the Supreme Spirit, kindly respond to this enquiry of mine. (10)

सूत उवाच

इत्युपामन्त्रितो राज्ञा गुणानुकथने हरेः । हृषीकेशमनुस्मृत्य प्रतिवक्तुं प्रचक्रमे । ११ ।

Sūta said : Thus implored by the king to discourse upon the excellences of Śrī Hari, the sage Śuka fixed his thought on Lord Śrī Kṛṣṇa (the Inspirer of all senses) and commenced his reply as follows : (11)

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे सदुद्भवस्थाननिरोधलीलया ।  
 गृहीतशक्तित्रितयाय देहिनामन्तर्भवायानुपलक्ष्यवर्त्मने । १२ ।  
 भूयो नमः सद्वृजिनच्छिदेऽसतामसम्भवायाखिलसत्त्वपूर्तये ।  
 पुंसां पुनः पारमहंस्य आश्रमे व्यवस्थितानामनुमृग्यदाशुषे । १३ ।  
 नमो नमस्तेऽस्त्वृषभाय सात्वतां विदूरकाष्ठाय मुहुः कुयोगिनाम् ।  
 निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः । १४ ।  
 यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।  
 लोकस्य सद्यो विधुनोति कल्पसं तस्मै सुभद्रश्रवसे नमो नमः । १५ ।  
 विचक्षणा यच्चरणोपसादनात् सङ्गं व्युदस्योभयतोऽन्तरात्मनः ।  
 विन्दन्ति हि ब्रह्मगतिं गतक्लमास्तस्मै सुभद्रश्रवसे नमो नमः । १६ ।  
 तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविदः सुमङ्गलाः ।  
 क्षेमं न विन्दन्ति विना यदर्पणं तस्मै सुभद्रश्रवसे नमो नमः । १७ ।  
 किरातहूणान्धपुलिन्दपुल्कसा आभीरकङ्कायवनाः खसादयः ।  
 येऽन्ये च पापा यदपाश्रयाश्रयाः शुध्यन्ति तस्मै प्रभविष्णवे नमः । १८ ।  
 स एष आत्माऽऽत्मवतामधीश्वरस्त्रयीमयो धर्ममयस्तपोमयः ।  
 गतव्यलीकैरजशङ्करादिभिर्वितर्क्यलिङ्गो भगवान् प्रसीदताम् । १९ ।  
 श्रियः पतिर्यज्ञपतिः प्रजापतिर्धियां पतिर्लोकपतिर्धरापतिः ।  
 पतिर्गतिश्चान्धकवृष्णिसात्वतां प्रसीदतां मे भगवान् सतां पतिः । २० ।  
 यदङ्घ्र्यभिध्यानसमाधिधौतया धियानुपश्यन्ति हि तत्त्वमात्मनः ।  
 वदन्ति चैतत् कवयो यथारुचं स मे मुकुन्दो भगवान् प्रसीदताम् । २१ ।  
 प्रचोदिता येन पुरा सरस्वती वितन्वताजस्य सती स्मृतिं हृदि ।  
 स्वलक्षणा प्रादुरभूत् किलास्यतः स मे ऋषीणामृषभः प्रसीदताम् । २२ ।  
 भूतैर्महद्भिर्च इमाः पुरो विभुर्निर्माय श्रेते यदमृषु पुरुषः ।  
 भुङ्क्ते गुणान् षोडश षोडशात्मकः सोऽलङ्कृषीष्ट भगवान् वचांसि मे । २३ ।

नमस्तस्मै भगवते वासुदेवाय वेद्यसे । पपुर्जनमयं सौम्या यन्मुखाम्बुरुहासवम् । २४ ।

Śrī Śuka said : Obeisance to that Supreme Person of infinite glory, who in order to carry on His sportful activity of creating, preserving and destroying the universe has (in the form of Viṣṇu, Brahmā and Śiva) assumed the three Śaktis in the shape of Sattva (harmony), Rajas (activity) and Tamas (darkness), nay, who is the Inner Controller of all beings and whose true nature and ways cannot be apprehended through the intellect. (12) Salutations again to Him who roots out the sorrows and sufferings of the virtuous (and bestows on them the boon of His love), who puts a stop to the (material) growth of the wicked (and grants them liberation) and further confers on those who have entered the order of Paramahansas (recluses) the boon (of Self-Realization) sought after by them; for all (animate and inanimate) beings are His manifestations (and hence He has no partiality for or prejudice against anyone). (13) Hail, hail to You who foster Your devotees, but are far from the reach (elude the grasp) of those that are destitute of Devotion, and who by virtue of Your divine nature, unequalled and unsurpassed, delight in Your own essence which is known by the name of Brahma (the Absolute). (14) Salutations again and again to that Lord of most auspicious renown, by singing whose praises, by thinking of, seeing, greeting and adoring whom and by hearing whose glory men are cleansed of their impurities at once. (15) Hail, hail to that Lord of most blessed renown, by taking refuge in whose feet the wise shake off from their mind the attachment to this as well as to the other world and attain to the state of Brahma without any exertion. (16) Ascetics and those devoted to charity, men of high repute and those who have controlled their mind and senses, the knowers of the Mantras and men of righteous conduct never attain blessedness without dedicating themselves to His feet. To that Lord of most blessed renown we make obeisance again and again. (17) The Kirātas, the Hūṅas, the Āndhras, the Pulindas, the Pulkasas, the Ābhīras, the Kaṅkas, the Yavanas, the Khasas and other sinful races no less than others of sinful conduct are purged of their sins even by taking refuge in those who depend on Him. To that all-powerful Lord we offer our greetings. (18) May that Lord be gracious to me, who is the very Self to the wise and the supreme Lord of His devotees, who is Veda itself (to those devoted to ritual acts), nay, who is Dharma (righteousness) personified (to those given to righteous conduct) and austere penance (to men of askesis), and whose reality is looked upon with wonder by sincere devotees like Brahmā, Śaṅkara and others. (19) May that Lord of Śrī (the goddess of prosperity and beauty), the Lord of sacrifices, the Lord of all created beings, the Ruler of all intellects, the Lord of the earth, the Protector as well as the asylum of the Andhakas, the Vṛṣṇis and the Sātvatas and the Lord of the holy ones be gracious to me. (20) The wise realize the truth of the Self with the help of their reason, purified through Samādhi in the form of meditation on His feet, and describe It according to their own predilection. May that Lord Mukunda (the Bestower of Liberation and Divine Love) be gracious to me. (21) Egged on by Him at the dawn of creation to revive in Brahmā's heart the memory of the past cycle, Saraswati (the goddess of wisdom) appeared from the latter's mouth (in the form of the Vedas) with all her limbs (in the form of Śikṣā or Phonetics, Grammar and so on). May that Lord, the foremost of the disseminators of wisdom, be propitious to me. (22) Having created these bodies out of the five gross elements (viz., earth, water, fire, air and ether) that all-pervading Lord indwells them as the Puruṣa (the individual soul) and, endowed with sixteen instruments (the five senses of perception, the five organs of action, the five vital airs and the mind) enjoys their sixteen objects. May that Lord lend charm to my expression. (23) Hail to the omniscient Lord Vedavyāsa (who is no other than Lord Vāsudeva), from whose lotus-like lips the devotees drink the nectar of wisdom. (24)

एतदेवात्मभू राजन् नारदाय विपृच्छते । वेदगर्भोऽभ्यधात् साक्षाद् यदाह हरिरात्मनः । २५ ।  
इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां द्वितीयस्कन्धे चतुर्थोऽध्यायः । ४ ।

Questioned by the sage Nārada, O Parīkṣit! Brahmā (the self-born), the repository of the Vedas, taught to that sage this very gospel, which Śrī Hari Himself had imparted to him earlier. (25)

*Thus ends the fourth discourse in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चमोऽध्यायः

### Discourse V

#### A description of the cosmos

नारद उवाच

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज । तद् विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् । १ ।  
यद्रूपं यदधिष्ठानं यतः सृष्टमिदं प्रभो । यत्संस्थं यत्परं यच्च तत्तत्त्वं वद तत्त्वतः । २ ।  
सर्वं ह्येतद् भवान् वेद भूतभव्यभवत्प्रभुः । करामलकवद् विश्वं विज्ञानावसितं तव । ३ ।  
यद्विज्ञानो यदाधारो यत्परस्त्वं यदात्मकः । एकः सृजसि भूतानि भूतैरेवात्ममायया । ४ ।  
आत्मन् भावयसे तानि न पराभावयन् स्वयम् । आत्मशक्तिमवष्टभ्य ऊर्णनाभिरिवाक्लमः । ५ ।  
नाहं वेद परं ह्यस्मिन्नापरं न समं विभो । नामरूपगुणैर्भाव्यं सदसत् किञ्चिदन्यतः । ६ ।  
स भवानचरद् घोरं यत्तपः सुसमाहितः । तेन खेदयसे नस्त्वं पराशङ्कां प्रयच्छसि । ७ ।  
एतन्मे पृच्छतः सर्वं सर्वज्ञ सकलेश्वर । विजानीहि यथैवेदमहं बुद्धयेऽनुशासितः । ८ ।

Nārada said : My obeisance to you O god of gods, creator of all beings, forefather of all. Kindly instruct me in that wisdom which makes one realize the truth of the Spirit. (1) My lord, kindly tell me in essence the truth about this universe, as to what its characteristics are, on what it is supported, by whom it has been created, where it ultimately rests, by what power it is ruled and what it essentially is. (2) You surely know all this; for you are the lord of that which has come to be, that which is still to come and that which is coming into existence. Like a fruit of the emblic myrobalan on the palm of one's hand, the universe is within the range of your knowledge. (3) What is the source of your special knowledge and by whom are you supported ? To what power do you owe your allegiance and what is your essential nature? Single-handed you create all beings out of the five elements by dint of your own Māyā (wonderful creative energy)! (4) Even as a spider spins a web out of its own mouth without any exertion and sports in that web, so do you create all beings in your own self by your own energy and remain unchanged yourself. (5) Of all that is known through a certain name, form and qualities, in this world, O lord, I know of nothing, animate or inanimate, high, low or mediocre, which has its source in anything other than you. (6) By the fact that even you (the supreme Ruler of all) practised austere penance with great concentration of mind, you bewilder us and lead us to suspect that there is someone higher than you. (7) Omniscient as you are, O Ruler of all, I ask you all this. Pray, therefore, instruct me in such a way that

I may follow your teachings correctly. (8)

ब्रह्मोवाच

सम्यक् कारुणिकस्येदं वत्स ते विचिकित्सितम् । यदहं चोदितः सौम्य भगवद्वीर्यदर्शने । ९ ।  
 नानृतं तव तच्चापि यथा मां प्रब्रवीषि भोः । अविज्ञाय परं मत्त एतावत्त्वं यतो हि मे । १० ।  
 येन स्वरोचिषा विश्वं रोचितं रोचयाम्यहम् । यथाकौण्डिन्यैर्यथा सोमो यथर्क्षग्रहतामकाः । ११ ।  
 तस्मै नमो भगवते वासुदेवाय धीमहि । यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम् । १२ ।  
 विलज्जमानया यस्य स्थातुमीक्षापथेऽमुया । विमोहिता विकल्थन्ते ममाहमिति दुर्धियः । १३ ।  
 द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । वासुदेवात्परो ब्रह्मन्न चान्योऽर्थोऽस्ति तत्त्वतः । १४ ।  
 नारायणपरा वेदा देवा नारायणाङ्गजाः । नारायणपरा लोका नारायणपरा मखाः । १५ ।  
 नारायणपरो योगो नारायणपरं तपः । नारायणपरं ज्ञानं नारायणपरा गतिः । १६ ।  
 तस्यापि द्रष्टुरीशस्य कूटस्थस्याखिलात्मनः । सृज्यं सृजामि सृष्टोऽहमीक्ष्यैवाभिचोदितः । १७ ।  
 सत्त्वं रजस्तम इति निर्गुणस्य गुणास्त्रयः । स्थितिसर्गनिरोधेषु गृहीता मायया विभोः । १८ ।  
 कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः । ब्रह्मन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणाः । १९ ।  
 स एष भगवोऽल्लङ्घ्यस्त्रिभिरेभिरधोक्षजः । स्वलक्षितगतिर्ब्रह्मन् सर्वेषां मम चेश्वरः । २० ।

**Brahmā replied :** Laudable is this enquiry of yours, dear child, who are full of compassion to all; for you have thereby urged me to reveal the Lord's glory. (9) It is not without truth either what you have spoken about me, my son. For, until one has come to know Him who is even greater than me, all this greatness appears as belonging to me. (10) I (seem to) manifest (bring forth) the universe, which stands manifested by the self-efulgent Lord, much in the same way as the sun and fire, the moon and the other planets as well as the other stars and the lunar mansions (seem to) illumine it (the universe) even though it stands illumined by the Lord. (11) I bow to the same Lord Vāsudeva and meditate on Him. Deluded by His Māyā, which is so difficult to conquer, people (like you) speak of me as the father of the universe. (12) Nay, bewildered by that Māyā, fools vauntingly speak of the body as their self ('I') and of all that belongs to it as 'mine', although this Māyā is too shy even to stand the Lord's look. (13) In reality, O divine sage, there is no substance other than Lord Vāsudeva—neither the elements nor Karma (destiny) nor Time nor Swabhāva (nature) nor the individual soul. (14) Nārāyaṇa (Lord Viṣṇu) is the goal of the Vedas; the gods have sprung from the limbs of Nārāyaṇa; the sacrifices are meant to please Nārāyaṇa and the worlds attained through such sacrifices are so many limbs of Nārāyaṇa's Cosmic Body. (15) Nārāyaṇa is the ultimate object of all Yoga (concentration of mind); all austere penance is intended to propitiate Nārāyaṇa. All wisdom is directed towards Nārāyaṇa and all paths lead to Nārāyaṇa. (16) He is at once the Seer and the Ruler; though immutable, He is all-embracing. It is He who created me; and, encouraged by His glance, I evolve this creation. (17) The Lord is infinite and beyond the three Guṇas (modes of Prakṛti); it is His Māyā that has assumed these three Guṇas—Sattva, Rajas and Tamas—for the purpose of creation, preservation and destruction. (18) Through the agency of the elements, the senses and the gods presiding over the senses, these Guṇas (modes of Prakṛti) bind the individual soul who is subject to Māyā, though ever free in essence, with the consciousness that he is the physical body, the senses and the mind, all in one. (19) The selfsame Lord, who transcends sense-perception, envelops Himself beyond recognition with these three sheaths of matter. He is the Ruler of all beings as well as of myself, O Nārada ! (20)

कालं कर्म स्वभावं च मायेशो मायया स्वया । आत्मन् यदृच्छया प्राप्तं विबुधूपरुपाददे । २१ ।  
कालाद् गुणव्यतिकरः परिणामः स्वभावतः । कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् । २२ ।  
महतस्तु विकुर्वाणाद्रजःसत्त्वोपवृंहितात् । तमःप्रधानस्त्वभवद् द्रव्यज्ञानक्रियात्मकः । २३ ।  
सोऽहङ्कार इति प्रोक्तो विकुर्वन् समभूत्त्रिधा । वैकारिकस्तैजसश्च तामसश्चेति यद्भिदा ।

द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो । २४ ।

तामसादपि भूतादेर्विकुर्वाणादभून्नभः । तस्य मात्रा गुणः शब्दो लिङ्गं यद् द्रष्टृदृश्ययोः । २५ ।

Intent upon becoming many (at the dawn of creation), the Lord of Māyā assumed at will (pressed into His service for the purpose of creation) by His own Māyā (deluding potency), Time, Karma (Destiny of the Jivas) and Swabhāva (their innate disposition) that had already existed in a latent form in His being. (21) Time disturbed the equilibrium of the three Guṇas, Swabhāva transformed them and from Karma was evolved Mahat (the principle of cosmic intelligence), all these functioning through the power of the Lord Himself. (22) From Mahat, as it underwent transformation, dominated as it was by Rajas and Sattva, emanated an evolute which was dominated by the element of Tamas (darkness, opacity) and was made up of three factors—Dravya (substance), Jñāna (intelligence) and Kriyā (activity). (23) This was known by the name of Ahaṅkāra and became threefold as it underwent transformation. Its three varieties are Vaikārika (Sāttvika), Taijasa (Rājasika) and Tāmasa, which are severally predominated, O Nārada, by the force of Jñāna, Kriyā and Dravya. (24) From the Tāmasa Ahaṅkāra, the origin of the five gross elements, as it underwent transformation, was evolved ether. Śabda (sound) is the subtle form as well as the distinctive characteristic of this element; and it is sound which furnishes a clue to the seer and the seen.\* (25)

नभसोऽथ विकुर्वाणादभूत् स्पर्शगुणोऽनिलः । परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम् । २६ ।  
वायोरपि विकुर्वाणात् कालकर्मस्वभावतः । उदपद्यत तेजो वै रूपवत् स्पर्शशब्दवत् । २७ ।  
तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम् । रूपवत् स्पर्शवद्याम्भो घोषवद्य परान्वयात् । २८ ।  
विशेषस्तु विकुर्वाणादम्भसो गन्धवानभूत् । परान्वयाद् रसस्पर्शशब्दरूपगुणान्वितः । २९ ।  
वैकारिकान्मनो जज्ञे देवा वैकारिका दश । दिग्वातार्कप्रचेतोऽश्विवह्नीन्द्रोपेन्द्रमित्रकाः । ३० ।  
तैजसात् तु विकुर्वाणादिन्द्रियाणि दशाभवन् । ज्ञानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तैजसौ ।

श्रोत्रं त्वग्राणदृग्जिह्वावाग्दोर्मेन्द्राद्भिन्निपायवः । ३१ ।

From ether, as it underwent transformation, sprang up the element of air, which is characterized by the quality to touch. Having inherited the characteristics of its cause (ether), it is further characterized by the quality of sound. Vitality, energy, zeal and strength are only other names of air. (26) From the element of air, even as it underwent transformation under the impelling force of Time as well as of the Destiny and innate disposition of the various individual souls, was evolved fire, which is characterized by the quality of colour and has also inherited the characteristics of its chain of causes, viz., sound and touch. (27) From the element of fire, even as it underwent transformation, sprang up water, which is characterized by the quality of taste. It is further characterized by the qualities of colour, touch and sound, which it has inherited from its chain of causes (fire, air and ether). (28) From the element of water, even as it underwent transformation, came into being the earth, which is characterized by the quality of smell as well as by the qualities of taste, colour, touch and sound, which it has inherited from its chain of causes (water, fire, air and ether). (29) From the Sāttvika Ego

\* Suppose someone standing behind a wall loudly exclaims "Elephant! elephant!" Here it is this ejaculation that indicates the presence of the man who sees the elephant, as well as of the object he sees.

sprang up the cosmic Mind (as well as the deity presiding over the same, viz., the moon-god) and the ten deities severally presiding over the five senses of perception and the five organs of action, viz., the Digdevatās, the wind-god, the sun-god, Varuṇa, the twin-gods Aśvins (the physicians of the gods), the god of fire, Indra (the lord of paradise), Lord Viṣṇu (appearing as a younger brother of Indra and therefore called Upendra), Mitra (one of the twelve sons of Aditi) and Prajāpati\* (30) From the Rājasika Ego, as it underwent transformation, were evolved the ten Indriyas—the five senses of perception, viz., the auditory sense, the sense of touch, the sense of sight, the sense of taste and the olfactory sense, and the five organs of action, viz., the organ of speech, the hands and feet, the organ of generation and the organ of excretion. Again, the intellect, which is the faculty of cognition, and Prāṇa the faculty of action, are also the evolutes of the Rājasika Ego. (31)

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणाः । यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम् । ३२ ।  
 तदा संहत्य चान्योन्यं भगवच्छक्तिचोदिताः । सदसत्त्वमुपादाय चोभयं ससृजुर्हृदः । ३३ ।  
 वर्षपूगसहस्रान्ते तदण्डमुदकेशयम् । कालकर्मस्वभावस्थो जीवोऽजीवमजीवयत् । ३४ ।  
 स एव पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः । सहस्रोर्वद्घ्निवाह्वक्षः सहस्राननशीर्षवान् । ३५ ।  
 यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः । कट्यादिभिरधः सप्त सप्तोर्ध्वं जघनादिभिः । ३६ ।  
 पुरुषस्य मुखं ब्रह्म क्षत्रमेतस्य वाहवः । ऊर्वोर्विश्वो भगवतः पद्भ्यां शुद्धोऽभ्यजायत । ३७ ।  
 भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः । हृदा स्वर्लोक उरसा महर्लोको महात्मनः । ३८ ।  
 ग्रीवायां जनलोकश्च तपोलोकः स्तनद्वयात् । मूर्धाभिः सत्यलोकस्तु ब्रह्मलोकः सनातनः । ३९ ।  
 तत्कट्यां चातलं कृष्णमूर्ध्यां वितलं विभोः । जानुभ्यां सुतलं शुद्धं जङ्घाभ्यां तु तलातलम् । ४० ।  
 महातलं तु गुल्फाभ्यां प्रपदाभ्यां रसातलम् । पातालं पादतलत इति लोकमयः पुमान् । ४१ ।  
 भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्य नाभितः । स्वर्लोकः कल्पितो मूर्धा इति वा लोककल्पना । ४२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां द्वितीयस्कन्धे पञ्चमोऽध्यायः । ५ ।

O Nārada (the foremost among the knowers of Brahma), so long as these categories—the gross elements, the Indriyas, the mind and the three Guṇas or modes of Prakṛti—remained dissociated they could not erect a house in the form of a body. (32) Then, urged by God's power, they combined with one another and, assuming between themselves the role of cause and its effects, produced both the cosmic and the individual body. (33) The macrocosm in the form of an egg lay on the causal waters in a lifeless condition for a thousand years. With the help of Time as well as of the destiny and innate disposition of the individual souls, however, at the end of this period the Lord (who is the life-giver of all) infused life into this egg. (34) Bursting open that (Cosmic) egg, issued therefrom the same Supreme Person (the Cosmic Being) with thousands of thighs, feet, arms and eyes and thousands of faces and heads too. (35) It is in His limbs that the wise locate the various worlds comprised in this universe—the seven lower spheres below His waist and the seven higher spheres above His hip and loins. (36) The Brāhmaṇa (the priestly class) represents the mouth of this Cosmic Being and the Kṣatriya (the warrior-class), His arms. The Vaiśya (the trading class) emanated from the Lord's thighs and the Śūdra (the labouring and artisan classes) from His feet. (37) The seven subterranean spheres and the sphere of the earth are located in His

\* Of the ten gods enumerated above, the Digdevatās preside over the auditory sense, the wind-god over the sense of touch, the sun-god over the sense of sight, Varuṇa over the sense of taste and Aśvins over the olfactory sense. Again, the god of fire presides over the organ of speech, Indra over the hands, Upendra over the feet, Mitra over the organ of excretion and Prajāpati (the god presiding over creation) over the organ of generation.

lower limbs—from the feet up to the waist, the Bhuvanloka (the space between the earth and heaven) in His navel, the Swarloka (Indra's paradise) in the heart, and the Maharloka in the breast of that Supreme Being . (38) Even so Janaloka is located in His neck, Tapaloka in His breasts, and the Satyaloka, the (comparatively) eternal abode of Brahmā, in His heads. (39) Again, the Atalaloka is located in His waist, the Vitalaloka in His thighs, the holy Satalaloka (the abode of Prahlāda, Bali and other devotees as well as of the Lord Himself as the divine Dwarf) in His knees, the Talātala in His shanks. (40) Even so the Mahātala is located in His ankles, the Rasātala in the fore part of His feet, and the Pātāla in His soles . In this way the Supreme Person represents the aggregate of all the fourteen worlds. (41) (According to another arrangement) the sphere of the earth is located in His feet, the Bhuvanloka in His navel, and the Swarloka in His head. This is how the three worlds are located according to this arrangement.(42)

*Thus ends the fifth discourse in Book Two of the great  
and glorious Bhāgavata-Purāna, otherwise known  
as the Paramahansa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

#### Glories of the Cosmic Being

ब्रह्मोवाच

वाचां वह्नेर्मुखं क्षेत्रं छन्दसां सप्त धातवः । हव्यकव्यामृतान्नानां जिह्वा सर्वरसस्य च । १ ।  
सर्वासूनां च वायोश्च तन्नासे परमायने । अश्विनोरोषधीनां च घ्राणो मोदप्रमोदयोः । २ ।  
रूपाणां तेजसां चक्षुर्दिवः सूर्यस्य चाक्षिणी । कर्णो दिशां च तीर्थानां श्रोत्रमाकाशशब्दयोः ।

तद्भ्रमं वस्तुसाराणां सौभगस्य च भाजनम् । ३ ।

त्वगस्य स्पर्शवायोश्च सर्वमेधस्य चैव हि । रोमाण्युद्विज्जजातीनां यैर्वा यज्ञस्तु सम्भृतः । ४ ।  
केशश्मश्रुनखान्यस्य शिलालोहाभ्रविद्युताम् । बाहवो लोकपालानां प्रायशः क्षेमकर्मणाम् । ५ ।  
विक्रमो भूर्भुवः स्वश्च क्षेमस्य शरणस्य च । सर्वकामवरस्यापि हरेश्चरण आस्पदम् । ६ ।  
अपां वीर्यस्य सर्गस्य पर्जन्यस्य प्रजापतेः । पुंसः शिश्र उपस्थस्तु प्रजात्यानन्दनिवृत्तेः । ७ ।  
पायुर्यमस्य मित्रस्य परिमोक्षस्य नारद । हिंसाया निर्ऋतेर्मृत्योर्निरयस्य गुदः स्मृतः । ८ ।  
पराभूतेरधर्मस्य तमसश्चापि पश्चिमः । नाड्यो नदनदीनां तु गोत्राणामस्थिसंहतिः । ९ ।  
अव्यक्तरससिन्धूनां भूतानां निधनस्य च । उदरं विदितं पुंसो हृदयं मनसः पदम् । १० ।  
धर्मस्य मम तुभ्यं च कुमाराणां भवस्य च । विज्ञानस्य च सत्त्वस्य परस्यात्मा परायणम् । ११ ।  
अहं भवान् भवश्चैव त इमे मुनयोऽग्रजाः । सुरासुरनरा नागाः खगा मृगसरीसृपाः । १२ ।  
गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगाः । पशवः पितरः सिद्धा विद्याध्राश्चरणा द्रुमाः । १३ ।  
अन्ये च विविधा जीवा जलस्थलनभौकसः । ग्रहर्क्षकेतवस्तारास्तडितः स्तनयित्त्ववः । १४ ।  
सर्वं पुरुष एवेदं भूतं भव्यं भवच्च यत् । तेनेदमावृतं विश्वं वितस्तिमधितिष्ठति । १५ ।

स्वधिष्यं प्रतपन् प्राणो वहिश्च प्रतपत्यसौ । एवं विराजं प्रतपंस्तपत्यन्तर्बहिः पुमान् । १६ ।  
 सोऽमृतस्याभयस्येशो मर्त्यमन्नं यदत्यगात् । महिमैष ततो ब्रह्मन् पुरुषस्य दुरत्ययः । १७ ।  
 पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं क्षेममभयं त्रिमूर्धोऽधायि मूर्धसु । १८ ।  
 पादास्त्रयो वहिश्चासन्नप्रजानां य आश्रमाः । अन्तस्त्रिलोक्यास्त्वपरो गृहमेधोऽवृहद्ब्रतः । १९ ।  
 सृती विचक्रमे विषुड् साशनानशने उभे । यद्विद्या च विद्या च पुरुषस्तुभयाश्रयः । २० ।  
 यस्मादण्डं विराड् जज्ञे भूतेन्द्रियगुणात्मकः । तद् द्रव्यमत्यगाद् विश्वं गोभिः सूर्यं इवातपन् । २१ ।

**Brahmā continued :** The mouth of the Cosmic Being is the birth-place of the organ of speech as well as of the god of fire (the deity presiding over it;) the seven Dhātus or essential ingredients of His Body (viz., skin, flesh, blood, fat, marrow, sinew and bone) are the source of the seven Vedic metres (viz., Gāyatrī, Jagatī, Uṣṇik, Triṣṭubh, Anuṣṭubh, Pañkti and Bṛhatī); and even so His tongue is the source of all kinds of food—the food of the gods, the food of the manes and the remains of both (which is like ambrosia for human beings)—of the six varieties of taste, as well as of the sense of taste, and the birth-place of Varuṇa (the deity presiding over the same). (1) His nostrils are the excellent source of all the five kinds of vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna) as well as of the element of air; similarly His olfactory sense is the birth-place of the twin-gods, Aśvins (the celestial physicians) and the source of all kinds of foodgrains, as well as of all ordinary and special odours. (2) His sense of sight is the source of all colours as well as of the lights that reveal them; while His eyes are the source of heaven and the birth-place of the sun. Even so His ears are the source of the four cardinal points as well as of all sacred places; His sense of hearing, of ether and its special characteristic, sound, while His limbs are the source of the essence of all things, and the receptacle of all loveliness. (3) His sense of touch is the source of touch as well as of the element of air and even so of all kinds of sacrificial performances. Similarly the hair on His body are the source of all kinds of trees and plants or (according to another view) of such of them as contribute to the performance of sacrifices. (4) His hair are the source of clouds and His beard and moustaches, of lightning; while the nails of His fingers and toes are the source of rocks and iron. Similarly His arms are the birth-place of the guardians of spheres, who are mostly engaged in the work of protecting the universe. (5) His stride is the support of the three worlds—the earth, the region of the air and heaven; while Śrī Hari's feet are the source of security and protection as also the place where all one's desired objects can be had. (6) The penis of the Cosmic Being is the source of water, the seminal fluid and creation, and the birth-place of the god of rain as well as of Prajāpati (the god presiding over creation); while His faculty of generation is the source of delight resulting from copulation for the sake of offspring. (7) Even so His organ of excretion, O Nārada, is the birth-place of Yama (the god of retribution) as well as of the god Mitra, and the origin of the function of evacuating the bowels; while His anus has been spoken of as the source of all destruction of life, the origin of hell and the birth-place of Mṛtyu (the god of death) as well as of Nirṛti (the goddess of poverty). (8) His back is the source of defeat and unrighteousness, as well as of Tamas (the principle of darkness or opacity). His arteries and veins are the source of big and small rivers, while the system of His bones is the source of mountains. (9) The abdomen of the Cosmic Being is known to be the source of the Unmanifest (Primordial Matter), the chyle and the oceans and the origin of all beings as well as of their dissolution; while His heart is reputed to be the source of the mind. (10) Even so the Citta (Reason) of the Supreme is the excellent source of Dharma (righteousness and the god presiding over it), myself (Brahmā), yourself (Nārada), Sanaka and his three brothers (Sanātana, Sanandana and Sanatkumāra) and Lord Śiva, as also of Vijñāna (understanding) and the faculty of reason. (11) Myself and

yourself, Lord Śaṅkara, those elder brothers of yours ( Sanaka and others), the gods, demons and men, the Nāgas, birds, deer and reptiles, the Gandharvas and celestial nymphs, the Yakṣas, Rākṣasas and Bhūtas (ghosts), serpents and beasts, the manes, the Siddhas, Vidyādhars and Cāraṇas (the celestial bards), trees and other species of living beings residing either in water, on land or in the air, the planets and lunar mansions, comets and other stars, lightnings and thundering clouds—nay, all this universe, past, present and future, is no other than the Supreme Person. It is by Him that all this stands pervaded and it covers only a span of the Cosmic Being. (12—15) Even as the sun shines outside while illumining its own orb, so does the Supreme Person cast His effulgence inside as well as outside the universe, while illumining His own Cosmic Body. (16) He transcends all that is subject to death as well as the fruit of action, and is the lord of that immortal and fearless state (of Mokṣa). That is why, O divine sage, no one can fathom the glory of the Supreme Person. (17) All the worlds represent only a fraction of the Supreme Person and it is in these worlds, forming part of the Lord, that all created beings are known to reside. And it is in the three highest heavens (viz., Janaloka, Tapoloka and Satyaloka) standing above Maharloka, which itself exists above the three worlds, that immortality, security and fearlessness have been established. (18) The three Āśramas or stages of life, viz., those of the Brahmacāris (lifelong celibates) Vānaprasthas (forest-dwellers or anchorites) and the Saṁnyāsis (recluses), none of whom begets children, constitute His three feet, which have their abode outside the three worlds (viz., the earth, the region of the air and heaven); while the fourth foot, viz., the stage of the householder, who does not observe a vow of long celibacy, dwells inside the three worlds. (19) The scriptures speak of two paths—the Path of Action, which has been characterized as Avidyā or ignorance (because of its being conducive to rebirth) and the Path of Upāsana (meditation on God), which has been designated as Vidyā (because it leads to Knowledge or the Realization of Truth). The Jiva (embodied soul) follows either of these two paths, the first of which leads to enjoyment and the other to final beatitude; while the Supreme Puruṣa is the foundation of both. (20) Even as the sun, though illumining and warming all with its rays, is yet distinct from all, the Lord, from whom was evolved this universe in the form of an egg as well as His Cosmic Body, consisting of the five gross elements (earth, water, fire, air and ether), the ten Indriyas (the five senses of perception and the five organs of action) and the three Guṇas (modes of Prakṛti), (though indwelling all these and manifest in their form) is entirely beyond the universe as well as His Cosmic Body. (21)

यदास्य नाभ्यान्नलिनादहमासं महात्मनः । नाविदं यज्ञसम्भारान् पुरुषावयवादृते । २२ ।  
 तेषु यज्ञस्य पशवः सवनस्यतयः कुशाः । इदं च देवयजनं कालश्चोरुगुणान्वितः । २३ ।  
 वस्तून्योषधयः स्नेहा रसलोहमृदो जलम् । ऋचो यजूषि सामानि चातुर्होत्रं च सत्तम । २४ ।  
 नामधेयानि मन्त्राश्च दक्षिणाश्च व्रतानि च । देवतानुक्रमः कल्पः सङ्कल्पस्तन्त्रमेव च । २५ ।  
 गतयो मतयः श्रद्धा प्रायश्चित्तं समर्पणम् । पुरुषावयवैरेते सम्भाराः सम्भृता मया । २६ ।  
 इति सम्भृतसम्भारः पुरुषावयवैरहम् । तमेव पुरुषं यज्ञं तेर्नवायजमीश्वरम् । २७ ।  
 ततस्ते भ्रातर इमे प्रजानां पतयो नव । अयजन् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः । २८ ।  
 ततश्च मनवः काले ईजिरे ऋचयोऽपरे । पितरो विवुधा दैत्या मनुष्याः क्रतुभिर्विभुम् । २९ ।  
 नारायणे भगवति तदिदं विश्वमाहितम् । गृहीतमायोरुगुणः सर्गादावगुणः स्वतः । ३० ।  
 मुजामि तन्नियुक्तोऽहं हरो हरति तद्वशः । विश्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् । ३१ ।  
 इति तेऽभिहितं तात यथेदमनुपृच्छसि । नान्यद्भगवतः किञ्चिद्भाव्यं सदसदात्मकम् । ३२ ।  
 न भारती मेऽङ्ग मृषोपलक्ष्यते न वै क्वचिन्मे मनसो मृषा गतिः ।

न मे हृषीकाणि पतन्त्यसत्पथे यन्मे हृदौत्कण्ठ्यवता धृतो हरिः । ३३ ।  
 सोऽहं समान्नायमयस्तपोमयः प्रजापतीनामभिवन्दितः पतिः ।  
 आस्थाय योगं निपुणं समाहितस्तं नाध्यगच्छं यत आत्मसम्भवः । ३४ ।  
 नतोऽस्म्यहं तच्चरणं समीयुषां भवच्छिदं स्वस्त्ययनं सुमङ्गलम् ।  
 यो ह्यात्ममायाविभवं स्म पर्यगाद् यथा नभः स्वान्तमथापरे कुतः । ३५ ।  
 नाहं न चूयं चदृतां गतिं विदुर्न वामदेवः किमुतापरे सुराः ।  
 तन्मायाया मोहितबुद्ध्यस्त्विदं विनिर्मितं चात्मसमं विचक्ष्यहे । ३६ ।

When I sprang up from the lotus in the navel of this Cosmic Being, I found no materials for sacrifice beyond the limbs of the Supreme Person. (22) Of these requisites, O noblest sage, I collected from the limbs of the Cosmic Being Himself materials for sacrifice such as the animals to be sacrificed, trees for sacrificial posts, blades of Kuśa grass, this sacrificial ground (where Brahmā evidently happened to be at the time of the discourse) and a most advantageous time (spring etc.), for the performance of a sacrifice, vessels and other necessary things, cereals (like rice, barley and so on), clarified butter and other only substances, saps of Soma and other plants, gold and other metals, earths of various kinds, water, the sacred texts of the Ṛgveda, the Yajurveda and the Sāmaveda and the duties of the four chief priests officiating at a sacrifice (viz., Hotā, Adhvaryu, Udgātā and Brahmā), the names of sacrifices (such as Jyotiṣṭoma etc.), and Mantras (such as Swāhā etc.), as also the sacrificial fees and the sacred vows to be observed during the performance of a sacrifice, the mention of the gods, the texts laying down the process of conducting sacrifices, the formal undertaking of a vow (to perform a sacrifice) and the process of performing it, the movements at the close of a sacrifice and contemplation on the deities, expiatory ceremonies for errors and omissions and offering the whole performance to the Lord. (23—26) Having thus collected all the materials from the limbs of the Cosmic Being, I worshipped with those very materials the same Supreme Person, Lord Viṣṇu. (27) Then these your (elder) brothers, the nine lords of creation (Marīci and others), with perfect concentration of mind, adored the Supreme Person, who is manifest (in the form of the Cosmic Being) and unmanifest (as the inner controller of all beings). (28) Thereafter, when the time came, the Manus and the other Ṛṣis (seers), the manes, the gods, the demons and men, all worshipped the Lord through sacrifices. (29) This universe, O Nārada, rests on the support of the same Lord Nārāyaṇa, who, though essentially devoid of all attributes, assumes innumerable attributes at the dawn of creation by His Māyā. (30) I create the universe as commissioned by Him; Lord Harā (Śiva), under His control, dissolves it; while He Himself as the Puruṣa (Lord Viṣṇu) preserves it. In fact, it is He who has assumed the three powers of Sattva, Rajas and Tamas (severally for the purpose of creation, protection and dissolution). (31) Thus, dear son, have I told you what you enquired of me. There is nothing in this creation, whether existing as a cause or an effect, which is other than the Lord. (32) My words, dear Nārada, are never observed to be false; my mind too never conceives a false idea and my senses are never led astray either. This is because I have ever contemplated on Śrī Hari with a longing heart. (33) I am Veda personified, my life is full of austere penance and I am the lord of Prajāpatis (the progenitors of races) and adored by them all; nay, I practised Yoga in all thoroughness with a concentrated mind. Yet I failed to realize Him to whom I owe my existence. (34) I bow to His most blessed feet, which are the home of all auspiciousness and end the cycle of birth and death in the case of those who take refuge in Him. Even as the sky knows not its limits He too is unable to realize the extent of His own Māyā (deluding potency); how, then, can others know it? (35) Neither myself nor you (my sons) nor even Vāmadeva (Lord Śiva) knows His

true nature; how, then, could the other gods know it? Our mind is so confounded that we fail to comprehend the reality even of this universe, which is a creation of His Māyā, but merely speculate about it according to our own understanding. (36)

यस्यावतारकर्माणि गायन्ति ह्यस्मदादयः । न यं विदन्ति तत्त्वेन तस्मै भगवते नमः । ३७ ।  
स एष आद्यः पुरुषः कल्पे कल्पे सृजत्यजः । आत्माऽऽत्वन्यात्वनाऽऽत्मानं संवच्छति च पाति च । ३८ ।  
विशुद्धं केवलं ज्ञानं प्रत्यक् सव्यगवस्थितम् । सत्यं पूर्णमनाद्यन्तं निर्गुणं नित्यमद्वयम् । ३९ ।  
ऋषे विदन्ति मुनयः प्रशान्तात्मेन्द्रियाशयाः । यदा तदेवासत्तर्कैस्तिरोधीयेत विप्रुतम् । ४० ।

आद्योऽवतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ।  
द्रव्यं विकारो गुण इन्द्रियाणि विराद् स्वराद् स्थास्तु चरिष्णु भृशः । ४१ ।  
अहं भवो यज्ञ इमे प्रजेशा दक्षादयो ये भवदादयश्च ।  
स्वर्लोकपालाः खगलोकपाला नूलोकपालास्तल्लोकपालाः । ४२ ।  
गन्धर्वविद्याधरचारणेशा ये यक्षरक्षोरगनागनाथाः ।  
ये वा ऋषीणामृषभाः पितृणां दैत्येन्द्रसिद्धेश्वरदानवेन्द्राः ।  
अन्ये च ये प्रेतपिशाचभूतकूष्माण्डयादोमृगपक्ष्यधीशाः । ४३ ।  
यत्किं च लोके भगवन्महस्वदोजःसहस्वद् बलवत् क्षमावत् ।  
श्रीह्रीविभूत्यात्मवदद्भुतार्णं तत्त्वं परं रूपवदस्वरूपम् । ४४ ।  
प्राधान्यतो यानृष आमनन्ति लीलावतारान् पुरुषस्य भृशः ।  
आपीयतां कर्णकपायशोषाननुक्रमिष्ये त इमान् सुपेशान् । ४५ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यो संहितायां द्वितीयस्कन्धे षष्ठोऽध्यायः । ६ ।

Hail to that Lord whose descent in the world of matter and exploits (in the course of such descent) myself and others constantly sing, but whom none of us knows in reality. (37) That unborn Primal Person Himself creates, protects and dissolves Himself (in the form of this universe) within Himself and by Himself, cycle after cycle. (38) He is pure (subjective) absolute consciousness uniformly abiding as the inner Self of all. He is ever true and perfect, has no beginning or end, and is attributeless, eternal and one without a second. (39) Nārada, those who are given to contemplation realize Him only when they have perfectly subdued their body, senses and mind. He, however, disappears from our view when He is assailed by the sophistical reasoning of the wicked. (40) The first manifestation of the Supreme is the Puruṣa (the Cosmic Being). Besides Him, Time, Swabhāva (innate disposition), Prakṛti in the form of cause and effect, and mind, the five gross elements, the Ego, the modes of Prakṛti (viz., Sattva etc.), the senses, the Cosmic Body, the Cosmic Being and the bodies of all animate and inanimate beings are all manifestations of the all-pervading Lord. (41) Nay, myself, Bhava (Lord Śiva), Lord Viṣṇu, these lords of created beings, Dakṣa and others, nay, yourself and other devotees like you, the protectors of heaven (Indra and others), the guardians of the feathered kingdom (Garuḍa and so on), the rulers of the mortal world and the protectors of the subterranean regions (Śeṣa and others); the lords of the Gandharvas (the celestial musicians), Vidyādharas and Cāraṇas (the celestial bards); the leaders of the Yakṣas, the Rākṣasas, the serpents and the Nāgas; the foremost among the Ṛṣis (seers) and the manes; the lords of the Daityas, the Siddhas and the Dānavas; other than these, such as the rulers of the Pretas, Piśācas, Bhūtas, Kūṣmāṇḍas, aquatic creatures, beasts and birds; nay, whatever in this world is endowed with supernatural powers, glory, vigour, resolution, physical strength and forbearance, or whatever is possessed of splendour,

decorum, good fortune and intellectual acumen, that which has a wonderful colour and whatever is with or without form is the same as the ultimate Truth. (42—44) Again, O Nārada, the scriptures have described the chief among the sportful descents of the Lord, and I shall presently narrate those most delightful stories, which dry up the impurities of the ears. Please drink this nectar to your heart's content. (45)

*Thus ends the sixth discourse in Book Two of the great and  
glorious Bhāgavata-Purāṇa, otherwise known as  
the Paramahansa-Saṁhitā*



## अथ सप्तमोऽध्यायः

### Discourse VII

#### The stories of the Lord's sportful descents

*ब्रह्मोवाच*

यत्रोद्यतः क्षितितलोद्धरणाय विभ्रत् क्रौडो तनुं सकलयज्ञमयीमनन्तः ।

अन्तर्महार्णवं उपागतमादिदेत्यं तं दंष्ट्रयाद्रिमिव वज्रधरो ददार । १ ।

**Brahmā continued :** When the infinite Lord assumed the form of the divine Boar, representing all kinds of sacrifices, and determined to lift the earth (from the bottom of the ocean), Hiraṇyākṣa (the very first progeny of Diti) came upon Him (for an encounter) inside that great ocean and the Lord tore him to death with His tusks even as Indra (the wielder of the thunderbolt) clipped the wings of the mountains. (1)

जातो रुचेरजनयत् सुयमान् सुयज्ञ आकृतिस्सुनुरमरानथ दक्षिणायाम् ।

लोकत्रयस्य महतीमहरद् यदार्तिं स्वायम्भुवेन मनुना हरिरित्यनूक्तः । २ ।

Next He was born as the son of Ruci ( who belonged to the class known as the Prajāpatīs or lords of created beings) and his wife Ākūti ( a daughter of the very first Manu Swāyambhuva) under the name of Suyajña (who held the position of Indra in the first, i.e., Swāyambhuva Manvantāra), and begot through His Consort, Dakṣiṇā, a group of gods who bore the title of Suyama. When (as Indra) He relieved the great affliction of all the three worlds, He was renamed by Swāyambhuva (His maternal grandfather) as Hari (the Reliever of distress). (2)

जज्ञं च कर्दमगृहे द्विज देवहृत्यां स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे ।

ऊचे ययाऽऽत्मशमलं गुणसङ्गपङ्कमस्मिन् विधूय कपिलस्य गतिं प्रपदे । ३ ।

Again He was born, O Nārada, as the son of Kardama (another Prajāpati) and his wife Devahūtī (under the name of Kapila) with nine sisters, and imparted to His mother the Knowledge of the spirit, by means of which she wiped off in the course of that very life the dirt of attachment to the world of matter, which had polluted her heart, and attained to the state of Kapila (i.e., final beatitude). (3)

अत्रेरपत्यमभिकाङ्क्षत आह तुष्टो दत्तो मयाहमिति यद् भगवान् स दत्तः ।

यत्पादपङ्कजपरागपवित्रदेहा योगर्द्धिमापुरुभर्गो यदुहंहायाद्याः । ४ ।

Pleased with the sage Atri (one of the seven sages who held the office of the Saptarṣ

during the first Manvantara and was so-called because he had transcended the three Guṇas or modes of Prakṛti), who sought from Him a son, He said, "I have given Myself as a son to you !" That is why the Lord became known by the name of Datta\* (when He was born as a son of Atri). Purified in body by the dust of His lotus-feet, Yadu, Sahasrabāhu (who was born in the clan of Kṣatriyas bearing the title of 'Haihaya') and other kings realized the twofold consummation of Yoga (in the shape of enjoyment and liberation). (4)

तप्तं तपो विविधलोकसिसृक्ष्या मे आदौ सनात् स्वतपसः स चतुःस्रोऽभूत् ।

प्राक्कल्पसम्पूवविनष्टमिहात्मतत्त्वं सम्यग् जगाद् मुनयो यदचक्षतात्मन् । ५ ।

At the dawn of creation I (Brahmā) practised austerity for the purpose of creating the various worlds. As a result of that penance of mine the eternal Lord appeared in the form of the four brothers (Sanatkumāra, Sanaka, Sanandana and Sanātana), all of whom bear the word 'Sana' as a part of their names, and fully expounded in the present Kālpa the truth of the Spirit, which had been lost during the Dissolution at the end of the preceding Kalpa, and which the sages forthwith perceived in their heart (as a result of that exposition). (5)

धर्मस्य दक्षदुहितर्यजनिष्ट मूर्त्या नारायणो नर इति स्वतपःप्रभावः ।

दृष्ट्वाऽऽत्मनो भगवतो नियमावलोपं देव्यस्त्वनङ्गपृतना घटितुं न शुकः । ६ ।

कामं दहन्ति कृतिनो ननु रोषदृष्ट्या रोषं दहन्तमुत ते न दहन्त्यसह्यम् ।

सोऽयं यदन्तरमलं प्रविशन् विभेति कामः कथं नु पुनरस्य मनः श्रयेत । ७ ।

Of Mūrti, a daughter of Dakṣa and the wife of Dharma (the god of virtue), He was born as the twin sages Nārāyaṇa and Nara, who were unequalled in the glory of their austere penance. The celestial nymphs who accompanied the god of love as his army to conquer them beheld there other nymphs, as charming as themselves, evolved by dint of their Yogic power, and could not violate the sanctity of their vow. (6) Pious souls (like Lord Śiva) may burn down the god of love with their angry look; but they cannot burn anger, which they find too much to endure and which burns their own self. Such anger is afraid to enter the pure heart of the divine sages Nara and Nārāyaṇa; how, then, could lust ever penetrate their mind ? (7)

विद्धः सपत्युदितपत्रिभिरन्ति राज्ञो बालोऽपि सन्नृपगतस्तपसे वनानि ।

तस्मा अदाद् ध्रुवगतिं गृणते प्रसन्नो दिव्याः स्तुवन्ति मुनयो यदुपर्यधस्तात् । ८ ।

Pierced by the shaft-like words of his step-mother (Suruci) in the presence of his royal father (king Uttānapāda), Dhruva, who was yet a child, betook himself to the woods to practise austere penance. Pleased with the praises that he uttered, the Lord bestowed upon him an eternal abode (in the shape of the polar star) which celestial sages extol (to this day) while coursing round it both up and down. (8)

यद्वेनमुत्थगतं द्विजवाक्यवज्रविपुष्टृर्षाभृषभगं निरये पतन्तम् ।

ब्राह्मार्थितो जगति पुत्रपदं च लेभे दुग्धा वसूनि वसुधा सकलानि येन । ९ ।

King Vena (a descendant of Dhruva) having gone astray, all his power and fortune was burnt by the thunderbolt of the Brāhmaṇas' curse and he was about to descend into hell. When, therefore, the Brāhmaṇas prayed to the Lord, He appeared in the form of Pṛthu (through the churning of Vena's dead body) and rescued Vena, thus earning the epithet of 'Putra' (a son). † It was He again who used the earth as a cow and milked all its rich produce

\* 'Datta' is a passive past participle from the root 'Dā' (to give) and therefore means " Given".

† 'Putra' (Put+tra) literally means he who saves his father from the hell named 'Put', into which a man dying without a son is hurried—

पुत्रान्नो नरकाद् यस्माद् प्रायते पितरं सुतः । तस्मात् पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुजा ॥

(in the shape of foodgrains etc.) for the benefit of the world. (9)

नाभेरसावृषभ आस सुदेविसूनुर्यो वै चचार समदृग् जडयोगचर्याम् ।

यत्पारमहंस्यमृषयः पदमामनन्ति स्वस्थः प्रशान्तकरणः परिमुक्तसङ्गः । १० ।

He was (further) born of king Nābhi and his wife, Sudevī (Merudevī), as Ṛṣabha, who having completely rid Himself of all attachment and thoroughly composed His mind and senses, established Himself in His spiritual essence and, regarding everything with the same eye, practised uninterrupted meditation, appearing as an idiot; which state has been spoken of by great seers as the state of a Paramahansa (one who is ever absorbed in abstract meditation). (10)

सत्रे ममास भगवान् हय शीरषाथो साक्षात् स यज्ञपुरुषस्तपनीयवर्णः ।

छन्दोमयो मखमयोऽखिलदेवतात्मा वाचो बभूवुरुशतीः श्वसतोऽस्य नस्तः । ११ ।

The same Lord, who presides over and is worshipped in all sacrifices, personally appeared at my (Brahmā's) sacrifice as Hayagrīva (one who has the head of a horse), with a golden complexion, who is Veda personified and represents all the sacrifices and all the deities in His person and from whose nostrils, even as He breathed, issued forth the holy Vedas. (11)

मत्स्यो युगान्तसमये मनूनोपलब्धः क्षोणीमयो निखिलजीवनिकायकेतः ।

विसंसितानुरुभये सलिले मुखान्मे आदाय तत्र विजहार ह वेदभागान् । १२ ।

During the universal dissolution (at the end of the sixth or Cākṣuṣa Manvantara, that preceding the present one) the would-be Manu (king Satyavrata) beheld the Lord in the form of the divine Fish, who, being the stay of the earth (that appeared in the form of a boat), supported all classes of living beings. Picking up the Vedas, that had dropped from my (Brahmā's) mouth into the most dreadful ocean (that had washed away and submerged the entire creation), He continued to sport therein (till the next creation). (12)

क्षीरोदधावमरदानवयूथपानामुन्मथताममृतलब्धय आदिदेवः ।

पृष्ठेन कच्छपवपुर्विदधार गोत्रं निद्राक्षणोऽद्रिपरिवर्तकषाणकण्डूः । १३ ।

When the leaders of the immortals and the Dānava chiefs commenced churning the ocean of milk to get nectar out of it, the primal Deity assumed the form of the divine Tortoise and bore on His back Mount Mandara (which served as the churning god). Now as the mountain revolved on His back, the friction relieved the itching thereon and brought Him a nap. (13)

त्रैविष्टपोरुभयहा स नृसिंहरूपं कृत्वा भ्रमदभ्रुकुटिदंष्ट्रकरालवक्त्रम् ।

दैत्येन्द्रमाशु गदयाभिपतन्तमारदूरो निपात्य विददार नखैः स्फुरन्तम् । १४ ।

In order to dispel the great fear of the gods (the denizens of heaven) the Lord assumed the form of a Man-Lion (Nṛsimha) with a face which looked most frightful on account of His restless eyebrows and moving jaws. When the demon chief (Hiraṇyakaśipu, elder brother of Hiraṇyākṣa) assailed Him with a mace from a distance, the Lord quickly (seized and) threw him down on His thighs; and even as he tried to wriggle out, the Lord ripped up his belly with His claws. (14)

अन्तःसरस्युरुबलेन पदे गृहीतो ग्राहेण यूथपतिरम्बुजहस्त आर्तः ।

आहेदमादिपुरुषाखिललोकनाथ तीर्थश्रवः श्रवणमङ्गलनामधेय । १५ ।

श्रुत्वा हरिस्तमरणार्थिनमप्रमेयश्रक्रायुधः पतगराजभुजाधिरूढः ।

चक्रेण नक्रवदनं विनिपाट्य तस्पाद्भस्ते प्रगृह्य भगवान् कृपयोज्जहार । १६ ।

Seized by the foot inside a lake by an alligator of vast strength, the famous elephant (who

happened to be the leader of his herd) felt much distressed and, holding up a lotus in his trunk, called out thus: "O Primal Person, O Protector of all the worlds, O Lord of sacred renown, Whose names are auspicious to hear!" (15) Hearing his invocation, the infinite Lord Śrī Hari appeared on the scene, armed with His celebrated discus (Sudarśana) and mounted on the shoulders of Garuḍa (the king of the birds). He severed the head of the alligator with the discus and, taking the elephant, who sought His protection, by his trunk graciously rescued him (from the enemy's mortal grip). (16)

अ्यायान् गुणैरवरजोऽप्यदितेः सुतानां लोकान् विचक्रम इमान् यदथाधियज्ञः ।

क्ष्मां वामनेन जगृहे त्रिपदच्छलेन वाच्यामृते पथि चरन् प्रभुभिर्न चाल्यः ।१७।

नार्थो बलेरयमुत्क्रमपादशौचपापः शिखा धृतवतो विवुधाधिपत्यम् ।

यो वै प्रतिश्रुतमृते न चिकीर्षदन्यदात्मानमङ्ग शिरसा हरयेऽभिषेने ।१८।

Though the youngest of all the (twelve) sons of Aditi, Lord Viṣṇu (the Deity presiding over sacrifices) was the foremost among them in point of virtues, as is evidenced by the fact that He covered all the three worlds by His strides the moment king Bali gave Him the promise to grant Him land (measuring three paces). Although in the form of a dwarf He thus wrested the earth (from Bali) under the pretext of asking for land measuring three paces, He demonstrated to the world at large (by His example) that a man who sticks to the path of righteousness cannot be overthrown even by the all-powerful except through solicitation. (17) Dear Nārada, to acquire sovereignty over the gods (the position of Indra)—this was not the object sought for by Bali, who placed on the crown of his head (as a token of reverence) the water in which the foot of the Lord (who had taken strides to measure the three worlds) had been washed, nay, who was not the least inclined to do anything other than that which he had solemnly undertaken (even though warned and cursed by his own preceptor, Śukrācārya) but offered to Śrī Hari his own body (to be measured as the third step) by placing his head at the Lord's feet. (18)

तुभ्यं च नारद भृशं भगवान् विवृद्धभावेन साधुपरितुष्ट उवाच योगम् ।

ज्ञानं च भागवतमात्मसतत्त्वदीपं यद्वासुदेवशरणा विदुरञ्जसैव ।१९।

चक्रं च दिक्ष्वविहृतं दशसु स्वतेजो मन्वन्तरेषु मनुवंशधरो विभर्ति ।

दृष्टेषु राजसु दमं व्यदधात् स्वकीर्तिं सत्ये त्रिपृष्ठ उशर्ती प्रथयंश्चरित्रैः ।२०।

Immensely pleased with your highly developed devotion, O Nārada, the Lord (appearing as the divine Haṁsa) taught you the Yoga of Devotion as well as the divine wisdom, which is like a lamp to reveal the truth of the Spirit and which only men who have taken refuge in Lord Vāsudeva can easily grasp. (19) In the various Manvantaras the Lord (appearing as the Manu) preserves the race of the Manus and wields His authority over all the ten directions—an authority which is unobstructed like the discus of Lord Viṣṇu (Sudarśana)—spreading by His exploits His charming glory up to the highest heaven, Satyaloka, which lies even beyond Maharloka, Janaloka and Tapoloka, and inflicting punishment (in the capacity of Manu) on the wicked kings (from time to time). (20)

धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिर्नाम्ना नृणां पुरुज्जां रुज्ज आशु हन्ति ।

यज्ञे च भागममृतायुरवावरुन्ध आचुश्च वेदमनुशास्यवतीर्य लोके ।२१।

And, descending into this worlds as Dhanvantari (a king of Kāśī), who is glory itself, the Lord, on the very utterance of His name, immediately cures the diseases of men who suffer from numerous ailments. Nay, He won the rank of immortals and got a share in the sacrificial offerings.\*

\* The story of king Dhanvantari has been told at length in Harivamśa (Harivamśa-Parva, 29) and there is a passing reference to Him in Śrīmad Bhāgavata (IX.xvii. 4—29).

Again, it was He who taught (to the world) Āyurveda (the science of healthy and long life). (21)

क्षत्रं क्षयाय विधिनोपभृतं महात्मा ब्रह्मधुगुण्डितपथं नरकार्तिलिप्सु ।

उद्धृत्यसाववनिकण्टकमुग्रवीर्यस्त्रिःसप्तकृत्व

उरुधारपरश्वधेन । २२ ।

When the Kṣatriya race turns out to be the enemy (rather than the protector) of the Brāhmaṇas and abandons the path of virtue, as if courting the tortures of hell, nay, when it becomes a veritable thorn in the side of the world and is exalted by Providence only for its destruction, the Supreme Spirit appears as Paraśurāma of tremendous prowess and exterminates it thrice seven times with His sharp-edged axe. (22)

अस्मत्प्रसादसुमुखः कलया कलेश इक्ष्वाकुवंश अवतीर्य गुरोर्निदिशे ।

तिष्ठन् वनं सदयितानुज आविवेश यस्मिन् विरुध्य दशकन्धर आर्तिमार्च्छत् । २३ ।

यस्मा अदादुदधिरूढभयाङ्गवेपो मार्गं सपद्यरिपुरं हरवद् दिधक्षोः ।

दूरे सुहृन्मधितरोषसुशोणदृष्ट्या तातप्यमानमकरोरगनक्रचक्रः । २४ ।

वक्षःस्थलस्पर्शरुग्णमहेन्द्रवाहदनैर्विडम्बितककुब्जुष

ऊढहासम् ।

सद्योऽसुभिः सह विनेष्यति दारहर्तुर्विस्फूर्जितैर्धनुष उद्यतरोऽधिसैन्ये । २५ ।

Ever disposed to shower His grace on us (Brahmā and the other gods), will the Lord of Māyā take His descent in the line of Ikṣvāku (as Śrī Rāma) along with His part manifestations (Bharata, Lakṣmaṇa and Śatrughna) and in obedience to the command of His father (king Daśaratha) go in exile to the forest, accompanied by His Spouse (Sītā) and younger brother (Lakṣmaṇa). There the ten-headed monster (Rāvaṇa) will make Him his enemy and come to grief. (23). When Śrī Rāma (reaches the seashore), intent like Hara\* (Lord Śiva) upon burning His enemy's city, the whole host of alligators, serpents and crocodiles in the ocean will feel terribly oppressed by the very look of the Lord, whose eyes will turn crimson with wrath stirred by separation from His beloved Consort (Sītā); and Ocean with his limbs all trembling due to fear will immediately allow Him a passage. (24) (During Rāvaṇa's encounter with Indra in the course of his conquest of the four quarters) the tusks of the elephant (Airāvata) bearing Indra on its back were smashed as they struck against Rāvaṇa's breast, painting the quarters white with (the clouds of) their dust. This made Rāvaṇa, the conqueror of all the quarters, laugh (in exultation). When, however, he carries off the Lord's Spouse (Sītā) and stalks (with pride) between the two contending armies (on the battle-field of Laṅkā), the Lord will immediately put an end to his laughter (pride) as well as his life with the mere twang of His bow. (25)

भूमेः सुरेतरवरूथविमर्दितायाः क्लेशव्ययाय कलया सितकृष्णकेशः ।

जातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्ममहिमोपनिबन्धनानि । २६ ।

तोकेन जीवहरणं यदुलूकिकायास्त्रैमासिकस्य च पदा शकटोऽपवृत्तः ।

यद् रिङ्गतान्तरगतेन दिविस्पृशोर्वा, उन्मूलनं त्वितरथार्जुनयोर्न भाव्यम् । २७ ।

यद् वै व्रजे व्रजपशून् विषतोयपीथान् पालांस्त्वजीवयदनुग्रहदृष्टिवृष्ट्या ।

तच्छुद्धयेऽतिविषवीर्यविलोलजिह्वमुच्चाटयिष्यदुरगं विहरन् हृदिन्याम् । २८ ।

तत् कर्म दिव्यमिव यन्निशि निःशयानं दावाग्निना शुचिवने परिदह्यमाने ।

उन्नेष्यति व्रजमतोऽवसितान्तकालं नेत्रे पिधाय्य सबलोऽनधिगम्यवीर्यः । २९ ।

\* There is an allusion here to Lord Śiva's famous expedition against the city of Tripura.

गृहीत यद्यदुपबन्धममुष्य माता शुल्बं सुतस्य न तु तत्तदमुष्य माति ।  
 यज्जम्भतोऽस्य वदने भुवनानि गोपी संवीक्ष्य शङ्कितमनाः प्रतिबोधिताऽऽसीत् ।३०।  
 नन्दं च मोक्षयति भयाद् वरुणस्य पाशाद् गोपान् विलेषु पिहितान्मयसूनुना च ।  
 अह्वयापृतं निशि शयानमतिश्रमेण लोकं विकुण्ठमुपनेष्यति गोकुलं स्म ।३१।  
 गोपैर्मखे प्रतिहते ब्रजविप्लवाय देवेऽभिवर्षति पशून् कृपया रिरिक्षुः ।  
 धर्तौच्छिलीन्ध्रमिव सप्त दिनानि सप्तवर्षो महीध्रमनर्धककरे सलीलम् ।३२।  
 क्रीडन् वने निशि निशाकररश्मिगौर्यां रासोन्मुखः कल्पदायतमूर्च्छितेन ।  
 उद्दीपितस्मररुजां ब्रजभृद्बधूनां हर्तुर्हरिष्यति शिरो धनदानुगस्य ।३३।  
 ये च प्रलम्बखरददुर्दुरैश्चरिष्टमल्लेभकंसयवनाः कुजपौण्ड्रकाद्याः ।  
 अन्ये च शाल्वकपिवल्बलदन्तवक्त्रसप्तोक्षशम्बरविदूरथरुक्मिमुख्याः ।३४।  
 ये वा मूढे समितिशालिन आत्तचापाः काम्बोजमत्स्यकुरुकैकयसुञ्जवाद्याः ।  
 यास्यन्त्यदर्शनमलं बलपार्थभीमव्याजाह्वयेन हरिणा निलयं तदीयम् ।३५।

In order to relieve the oppression of the earth, which will be overrun by the armies of kings who are secondary incarnations of demons (the enemies of gods), the Lord will be partially born as Śrī Balarāma and Śrī Kṛṣṇa, representing severally a grey and a dark hair\* of the Deity. In these forms He will perform feats bearing testimony to His greatness, even though His ways are beyond the comprehension of the common people. (26) To suck out the life of the demoness Ulūkikā (Pūtanā) even as a new-born babe (of less than ten days), to turn a cart upside down with His foot, while yet three months old, and to knock down two very high Arjuna trees while crawling on His hands and knees between them—all these feats are such as cannot be conceived to have been performed by anyone else than the Lord Himself. (27) Living in Vraja, He will bring back to life the cattle of Vraja as well as their keepers—who meet their death by drinking the poisonous water of the Yamunā—by casting His gracious look at them. And further in order to purify the waters of the Yamunā He will sport in that river and expel the serpent Kāliya, whose tongue is ever restless due to the vehemence of the fierce poison. (28) The same night, when the (dry) forest of rushes (surrounding them on all sides) begins to be consumed by wild fire and the entire Vraja is dead asleep (on the bank of the Yamunā), that Lord of incomprehensible power with Balarāma will ask them to close their eyes, and save them from certain death. This exploit of the Lord will be indeed supernatural. (29) Every cord that His mother (Yaśodā) catches hold of to bind her Child with will prove inadequate. Nay, when the cowherd lady (Yaśodā) beholds the (fourteen) spheres in His mouth, even as He yawns, she will at first be filled with dismay and then she will be roused to a sense of His supreme divinity. (30) Again, He will rid His father Nanda of fear (of the python) and deliver Him from Varuṇa's noose and will further rescue the cowherd boys that will be shut up in caves by the demon Vyoma (Maya's son). Nay, He will take to His own (eternal and blissful) Abode, Vaikuṅṭha, the people of Gokula, even though they remain working all day long and, due to over-exertion, sleep as a log at night. (31) When, on the yearly sacrificial offering (to Indra) being stopped by the cowherds (Nanda and others), the god of rain will pour down torrential showers all over the territory of Vraja for the destruction of that land, the Lord in His anxiety to protect (them as well as)

\* By speaking of Śrī Balarāma and Śrī Kṛṣṇa as representing the Lord's hair Brahmā means to say that a single hair (the minutest fraction) of the Lord is enough to relieve to earth's burden. The statement is further intended to indicate the fair and dark complexion of Śrī Balarāma and Śrī Kṛṣṇa respectively. In reality, however, Śrī Kṛṣṇa is the integral Divinity, the Lord Himself— 'कृष्णास्तु भगवान् स्वयम्'.

their cattle will, at the (tender) age of seven, graciously and sportfully hold up on His untiring hand Mount Govardhana even as a tall mushroom for seven days (consecutively). (32) While sporting in the groves (of Vr̥ndāvana) on a night bright with the rays of the full moon, He will, as a prelude to His Rāsa dance, pour out (from His flute) a sweet and prolonged melody, which will kindle the flame of love in the heart of the young cowherdesses (and draw them to the lovely spot). (In the course of the Rāsa dance that follows) an attendant of Kubera (Śaṅkhacūḍa by name) will carry them off and the Lord (while rescuing them) will sever his head\* (33) Nay, (demons like) Pralamba, Dhenuka (who lived in the form of a donkey), Vaka, Keśī and Ariṣṭa, champion wrestlers (such as Cāṅūra), the elephant (Kuvalayāpīḍa), Kaṁsa, the Yavana hero (Kālayavana), the demon Naraka (born of Earth), Pauṇḍraka (who had assumed the false appearance of Śrī Kṛṣṇa and posed as the real Śrī Kṛṣṇa) and so on; even so other champions like Śālva, Dwivida (the monkey chief), Batwala, Dantavakra, the seven bulls (of king Nagnajit), the demon Śambara, king Vidūratha (Dantavakra's brother) and Rukmī (brother of Rukmiṇī); the kings of the Kambojas, the Matsyas, the Kurus, the Kekayas, the Sṛñjayas, and other bragging warriors who will appear on the field of battle, armed with a bow, will be slain by Śrī Hari Himself under the assumed names of Balarāma, Arjuna, Bhīma and so on, and attain to His divine Abode. (34-35)

कालेन मीलितधियामवमृश्य नृणां स्तोकायुषां स्वनिगमो वत दूरपारः ।

आविर्हितस्वनुयुगं स हि सत्यवत्यां वेदद्रुमं विटपशो विभजिष्यति स्म ।३६।

By flux of time the intellectual calibre of men gets dwarfed and their life too becomes short. When, therefore, the Lord realizes that the import of the entire Veda—which embodies His teachings—can no longer be grasped by them, He manifests Himself in every cycle through the womb of Satyavatī (as Vedavyāsa) and splits up the tree of Veda into many branches. (36)

देवद्विषां निगमवर्त्मनि निष्ठितानां पूर्धर्मयेन विहिताभिरदृश्यतूर्भिः ।

लोकान् घ्नतां मतिविमोहमतिप्रलोभं वेषं विधाय बहु भाष्यत औपधर्म्यम् ।३७।

यद्दालयेषुपि सतां न हरेः कथाः स्युः पाखण्डिनो द्विजजना वृषला नृदेवाः ।

स्वाहा स्वधा वषडिति स्म गिरो न यत्र शास्ता भविष्यति कलेर्भगवान् युगान्ते ।३८।

When the demons (the enemies of the gods), though devoted to the path of the Vedas, will destroy the people with their (aerial) citadels of invisible velocity, built by Maya (their architect), the Lord will assume a garb that will delude their mind and prove most alluring to them, and teach them many a heresy. (37) At the close of the Kali age, when there will be no discourses on Śrī Hari even in the residences of pious souls, when the twice-born (the Brāhmaṇas, the Kṣatriyas and the Vaiśyas) will turn heretics and the Sūdras will become the rulers of men, nay, when the uttering of "Swāhā", "Swadhā" and "Vasat"† will be heard no more (when there will be no talk of sacrifices to gods of offering oblations to the manes), the Lord will appear as Kalki (the Punisher of Kali). (38)

सर्गे तपोऽहमृषयो नव ये प्रजेशाः स्थाने च धर्ममखमन्वमरावनीशाः ।

अन्ते त्वधर्महरमनुवशासुराद्या मायाविभूतय इमाः पुरुशक्तिभाजः ।३९।

विष्णोर्नु वीर्यगणनां कतमोऽर्हतीह यः पार्थिवान्यपि कविर्विममे रजांसि ।

\* Although the incident connected with Śaṅkhacūḍa did not occur the very night the famous Rāsa dance took place, the two events have been promiscuously joined together apparently because Brahmā is making only a passing reference to the pastimes of the Lord and is not so attentive to details.

† The words 'Swāhā' and 'Vasat' are uttered when an offering is made to the gods; while every oblation that is offered to the Pitṛs is accompanied with the utterance of the word 'Swadhā'.

चस्कम्भ यः स्वरंहसास्खलता त्रिपृष्ठं यस्मात् त्रिसाम्यसदनादुरुकम्पयानम् । १४० ।  
 नान्तं विदाम्यहममी मुनयोऽग्रजास्ते मायाबलस्य पुरुषस्य कुतोऽपरे ये ।  
 गायन् गुणान् दशशतानन आदिदेवः शेषोऽधुनापि समवस्यति नास्य पारम् । १४१ ।  
 येषां स एव भगवान् दययेदनन्तः सर्वात्मनाऽऽश्रितपदो यदि निर्व्यलीकम् ।  
 ते दुस्तरामतितरन्ति च देवमायां नैषां ममाहमिति धीः श्वश्रुगालभक्ष्ये । १४२ ।  
 वेदाहमङ्ग परमस्य हि योगमायां यूयं भवश्च भगवानथ दैत्यवर्चः ।  
 पत्नी मनोः स च मनुश्च तदात्मजाश्च प्राचीनवर्हिर्ऋभुरङ्ग उत ध्रुवश्च । १४३ ।  
 इक्ष्वाकुरैलमुचुकुन्दविदेहगाधिरध्वम्बरीषसगरा गयनाहुवाद्याः ।  
 मान्धात्रलर्कशतधन्वनुरन्तिदेवा देवव्रतो बलिरमूर्तरयो दिलीपः । १४४ ।  
 सौभर्युतङ्कशिविदेवलपिप्पलादसारस्वतोद्धवपराशरभूरिषेणाः ।  
 येऽन्ये विभीषणहनूमदुपेन्द्रदत्तपार्थाष्टिषिणविदुरश्रुतदेववर्याः । १४५ ।  
 ते वै विदन्त्यतितरन्ति च देवमायां स्त्रीशुद्रहूणशबरा अपि पापजीवाः ।  
 यद्यद्भुतक्रमपरायणशीलशिक्षास्तिर्यग्जना अपि किमु श्रुतधारणा ये । १४६ ।

It is the same Lord of infinite powers who manifests the glories of His Māyā (creative faculty) in the form of austere penance, myself (Brahmā) and the nine seers, the lords of created beings, at the time of creation, in the form of Dharma (the god Lord Viṣṇu (the Deity presiding over sacrifices), the fourteen Manus (the progenitors of mankind), the immortals and the rulers of the earth, at the time of preservation, and in the form of Adharma (the spirit of unrighteousness), Hara (the god of destruction), the class of serpents (residing in the nethermost regions) known by the name of Nāga, and demons etc., at the time of dissolution of the universe. (39) What man, gifted in this world could catalogue the powers of Lord Viṣṇu, even though he might have seen all the particles of dust on the earth? (As the Lord proceeded to measure the earth with His strides), He raised His legs with such irresistible force that the whole universe, with the outermost sheath of Prakṛti (primordial matter) to the highest heaven (Satya-loka) to shake violently, when He supported it by His own might. (40) (O Nārada!) neither those elder brothers of yours (Sanaka and others) know the whole truth about Me, who is a storehouse of innumerable potencies, Māyā (who brings forth and withdraws the entire creation) being one of them. How, then, could others know about Me, the Primal Deity, Lord Śeṣa (the serpent-god); who is possessed of a thousand mouths, how can they reach His end even to this day, though he has been singing His praises (from the beginning). They alone are able to cross the Lord's Māyā (deluding potency), so difficult to cross, and know it in reality, to whom that infinite Lord extends His grace, which is possible only when they take refuge in His feet with their whole being and in a guileless manner. A man who alone who ceases to look upon their body, which is the food of dogs and jackals, as their own. (42) Dear Nārada, it is I who know the wonderful creative powers of the Supreme Being, and so do you and your elder brothers (Sanaka and others) (Śiva), Prahlāda (the foremost of the Daityas), the celebrated Swāyambhuva's wife (Satarūpā), as well as their sons and daughters, kings Prācinabarhi, Pibhishana, Dhruva; even so kings Ikṣvāku (the eldest son of Vaivaswata Manu), Purūrahita, Ilā, Mucukunda, Videha (Janaka), Gādhi (father of the celebrated sage Viśvāmitra), Ambariṣa, Sagara, Gaya, Yayāti (the son of Nahuṣa) and others; and sages Māndhātā, Alarka, Śatadhanu, Anu and Rantideva; Devavrata (Bhīṣma), the sage Bali as well as kings Amūrtaraya and Dilipa; the sages Saubhari, Uttara, Pippalāda, Sāraswata and Parāśara as well as kings Śibi and Bhūriṣeṇa and

Uddhava, Vibhīṣaṇa, Hanumān, Upendradatta (Śuka), Arjuna (Pṛthā's son), Ārṣṭiṣeṇa, Vidura and Śrutadeva know His Māyā. (43—45) Women and Sūdras (members of the labouring and artisan classes) as well as the Hūṇas and Śābaras and those leading a sinful life, nay, even lower animals such as birds and beasts who have been taught to imbibe the virtues of the Lord's devotees, much more those who follow the teachings of the Vedas, are able to realize the true nature of the Lord's Māyā and cross the same. (46)

शश्वत् प्रशान्तमभयं प्रतिबोधमात्रं शुद्धं समं सदसतः परमात्मतत्त्वम् ।

शब्दो न यत्र पुरुकारकवान् क्रियार्थो माया परैत्यभिमुखे च विलज्जमाना ।४७।

तद् वै पदं भगवतः परमस्य पुंसो ब्रह्मेति यद् विदुरजस्रमुखं विशोकम् ।

सध्यद् नियम्य यतयो यमकर्तहेति जह्युः स्वराडिव निपानखनित्रमिन्द्रः ।४८।

स श्रेयसामपि विभुर्भगवान् यतोऽस्य भावस्वभावविहितस्य सतः प्रसिद्धिः ।

देहे स्वधातुविगमेऽनुविशीर्यमाणे व्योमेव तत्र पुरुषो न विशीर्यतेऽजः ।४९।

The substance of the Supreme Spirit is ever most serene and free from fear and of the nature of absolute consciousness. It is untainted by Māyā, and destitute of all diversities and is beyond the real as well as the unreal. It is beyond the reach of words (both sacred and profane) and transcends the fruit of actions which is attained as a result of diverse course of discipline. Nay, even Māyā, who is ashamed to stand before It, flees away from Its presence. (47) That is the essential character of the Lord, the Supreme Person, which the wise realize as Brahma (the Absolute), which is free from sorrow and of the nature of eternal bliss. Having fixed their mind on Him, ascetics neglect even the means of discarding the notion of difference (viz., Self-Knowledge), just as Indra, being himself the god of rain, has no use for a spade which is employed in digging wells. (48) It is the Lord, again, who bestows on man the fruit of his actions; for it is He who inspires all noble acts that are performed in accordance with the natural disposition of the doer. Even when the body gets dissolved as a result of its constituents in the form of the elements being disintegrated, the unborn Spirit dwelling in it does not, any more than the ether interpenetrating it. (49)

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः । समासेन हरेर्नान्यदन्यस्मात् सदसद्य यत् ।५०।

इदं भागवतं नाम यन्मे भगवतोदितम् । संग्रहोऽयं विभूतीनां त्वमेतद् विपुलीकुरु ।५१।

यथा हरौ भगवति नृणां भक्तिर्भविष्यति । सर्वात्मन्यखिलाधारे इति सङ्कल्प्य वर्णय ।५२।

मायां वर्णयतोऽमुष्य ईश्वरस्यानुमोदतः । शृण्वतः श्रद्धया नित्यं माययाऽऽत्मा न मुह्यति ।५३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे ब्रह्मनारदसंवादे सप्तमोऽध्यायः ।७।

Thus have I talked to you in brief, dear child, about the Lord who creates the universe by His very thought. Whatever there exists as cause or effect is no other than Śrī Hari, although the latter stands even apart from it. (50) This is the 'Bhāgavata' which the Lord was pleased to teach me. It describes in brief the glories of the Lord : do you now expand it. (51) Proceed with this work of amplification with a will that men may develop devotion to Lord Śrī Hari, the Universal Spirit and the Sustainer of all. (52) The mind of the man, who proceeds to describe the Lord's Māyā, or approves of another describing it or reverently hears it described everyday, is never deluded by Māyā. (53)

*Thus ends the seventh discourse in Book Two, comprising among other things the dialogue between Brahmā and the sage Nārada, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टमोऽध्यायः Discourse VIII

King Parikṣit asks various questions of the sage Śuka

राजोवाच

ब्रह्मणा चोदितो ब्रह्मन् गुणारव्यानेऽगुणस्य च । यस्मै यस्मै यथा प्राह नारदो देवदर्शनः ।  
एतद् वेदितुमिच्छामि तत्त्वं वेदविदां वर । हरेरद्भुतवीर्यस्य कथा लोकसुमङ्गलाः ।  
कथयस्व महाभाग यथाहमखिलाम्नि । कृष्णे निवेश्य निःसङ्गं मनस्स्यक्ष्ये कलेवरम् ।  
शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् । कालेन नातिदीर्घेण भगवान् विशते हृदि ।  
प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम् । धुनोति श्मलं कृष्णः सलिलस्य यथा शरत् ।  
धौतात्मा पुरुषः कृष्णापादमूलं न मुञ्चति । मुक्तसर्वपरिक्लेशः पान्थः स्वशरणं यथा

**The king said :** Nārada is wont to reveal the form of the Lord (to those who : His sight), O holy sage. Therefore, when Brahmā (the Creator) urged him to d length) the virtues of the Lord who transcends the three Guṇas (modes of Prak particular individuals did he discourse about those virtues and in what manner curious to know this in reality (from you), who are foremost among the knowers of for the stories of Śrī Hari, who possesses marvellous powers, are a source of 1 blessing to the world. (2) Tell me, highly blessed sage, how am I to fix my mind w from all attachment, on Śrī Kṛṣṇa, the Soul of the universe, before casting off this The Lord enters before long the heart of the man who daily listens with rever stories and also narrates His doings. (4) Reaching the lotus of His devotees, he the cavity of their ears, Śrī Kṛṣṇa rids it of all impurities even as autumn turns th rivers etc.) clear. (5) He whose heart is thus purified is rid of all afflictions (of m and would never abandon the soles of His feet, just as a traveller (who has retu after a long and tedious journey would not leave his own roof. (6)

यदधातुमतो ब्रह्मन् देहारम्भोऽस्य धातुभिः । यदृच्छ्या हेतुना वा भवन्तो जानते यथा  
आसीद् यदुदरात् पद्मं लोकसंस्थानलक्षणम् । यावानयं वै पुरुष इयन्तावयवैः पृथक्  
तावानसाविति प्रोक्तः संस्थावयववानिव । ८ ।

अजः सृजति भूतानि भूतात्मा यदनुग्रहात् । ददृशे येन तद्रूपं नाभिपद्मसमुद्भवः  
स चापि यत्र पुरुषो विश्वस्थित्युद्भवाप्ययः । मुक्त्वाऽऽत्ममायां मायेशः शेते सर्वगुहाशयः  
पुरुषावयवैर्लौकाः सपालाः पूर्वकल्पिताः । लोकैरमुष्वावयवाः सपालैरिति शुश्रुप्

The soul, O divine sage, has no connection with the elements (matter); yet it which is made up of these very elements. You know in reality whether this h: matter of course or due to some causes (Karma etc.). (7) The Lord, from who (navel) sprang up the lotus representing the fourteen worlds, has been spoken o endowed with the same limbs and the same number of limbs as an ordinary h the measurements alone being His own. Hence He is just like a common man. I then, does He differ from man ?) (8) It is by His grace that Brahmā, who represer creates them: and it is by His grace alone, that he was able to behold His divine born of the lotus sprung from His navel. (9) Where does that Supreme Person, w of Māyā and the Indweller of all hearts, and from whom proceed the creation, and destruction of the universe, rest after throwing off (the veil of) His Māyā? ( heard from yourself that the various worlds together with their guardian deities )

conceived in the limbs of the Supreme Person, and then again they were conceived as His limbs. (11)

यावान् कल्पो विकल्पो वा यथा कालेऽनुमीयते । भूतभव्यभवच्छब्द आयुर्मानं च यत् सतः । १२ ।  
 कालस्यानुगतियां तु लक्ष्यतेऽण्वी बृहत्पि । यावत्यः कर्मगतयो यादृशीर्द्विजसत्तम । १३ ।  
 यस्मिन् कर्मसमावायो यथा येनोपगृह्यते । गुणानां गुणिनां चैव परिणाममभीप्सताम् । १४ ।  
 भूपातालककुब्ज्योमग्रहनक्षत्रभूभृताम् । सरित्समुद्रद्वीपानां सम्भवश्चैतदोकसाम् । १५ ।  
 प्रमाणमपडकोशस्य बाह्याभ्यन्तरभेदतः । महतां चानुचरितं वर्णाश्रमविनिश्चयः । १६ ।  
 युगानि युगमानं च धर्मो यश्च युगे युगे । अवतारानुचरितं यदाश्चर्यतमं हरेः । १७ ।  
 नृणां साधारणो धर्मः सविशेषश्च यादृशः । श्रेणीनां राजर्षीणां च धर्मः कृच्छ्रेषु जीवताम् । १८ ।  
 तत्त्वानां परिसंख्यानं लक्षणं हेतुलक्षणम् । पुरुषाराधनविधियोगस्याध्यात्मिकस्य च । १९ ।  
 योगेश्वरैश्वर्यगतिलिङ्गभङ्गस्तु योगिनाम् । वेदोपवेदधर्माणामितिहासपुराणयोः । २० ।  
 सम्भवः सर्वभूतानां विक्रमः प्रतिसंक्रमः । इष्टापूर्तस्य काम्यानां त्रिवर्गस्य च यो विधिः । २१ ।  
 यश्चानुशायिनां सर्गः पाखण्डस्य च सम्भवः । आत्मनो बन्धमोक्षौ च व्यवस्थानं स्वरूपतः । २२ ।  
 यथाऽऽत्मतन्त्रो भगवान् विक्रीडत्यात्ममायया । विसृज्य वा यथा मायामुदास्ते साक्षिवद् विभुः । २३ ।  
 सर्वमेतच्च भगवन् पृच्छते मेऽनुपूर्वशः । तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय महामुने । २४ ।  
 अत्र प्रमाणं हि भवान् परमेष्ठी यथाऽऽत्मभूः । परे चेहानुतिष्ठन्ति पूर्वेषां पूर्वजैः कृतम् । २५ ।  
 न मेऽसवः परायन्ति ब्रह्मन्नशनादमी । पित्तोऽच्युतपीयूषमन्यत्र कुपिताद् द्विजात् । २६ ।

What is the length of a Mahākālpa and smaller Kālpas (Vikalpas) ? How is (the passage of) time which is referred to by the words 'past', 'future' and 'present' to be known ? And what is the allotted span of life of creatures that have identified themselves with their physical body? (12) Again, how can the subtle and long movements of time be perceived ? And how many destinies are there to be reached through Karma (action) and what is their character, O noblest sage ? (13) Of the Jivas (embodied souls) who seek the fruit of the three Guṇas (in the shape of birth in the higher or lower species of life) what type of Jivas resort to what kind of action in what manner and for what kind of fruit ? (14) How do the earth and Pātāla (the nethermost sphere), the four quarters and the sky, the planets and the stars, the mountains and rivers, seas and islands and the creatures inhabiting these come into existence ? (15) What are the dimensions of the egg-shaped universe, within and without ? Pray, tell me also the stories of exalted souls and the distinctive character of the different Varṇas (grades of society) and Āśramas (stages of life). (16) Kindly also let me know the characteristics of the various Yugas, the duration of each and the course of duties prescribed for each, on the one hand, and the most wonderful stories of Śrī Hari's descent (in the world of matter) on the other. (17) What are the common duties enjoined on men (in general) and what are their special duties ? Again, what are the duties peculiar to men following the different trades ? Further let me know the duties of royal sages as well as of men living in adverse circumstances. (18) Kindly also tell me the number of the various categories (ultimate principles), their distinctive character as also their characteristic causality in respect of certain other categories, the method of worshipping the Supreme Person as well as of the Yoga taught by the sage Patañjali (what is known as the Aṣṭāṅgayoga or Yoga with its eight limbs). (19) Again, what are the powers acquired by masters of Yoga and what is the destiny? And how does the Liṅga Śarīra (subtle body) of the Yogīs dissolve ? Again, what is the distinctive character and the theme of the Vedas and the subsidiary Vedas (such as

Āyurveda or the science of medicine) as well as of the Dharma-Śāstra (the books on law), the Itihāsas (epics) and Purāṇas ? (20) How do the creation, preservation and dissolution of all beings take place ? And what is the process of performing Vedic rites and works recommended by the Smṛti texts (such as the digging of big and small wells and tanks, construction of temples to gods and gardens etc., and bestowing food\*) as well as acts which are prompted by some selfish desire ? Again, what is the unobjectionable method of pursuing the three objects of human aspiration (viz., Artha or worldly possessions, Dharma or religious merit and Kāma or sensuous enjoyment)? (21) How are the Jīvas whose individuality has been merged in Prakṛti (Primordial Matter) during a Mahāpralaya (the dissolution of the universe that takes place at the end of a Brahmā's life) invested with a body again ? And how does a heretical doctrine make its appearance? What is meant by the bondage and emancipation of a soul and, again, what is meant by the soul realizing its true character ? (22) How does the Lord, who is absolutely independent and all-pervading, sport with His own Māyā and how after throwing off (the veil of) His Māyā does He stand unconcerned as a witness? (23) O great and divine sage, pray, tell me all this in reality one after another, since I have approached you with the above questions and have sought refuge in you. (24) You are an authority on these subjects just like the self-born Brahmā (the highest god). Others, however, (blindly) follow only what has been done by the ancestors of those who have gone before them. (25) Rest assured, O divine sage, that this life of mine is not going to depart but for (the curse of) the enraged Brāhmaṇa, even though I am abstaining from all food, drinking as I am the nectar (dripping from your mouth) in the form of the stories of Lord Acyuta. (26)

सूत उवाच

स उपामन्त्रितो राज्ञा कथायामिति सत्यतेः । ब्रह्मरातो भृशं प्रीतो विष्णुरातेन संसदि । २७ ।  
 प्राह भागवतं नाम पुराणं ब्रह्मसम्मितम् । ब्रह्मणे भगवत्प्रोक्तं ब्रह्मकल्प उपागते । २८ ।  
 यद् यत् परीक्षिदुषधः पाण्डूनामनुपुच्छति । आनुपूर्व्येण तत्सर्वमाख्यातुमुपचक्रमे । २९ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वितीयस्कन्धे प्रश्नविधिर्नामाष्टमोऽध्यायः । ८ ।

**Sūta continued :** Thus invited by king Parikṣit, who had been rescued in his mother's womb by Lord Viṣṇu (Śrī Kṛṣṇa) Himself, to narrate the stories of the noble Lord in the midst of that assembly (of sages), the sage Śuka was highly pleased. (27) He expounded the same Bhāgavata-Purāṇa which had been taught by the Lord Himself to Brahmā (the Creator) at the beginning of the Brahmakalpa (the very first Kalpa of the present round of creation), and which is held in the same esteem as the Vedas. (28) He proceeded to answer seriatim all the questions that had been asked by Parikṣit, the foremost of the scions of Pāṇḍu. (29)

*Thus ends the eighth discourse entitled "A Statement of Questions"  
 in Book Two of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



\* बायीकूपतडागादि देवतायतनानि च । अन्नप्रदानमारामः पूर्वमित्यभिधीयते ॥

## अथ नवमोऽध्यायः

### Discourse IX

**Brahmā beholds the divine Abode of the Lord and is taught by Him the text of the Bhāgavata, consisting of four couplets only**

श्रीशुक उवाच

आत्ममायामृते राजन् परस्यानुभवात्मनः । न घटेतार्थसम्बन्धः स्वप्नद्रष्टुरिवाञ्जसा । १ ।  
 बहुरूप इवाभाति मायया बहुरूपया । रममाणो गुणेषुस्या ममाहमिति मन्यते । २ ।  
 यर्हि वाव महिम्नि स्वे परस्मिन् कालमाययोः । रमेत गतसम्पोहस्त्यक्त्वोदास्ते तदोभयम् । ३ ।  
 आत्मतत्त्वविशुद्धयर्थं यदाह भगवानृतम् । ब्रह्मणे दर्शयन् रूपमव्यलीकप्रतादृतः । ४ ।

**Śrī Śuka said :** Even as a man can have no connection whatsoever with the objects (seen by him in a dream), so can the soul, that transcends all material sheaths and is consciousness itself, have no connection in reality with the phenomena (of this world), O king, except through the Lord's Māyā (deluding potency). (1) It is on account of this multiformed Māyā that the Spirit too appears as endowed with diverse forms; and when he begins to take delight in the material objects of sense, he develops the feeling of 'I' and 'mine' (with reference to the body and all that pertains to it). (2) Rid of all delusion, however, when he begins to revel in the glory of his own self, which is beyond the realm of Time and beyond Māyā (the Lord's deluding potency), he discards both these notions (of 'I' and 'mine') and transcends the three Guṇas. (3) (I now proceed to expound) the truth which the Lord was pleased to teach Brahmā, in order to enlighten him on the essential character of the Spirit, while revealing to him His own divine form in approbation of his true penance. (4)

स आदिदेवो जगतां परो गुरुः स्वधिष्यमास्थाय सिसृक्षयैक्षत ।  
 तां नाध्यगच्छद् दृशामत्र सम्पतां प्रपञ्चनिर्माणविधिर्यया भवेत् । ५ ।  
 स चिन्तयन् द्व्यक्षरमेकदाम्भस्युपाशृणोद् द्विर्गदितं वचो विभुः ।  
 स्पर्शेषु यत्प्योडशमेकविंशं निष्किञ्चनानां नृप यद् धनं विदुः । ६ ।  
 निशम्य तद्भक्तुदिवृक्षया दिशो विलोक्य तत्रान्यदपश्यमानः ।  
 स्वधिष्यमास्थाय विमृश्य तद्धितं तपस्युपादिष्ट इवादधे मनः । ७ ।  
 दिव्यं सहस्राब्दममोघदर्शनो जितानिलात्मा विजितोभयेन्द्रियः ।  
 अतप्यत स्माखिललोकतापनं तपस्तपीयांस्तपतां समाहितः । ८ ।

Sitting in his own abode (the lotus from which he had emanated), that primal deity, the supreme preceptor of all the three worlds, began to meditate with intent to proceed with the work of creation. But he failed to obtain the vision which is regarded as valuable for this purpose, and with the help of which the creation of the phenomenal world could be taken in hand. (5) While he was yet absorbed in thought, Brahmā (the deity presiding over the entire creation) once heard near him in the causal waters a word of two syllables, viz., the sixteenth and the twenty-first letter-sounds among the twenty-five hard consonants (त and प = तप,) i.e., practise penance) uttered twice. It is this penance, O Parikṣit, which is known to be the wealth of men of renunciation. (6) On hearing this word, Brahmā looked about in all directions, eager to behold the speaker. But, failing to perceive any other being, he resumed his seat on the lotus once more and, taking it to be a sound advice, set his heart on penance as if enjoined (by the Lord). (7) That foremost ascetic of all those given to austere penance, endowed as he was with unflinching vision, controlled his breath and mind, subdued his senses of perception as well as his organs of action and with a composed mind practised for a period

of one thousand celestial years (or 3,60,000 human years) penance which illumined all the worlds (i.e., revealed to him a plan of the entire universe). (8)

तस्मै खलोकं भगवान् सभाजितः सन्दर्शयामास परं न यत्परम् ।  
 व्यपेतसंक्लेशविमोहसाध्वसं स्वदृष्टवद्भिर्विबुधैरभिष्टुतम् । ९ ।  
 प्रवर्तते यत्र रजस्तमस्तयोः सत्त्वं च मिश्रं न च कालविक्रमः ।  
 न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासुरार्चिताः । १० ।  
 श्यामावदाताः शतपत्रलोचनाः पिशाङ्गवत्त्राः सुरुचः सुपेशसः ।  
 सर्वे चतुर्बाहव उन्मिषन्मणिप्रवेकनिष्काभरणाः सुवर्चसः ।  
 प्रवालवैदूर्यमृणालवर्चसः परिस्फुरत्कुण्डलमौलिमालिनः । ११ ।  
 भ्राजिष्णुभिर्यः परितो विराजते लसद्विमानावलिभिर्महात्मनाम् ।  
 विद्योतमानः प्रमदोत्तमाद्युभिः सविद्युद्भ्रावलिभिर्यथा नभः । १२ ।  
 श्रीर्यत्र रूपिण्युरुगायपादयोः करोति मानं बहुधा विभूतिभिः ।  
 प्रेङ्खं श्रिता या कुसुमाकरानुगैर्विगीयमाना प्रियकर्म गायती । १३ ।

Pleased (with his penance), the Lord fully revealed to him His own supreme Abode, higher than which there is no other realm, nay, which is absolutely free from afflictions, bewilderment and fear, and which is extolled on all sides by highly enlightened souls who have been blessed with His sight. (9) Neither Rajas (passion) nor Tamas (the darkness of ignorance), nor even Sattva (the quality of goodness) mixed with either prevails there. The all-destroying Time too is powerless there and even so Māyā (illusion); how, then, can the progeny of Māyā (attachment, greed etc.) find their way into that realm ? Nay, the attendants of Śrī Hari who reside there are adored by the gods and the demons alike. (10) Possessed of a transparent swarthy complexion and lotus-like eyes, clad in yellow, most charming to look at and extremely delicate of body, they are all endowed with four arms, highly resplendent themselves and further beautified by gold ornaments set with superb shining gems. Some of them (who have not attained identity of form with the Lord) possess the hue of corals, cat's-eyes or lotus stalks and are adorned with brilliant ear-rings, diadems and garlands. (11) Glittering all round with rows of brilliant and glorious aerial cars of exalted souls, which are further illumined with the splendour of most charming ladies, that divine realm shines like the sky with its line of clouds accompanied by flashes of lightning. (12) Endowed with a most lovely form, Śrī (the goddess of fortune) adores in that realm the feet of the Lord (who is widely sung) in many ways with her other manifestations (figuring as her female companions such as Bhūdevī, Līlādevī and so on). Nay, sitting in a swing, she sings the exploits of her beloved lord, while her own praises are sung by the bees (the attendants of Spring) at the time. (13)

ददर्श तत्राखिलसात्वतां पति श्रियः पति यज्ञपतिं जगत्पतिम् ।  
 सुनन्दनन्दप्रबलार्हणादिभिः स्वपार्षदमुख्यैः परिलेखितं विभुम् । १४ ।  
 भृत्यप्रसादाभिमुखं दृगासवं प्रसन्नहासारुणलोचनाननम् ।  
 किरीटिनं कुण्डलिनं चतुर्भुजं पीताम्बरं वक्षसि लक्षितं श्रिया । १५ ।  
 अर्धहृणीयासनमास्थितं परं वृतं चतुःषोडशपञ्चशक्तिभिः ।  
 युक्तं भगैः स्वैरितरत्र चाधुर्वैः स्व एव धामन् रममाणमीश्वरम् । १६ ।  
 तदर्शनाह्लादपरिप्लुतान्तरो हृष्यत्तनुः प्रेमभराश्रुलोचनः ।

ननाम पादाम्बुजमस्य विश्वसृग् यत् पारमहंस्येन पथाधिगम्यते । १७ ।  
 तं प्रीयमाणं समुपस्थितं तदा प्रजाविसर्गे निजशासनार्हणम् ।  
 बभाष ईषत्स्मितशोचिषा गिरा प्रियः प्रियं प्रीतमनाः करे स्पृशन् । १८ ।

Brahmā beheld there the Protector of all His devotees, the Lord of Śrī, the enjoyer of sacrifices, the omnipresent Ruler of the whole universe, being waited upon by the foremost of His personal attendants, Sunanda, Nanda, Prabala, Arhaṇa and others. (14) Ever disposed to shower His grace on His servants, He bears nectar in His look and wears a gracious smile on His countenance. He has reddish eyes, is adorned with a crown and ear-rings, is ever clad in yellow and can be easily distinguished by His four arms as also by a golden streak borne on His (right) breast as a symbol of (His beloved Consort) Goddess Lakṣmī. (15) That universal Lord occupies an excellent and most valuable throne, is surrounded by His twenty-five Śaktis or potencies (viz., the Spirit, Prakṛti, the Mahat-tatva, the ego, the mind, the ten Indriyas, the five subtle elements and the five gross elements, all in a personal form); and endowed with His six eternal and divine attributes (viz., lordship, righteousness, renown, prosperity, wisdom and dispassion—all in their fullest measure), which are incidental in others, He (constantly) revels in His own blissful essence. (16) Brahmā's heart was flooded with rapture at the sight of the Lord: the hair stood erect on his person and tears rushed to his eyes due to excess of love. The Creator of the universe bowed to His lotus-feet, which are attained by pursuing the path of the Paramahānsas (those who have renounced the world). (17) The Lord, who had evoked Brahmā's love, was delighted at heart to see His beloved Brahmā standing before Him in a suppliant mood, full of love and joy, and fit to receive His commands for the creation of living beings. He took Brahmā by the hand and then addressed him in accents illumined with a gentle smile. (18)

#### श्रीभगवानुवाच

त्वयाहं तोषितः सम्यग् वेदगर्भं सिसृक्षया । चिरं भूतेन तपसा दुस्तोषः कूटयोगिनाम् । १९ ।  
 वरं वरय भद्रं ते वरेशं माभिवाञ्छितम् । ब्रह्मञ्छ्रेयः परिश्रामः पुंसो महर्शानावधिः । २० ।  
 मनीषितानुभावोऽयं मम लोकावलोकनम् । यदुपश्रुत्य रहसि चकर्त्त परमं तपः । २१ ।  
 प्रत्यादिष्टं मया तत्र त्वयि कर्मविमोहिते । तपो मे हृदयं साक्षादात्माहं तपसोऽनघ । २२ ।  
 सृजामि तपसैवेदं असामि तपसा पुनः । विभर्मि तपसा विश्वं वीर्यं मे दुश्चरं तपः । २३ ।

**The Lord said :** With the knowledge of all the Vedas stored up in your heart you have thoroughly pleased Me by your prolonged penance carried on with the intention of creating the universe. (You know) hypocritical Yogis can hardly please Me. (19) Ask of Me, the Bestower of all blessings, your cherished boon and you will be blessed (with that). The pains that men take for the good of their soul, O Brahmā, reach their fruition in My sight. (20) You practised such supreme penance only on hearing My command in the lonely waters (without seeing Me). That is why you have been blessed with the sight of My divine Abode according to My wishes. (21) I commanded you (to do penance) on that occasion only because you did not know how to proceed with the work of creation. Penance (you know) is My very heart (very dear to Me), O sinless one; while I am the very soul (essence) of penance. (22) It is by dint of penance alone that I create this universe and through penance I maintain it; and it is through penance, again, that I absorb it (within Myself). Nay, My strength consists in penance which is hard to practise. (23)

ब्रह्मोवाच

भगवन् सर्वभूतानामध्यक्षोऽवस्थितो गुहाम् । वेद ह्यप्रतिरूढेन प्रज्ञानेन चिकीर्षितम् । २४ ।  
 तथापि नाथमानस्य नाथ नाथय नाथितम् । परावरे यथा रूपे जानीयां ते त्वरूपिणः । २५ ।  
 यथाऽऽत्ममायायोगेन नानाशक्त्युपबृंहितम् । विलुभ्यन् विसृजन् गृह्णन् विभ्रदात्मानमात्मना । २६ ।  
 क्रीडस्यमोघसङ्कल्प ऊर्णानाभिर्यथोर्णुते । तथा तद्विषयां धेहि मनीषां मयि माधव । २७ ।  
 भगवच्छिक्षितमहं करवाणि ह्यतन्द्रितः । नेहमानः प्रजासर्गं वध्येयं यदनुग्रहात् । २८ ।  
 यावत् सखा सख्युरिवेश ते कृतः प्रजाविसर्गे विभजामि भो जनम् ।  
 अविक्लवस्ते परिकर्मणि स्थितो मा मे समुन्नद्धमदोऽजमानिनः । २९ ।

**Brahmā said :** O Lord, You dwell in the heart of all beings as the witness and know by Your unobstructed wisdom what I intend doing. (24) Nevertheless, my Master, grant one request of this humble petitioner that I may be blessed with an insight into both the absolute and relative aspects of Your formless Being. (25) Even as a spider spins a web round itself, sports in it and then takes it back into its mouth, so do You, O Mādhava (Lord of Māyā) of unfailing resolve; through Your own Māyā (creative will) multiply Yourself in the form of this universe, maintain it and then dissolve it all by Yourself, possessed as You are of manifold powers, and thus carry on Your sport, assuming various forms as and when necessary. Pray, therefore, bestow on me the insight by which I may be able to know how You do all this. (26-27) Let me unwearingly carry out Your instructions, O Lord; nay, while carrying on the work of creation, let me not, by Your grace, be attached to it (through the feeling of doership etc.). (28) Since you have acknowledged me as Your friend as any other friend would (by clasping my hand and through other such gestures), O Lord, let me not be puffed up with pride, thinking that I am immune from birth etc., so long as I remain engaged in Your service in the form of creating living beings and, unperplexed in mind, classify the Jivas (according to their natural characteristics and past actions). (29)

श्रीभगवानुवाच

ज्ञानं परमगुह्यं मे यद् विज्ञानसमन्वितम् । सरहस्यं तदङ्गं च गुहाण गदितं मया । ३० ।  
 यावानहं यथाभावो यद्रूपगुणकर्मकः । तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् । ३१ ।  
 अहमेवासमेवाग्रे नान्यद् यत् सदसत् परम् । पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् । ३२ ।  
 ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि । तद्विद्यादात्मनो मायां यथाऽऽभासो यथा तमः । ३३ ।  
 यथा महान्ति भूतानि भूतेषूच्चावचेषुनु । प्रविष्टान्यप्रविष्टानि तथा तेषु न तेषुहम् । ३४ ।  
 एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः । अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा । ३५ ।  
 एतन्मतं समातिष्ठ परमेण समाधिना । भवान् कल्पविकल्पेषु न विमुह्यति कर्हिचित् । ३६ ।

**The Lord said :** Do you receive the most esoteric knowledge, as well as the realization, which is going to be imparted by Me, about Myself, as also the truth of Devotion and all that is accessory to it. (30) By My grace you shall have true knowledge about Me, as to how great I am, what is My essential character, in how many forms do I manifest Myself, what virtues do I possess and what are My doings. (31) Prior to this creation I alone existed and that too in my absolute state. Other than Me there was nothing gross or subtle, nor the cause of both, viz., Prakṛti (Primordial Matter). I exist even after creation as well as in the form of this phenomenal world and I am also that which remains (after all this has disappeared). (32) That

which makes it possible for something inexplicable to appear in My Being (as apart from Me) without any corresponding reality, just like the illusion of a second moon, and which obscures My Being (even though I am present everywhere), like the presence of the planet Rāhu (which has a shadowy form) in the midst of the other luminaries, should be regarded as My Māyā (deluding potency). (33) Even as the gross elements (earth, water etc.) may be said to have entered (the bodies of) all living beings, both great and small, (made up as they are of those very elements) after their creation, and they can as well be said not to have entered them (in that they already inhered in them as their material cause), similarly I can be said to have entered the bodies of these living beings as their indwelling Spirit (when they are viewed materially), and I can equally be said not to have entered them (when they are viewed spiritually, there being no other reality than the Spirit, i.e., Myself). (34) He who is eager to know the truth of the Spirit should enquire into and ascertain that Reality alone which is proved to exist everywhere and at all times—whether you argue by the negative process, excluding everything else as 'not that', 'not that', or by the positive method of affirming everything as that. (35) Establish yourself fully in this doctrine of Mine through perfect concentration of mind. By doing so you shall never be confounded (fall a prey to egotism etc.) while creating the diverse forms of life in the course of the various Kalpas. (36)

श्रीशुक उवाच

सम्प्रदिश्यैवमजनो जनानां परमेष्ठिनम् । पश्यतस्तस्य तद् रूपमात्मनो न्यरुणद्धरिः । ३७ ।  
 अन्तर्हितेन्द्रियार्थाय हरये विहिताङ्गलिः । सर्वभूतमयो विश्वं ससर्जेदं स पूर्ववत् । ३८ ।  
 प्रजापतिर्धर्मपतिरेकदा नियमान् यमान् । भद्रं प्रजानामन्विच्छन्नातिष्ठत् स्वार्थकाम्यया । ३९ ।  
 तं नारदः प्रियतमो रिक्थ्यादानामनुव्रतः । शुश्रूषमाणः शीलेन प्रश्रयेण दमेन च । ४० ।  
 मायां विविदिषन् विष्णोर्मायेशस्य महामुनिः । महाभागवतो राजन् पितरं पर्यतोषयत् । ४१ ।  
 तुष्टं निशाम्य पितरं लोकानां प्रपितामहम् । देवर्षिः परिप्रच्छ भवान् यन्मानुपुच्छति । ४२ ।  
 तस्मा इदं भागवतं पुराणं दशलक्षणम् । प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत् । ४३ ।  
 नारदः प्राह मुनये सरस्वत्यास्तटे नृप । ध्यायते ब्रह्म परमं व्यासायामिततेजसे । ४४ ।  
 यदुताहं त्वया पृष्टो वैराजात् पुरुषादिदम् । यथाऽऽसीत्तदुपाख्यास्ये प्रश्नानन्यांश्चकृत्तत्रशः । ४५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां द्वितीयस्कन्धे नवमोऽध्यायः । १९ ।

Śrī Śuka continued: Having thus instructed Brahmā (the supreme Ruler of all created beings), the unborn Lord Śrī Hari withdrew that form of His while the former stood gazing (with wonder). (37) Brahmā, who represented all beings, bowed with joined palms to Śrī Hari, who had now concealed His perceptible form, and created this universe as before (in the foregoing round of creation). (38) Eager to secure the good of all created beings, Brahmā, the lord of creation and the protector of righteousness, once practised the various forms of self-control (Yamas)\* and religious observances (Niyamas) with a view to achieving that end, which he regarded as his own purpose. (39) (During that period) O king, the great sage Nārada, who was the most beloved of all his sons and an eminent devotee of the Lord, and was eager to know (from Brahmā) the Māyā (the wonderful power) of Bhagavān Viṣṇu, the Lord of Māyā, waited upon him as an obedient servant and fully gratified his father by his good

\* The Yoga-Sūtras (Aphorisms on Yoga) of Maharṣi Patañjali enumerate the Yamas and Niyamas as below :—

अहिंसात्मन्यन्यत्रह्यचदापरिग्रहा यमाः । ( II. 30 )

"Non-violence, truthfulness, non-thieving, continence and non-accumulation of worldly possessions are the five Yamas."

conduct, modesty and self-control. (40-41) Finding his father (Brahmā), the forbear of the entire creation, pleased (with him), the celestial sage humbly asked him the same questions that you have asked me. (42) Delighted (all the more by his questions) Brahmā (the Creator of beings) repeated to his son (Nārada), this very Bhāgavata-Purāṇa containing ten distinctive features, which was taught to him by the Lord Himself. (43) Nārada (in his turn), O king, imparted the same to the sage Vyāsa (my father) of boundless glory, while the latter was meditating on the supreme Brahma on the bank of the river Saraswatī (vide I.v. above). (44) I shall (presently) tell you (in the form of the same Bhāgavata-Purāṇa) in reply to your questions on the subject, how this universe emanated from the Cosmic Being, and answer all your other questions too (through the same Purāṇa). (45)

*Thus ends the ninth discourse in Book Two of the great  
and glorious Bhāgavata-Purāṇa, otherwise known  
as the Paramahansa-Saṁhitā.*



## अथ दशमोऽध्यायः

### Discourse X

#### The ten characteristic features of the Bhāgavata

श्रीशुक उवाच

अत्र सर्गो विसर्गश्च स्थानं पोषणमृतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः । १ ।  
दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम् । वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा । २ ।  
भूतमात्रेन्द्रियधियां जन्म सर्गं उदाहृतः । ब्रह्मणो गुणवैषम्याद् विसर्गः पौरुषः स्मृतः । ३ ।  
स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः । मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः । ४ ।  
अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् । सतामीशकथाः प्रोक्ता नानास्थानोपबृंहिताः । ५ ।  
निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः । मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः । ६ ।  
आभासश्च निरोधश्च यतश्चाध्यवसीयते । स आश्रयः परं ब्रह्म परमात्मेति शब्दयते । ७ ।  
योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाधिदैविकः । यस्तत्रोभयविच्छेदः पुरुषो ह्याधिभौतिकः । ८ ।  
एकमेकतराभावे यदा नोपलभामहे । त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः । ९ ।

Śrī Śuka continued: Sarga, Visarga, Sthāna, Poṣaṇa, the Ūtis, the Manvantaras, Īśānukathās, Nirodha, Mukti and Āśraya; these are the ten topics discussed in this Bhāgavata-Purāṇa. (1) Men of true knowledge aver that the first nine topics have been discussed in this Purāṇa only in order to present a clear conception of the tenth or the last (viz., Āśraya, i.e., the all supporting Brahma). This they have deduced in some cases from the actual words of the text itself and in other cases from their purport. (2) The creation (in the reverse order) of the gross and subtle elements, the senses of perception and the organs

श्रीचसंतापतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः । (II. 32)

"Purity of mind and body, contentment, austerity, study of the Vedas or repetition of the Divine Name and meditation on God are the five Niyamas."

of action, and the mind, the ego and the Mahat-tattva (the principle of cosmic intelligence) due to disturbance in the equilibrium (and the resultant transformation) of the three Guṇas or modes of Prakṛti, brought about by the will of God, has been spoken of as 'Sarga'; and the creation of animate and inanimate beings by Brahmā (himself born of the Cosmic Being) is called Visarga. (3) The triumph of the Lord (as revealed by the fact that living beings created by Him keep within their bounds) is known by the name of 'Sthiti' and the Lord's grace on His devotees is termed as 'Poṣaṇa'. Again, the virtuous conduct of the saintly Manus (presiding over the different Manvantaras) has been referred to by the term 'Manvantaras'; while the latent desires of the various creatures, which lead to their bondage through interested action, are known as 'Ūtis'. (4) Even so the life-accounts of the various manifestations of Śrī Hari as well as of His saintly devotees, supplemented by various other stories, have been termed as 'Īśakathās'. (5) 'Nirodha' means the withdrawal of the individual soul with all its qualifications or adjuncts into the Lord subsequent to His retirement (falling into Yoganidrā). And when the Jīva relinquishes its assumed character (doership etc.) and realizes its true nature (Brahmahood), they call it 'Mukti' or emancipation of the soul. (6) Finally, that from which are known to proceed the creation, preservation and dissolution (of the universe) is what they call the 'Āśraya', which is spoken of (in the scriptures) as the supreme Brahma or the supreme Spirit (Paramātmā). (7) The same perceiving subject (the individual soul) which identifies itself with the sense of perception also exists in the form of the deities presiding over the senses of perception (the sun-god and others); while the physical body, which distinguishes the senses from the deities presiding over them, serves as the condition (Upādhi) of the individual soul. (8) When it is clear that in the absence of anyone of these we cannot perceive the other two, it follows that He (God) who knows all these three is the 'Āśraya' or support of all and this latter has no other support than Himself. (9)

पुरुषोऽण्डं विनिर्धिद्य यदासौ स विनिर्गतः । आत्मनोऽयनमन्विच्छन्नपोऽन्नाक्षीच्छुचिः शुचीः । १० ।  
 तास्ववात्सीत् स्वसृष्टासु सहस्रपरिवत्सरान् । तेन नारायणो नाम यदापः पुरुषोद्भवाः । ११ ।  
 द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया । १२ ।  
 एको नानात्वमन्विच्छन् योगतल्पात् समुत्थितः । स्त्रीर्यं हिरण्मयं देवो मायया व्यसृजत् त्रिधा । १३ ।  
 अधिदैवमथाध्यात्ममधिभूतमिति प्रभुः । यथैकं पौरुषं वीर्यं त्रिधाभिद्यत् तच्छृणु । १४ ।

When the aforesaid Cosmic Being emerged from the egg-shaped universe and stood apart, He began to look out for a foothold for Himself; and with this object in view that Being of pure intentions created the holy waters. (10) Having evolved from the Supreme Person (also called 'Nara') these waters were known as 'Nāra' (that which proceeds from 'Nara'); and since He lived on these waters of His own creation for a thousand (celestial) years He became known as Nārāyaṇa (He who resides in the 'Nāra'). (11) The gross elements (the material of which this universe is made), Karma (the destiny of the Jīvas), Time, the mutability of Matter and the Jīvas exist only by His grace and cease to exist the moment He grows indifferent towards them. (12) Awaking from His Yoganidrā (deep trance), Lord Nārāyaṇa, who was all alone (till this moment), now sought to multiply Himself and by dint of His Māyā (wonderful energy) split up His effulgent seed-body into three parts—the Adhidaiva, the Adhyātma and the Adhibhūta. Hear now (O Parīkṣit ! ) how the unitary energy of the Lord came to be divided into three parts. (13-14)

अन्तःशरीर आकाशात् पुरुषस्य विचेष्टतः । ओजः सहो बलं जज्ञे ततः प्राणो महानसुः । १५ ।  
 अनुप्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु । अपानन्तमपानन्ति नरदेवमिवानुगाः । १६ ।  
 प्राणेन क्षिपता क्षुत् तृडन्तरा जायते प्रभोः । पिपासतो जक्षतश्च प्राङ्मुखं निरभिद्यत् । १७ ।

मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते । ततो नाना रसो जज्ञे जिह्वया योऽधिगम्यते । १८ ।  
 विवक्षोर्मुखतो भ्रूषो वह्निर्वाग् व्याहृतं तयोः । जले वै तस्य सुचिरं निरोधः समजायत । १९ ।  
 नासिके निरभिद्येतां दोधूयति नभस्वति । तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः । २० ।  
 यदाऽऽत्मनि निरालोकमात्मानं च दिदृक्षतः । निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः । २१ ।  
 बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः । कर्णौ च निरभिद्येतां दिशः श्रोत्रं गुणग्रहः । २२ ।  
 वस्तुनो मृदुकाठिन्यलघुगुर्वोष्णशीतताम् । जिघृक्षतस्त्वद् निर्भिन्ना तस्यां रोममहीरुहाः ।

तत्र चान्तर्वहिर्वातस्त्वचा लब्धगुणो वृतः । २३ ।

हस्तौ रुरुहतुस्तस्य नाना कर्मचिकीर्षया । तयोस्तु बलमिन्द्रश्च आदानमुभयाश्रयम् । २४ ।  
 गतिं जिगीषतः पादौ रुरुहातेऽभिकामिकाम् । पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः । २५ ।  
 निरभिद्यत शिश्रो वै प्रजानन्दामृतार्थिनः । उपस्थ आसीत् कामानां त्रिवं तदुभयाश्रयम् । २६ ।  
 उत्सिसुक्षेर्धातुमलं निरभिद्यत वै गुदम् । ततः पायुस्ततो मित्र उत्सर्ग उभयाश्रयः । २७ ।  
 आसिसृप्सोः पुरः पुर्या नाभिद्वारमपानतः । तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् । २८ ।  
 आदिस्तोरन्नपानानामासन् कुक्ष्यन्ननाडयः । नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये । २९ ।  
 निदिध्यासोरात्ममायां हृदयं निरभिद्यत । ततो मनस्ततश्चन्द्रः सङ्कल्पः काम एव च । ३० ।  
 त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः । भूम्यग्नेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः । ३१ ।  
 गुणात्मकानीन्द्रियाणि भूतादिप्रभवा गुणाः । मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी । ३२ ।  
 एतद्भगवतो रूपं स्थूलं ते व्याहृतं मया । मह्यादिभिश्चावरणैरष्टभिर्वाहिरावृतम् । ३३ ।  
 अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम् । अनादिमध्यनिधनं नित्यं बाह्वनसः परम् । ३४ ।

When the Cosmic Being bestirred Himself, there arose from the space within His body the acuteness of the senses, strength of will and strength of body as well. And from these sprang up Prāṇa, the chief of all the vital airs. (15) Just as the attendants of a king follow him, even so the senses in all living beings are active when this Prāṇa is active but cease to be active the moment this Prāṇa becomes inactive. (16) With the free movement of the Prāṇa the Cosmic Being was overcome with hunger and thirst; and the moment He felt inclined to eat and drink a mouth appeared in Him in the first instance. (17) From the mouth came out the palate, in which the sense of taste was produced; and thence were evolved the different kinds of tastes, which are experienced by the sense of taste (as well as the deity presiding over the same). (18) When the Cosmic Being felt inclined to speak, there emanated from His mouth the god of fire (the deity presiding over the organ of speech), the organ of speech itself and the act of speaking, which depends both on the organ of speech and the deity presiding over the same. Till then the Cosmic Being remained under water controlling His breath for a pretty long time. (19) When, however, His breath sought an outlet and pressed forward, a pair of nostrils appeared in Him. And as He felt inclined to perceive smell, there appeared in His nose the olfactory sense as well as the wind-god (the deity presiding over the sense of smell), the bearer of smell. (20) When there was darkness all about Him and He felt inclined to see Himself and other things, there appeared in Him a pair of eyes, the sun-god (the deity presiding over the sense of sight) and the sense of sight; and thence followed the perception of colour (the object of sight). (21) On the Vedas proceeding to awaken Him (through hymns of praise addressed to Him) and on the Cosmic Being feeling inclined to hear them, there appeared in Him a pair of ears, the Digdevatās (the deities presiding over the four quarters

as well as the auditory sense) as well as the auditory sense itself; and thence followed the perception of sound (the object of the auditory sense). (22) When, again, the Cosmic Being felt inclined to experience the softness or hardness, lightness or heaviness and warmth or coolness of objects, there appeared in Him the skin (the seat of the tactile sense) and on the skin there arose the hair (the sense perceiving touch as well as the itching sensation), the trees (the deities presiding over the hair) as well as the wind-god (the deity presiding over the tactile sense). Nay, He was also covered all over His skin, within as well as without, by the tactile sense, when followed the perception of touch (the object of the tactile sense). (23) As soon as the Cosmic Being felt inclined to perform various acts a pair of hands grew out of Him. In these hands there appeared the faculty of grasping things and even so Indra (the deity presiding over this faculty) as well as the act of grasping, which depends both on the faculty of grasping and the deity presiding over it. (24) Even as the Cosmic Being felt inclined to walk according to His will a pair of feet grew out of Him and along with them appeared Lord Viṣṇu (the deity presiding over the feet) Himself as well as the faculty of locomotion, with the help of which people procure the materials for sacrifice. (25) When the Cosmic Being craved for offspring, sexual enjoyment and immortality (heavenly bliss procurable through a pious married life) a penis grew out of Him and even so there appeared in Him the faculty of copulation, the god Prajāpati (the deity presiding over this faculty) and the pleasure arising from sexual commerce, which depends both on the faculty of coition and the deity presiding over the same. (26) On the Cosmic Being feeling the urge to void excrement there appeared in Him the anus and thereafter the faculty of defecation and then the god Mitra (the deity presiding over the organ of evacuation) as well as the act of defecation, which depends both on the faculty of evacuation and the deity presiding over it. (27) When the Cosmic Being felt inclined to pass from one body to another and leave the former with that end in view, there appeared in Him the navel and in the navel sprang up the vital air called 'Apāna' and then the god of death (the deity presiding over the 'Apāna' air); and then came about the dissociation of Prāṇa from Apāna, i. e., death, which depends on both the 'Apāna' air and the deity presiding over the same. (28) On the Cosmic Being feeling inclined to take food and drink there appeared in Him the cavity of the abdomen, the intestines and the network of veins and arteries as well as seas (the deities presiding over the intestines) and rivers (the deities presiding over the blood vessels) and even so satisfaction and nutrition, the former of which depends on the intestines and the seas, and the latter on the veins and arteries and rivers. (29) When the Cosmic Being felt inclined to contemplate on His own Māyā (wonderful energy) there appeared in Him the heart and thereafter the mind, then the moon (the deity presiding over the mind) and last of all volition and desire, the two functions of the mind. (30) From the elements of earth, water and fire were evolved the seven constituents of the body of the Cosmic Being, viz., the thick outer skin, the thin inner skin, flesh, blood, fat, marrow and bone; even so from ether, water and air sprang up His vital air. (31) The senses of perception are all directed towards their objects, and the objects of sense are born of the Ego (the source of the elements). Mind is the seat of all morbid feelings; while Intellect reveals to us the reality of all objects. (32) I have thus described to you the gross form of the Lord; it is enveloped outside by eight sheaths, viz., earth, water, fire, air, ether, the Ego, the Mahat-tattva (the principle of cosmic intelligence) and Prakṛti (Primordial Matter). (33) Beyond this is (the Lord's) most subtle form, which is unmanifest, unqualified, having no beginning, middle or end, eternal and outside the realm of mind and speech. (34)

अमुनी भगवद्रूपे मया ते अनुवर्णिते । उभे अपि न गृह्णन्ति मायासृष्टे विपरिश्रितः । ३५ ।

स वाच्यवाचकतया भगवान् ब्रह्मरूपधृक् । नामरूपक्रिया धत्ते सकर्माकर्मकः परः । ३६ ।

प्रजापतीन्मनून् देवानृषीन् पितृगणान् पृथक् । सिद्धचारणगन्धर्वान् विद्याध्रासुरगुह्यकान् । ३७ ।  
 किन्नराप्सरसो नागान् सर्पान् किम्पुरुषोरगान् । मातृ रक्षःपिशाचांश्च प्रेतभूतविनायकान् । ३८ ।  
 कूप्याण्डोन्मादवेतालान् यातुधानान् ग्रहानपि । खगान्मृगान् पशून् वृक्षान् गिरीश्रृप सरीसृपान् । ३९ ।  
 द्विविधाश्चतुर्विधा येज्ये जलस्थलनभौकसः । कुशलाकुशला मिश्राः कर्मणां गतयस्त्रिधाः । ४० ।  
 सत्त्वं रजस्तम इति तिस्रः सुरनृनारकाः । तत्राप्येकैकशो राजन् भिद्यन्ते गतयस्त्रिधा ।

यदैकैकतरोऽन्याभ्यां स्वभाव उपहन्यते । ४१ ।

स एवेदं जगद्धाता भगवान् धर्मरूपधृक् । पुष्पाति स्थापयन् विश्वं तिर्यङ्नरसुरात्मभिः । ४२ ।  
 ततः कालाग्निरुद्रात्वा यत्सृष्टमिदमात्मनः । संनियच्छति कालेन घनानीकमिवानिलः । ४३ ।

Both the subtle and gross forms of the Lord, which I have described to you, are the creation of the Lord's Mâyâ. Hence the wise refuse to accept either (for worship). (35) The supreme Lord is really actionless; it is by His own Mâyâ that He becomes active. Assuming the form of Brahmâ, He reveals Himself both in the form of word and what it denotes, and evolves many a name and form and activity. (36) Prajâpatis (lords of created beings), Manus, R̥ṣis (seers), the various classes of the manes, Siddhas, Cāraṇas (celestial bards) and Gandharvas (celestial musicians), Vidyâdharas (another class of demigods), Asuras (demons) and Guhyakas (Yakṣas), Kinnaras (another class of celestial musicians), Apsarâs (celestial nymphs), Nâgas, serpents, Kimpuruṣas (another class of demigods) and snakes, Mâtrkâs, Râkṣasas, Piśâcas, Pretas, Bhûtas and Vinâyakas, Kûṣmâṇḍas, Unmâdas and Vetâlas, Yâtudhânas and Grahas, birds and reptiles, beasts of prey and other animals, trees, mountains and all other names and forms in the universe, O king, are His. (37—39) All other creatures, both animate and inanimate, whether viviparous, oviparous, sweat-born or sprouting from soil, and living either in water, on land or in the air, are the good, bad or mixed fruit of corresponding actions (done in the past). (40) The predominance of Sattva (goodness), Rajas (passion) and Tamas (opacity or ignorance) is severally responsible for birth as a god, as a human being and as a denizen of hell or as a member of the sub-human species. Each of these three destinies is again sub-divided into three varieties according as each of the three Guṇas is eclipsed by either of the other two Guṇas (modes of Prakṛti) or not. (41) Having assumed the form of Viṣṇu (who is all virtue) for the support and sustenance of the world, the same Lord preserves and sustains this universe by appearing from time to time in the guise of animals, men and gods. (42) Again, when the time comes, the Lord appears as Rudra (the god of destruction) from the fire of universal destruction and dissolves this universe, once created by Himself, even as a blast blows away a mass of clouds. (43)

इत्थंभावेन कथितो भगवान् भगवत्तमः । नेत्थंभावेन हि परं द्रष्टुमर्हन्ति सूरयः । ४४ ।

नास्य कर्मणि जन्मादौ परस्यानुभिधीयते । कर्तृत्वप्रतिषेधार्थं माययारोपितं हि तत् । ४५ ।

अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः । विधिः साधारणो यत्र सर्गाः प्राकृतवैकृताः । ४६ ।

परिमाणं च कालस्य कल्पलक्षणविग्रहम् । यथा पुरस्ताद्व्याख्यास्ये पादं कल्पमथो शृणु । ४७ ।

The Lord, who is possessed of inconceivable power, has been described as above (as the creator, preserver and destroyer of the universe). The wise, however, should not regard Him only as such; for He is even beyond this description. (44) The Supreme has no doership in relation to the creation and other activities connected with this universe. Śruti texts ascribe it to Him only with a view to denying it; for the same has been superimposed on Him by Mâyâ. (45) I have told you about the great Kalpa (cycle) connected with the appearance of Brahmâ as also about the other smaller Kalpas. The process of creation is the same in all the Kalpas, the only difference being that during a Mahâkalpa (the Kalpa immediately

following a Mahāpralaya or Final Dissolution) the whole process of creation begins anew (including even the transformation of Matter, from the evolution of Mahat down to the crystallization of the five elements); while in the other Kalpas (the Kalpas following a night of Brahmā) it is only the bodies of the animate and inanimate beings that are created anew. (46) I shall describe in full the measures of time (both gross and subtle), the duration of a Kalpa and its divisions later on (in Book III). Now hear the story of the Pādma Kalpa. (47)

शौनक उवाच

यदाह नो भवान् सूत क्षत्ता भागवतोत्तमः । चचार तीर्थानि भुवस्स्यक्त्वा बन्धून् सुदुस्त्यजान् । ४८ ।  
कुत्र कौषारवेस्तस्य संवादोऽध्यात्मसंश्रितः । यद्वा स भगवांस्तस्मै पृष्टस्तत्त्वमुवाच ह । ४९ ।  
ब्रूहि नस्तदिदं सौम्य विदुरस्य विचेष्टितम् । वन्धुत्यागनिमित्तं च तथैवागतवान् पुनः । ५० ।

Śaunaka said : Sūta, you told us how Vidura, who was the foremost of the Lord's devotees left his kith and kin, so very difficult to part with, and travelled on foot to all the sacred places on the earth's surface. (48) Where did he come to have a talk with the sage Maitreya (the son of Kuṣāru) on spiritual topics, and what was the truth that the venerable sage taught to Vidura in response to the latter's queries ? (49) Tell us all that story of Vidura, O gentle Sūta, as also the circumstances in which he left his kinsmen and what led to his return. (50)

सूत उवाच

राज्ञा परीक्षिता पृष्टो यद्वोचन्महामुनिः । तद्वोऽभिधास्ये शृणुत राज्ञः प्रश्नानुसारतः । ५१ ।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां द्वितीयस्कन्धे  
पुरुषसंस्थानुवर्णनं नाम दशमोऽध्यायः । १० ।

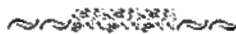
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इति द्वितीयः स्कन्धः समाप्तः ।

॥ हरिः ॐ तत्सत् ॥

Sūta said : King Parīkṣit too asked this very question. I now proceed to reproduce to you the discourse that the great sage (Śuka) gave in response to the king's queries. (51)

*Thus ends the tenth discourse entitled "The Disposition of the limbs of the Cosmic Being" in Book Two of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā, a collection of eighteen thousand verses composed by the sage Vedavyāsa.*



End of Book Two



ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

तृतीयः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa Book Three

Discourse I

Meeting of Uddhava and Vidura

श्रीशुक उवाच

एवमेतत्पुरा पृष्ठो मैत्रेयो भगवान् किल । क्षत्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमुद्धिमत् । १ ।  
यद्वा अयं मन्त्रकृद्धो भगवानखिलेश्वरः । पौरवेन्द्रगृहं हित्वा प्रविवेशात्मसात्कृतम् । २ ।

**Śrī Śuka said :** It was this very question that Vidura asked the worshipful sage Maitreya in the past, when the former had retired to the forest quitting his prosperous home. (1) It was at Vidura's residence that Lord Śrī Kṛṣṇa, the Ruler of the universe, who happened to visit Hastināpura as an ambassador of your forefathers (the Pāṇḍavas), called as if it were His own house, refusing the hospitality of the Paurava king (Duryodhana). (2)

राजोवाच

कुत्र क्षत्रुर्भगवता मैत्रेयेणास सङ्गमः । कदा वा सह संवाद एतद्दुर्णय नः प्रभो । ३ ।  
न ह्यल्पार्थोदयस्तस्य विदुरस्यामलात्मनः । तस्मिन् वरीयसि प्रश्नः साधुवादोपबृंहितः । ४ ।

**The king said :** Where did Vidura's meeting with the worshipful Maitreya take place and when did he have a talk with him ? Kindly tell me all this, my lord. (3) Surely the question which the pure-hearted Vidura asked of the noblest sage Maitreya could not have been of small consequence, particularly when it was honoured with a reply by a saint of no mean order. (4)

सूत उवाच

स एवमृषिवर्योऽयं पृष्ठो राज्ञा परीक्षिता । प्रत्याह तं सुबहुविलीतात्मा श्रूयतामिति । ५ ।

**Sūta continued :** Questioned as above by king Parīksit and much delighted at heart over this, the all-wise Śūka, the foremost of sages, said in reply : "Listen !" (5)

## श्रीशुक उवाच

यदा तु राजा स्वसुतानसाधून् पुष्पन्नधर्मेण विनष्टदृष्टिः ।  
 भ्रातुर्यविष्टस्य सुतान् विबन्धून् प्रवेश्य लाक्षाभवने ददाह । ६ ।  
 यदा सभायां कुरुदेवदेव्याः केशाभिमर्शं सुतकर्म गर्हाम् ।  
 न वारयामास नृपः स्नुषायाः स्वास्त्रैर्हरन्त्याः कुचकुङ्कुमानि । ७ ।  
 द्यूते त्वधर्मेण जितस्य साधोः सत्यावलम्बस्य वनागतस्य ।  
 न याचतोऽदात्समयेन दायं तमो जुषाणो यदजातशत्रोः । ८ ।  
 यदा च पार्थप्रहितः सभायां जगदुरुचानि जगद कृष्णः ।  
 न तानि पुंसाममृतायनानि राजोरु मेने क्षतपुण्यलेशः । ९ ।  
 यदोपहृतो भवनं प्रविष्टो मन्त्राय पृष्टः किल पूर्वजेन ।  
 अथाह तन्मन्त्रदृशां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति । १० ।

**Śrī Śuka proceeded :** You know how king Dhṛtarāṣṭra, who was not only blind but had also lost his right judgment and supported his wicked sons through unrighteousness (in their unrighteous ways), had his younger brother's fatherless sons (Yudhiṣṭhira and others) lodged in a house of lac and the same set on fire. (6) Nay, when in open court his second son (Duhśāsana) dragged by the hair Dhṛtarāṣṭra's own daughter-in-law and the spouse of king Yudhiṣṭhira (queen Draupadi), whose tears washed off the saffron painted on her bosom (she being covered by a single cloth), the king failed to stop that abominable act of his son. (7) The guileless king Yudhiṣṭhira, who was devoted to truth and regarded none as his enemy, was worsted in a gambling bout by unfair means (and sent in exile to the forest for a period of thirteen years); but when (on expiry of the term of exile) he returned from the forest, and asked back his share according to the terms of the agreement, Duryodhana refused to part with it, blinded as he was by infatuation. (8) When Śrī Kṛṣṇa, the Preceptor of the universe, was sent by Yudhiṣṭhira to the Kaurava court, He spoke there words which were full of nectar to His devotees (Bhīṣma and others); but the king (Duryodhana) attached no importance to them, since all his stock of merits had been exhausted. (9) Again, when, invited by his elder brother (Dhṛtarāṣṭra), Vidura entered the latter's private chamber and was asked to give his advice, that crest-jewel of wise counsellors gave a piece of advice, which politicians still speak of (with reverence) as 'Viduranīti' (the Counsel of Vidura). (10)

अजातशत्रोः प्रतिपद्य दायं तितिक्षतो दुर्विषहं तवागः ।  
 सहानुजो यत्र वृकोदराहिः श्वसन् रुषा यत्त्वमलं विभेषि । ११ ।  
 पार्थास्तु देवो भगवान्मुकुन्दो गृहीतवान् स क्षितिदेवदेवः ।  
 आस्ते स्वपुर्या यदुदेवदेवो विनिर्जिताशेषनृदेवदेवः । १२ ।  
 स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमत्या ।  
 पुष्पासि कृष्णाद्विमुखो गतश्रीस्यजाश्वशैवं कुलकौशलाय । १३ ।  
 इत्युच्चिवांस्तत्र सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ।  
 असत्कृतः सत्स्पृहणीयशीलः क्षन्ता सकर्णानुजसौबलेन । १४ ।  
 क एनमत्रोपजुहाव जिह्वं दास्याः सुतं यद्वलिनैव पृष्टः ।  
 तस्मिन् प्रतीपः परकृत्य आस्ते निर्वास्यतामाशु पुराच्छ्वसानः । १५ ।  
 स इत्यमत्युल्बणकर्णवाणैर्भ्रातुः पुरो मर्मसु ताडितोऽपि ।  
 स्वयं धनुर्द्वारि निधाय मायां गतव्यथोऽयादुरु मानयानः । १६ ।

स निर्गतः कौरवपुण्यलब्धो गजाह्वयातीर्थपदः पदानि ।  
 अन्वाक्रमत् पुण्यत्रिकीर्षयोर्व्या स्वधिष्ठितो यानि सहस्रमूर्तिः । १७ ।  
 पुरेषु पुण्योपवनाद्रिकुञ्जेषुपङ्क्तौयेषु सरित्सरःसु ।  
 अनन्तलिङ्गैः समलंकृतेषु चचार तीर्थायतनेष्वनन्यः । १८ ।  
 गां पर्यटन् मेध्यविविक्तवृत्तिः सदाप्तोऽधःशयनोऽवधूतः ।  
 अलक्षितः स्वैरवधूतवेषो व्रतानि चरे हरितोषणानि । १९ ।

Vidura said, "Return the share of Yudhiṣṭhira, who regards none as his enemy and who has been tolerating the wrongs done by you, even though they are hard to bear. He is followed by Bhīma, whom you are terribly afraid of, and who with his younger brothers (Arjuna and others) is hissing in fury as a serpent. (11) The cause of the Pāṇḍavas (the sons of Pṛthā) has been espoused by Lord Śrī Kṛṣṇa (the Bestower of Liberation) Himself, who is adored as a deity by Yādava chiefs, who is staying at present in His own capital (Dwārakā) having conquered big sovereigns, and who has all the Brāhmaṇas and gods on His side. (12) It is evil incarnate that has entered your house in the person of Duryodhana, whom you are fostering as a son and who is an enemy of the Supreme Person (Śrī Kṛṣṇa). That is why you too have turned your face against Śrī Kṛṣṇa and lost your splendour. Therefore, in the interest of your race, abandon this unlucky fellow at once." (13) Vidura had a disposition which was coveted even by saints. But, when he uttered these words on that spot, the anger of Duryodhana and his companions—Karna, Duḥśāsana (Duryodhana's younger brother) and Śakuni (son of Subala and Duryodhana's maternal uncle)—knew no bounds. Their lips began to quiver and Duryodhana insultingly interposed:— (14) "Who has called this crooked son of a maid-servant here? Hostilely disposed towards the master (myself) on whose crumbs he has grown fat, he works for the enemy's cause. Although his life may be spared, he should be banished from my capital at once." (15) Cut to the quick by these most poignant words, which pierced his ears like shafts, in the presence of his brother (king Dhṛtarāṣṭra), but recognizing the greatness of the Lord's Māyā (deluding potency) Vidura did not feel the least perturbed in mind and quietly left the palace himself, depositing his bow at the gate. (16) Vidura, whose birth in the race of Kurus had been secured as a result of great merit (who was an acquisition to the race of Kuru), departed from Hastināpura and, with a view to acquiring religious merit, undertook a pilgrimage to all holy places on the earth's surface, sacred to the Lord whose feet are ever hallowed, and where the Lord resides in a thousand and one forms (images). (17) Unaccompanied by anyone else, he visited on foot cities, sacred groves, mountains, bowers, rivers and lakes containing limpid water and holy places graced with the Lord's images. (18) He perambulated the earth in the garb of a recluse, so that he could not be recognized by his own people, lived on pure food such as fruits etc., dropped from trees, bathed in all sacred waters without exception, slept on the ground, never made his toilet, and observed vows that pleased Śrī Hari. (19)

इत्थं ब्रजन् भारतमेव वर्षं कालेन यावद्गतवान् प्रभासम् ।  
 तावच्छशास क्षितिमेकचक्रामेकातपत्रामजितेन पार्थः । २० ।  
 तत्राथ शुश्राव सुहृद्भिनष्टि वनं यथा वेणुजवह्निसंश्रयम् ।  
 संस्पर्धया दग्धमथानुशोचन् सरस्वतीं प्रत्यगियाय तूष्णीम् । २१ ।  
 तस्यां त्रितस्योशनसो मनोश्च पृथोरध्याग्रेसितस्य वायोः ।  
 तीर्थं सुदासस्य गवां गुहस्य यच्छृद्धदेवस्य स आसिषेवे । २२ ।  
 अन्यानि चेह द्विजदेवदेवैः कृतानि नानायतनानि विष्णोः ।  
 प्रत्यङ्गमुख्याङ्कितमन्दिराणि यद्दर्शनात्कृष्णामनुस्मरन्ति । २३ ।

ततस्त्वतिव्रज्य सुराष्ट्रमृद्धं सौवीरमत्स्यान् कुरुजाङ्गलांश्च ।  
 कालेन तावद्यमुनामुपेत्य तत्रोद्धवं भागवतं ददर्श । २४ ।  
 स वासुदेवानुचरं प्रशान्तं बृहस्पतेः प्राक् तनयं प्रतीतम् ।  
 आलिङ्ग्य गाढं प्रणयेन भद्रं स्वानामपृच्छद्भगवत्प्रजानाम् । २५ ।

While he was yet travelling in the land of Bhāratavarṣa and reached Prabhāsa (near Dwārakā), king Yudhiṣṭhira (son of Pṛthā) had established himself, with the help of Śrī Kṛṣṇa, as the universal and undisputed sovereign of the entire globe. (20) There (at Prabhāsa) he heard how his kinsmen (the Kauravas) had perished due to mutual jealousy even as a thicket of bamboos is consumed by fire produced by the friction of one bamboo against another. Grieving over the holocaust, therefore, he quietly repaired to the bank of the Sarasvatī where it flows in a westerly direction. (21) On the bank of that river he (visited and ) stayed at (eleven) different spots—severally sacred to the memory of the sages Trita, Uśanā (the father of Sukrācārya) and Asita, Swāyambhuva Manu, king Pṛthu, the god of fire, the wind-god, king Sudāsa, the cows, Guha (god Kārtikeya, the eldest son of Lord Śiva) and king Śrāddhadeva (Vaivasvata Manu)—and many other sanctuaries in this area, consecrated to Lord Viṣṇu, founded by holy sages and gods and containing temples that bore on their domes the mark of Sudarśana, the chief of His weapons, the very sight of which reminded one of Lord Śrī Kṛṣṇa. (22-23) Journeying thence through the prosperous land of Saurāṣṭra and the kingdoms of Sauvīra, Matsya and Kuru-Jāngala, he reached in due course the bank of the Yamunā, where he came across Uddhava, another great devotee of the Lord. (24) Vidura fondly clasped in close embrace this celebrated servant of Lord Śrī Kṛṣṇa (son of Vasudeva)—who had attained perfect serenity of mind and was an erstwhile pupil of the sage Bṛhaspati (the preceptor of the gods)—and enquired of him the welfare of his relations (the Yādavas), the proteges of the Lord:—(25)

कच्चित्पुराणौ पुरुषौ स्वनाभ्यपाद्यानुवृत्त्येह किलावतीर्णौ ।  
 आसात उर्व्याः कुशलं विधाय कृतक्षणौ कुशलं शूरगेहे । २६ ।  
 कच्चित्कुरूणां परमः सुहृन्नो भामः स आस्ते सुखमङ्ग शौरिः ।  
 यो वै स्वसृणां पितृवद्ददाति वरान् वदान्यो वरतर्पणेन । २७ ।  
 कच्चिद्भूरुथाधिपतिर्वदूनां प्रद्युम्न आस्ते सुखमङ्ग वीरः ।  
 यं रुक्मिणीं भगवतोऽभिलेभे आराध्य विप्रान् स्मरमादिसर्गं । २८ ।  
 कच्चित्सुखं सात्वतवृष्णिभोजदाशार्हकाणामधिपः स आस्ते ।  
 यमभ्यषिञ्चच्छतपत्रनेत्रो नृपासनाशां परिहृत्य दूरात् । २९ ।  
 कच्चिद्धरेः सौम्य सुतः सदृक्ष आस्तेऽग्रणी रथिनां साधु साम्बः ।  
 असूत यं जाम्बवतीं व्रताह्या देवं गुहं योऽम्बिकया धृतोऽग्रे । ३० ।  
 क्षेमं स कच्चिद्युयुधान आस्ते यः फाल्गुनाल्लब्धधनूरहस्यः ।  
 लेभेऽञ्जसाधोक्षजसेवयैव गतिं तदीयां यतिभिर्दुरापाम् । ३१ ।  
 कच्चिद् बुधः स्वस्त्यनमीव आस्ते श्वफल्कपुत्रो भगवत्प्रपन्नः ।  
 यः कृष्णपादाङ्कितमार्गपांसुषुचेष्टत प्रेमविभिन्नधैर्यः । ३२ ।  
 कच्चिच्छिवं देवकभोजपुत्र्या विष्णुप्रजाया इव देवमातुः ।  
 या वै स्वगर्भेण दधार देवं त्रयी यथा यज्ञवितानमर्थम् । ३३ ।  
 अपिस्विदास्ते भगवान् सुखं वो यः सात्वतां कामदुघोऽनिरुद्धः ।  
 यमामनन्ति स्म ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम् । ३४ ।

अपिखिदन्ये च निजात्मदैवमनन्यवृत्त्या समनुव्रता ये ।  
हृदीकसत्यात्मजचारुदेव्यागदादयः स्वस्ति चरन्ति सौम्य ।३५।

"The two Primal Persons (Śrī Balarāma and Śrī Kṛṣṇa) appeared (in human semblance) on this globe in response to the prayer of Brahmā, who was born of the very lotus that had sprung from the Lord's own navel. Having relieved the earth of its burden and brought delight to the whole world, are they doing well in the house of Śūrasena (the father of Vasudeva)? (26) Dear Uddhava, is our brother-in-law (sister's husband)\*, Vasudeva (son of Śūrasena), quite happy—Vasudeva, who is the greatest friend and well-wisher of the Kurus, and who, like a father, liberally bestows on his sisters (Kuntī and others) the gifts of their choice, bringing satisfaction (by offering rich presents) even to their husbands? (27) Again, dear friend, is that heroic Pradyumna, the generalissimo of the Yādava forces, quite well—Pradyumna, who was no other than the god of love in his previous incarnation and whom his mother Rukmiṇī secured from the Lord by propitiating the Brāhmaṇas? (28) Is Ugrasena, the ruler of the Sātvatas, Vṛṣṇis, Bhojas and Dāśārhas, prospering—Ugrasena, whom the lotus-eyed Lord (Śrī Kṛṣṇa) installed (on the throne of Mathurā), even though he had stood aloof, having lost all hope of regaining the throne? (29) Is Śrī Hari's (Śrī Kṛṣṇa's) son, Sāmba, who is the equal of his Father and the foremost of car-warriors, faring well, O gentle Uddhava—Sāmba, who is no other than the god Guha, whom Goddess Ambikā (Pārvatī) bore in Her womb in the past and to whom Jāmbavatī (the daughter of Jāmbavān and one of the eight principal consorts of Lord Śrī Kṛṣṇa) gave birth (once again) as a fruit of her religious observances? (30) Is that Yuyudhāna (Sātyaki) quite happy, who received the secrets of bowmanship from Phālguna (Arjuna) and who easily secured through the mere service of Lord Adhokṣaja (Śrī Kṛṣṇa) the position of His devotees, which is difficult of attainment even for ascetics? (31) Is the wise and sinless Akṛūra (son of Śwaphalka) quite healthy—Akṛūra who is devoted to the Lord and who, beside himself with love, rolled about in the dust of the road marked with the footprints of Lord Śrī Kṛṣṇa? (32) Is all well with Devakī (daughter of Devaka, the chief of the Bhoja clan of Kṣatriyas), who is as good a mother of Lord Viṣṇu as Aditi (the mother of the gods), and who bore the Lord in her womb even as the three Vedas bear the extensive ritual (the elaborate details and procedure of the various sacrifices) as their import? (33) Is the divine Aniruddha (the grandson of Lord Śrī Kṛṣṇa) perfectly all right—Aniruddha, who grants the desires of His worshippers like you and whom the scriptures have declared as the source of the Vedas and the deity presiding over the mind (Manas), which constitutes the fourth part of the inner sense (which is a composite of four elements, viz., Citta, Ahaṅkāra, Buddhi and Manas)? (34) And are other people such as Hṛdīka, (a Yādava chief), the sons of Satyabhāmā, Cārudeṣṇa (Pradyumna's real brother) and Gada (a brother of Śrī Kṛṣṇa) faring well, O gentle Uddhava—people who are exclusively and fully devoted to Śrī Kṛṣṇa (the lord of their heart)? (35)

अपि स्वदोर्भ्यां विजयाच्युताभ्यां धर्मेण धर्मः परिपाति सेतुम् ।  
दुर्योधनोऽतप्यत यत्सभायां साप्राज्यलक्ष्या विजयानुवृत्त्या ।३६।  
किं वा कृताघेषुघमत्यमर्षी भीमोऽहिवद्दीर्घतमं व्यमुञ्चत् ।  
यस्याङ्घ्रिपातं रणभूर्न सेहे मार्गं गदायाश्चरतो विचित्रम् ।३७।  
कच्चिद्यशोघा रथयूथपानां गाण्डीवधन्वोपरतारिरास्ते ।  
अलक्षितो यच्छरकूटगूढो मायाकिरातो गिरिशस्तुतोष ।३८।

\*Vasudeva had a number of wives, one of them—Pauravi by name—being a cousin of Dhṛtarāṣṭra. Hence Vidura speaks of Vasudeva as his sister's husband.

यमासुतस्वित्तनयौ पृथायाः पार्थैर्वृत्तौ पक्ष्मभिरक्षिणीव ।  
 रेमात उद्दाय मृधे स्वरिवथं परात्सुपर्णाविव वज्रिवक्त्रात् ।३९।  
 अहो पृथापि ध्रियतेऽर्भकार्थे राजर्षिवयेण विनापि तेन ।  
 यस्त्वेकवीरोऽधिरथो विजिग्ये धनुर्द्वितीयः ककुभश्चतस्रः ।४०।  
 सौम्यानुशोचे तमधःपतन्तं भ्रात्रे परेताय विदुद्गृहे यः ।  
 निर्यापितो येन सुहृत्स्वपुर्या अहं स्वपुत्रान् समनुव्रतेन ।४१।  
 सोऽहं हरेर्मर्त्यविडम्बनेन दृशो नृणां चालयतो विधातुः ।  
 नान्योपलक्ष्यः पदवीं प्रसादाच्चरामि पश्यन् गतविस्मयोऽत्र ।४२।  
 नूनं नृपाणां त्रिमदोत्पथानां महीं मुहुश्चालयतां चमूभिः ।  
 वधात्प्रपन्नार्तिजिहीर्षयेऽशोऽप्युपैक्षताद्यं भगवान् कुरूणाम् ।४३।  
 अजस्य जन्मोत्पथनाशनाय कर्माण्यकर्तुर्ग्रहणाय पुंसाम् ।  
 नन्वन्यथा कोऽर्हति देहयोगं परो गुणानामुत कर्मतन्त्रम् ।४४।  
 तस्य प्रपन्नारिखिललोकपानामवस्थितानामनुशासने स्वे ।  
 अर्थाय जातस्य यदुषुजस्य वार्तां सखे कीर्तय तीर्थकीर्तेः ।४५।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे विदुरोद्भवसंवादे प्रथमोऽध्यायः ।१।

"Does king Yudhiṣṭhira (who is virtue personified) protect the law according to the principles of righteousness with the help of his two arms—Vijaya (Arjuna) and Acyuta (Lord Śrī Kṛṣṇa)—Yudhiṣṭhira, at the sight of whose imperial fortune and attendant glory in the court built by Maya (the architect of the demons) Duryodhana burned with jealousy ? (36) Has Bhīma, who is most relentless like a serpent, given up his long-standing grudge against those who wronged him, viz., the Kauravas—Bhīma, whose tread the earth could not bear as he moved about on the battle-field revolving his mace in a variety of ways (while actually engaged in a fight)? (37) Is Arjuna (the wielder of the Gāṇḍīva bow), the most renowned of leading car-warriors, now at peace with his enemies, (having subdued or destroyed them all)—Arjuna, who won the pleasure of Lord Śiva, disguised as a Kirāta (hunter) beyond all recognition, by hiding Him with a volley of his arrows ?(38) Do the twin brothers (Nakula and Sahadeva), the foster-sons of Pṛthā—who enjoy the protection of their half-brothers (the sons of Pṛthā) even as the eye-balls are protected by the eyelashes—rejoice after recovering their ancestral share from the enemy's hands through the arbitrament of war as though a pair of Garuḍas had snatched nectar from the mouth of Indra (the wielder of a thunderbolt)? (39) Oh, Pṛthā (my sister-in-law) is surviving merely for the sake of her children, though bereaved of Pāṇḍu (that foremost of royal sages), who, a matchless hero and foremost car-warrior that he was, had conquered all the four quarters with no other companion than his bow. (40) I feel concerned, O gentle Uddhava, for that brother of mine (Dhṛtarāṣṭra), who is paving his way for hell, inasmuch as he wronged his own deceased half-brother (Pāṇḍu) in the person of his sons (the Pāṇḍavas), and who banished me, his well-wisher, from his capital (Hastināpura), having yielded completely to the will of his sons.(41) I am, however, not the least surprised or sorry (for his behaviour towards me); for it is Śrī Hari (Śrī Kṛṣṇa), the Supreme Ruler (of this universe), who bewilders the intellect of men by following the ways of mortals. I am, therefore, moving about in this world, unperceived by others, observing His glory by His grace. (42) The Lord overlooked (for the time being) the wrongdoings of the Kauravas, though capable of punishing them then and there; for He sought to relieve the distress of those who had taken shelter in Him by exterminating with them other monarchs too, who in their threefold pride (of birth, wealth and learning) had strayed from the path of virtue and shook the earth with

their armies again and again. (43) The birth and doings of the Lord, who is really birthless and actionless, are only for the extirpation of the wrongdoers as well as for attracting people towards Himself; otherwise (to say nothing of the Lord) what man that has transcended the three Guṇas (modes of Prakṛti) would tie himself down to a (corporeal) body or pursue an elaborate course of activity ? (44) Therefore, O friend, tell me the news about that Lord of sacred renown who, though devoid of birth, has descended in the race of Yadu for the good of all the guardians of the different spheres who sought refuge in Him, as well of such other devotees as are (ever) at His beck and call. (45)

*Thus ends the first discourse in Book Three, consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वितीयोऽध्यायः

### Discourse II

Uddhava recounts the childish sports of the Lord

श्रीशुक उवाच

इति भागवतः पृष्ठः क्षत्वा वार्ता प्रियाश्रयाम् । प्रतिवक्तुं न चोत्सेह औत्कण्ठ्यात्स्मारितेश्वरः । १ ।  
 यः पञ्चहायनो मात्रा प्रातराशाय याचितः । तत्रैच्छद्रचयन् यस्य सपर्या बाललीलया । २ ।  
 स कथं सेवया तस्य कालेन जरसं गतः । पृष्ठो वार्ता प्रतिब्रूयाद्भर्तुः पादावनुस्मरन् । ३ ।  
 स मुहूर्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधया भृशम् । तीव्रेण भक्तियोगेन निमग्नः साधु निर्वृतः । ४ ।  
 पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्पीलददुशा शुचः । पूर्णार्थो लक्षितस्तेन स्नेहप्रसरसम्पुतः । ५ ।  
 शनकैर्भगवल्लोकान्त्रलोकं पुनरागतः । विमृज्य नेत्रे विदुरं प्रत्याहोद्धव उत्समयन् । ६ ।

**Śrī Śuka continued :** Thus asked the news relating to his beloved Śrī Kṛṣṇa, that great devotee of the Lord, Uddhava, was put in mind of his lord and was too overwhelmed with emotion to utter a word in reply. (1) While engaged in worshipping the Lord in his childish play even as a body of five, Uddhava felt no inclination even to have his breakfast in spite of his mother's call. (2) Having grown grey in His service by flux of time, how could he answer Vidura's query regarding his lord, his thought being fixed on His feet ? (3) Completely immersed in the nectar flowing from the (lotus-like) feet of Śrī Kṛṣṇa, and transported with joy through intense devotion, he remained mute for nearly an hour. (4) The hair stood erect all over his body and tears burst forth from his closed eyes. Seeing him overpowered with a flood of affection, Vidura came to know that he had realized the object of his life. (5) Uddhava slowly returned from the divine realm to this mortal world (body-consciousness) and, wiping his eyes, replied to Vidura in a tone expressive of wonder (at the thought of the Lord's exploits) :— (6)

उद्धव उवाच

कृष्णाद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह । किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् । ७ ।  
 दुर्भगो बत लोकोज्यं यदबो नितरामपि । ये संवसन्तो न विदुर्हरि मीना इवोडुपम् । ८ ।  
 इङ्गितज्ञाः पुरुप्रौढा एकारामाश्च सात्वताः । सात्वतामृषभं सर्वे भूतावासममंसत । ९ ।

देवस्य मायया स्पृष्टा ये चान्यदसदाश्रिताः । भ्राम्यते धीर्न तद्वाक्यैरात्मन्युप्रात्मनो हरौ । १० ।  
 प्रदर्शयति तप्तपसामवित्तुप्तदृशां नृणाम् । आदायान्तरधाद्यस्तु स्वबिम्बं लोकलोचनम् । ११ ।  
 यन्मर्त्यालीलौपयिकं स्वयोगमायाबलं दर्शयता गृहीतम् ।  
 विस्वापनं स्वस्य च सौभगद्धैः परं पदं भूषणभूषणाङ्गम् । १२ ।

**Uddhava said :** The sun in the shape of Śrī Kṛṣṇa having set, our homes of blighted splendour have been devoured by the python of Time. What shall I say, then, about our welfare? (7) Alas ! unfortunate is this world and more so the Yadus, who lived with Śrī Hari (Śrī Kṛṣṇa) and yet could not recognize Him, even as the fish did not identify the moon (when she was under water). (8) The Sātvatas (Yādavas) could read the mind of another through external gestures, were highly intelligent and lived and sported with Him at one and the same place; yet they accounted Him, the Abode of all beings, the foremost of the Yādavas alone. (9) The intellect, however, of a man who has bestowed his heart on Śrī Hari, his own Self, cannot be misguided by the (disrespectful or slanderous) words of those (the Yadus and others) who are deluded by the Lord's own Māyā (deluding potency) or those (Śiśupāla and others) who harbour animosity against Him. (10) Having shown His divine form to men who had practised no penance, He has now screened it from their view, even though their eyes were not sated, and thus robbed them of their very sight as it were (since they have nothing worth seeing left with them). (11) The form which He had assumed in order to reveal the power of His Yogamāyā (Divine Energy, which was capable of manifesting such transcendent beauty), and which was so eminently suited to His pastimes in imitation of men, was an object of wonder not only to the world but even to Himself, a perfection as it was of abounding grace. It was a form whose limbs added to the charm even of ornaments. (12)

यद्धर्मसूनोर्बत राजसूये निरीक्ष्य दृक्स्वस्ययनं त्रिलोकः ।  
 कात्स्न्येन चाद्येह गतं विधातुरर्वाक्सुतौ कौशलमित्यमन्यत । १३ ।  
 यस्यानुरागप्लुतहासरासलीलावलोकप्रतिलब्धमानाः ।  
 ब्रजस्त्रियो दृग्भिरनुप्रवृत्तधियोऽवतस्थुः किल कृत्यशेषाः । १४ ।  
 स्वशान्तरूपेष्वितरैः स्वरूपैरभ्यर्द्यमानेष्वनुकम्पितात्मा ।  
 पराववेशो महदंशयुक्तो ह्यजोऽपि जातो भगवान् यथाग्निः । १५ ।  
 मां खेदयत्येतदजस्य जन्मविडम्बनं चद्रसुदेवगेहे ।  
 ब्रजे च वासोऽरिभयादिव स्वयं पुराद् व्यवात्सीद्यदनन्तवीर्यः । १६ ।  
 दुनोति चेतः स्मरतो ममैतद् यदाह पादावभिवन्द्य पित्रोः ।  
 ताताम्ब कंसादुरुशङ्कितानां प्रसीदतं नोऽकृतनिष्कृतीनाम् । १७ ।  
 को वा अमुष्वाङ्घ्रिसरोजरेणुं विस्मर्तुमीशीत पुमान् विजिघ्रन् ।  
 यो विस्फुरद्भ्रूविटपेन भूमेभारं कृतान्तेन तिरश्चकार । १८ ।  
 दृष्ट्वा भवद्धिर्ननु राजसूये चैद्यस्य कृष्णं द्विषतोऽपि सिद्धिः ।  
 यां योगिनः संस्पृहयन्ति सम्यग् योगेन कस्तद्विरहं सहेत । १९ ।  
 तथैव चान्ये नरलोकवीरा य आहवे कृष्णमुखारविन्दम् ।  
 नेत्रैः पिवन्तो नयनाभिरामं पार्थास्त्रपूताः पदमापुरस्य । २० ।  
 स्वयं त्वसाम्यातिशयस्त्र्यधीशः स्वाराज्यलक्ष्म्याप्तसमस्तकामः ।  
 वलिं हरद्विश्चिरलोकपालंः किरीटकोट्येडितपादपीठः । २१ ।

तत्तस्य कैङ्कर्यमलं भृतात्रो विग्लापयत्यङ्ग यदुग्रसेनम् ।  
 तिष्ठन्नियपणं परमेष्ठिधिष्ये न्यबोधयद्देव निधारयेति ।२२।  
 अहो बकी यं स्तनकालकूटं जिघांसयापाययदप्यसाध्वी ।  
 लेभे गतिं धात्र्युचितां ततोऽन्यं कं वा दयालुं शरणं ब्रजेम ।२३।  
 मन्येऽसुरान् भागवतांस्त्र्यधीशे संरम्भमार्गाभिनिविष्टचित्तान् ।  
 ये संयुगेऽचक्षत ताक्षर्यपुत्रमंसेसुनाभायुधमापतन्तम् ।२४।

Beholding that form, which was the highest delight of all eyes, at the Rājasūya sacrifice of king Yudhiṣṭhira (the son of Dharma, the god of virtue), the inhabitants of all the three worlds thought that the entire workmanship of Brahmā in creating this mortal world had been exhausted in fashioning that form. (13) Feeling honoured by His love-laden smiles and jokes and sportive glances (which reciprocated their love), the women of Vraja followed Him (in His excursions to the woods) with their eyes and mind and stood (like statues), leaving their household work half-finished. (14) With a mind full of compassion for His gentle forms (Vasudeva and others), that were being persecuted by His wild forms (such as Kāṁsa), the Lord, who is the Ruler both of Prakṛti and the manifest creation, though unborn, appeared (in this world of matter) along with His glorious part manifestation (Balarāma) even as fire (which, though present everywhere in a latent form, is manifested through wood). (15) That He who is unborn should assume the appearance of being born in the house of Vasudeva and dwell in Vraja as if for fear of the enemy (Kāṁsa), and that He who is possessed of infinite prowess should Himself flee the city (of Mathurā), scared as it were by Kālayavana, puzzles me (as something irreconcilable with His divinity). (16) My mind is filled with agony as I recall what He said to His parents (Vasudeva and Devaki), bowing at their feet, "Dear father and mother, being in great dread of Kāṁsa, we (Balarāma and myself) failed to render any service to you (repay our debt to you); therefore, be pleased to forgive us !" (17) Having inhaled (the fragrance of) the dust of His lotus-feet, what man can ever forget it, remembering that He is the same Lord who removed the earth's burden by the mere play of His arched eyebrows, which represents the god of death ? (18) You must have seen (with your own eyes) the consummation (oneness with the Lord) attained by Śiśupāla (the king of Cedi), who hated Śrī Kṛṣṇa—a consummation which even Yogis (ascetics) long to attain through the efficient practice of Yoga ! Who could bear separation from such a benign lord ? (19) Similarly, such other heroes of this mortal world as were killed in action (during the Mahābhārata war) by the missiles discharged by Arjuna (son of Pṛthā), while drinking with (the cup of) their eyes (the nectar of) Śrī Kṛṣṇa's lotus-like countenance, which ravished all eyes, attained to His (supreme) Abode. (20) Himself the suzerain lord of all the three worlds, He is equalled by none, much less surpassed by anybody, and has all His desires satiated by virtue of His own supremely blissful character. Nay, His very footstool is adored by the eternal guardians of the various spheres with the crest of their diadems while offering their presents (tributes) to Him. (21) Standing before Ugrasena, who sat on his royal throne, He submitted, "My lord, listen (to my prayer) !" That He should thus behave like a servant confounds us, His slaves, to the utmost degree, dear Vidura. (22) Oh, even that impious woman, Pūtanā (the sister of the demon Baka)—who suckled Him (as a Babe) at her breast, which was daubed with a most deadly poison, with intent to kill Him—got from Him (in return) the destiny appropriate to a foster-mother ! Is there anyone so merciful, whom we should resort to for protection, other than Him ? (23) I consider even those demons as devotees of the Lord, who had fixed their mind on the Lord of the three worlds through anger (born of animosity), and who beheld on the battle-field Garuḍa (son of the sage Kaśyapa) swooping

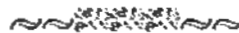
on them, with Lord Viṣṇu (the Wielder of the discus Sudarśana) mounted on his back. (24)

वसुदेवस्य देवक्यां जातो भोजेन्द्रबन्धने । चिकीर्षुर्भगवानस्याः शमजेनाभियाचितः । २५ ।  
 ततो नन्दव्रजमितः पित्रा कंसाद्विबिभ्यता । एकादश समास्तत्र गूढार्चिः सबलोऽवसत् । २६ ।  
 परीतो वत्सपैर्वत्सांश्चारयन् व्यहरद्विभुः । यमुनोपवने कूजदद्विजसंकुलिताङ्घ्रिपे । २७ ।  
 कौमारीं दर्शयंश्चेष्टां प्रेक्षणीयां व्रजौकसाम् । रुद्रत्रिव हसन्मुग्धबालसिंहावलोकनः । २८ ।  
 स एव गोधनं लक्ष्या निकेतं सितगोवृषम् । चारयन्ननुगान् गोपान् रणद्वेणुररीरमत । २९ ।  
 प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः । लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव । ३० ।  
 विपन्नान् विषपानेन निगृह्य भुजगाधिपम् । उत्थाप्यापाययद्वावस्ततोयं प्रकृतिस्थितम् । ३१ ।  
 अयाजयद्गोसवेन गोपराजं द्विजोत्तमैः । वित्तस्य चोरुभारस्य चिकीर्षन् सद्व्ययं विभुः । ३२ ।  
 वर्षतीन्द्रे व्रजः कोपाद्भ्रममानेऽतिविह्वलः । गोत्रलीलातपत्रेण त्रातो भद्रानुगृह्णता । ३३ ।  
 शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम् । गायन् कल्पदं रेमे स्त्रीणां मण्डलमण्डनः । ३४ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां तृतीयस्कन्धे विदुरेन्द्रवसंवादे द्वितीयोऽध्यायः । २ ।

In order to bring relief to this earth the Lord was born of Vasudeva and Devakī in the prison-house of Kāṁsa (the chief of the Bhojas) in response to the prayer of Brahmā (the unborn). (25) Having been removed therefrom to Nanda's Vraja by His father (Vasudeva), who was terribly afraid of Kāṁsa, He lived there with Balarāma (His elder brother) for eleven years, concealing His glory (from the outside world). (26) In the grove on the bank of the Yamunā, the trees of which were swarmed with warbling birds, the Lord sported in the midst of cowherd boys, grazing calves. (27) He showed childish gestures that were pleasing to the sight of the inhabitants of Vraja, sometimes seeming to weep, sometimes appearing to laugh and sometimes gazing innocently like a lion-cub. (28) (As He grew a little older) the same Lord took to grazing white bulls and cows, that were embodiments of splendour, and entertained with the music of His flute the cowherd boys that accompanied Him. (29) Meanwhile He despatched in mere sport all those demons sent by Kāṁsa—who were skilled in Māyā (conjuring tricks) and could assume any form they liked—even as a child would smash up its playthings. (30) Having tamed (and expelled) Kāliya (a leader of serpents), He revived the cows (as well as the cowherds) that had fallen dead by drinking the poisoned water (of the Yamunā), and rendered it possible for them to drink its water, which had now regained its purity. (31) In order to make the best use of the abundant riches in the possession of Nanda (as also to curb the pride of Indra) the Lord persuaded him to perform with the help of the best of Brāhmanas a sacrifice in which cows were worshipped. (32) Blessed Vidura ! when Indra, who was enraged at the interruption of his worship, poured down torrential rains (on the land of Vraja), the Lord protected the inmates of Vraja, that were much agitated, by holding up the Govardhana hill like a toy-umbrella over them and thus showed His grace to them. (33) Making the most of the evenings bright with the rays of the autumnal moon, He sang in melodious strains and revelled in the midst of a bevy of young women, gracing them by His presence. (34)

*Thus ends the second discourse in Book Three, consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

#### A brief survey of the Lord's other exploits

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः ।  
 निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षद् व्यसुमोजसोर्व्याम् । १ ।  
 सान्दीपनेः सकृत्प्रोक्तं ब्रह्माधीत्य सविस्तरम् । तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् । २ ।  
 समाहृता भीष्मककन्यया ये श्रियः सवर्णेन वुभूषयैषाम् ।  
 गान्धर्ववृत्त्या मिषतां स्वभागं जहे पदं मूर्ध्नि दधत्सुपर्णः । ३ ।  
 ककुत्स्थतोऽविद्धनसो दमित्वा स्वयंवरे नाग्रजितोमुवाह ।  
 तद्भग्नमानानपि गृध्यतोऽज्ञाञ्जघ्नेऽक्षतः शस्त्रभृतः स्वशस्त्रैः । ४ ।  
 प्रियं प्रभुर्ग्राम्य इव प्रियाया विधित्सुरार्च्छद् द्युतरुं यदर्धे ।  
 वज्रयाद्रवत्तं सगणो रुषान्यः क्रीडामृगो नूनमयं वधूनाम् । ५ ।  
 सुतं मृधे खं वपुषा असन्तं दृष्ट्वा सुनाभोन्मथितं धरित्र्या ।  
 आमन्त्रितस्तत्तनयाय शेषं दत्त्वा तदन्तःपुरमाविवेश । ६ ।  
 तत्राहतास्ता नरदेवकन्याः कुजेन दृष्ट्वा हरिमातंबन्धुम् ।  
 उस्थाय सद्यो जगृहुः प्रहर्षत्रीडानुरागप्रहितावलोकैः । ७ ।

**Uddhava continued :** Then, in order to afford delight to His parents (Vasudeva and Devakī), the Lord returned to the city (of Mathurā), accompanied by Baladeva (His elder half-brother) and, knocking down Karmāsa (the leader of His enemies) from his high seat and killing him, dragged his lifeless body along on the ground. (1) Having learnt the Vedas along with the sciences subsidiary to the same (viz., Grammar, Astronomy, Phonetics, Prosody, Etymology and Kalpa or the science dealing with the ritual and laying down rules for ceremonial or sacrificial acts) from Sāndīpani (His preceptor), who recited them to Him but once, He restored to him his dead son by way of the preceptor's fee after ripping up the belly of the demon Pañcajana (and recovering him from Yama's abode). (2) Trampling on those (king Śiśupāla and his associates, Jarāsandha and others) that had been invited on behalf of princess Rukmiṇī (the daughter of king Bhīsmaka of the Vidarbhas) by her comeliness, that vied with Goddess Lakṣmī's (or by her elder brother, Rukmī, the first two syllables of whose name were identical with the corresponding syllables of her own name), and who stood gazing, the Lord carried her away with the intention of marrying her by mutual consent, knowing her (as a part manifestation of Goddess Lakṣmī Herself and as one who had dedicated herself to Him) to be His own share, even as Suparṇa (Garuḍa) carried away the jar containing nectar (that had been won by him). (3) Having (synchronously) tamed (as many as seven) bulls whose nostrils had not been bored through, He married princess Satyā (the daughter of king Nagnajit) at an assembly of a suitors called for the election of a husband by the princess. But when the other assembled princes, who were foolish enough to retain a passion for her, even though their pride had been curbed (by His superhuman feet), took up arms (to contend with Him), He disposed of them with His own (divine) weapons, Himself

remaining unscathed. (4) Like a hen-pecked husband, the almighty Lord took away (from Indra's paradise) the celestial tree (of Pārijāta) for His favourite consort (Satyabhāmā) in order to please her; and on this account Indra (the wielder of a thunderbolt), blind with rage, pursued Him with his bodyguards (consisting of the forty-nine wind-gods); for Indra is indeed a toy in the hands of his wives. (5) Seeing her son (the demon Naraka), who seemed to swallow the sky with his (gigantic) body, killed by the Lord's discus, Sudarśana, goddess Earth prayed to Him (for mercy) when the Lord bestowed on the deceased's son (Bhagadatta) the portion of his kingdom that had not been annexed, and entered the gynaeceum (in Naraka's palace). (6) Seeing Śrī Hari (Śrī Kṛṣṇa), the Befriender of the afflicted, the princesses (numbering not less than sixteen thousand) that had been kidnapped (and imprisoned) there by Naraka (the son of goddess Earth) sprang on their feet and at once accepted Him as their husband through glances that betrayed their excessive joy, bashfulness and love. (7)

आसां मुहूर्त एकस्मिन्नागारेषु योषिताम् । सविधं जगृहे पाणीनरूपः स्वपायया । ८ ।  
 तास्वपत्यान्वजनयदात्मतुल्यानि सर्वतः । एकैकस्यां दश दश प्रकृतेर्विबुधुषया । ९ ।  
 कालमागधशाल्वादीननीकै रून्धतः पुरम् । अजीघनत्वचं दिव्यं स्वपुंसां तेज आदिशत् । १० ।  
 शम्बरं द्विविदं बाणं मुरं बल्ललमेव च । अन्यांश्च दन्तवक्त्रादीनवधित्कांश्च घातयत् । ११ ।  
 अथ ते भ्रातृपुत्राणां पक्षयोः पतितामृषान् । चचाल भूः कुरुक्षेत्रं येषामापततां बलैः । १२ ।  
 सकर्णदुरशासनसौबलानां कुमन्त्रपाकेन हतश्रियायुषम् ।  
 सुयोधनं सानुचरं शयानं भग्नोरुमूर्च्यां न ननन्द पश्यन् । १३ ।  
 कियान् भुवोज्यं क्षपितोरुभारो यद्द्रोणभीष्मार्जुनभीममूलैः ।  
 अष्टादशक्षौहिणिको मदशैरास्ते बलं दुर्विषहं यदूनाम् । १४ ।  
 मिथो यदैषां भविता विवादो मध्वामदाताप्रविलोचनानाम् ।  
 नैषां वधोपाय इयानतोऽन्यो मय्युद्यतेऽन्तर्दधते स्वयं स्म । १५ ।

Having assumed by His wonderful divine potency (Yogamāyā) an equal number of forms suited to those girls, the Lord accepted their hand with due ceremony at one and the same hour, though in different palaces. (8) In order to extend the sphere of His Līlā (playful activity) He begot ten sons through each of them—sons that were His own images in every respect. (9) When Kālayavana, Jarāsandha (the king of Magadha), Śātva and others besieged the city (of Mathurā) with their armies, He took the initiative Himself and had them killed by His people (Mucukunda, Bhīma and others), lending to them His own divine power. (10) Of the demons Śambara, Bāṇa, Mura and Balwala, Dwivida (the monkey chief) and other warriors like Dantavakra, some He disposed of Himself, while others he caused to be despatched (by Balarāma, Pradyumna and so on). (11) Thereafter He brought about the destruction of monarchs who had joined the sides of your nephews (the sons of Dhṛtarāṣṭra and Pāṇḍu), and who made the entire globe rock as they marched to Kurukṣetra (the scene of the Mahābhārata war) with their armies. (12) Nay, He did not rejoice (was not satisfied) even when He saw Suyodhana (a euphemism for Duryodhana) with his satellites lying prostrate on the battle-field, his thighs broken (by a blow from Bhīma's mace)—Suyodhana, who had lost his fortune as well as his life as an outcome of the wicked counsel of Karṇa, Duṣśāsana (his younger brother) and Śakuni (the son of Subala). (13) (He said to Himself) "Even though the earth has been relieved of a huge burden through the destruction of armies with a total strength of eighteen Akṣauhiṇis\* at the hands of Ācārya Droṇa, Bhīṣma,

\* One Akṣauhiṇi consists of 21,870 elephants, an equal number of chariots, 65,610 horses and 1,09,350 foot. Thus the Mahābhārata war alone involved the destruction of 3,93,660 elephants, the same number of chariots, 11,80,980 horses and 19,68,300 foot.

it is yet negligible when compared to the irresistible might of the Yadus (My own kinsmen and proteges), still flourishing under the protection of My part manifestations (Pradyumna and others). (14) Drunk with wine, when they quarrel among themselves, their eyes suffused with blood, that will be the only way of exterminating them and no other. As a matter of fact, they will disappear as soon as I get ready (to depart for My eternal Abode)." (15)

एवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् । नन्दयामास सुहृदः साधूनां वर्त्म दर्शयन् । १६ ।  
 उत्तरायां धृतः पुरोर्वंशः साध्वभिमन्युना । स वै द्रौण्यस्त्रसंछिन्नः पुनर्भगवता धृतः । १७ ।  
 अवाजयद्धर्मसुतमश्रुमैर्धैस्त्रिभिर्विभुः । सोऽपि क्षामनुजै रक्षन् रेमे कृष्णमनुव्रतः । १८ ।  
 भगवानपि विश्वात्मा लोकवेदपथानुगः । कामान् सिषेवे द्वार्वत्यामसक्तः सांख्यमास्थितः । १९ ।  
 स्त्रिग्यस्मितावलोकनेन वाचा पीयूषकल्पया । चरित्रेणानवद्येन श्रीनिकेतेन चात्मना । २० ।  
 इमं लोकममुं चैव रमयन् सुतरां यदून् । रेमे क्षणदया दत्तक्षणस्त्रीक्षणसौहृदः । २१ ।  
 तस्यैवं रममाणस्य संवत्सरगणान् बहून् । गृहमेधेषु योगेषु विरागः समजायत । २२ ।  
 दैवाधीनेषु कामेषु दैवाधीनः स्वयं पुमान् । को विस्रम्भेत योगेन योगेश्वरमनुव्रतः । २३ ।

Pondering thus, the Lord securely placed king Yudhiṣṭhira (the son of Dharma) on his (ancestral) throne and brought delight to His near and dear ones by showing them the way of the righteous (by His own example). (16) The seed of Pūru's line, that was duly planted (in the shape of Parīkṣit) in the womb of Uttarā by Abhimanyu (Arjuna's son through Subhadrā, Śrī Kṛṣṇa's own sister) and was later torn up by the missile (Brahmāstra) discharged by Aśwatthāmā (the son of Droṇa), was eventually preserved by the Lord. (17) The almighty Lord persuaded Yudhiṣṭhira to perform no less than three Aśwamedhas (horse-sacrifices); and the emperor too, devoted as he was to Śrī Kṛṣṇa, led a happy life, protecting the earth with the help of his younger brothers (Bhīma and others). (18) The Lord as well, who is the Soul of the universe, enjoyed the pleasures of life at Dwārakā, keeping to the path chalked out by the Vedas and the Smṛtis, and remaining unattached to those pleasures in conformity with the spirit of Sāṅkhyayoga (according to which it is matter in the form of the senses that reacts on matter in the form of their objects, the spirit ever remaining aloof as a witness). (19) Delighting this as well as the other world (heaven), and the Yadus in particular, by His endearing smiles and loving glances, His words sweet as nectar, His irreproachable conduct and His person, which was the abode of all charm and splendour, He revelled by night with His consorts, affording them the pleasure of His company and showing them momentary affection. (20-21) As He thus enjoyed life for many years He felt an aversion for the performance of religious duties binding on a householder and conducive to the pleasures of sense. (22) What man, then, who is in the power of Providence and who seeks to please Śrī Kṛṣṇa (the Master of Yogas) through the practice of Devotion, would set his heart on the pleasures of sense, which are in the gift of Providence ? (23)

पुर्यां कदाचित्क्रीडद्विदर्यदुभोजकुमारकैः । कोपिता मुनयः शेषुर्भगवन्मतकोविदाः । २४ ।  
 ततः कतिपर्यमासेर्वृष्णिभोजान्धकादयः । ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः । २५ ।  
 तत्र स्नात्वा पितृन्देवानृषींश्चैव तदम्भसा । तर्पयित्वाथ विप्रेभ्यो गावो बहुगुणा ददुः । २६ ।  
 हिरण्यं रजतं शय्यां वासांस्यजिनकम्बलान् । यानं रथानिभान् कन्या धरां वृत्तिकरीमपि । २७ ।  
 अन्नं चौररसं तेभ्यो दत्त्वा भगवदर्पणम् । गोविप्रार्थासवः शूराः प्रणेमुर्भुवि मूर्धाभिः । २८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यी संहितायां तृतीयस्कन्धे विदुरोद्भवसंवादे तृतीयोऽध्यायः । ३ ।

Once, when the youths of the Yadus and Bhojas were playing in the city (of Dwārakā), they offended some sages, who in their turn pronounced a curse on the boys, knowing as

they did the intention of the Lord (who was bent upon the destruction of the Yadus). (24) Some months after that incident, the Vṛṣṇis, the Bhojas, the Andhakas and others drove in their chariots to Prabhāsa (a sacred spot on the seaside) with great joy, deluded as they were by (the will of) Śrī Kṛṣṇa. (25) Having bathed there and propitiated the manes, gods and Ṛṣis by offering them handfuls of water, taken from that place, they gifted cows possessing many good qualities to the Brāhmaṇas. (26) They further gave away to them gold, silver, beds, wearing apparel, deerskin, blankets, palanquins, chariots, elephants, unmarried girls, plots of land as a means of subsistence and foods containing a variety of tastes, in a spirit of dedication to the Lord, and then those valiant men, who lived for the sake of cows and the Brāhmaṇas alone, bowed to them with their heads touching the ground. (27-28)

*Thus ends the third discourse in Book Three, consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

As directed by Uddhava, Vidura calls on the sage Maitreya

उद्धव उवाच

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम् । तथा विभ्रंशितज्ञाना दुर्लक्षैर्मर्म पस्पृशुः । १ ।  
 तेषां मैत्रेयदोषेण विषमीकृतचेतसाम् । निम्लोचति रवावासीद्वेणुनामिव मर्दनम् । २ ।  
 भगवान् स्वात्ममायाया गतिं तामवलोक्य सः । सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् । ३ ।  
 अहं चोक्तो भगवता प्रपन्नार्तिहरेण ह । वदरीं त्वं प्रवाहीति स्वकुलं संजिहीर्षुणा । ४ ।  
 अथापि तदभिप्रेतं जानन्नहमरिन्दम । पृष्ठतोऽन्वगमं भर्तुः पादविरलेषणाक्षमः । ५ ।  
 अद्राक्षमेकभासीनं विचिन्वन् दयितं पतिम् । श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् । ६ ।  
 श्यामावदातं विरजं प्रशान्तारुणलोचनम् । दोर्भिश्चतुर्भिर्विदितं पीतकौशाम्बरेण च । ७ ।  
 वाम ऊरावधिश्चित्य दक्षिणाङ्घ्रिसरोरुहम् । अपाश्रितार्भकाश्चत्थमकृशं त्यक्तपिप्पलम् । ८ ।  
 तस्मिन्पहाभागवतो द्वैपायनमुहत्सखा । लोकाननुचरन् सिद्ध आससाद यदृच्छया । ९ ।

तस्यानुरक्तस्य

मुनेर्मुकुन्दः

प्रमोदभावानतकन्धरस्य ।

आश्रूण्वतो

मामनुरागहाससमीक्षया

विश्रमयन्नुवाच । १० ।

**Uddhava continued :** Then, after taking their meals with the permission of those Brāhmaṇas, they drank wine and, having been deprived of their wits by tipsiness, cut one another to the quick by hurling abuses. (1) Their intellect having been perverted due to the inebriating effect of wine, by sunset they began fighting (to death) among themselves like bamboos rubbing against one another. (2) Beholding the ways of His own Māyā (deluding potency), the Lord sipped the water from the Sarasvatī and sat down at the foot of a (peepul) tree (near its bank). (3) (Before this) when the Lord, who relieves the agony of those who resort to Him for protection, made up His mind to exterminate His race, He told me (even at Dwārakā) to proceed to Badarivana (the spot where the divine sages Nara and Nārāyaṇa still practise their austere penance). (4) Although, O vanquisher of foes, I was aware of His

intentions, I nevertheless went after Him, unable to bear separation from His feet. (5) Looking for my beloved lord, I beheld Him, the abode of all splendour, seated all alone on the bank of the Saraswati, although (as a matter of fact) He is shelterless (being the shelter of all). (6) Possessed of a brilliant swarthy form, which is all Sattva or purity (free from a mixture of Rajas or passion), with reddish yet most gentle eyes, He could be easily distinguished by His four arms and the yellow silk on His person. (7) Placing His lotus-like right foot on His left thigh, He was reclining against a young Aśwattha (peepul) tree, and was full of joy, even though He had renounced the pleasures of sense. (8) Meandering through the various worlds, there came by chance at that moment the enlightened sage Maitreya, a great devotee of the Lord and a loving friend and fellow-student of the sage Dwaipāyana (Vedavyāsa). (9) While that devoted sage stood listening with rapt attention, his head bent low in the ecstasy of delight and emotion, Lord Śrī Kṛṣṇa (the Bestower of Liberation) spoke to me (as follows), refreshing me by His endearing smiles and affectionate glances. (10)

श्रीभगवानुवाच

वेदाहमन्तर्मनसीप्सितं ते ददामि यत्तद् दुरवापमयैः ।  
 सत्रे पुरा विश्वसृजां वसूनां मत्सिद्धिकामेन वसो त्वयेष्टुः ।११।  
 स एष साधो चरमो भवानामासादितस्ते मदनुग्रहो यत् ।  
 यन्मां नृलोकान् रह उत्सृजन्तं दिष्ट्या ददृश्वान् विशदानुवृत्त्या ।१२।  
 पुरा मया प्रोक्तमजाय नाभ्ये पद्ये निषण्णाय ममादिसर्गे ।  
 ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति ।१३।

**The Lord said :** Dwelling within you, I know the desire of your heart and proceed to confer on you that which is difficult for others to attain. In your previous incarnation, when you were a Vasu, (O Uddhava ! ) you worshipped Me, in the sacrifice jointly performed by the Prajāpatis (the lords of created beings ) and the Vasus, with the sole object of attaining Me. (11) The present is certainly your last incarnation, O saintly Uddhava, since you have earned My grace in this life. You are indeed fortunate in having seen Me on this secluded spot, by virtue of your unalloyed devotion, at a time when I am about to leave this mortal world (and return to My eternal Abode). (12) (I am going to impart to you) that supreme wisdom, revealing My glory, which the sages call by the name of 'Bhāgavatā' and which I taught to Brahmā (the unborn), who was seated on the lotus that had sprung from My navel, in a former cycle (called the Pādma-Kalpa) at the dawn of creation. (13)

इत्यादृतोक्तः परमस्य पुंसः प्रतिक्षणानुग्रहभाजनोऽहम् ।  
 स्नेहोत्थरोमा स्वलिताक्षरस्तं मुञ्चञ्चुचः प्राञ्जलिवावभाषे ।१४।  
 को न्वीश ते पादसरोजभाजां सुदुर्लभोऽर्थेषु चतुर्षुपीह ।  
 तथापि नाहं प्रवृणोमि भूमन् भवत्पदाभ्योजनिषेवणोत्सुकः ।१५।  
 कर्माण्यनीहस्य भवोऽभवस्य ते दुर्गाश्रयोऽथारिभयात्पलायनम् ।  
 कालात्मनो यत्प्रमदायुताश्रयः स्वात्मन् रतेः खिद्यति धीर्विदामिह ।१६।  
 मन्त्रेषु मां वा उपहूय यत्त्वमकुण्ठिताखण्डसदात्मबोधः ।  
 पृच्छेः प्रभो मुग्ध इवाप्रमत्तस्तत्रो मनो मोहयतीव देव ।१७।  
 ज्ञानं परं स्वात्परहःप्रकाशं प्रोवाच कस्मै भगवान् समग्रम् ।  
 अपि क्षमं नो ग्रहणाय भर्तृवदाञ्जसा यद् वृजिनं तरेम ।१८।

Thus politely addressed by the Lord, and a recipient of His constant favour, I returned

in faltering accents with joined palms, the hair on my body standing erect through affection and tears flowing from my eyes :— (14) "Which on earth of the four objects (of human pursuit), my lord, is difficult to attain for those who are devoted to Your lotus-feet ? Yet, O Perfect One, I crave for none of these, keen as I am to worship Your lotus-feet. (15) That You should resort to action, though actionless, should be born, though devoid of birth, should take to Your heels for fear of the enemy and seek shelter in a fortress, even though being the Destroyer of all, and should take to wife (over) ten thousand damsels though delighting in Your own blissful Self, puzzles the mind even of the knowing. (16) That You, whose knowledge is unimpeded, uninterrupted and ever free from doubt and error, and who are ever awake, should call me in Your deliberations and consult me as an ignorant man would do, perplexes our mind as it were, O glorious Lord ! (17) Pray, instruct us, my master, in that supreme and integral wisdom which unfolds the mystery of Your Being and which You taught to Brahmā, in case it is fit to be received by us, so that we may easily get over the sorrows (of mundane existence)." (18)

इत्यावेदितहार्दाय मह्यं स भगवान् परः । आदिदेशारविन्दाक्ष आत्मनः परमां स्थितिम् । १९ ।

स एवमाराधितपादतीर्थादधीततत्त्वात्मविबोधमार्गः ।

प्रणम्य पादौ परिवृत्य देवमिहागतोऽहं विरहातुरात्मा । २० ।

सोऽहं तद्दर्शनाह्लादवियोगार्तिभुतः प्रभो । गमिष्ये दयितं तस्य बदर्याश्रममण्डलम् । २१ ।

यत्र नारायणो देवो नरश्च भगवान्नुधिः । मृदु तीव्रं तपो दीर्घं तेपाते लोकभावनौ । २२ ।

When I submitted to Him in these words what was uppermost in my mind, the supreme Lord with lotus-like eyes revealed to me His transcendent character. (19) Having thus learnt from my worshipful Guru (Śrī Kṛṣṇa) the way of realizing God, who is the only Truth, and bowing to the Lord's feet, I went round Him clockwise as a mark of reverence and came away to this place, distressed at heart due to separation from Him. (20) Delighted by His sight, but now afflicted by separation from Him, O Vidura, I shall proceed to the sacred spot of Badarikāśrama, His favourite retreat, where the glorious Nārāyaṇa and the worshipful sage Nara are engaged in peaceful yet austere penance extending over a long period (a whole Kalpa) for the good of the world. (21-22)

श्रीशुक उवाच

इत्युद्धवादुपाकर्ण्य सुहृदां दुःसहं वधम् । ज्ञानेनाशमयत्क्षत्ता शोकमुत्पतितं बुधः । २३ ।

स तं महाभागवतं व्रजन्तं कौरवर्षभः । विश्रम्भादभ्यधत्तेदं मुख्यं कृष्णपरिग्रहे । २४ ।

Śrī Śuka continued : The enlightened Vidura assuaged by force of wisdom the grief that had burst forth (in his heart) when he heard the unbearable news about the death of his near and dear ones. (23) When that great devotee (Uddhava), the chief among the servants of Lord Śrī Kṛṣṇa, was about to depart (for Badarikāśrama), Vidura (the foremost among the Kauravas) spoke to him out of love (as follows). (24)

विदुर उवाच

ज्ञानं परं स्वात्मरहःप्रकाशं यदाह योगेश्वर ईश्वरस्ते ।

वक्तुं भवान्नोऽर्हति यद्धि विष्णोर्भृत्याः स्वभृत्यार्थकृतश्चरन्ति । २५ ।

Vidura said : Be pleased to impart to us the supreme wisdom which unfolds the secret of the Lord's own essential nature and which the divine Śrī Kṛṣṇa, the Master of Yoga, taught to you; for the devotees of Lord Viṣṇu move about (in the world) only in order to accomplish the object of their servants. (25)

## उद्धव उवाच

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्ति मे । साक्षाद्भगवताऽऽदिष्टो मर्त्यलोकं जिहासता ।२६।

**Uddhava replied :** For the knowledge of that truth you should wait upon the sage Maitreya (son of Kuṣāru), who was personally instructed in this behalf by the Lord in my presence, while He was about to leave this mortal world. (26)

## श्रीशुक उवाच

इति सह विदुरेण विश्वमूर्तेर्गुणकथया सुधया प्लावितोरुतापः ।

क्षणमिव पुलिने यमस्वसुतां समुषित औपगविर्निशां ततोऽगात् ।२७।

**Śrī Śuka continued :** Relieved of his great agony (of separation from the Lord) by the nectar-like talk that he thus had with Vidura on the virtues of Lord Śrī Kṛṣṇa (the Soul of the universe), Uddhava (the son of Upagū) passed that night as if it were a moment on the bank of the Yamunā (the younger sister of god Yama\*) and departed thence (early next morning). (27)

## राजोवाच

निधनमुपगतेषु वृष्णिभोजेषुधिरथयूथपयूथपेषु मुख्यः ।

स तु कथमवशिष्ट उद्धवो यद्भरिरपि तत्यज आकृति त्र्यधीशः ।२८।

**The king asked :** When even the topmost generals of the car-warriors among the Vṛṣṇis and Bhojas had met their end (as a result of the imprecation pronounced by the sages), nay, when Śrī Hari (Śrī Kṛṣṇa) Himself, the Supreme Ruler even of the three lords of the universe, (viz., Brahmā, Viṣṇu and Śiva), had to leave His body (in the eyes of the world), how is it that Uddhava alone, the foremost of those generals, survived ? (28)

## श्रीशुक उवाच

ब्रह्मशापापदेशेन कालेनामोघवाञ्छितः । संहत्य स्वकुलं नूनं त्यक्ष्यन्देहमचित्तयत् ।२९।

अस्माल्लोकादुपरते मयि ज्ञानं मदाश्रयम् । अर्हत्युद्धव एवाद्धा सम्प्रत्यात्मवतां वरः ।३०।

नोद्धवोऽण्वपि मन्त्रूनो यद्गुणैर्नादितः प्रभुः । अतो मद्भयुनं लोकं ग्राहयन्निह तिष्ठतु ।३१।

एवं त्रिलोकगुरुणा सन्दिष्टः शब्दयोनिना । बदर्याश्रममासाद्य हरिमीजे समाधिना ।३२।

विदुरोऽप्युद्धवाच्छ्रुत्वा कृष्णस्य परमात्मनः । क्रीडयोपात्तदेहस्य कर्माणि श्लाघितानि च ।३३।

देहन्यासं च तस्यैवं धीराणां धैर्यवर्धनम् । अन्येषां दुष्करतरं पशूनां विकृत्वात्मनाम् ।३४।

आत्मानं च कुरुश्रेष्ठ कृष्णेन मनसेक्षितम् । ध्यायन् गते भागवते रुरोद प्रेमविह्वलः ।३५।

कालिन्ध्याः कतिभिः सिद्ध अहोभिर्भरतर्षभः । प्रापद्यत स्वःसरितं यत्र मित्रासुतो मुनिः ।३६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां तृतीयस्कन्धे विदुरेद्धवसंवादे चतुर्थोऽध्यायः ।४।

**Śrī Śuka replied :** When Śrī Kṛṣṇa, whose desire never remains unfulfilled, had exterminated His own race through the instrumentality of Death, who appeared in the shape of the Brāhmaṇas' execration, and when He was about to cast off His body (in the eyes of the world), He reflected thus:—(29) "Now, when I shall have departed from this world, Uddhava alone, the foremost among those who have attained Self-Realization, is really qualified to receive the knowledge concerning Me. (30) Uddhava is in no wise inferior to Me, inasmuch as He has mastered his self and is never perturbed by the objects of sense. So let him remain on earth, imparting to the world the knowledge regarding Me." (31) Instructed

\* The deity presiding over the sacred river Yamunā was begotten along with the god Yama by the sun-god. Hence she is spoken of as a sister of Yama. Her hand was later on won by Lord Śrī Kṛṣṇa (vide Śrīmad Bhāgavata X. lvi. 17—23).

thus by Śrī Kṛṣṇa, the Preceptor of the three worlds and the Source of the Vedas, Uddhava betook himself to Badarikāśrama and adored Śrī Hari (Śrī Kṛṣṇa) through abstract meditation. (32) When Vidura heard from Uddhava an account of the praiseworthy doings of Śrī Kṛṣṇa, the Supreme Spirit, who had assumed a human semblance as a mere sport, as well as of the way in which He had quitted His body—which was such as strengthened the resolution of the resolute and was something too hard to accomplish for those who have a feeble mind and therefore as good as beasts—and when, O Parīkṣit (the foremost among the Kurus), he remembered that Śrī Kṛṣṇa had thought of him (at the time of His departure), he was overwhelmed with emotion and wept on parting with that great devotee of the Lord. (33—35) Leaving the bank of the Kālindī (Yamunā), the enlightened Vidura (the foremost of the Bharatas) reached in a few days the bank of the heavenly river (Gaṅgā), where the sage Maitreya (the son of Mitrā) was. (36)

*Thus ends the fourth discourse in Book Three, consisting of a dialogue between Vidura and Uddhava, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चमोऽध्यायः

### Discourse V

The sage Maitreya describes the process of creation  
in reply to Vidura's question

श्रीशुक उवाच

द्वारि द्युनद्या ऋषभः कुरूणां मैत्रेयमासीनमगाधबोधम् ।  
क्षत्तोपसुत्याच्युतभावशुद्धः पप्रच्छ सौशील्यगुणाभितुप्तः । १ ।

Śrī Śuka continued : Vidura, the foremost of the Kurus, whose heart was purified by devotion to the imperishable Lord Śrī Kṛṣṇa, approached the sage Maitreya of fathomless wisdom, who was staying at Haridwāra (the gateway of the celestial river, Gaṅgā, so-called because the river descends into the plains at this point) and, gratified by his good disposition and other virtues, asked him (the following question): (1)

विदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा ।  
विन्देत भूयस्तत एव दुःखं यदत्र युक्तं भगवान् वदेन्नः । २ ।  
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।  
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य । ३ ।  
तत्साधुवर्यादिज्ञ वर्त्म शं नः संराधितो भगवान् येन पुंसाम् ।  
हृदि स्थितो यच्छति भक्तिपूते ज्ञानं सतत्त्वाधिगमं पुराणम् । ४ ।  
करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्त्र्यधीशः ।  
यथा ससर्गाग्र इदं निरीहः संस्थाप्य वृत्तिं जगतो विधत्ते । ५ ।

यथा पुनः स्वे ख इदं निवेश्य शेते गुहायां स निवृत्तवृत्तिः ।  
 योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत् । ६ ।  
 क्रीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः ।  
 मनो न तृप्यत्यपि शृण्वतां नः सुश्लोकमौलेश्चरितामृतानि । ७ ।  
 येस्तत्त्वभेदैरधिलोकनाथो लोकानलोकान् सह लोकपालान् ।  
 अचीकृपद्यत्र हि सर्वसत्त्वनिकायभेदोऽधिकृतः प्रतीतः । ८ ।  
 येन प्रजानामुत आत्मकर्मरूपभिधानां च भिदां व्यधत् ।  
 नारायणो विश्वसृडात्मयोनिरेतद्य नो वर्णय विप्रवर्य । ९ ।  
 परावरेषां भगवन् प्रतानि श्रुतानि मे व्यासमुखादभीक्षणम् ।  
 अतृप्तम क्षुल्लसुखावहानां तेषामृते कृष्णकथामृतौघात् । १० ।  
 कस्तुभ्रुयात्तीर्थपदोऽभिधानात् सत्रेषु वः सूरिभिरिड्यमानात् ।  
 यः कर्णनाडीं पुरुषस्य यातो भवप्रदां गेहरति छिनत्ति । ११ ।  
 मुनिर्विषक्षुर्भगवद्गुणानां सखापि ते भारतमाह कृष्णः ।  
 यस्मिन्नां ग्राय्यसुखानुवादैर्मतिर्गृहीता नु हरेः कथायाम् । १२ ।  
 सा श्रद्धानस्य विवर्धमाना विरक्तिमन्यत्र करोति पुंसः ।  
 हरेः पदानुस्मृतिनिर्वृतस्य समस्तदुःखात्ययमाशु धत्ते । १३ ।  
 ताञ्छोच्यशोच्यानविदोऽनुशोचे हरेः कथायां विमुखानघेन ।  
 क्षिणोति देवोऽनिमिषस्तु येषामाचुर्वृथाब्बादगतस्मृतीनाम् । १४ ।  
 तदस्य कौषारव शर्मदातुहरेः कथामेव कथासु सारम् ।  
 उद्धृत्य पुष्पेभ्य इवार्तबन्धो शिवाय नः कीर्तय तीर्थकीर्तेः । १५ ।  
 स विश्वजन्मस्थितिसंयमार्थे कृतावतारः प्रगृहीतशक्तिः ।  
 चकार कर्माण्यतिपूरुषाणि यानीश्वरः कीर्तय तानि मह्यम् । १६ ।

**Vidura said :** People perform actions for the sake of happiness; but they neither attain happiness nor succeed in ending their sorrow thereby. On the other hand, they undergo suffering again and again as a result of those acts. Therefore, O worshipful sage, be pleased to tell me what is advisable under the circumstances. (2) The blessed devotees of Lord Janārdana (Śrī Kṛṣṇa) move about in this world just in order to shower their grace on men who have through ill luck turned their face away from Śrī Kṛṣṇa and are given to unrighteousness and are therefore extremely miserable. (3) Be pleased to point out to me, O foremost saint, that blessed path by following which people succeed in propitiating the Lord, who in His turn settles in their heart, purified by devotion, and bestows on them the most ancient wisdom, which brings with it the realization of Truth. (4) Kindly also tell me what kind of deeds are performed by the Lord, who is the Ruler of all the three worlds and absolutely independent, when He descends into the world of matter; how, though actionless, He brought forth this universe at the dawn of creation; how, having established it on a firm footing, He provides a means of subsistence for all created beings; and how again, having withdrawn it into the cavity of His heart and refraining from all activity, He retires into communion with His Yogamāyā; and finally how, having (created this universe

over again and) entered it as the Inner Controller, the Lord of all Masters of Yoga, though one, appears in diverse forms. (5-6) Also recount to me the exploits that He performs as a mere sport for the well-being of the Brāhmaṇas, the cows and the gods in the course of His various Avatāras or descents into the world of matter. My mind does not feel sated even though I go on hearing the nectar-like stories of Śrī Kṛṣṇa (the Crest-jewel of those enjoying fair renown). (7) Pray, further tell me, O chief of the Brāhmaṇas, with what principles the suzerain Lord of all the worlds created the different worlds and their guardian deities, as well as the dark regions (lying beyond the mountain called Lokāloka\*), wherein appear all classes of beings entrusted with different duties, and how the self-existent Lord Nārāyaṇa, the Maker of the universe, endowed all created beings with a distinctive disposition, activity, form and name. (8-9) I have often heard, O worshipful sage, from the lips of the sage Vyāsa about the duties of the higher (twice-born) as well as the lower classes of men; but I am now fed up with all other Dharmas, conducive as they are to trivial joys, and find my sole delight in the stream of nectar that flows from the stories of Śrī Kṛṣṇa. (10) As a matter of fact, who can be sated with the stories of Śrī Kṛṣṇa (whose feet are the abode of all sanctity), which are sung with praise by seers (like Nārada) in the assemblies of holy men like you? For, entering the cavity of a man's ears (through His stories) the Lord cuts asunder the bond of attachment to his home, which throws one into the whirlpool of metempsychosis. (11) It was with the intention of recounting the Lord's virtues that your friend, the sage Kṛṣṇa Dwaipāyana (Vedavyāsa) composed the Mahābhārata. For even there, while (apparently) dwelling on the pleasure of sense, the mind of human beings is (ultimately) drawn towards the stories of Śrī Hari. (12) The attraction (thus generated) for the stories of Śrī Hari, when it grows, creates aversion in the mind of a devout man for other things. Nay, it speedily puts an end to all the sorrows of the man who has tasted the joy flowing from the constant remembrance of Śrī Hari's feet. (13) I deplore those ignorant men who have a dislike for the stories of Śrī Hari due to their sins and, therefore, deserve to be pitied even by the pitiable. The deity presiding over time cuts short (every moment) their allotted span of life, engaged as they are (all the time) in idle talk and idle activities and idle thought. (14) Therefore, O Maitreya (son of Kuṣāru), friend of the afflicted, even as a bee gathers honey from the flowers, so be pleased to extract the essence of all stories in the shape of the stories of Śrī Hari, the Bestower of blessedness and the Abode of sacred renown, and relate the same to me for my good. (15) Also kindly recount to me the superhuman feats performed by the Lord when He descended into the world of matter, assuming His energy (known by the name of Māyā) for the sake of creation, preservation and dissolution of the universe. (16)

श्रीशुक उवाच

स एवं भगवान् पृष्ठः क्षत्रा कौषारविर्मुनिः । पुंसां निःश्रेयसार्थेन तमाह बहु मानयन् । १७ ।

Śrī Śuka continued : Questioned thus by Vidura for the supreme good of men, the worshipful sage Maitreya (the son of Kuṣāru) addressed him as follows, showing great honour to him. (17)

मैत्रेय उवाच

साधु पृष्ठं त्वया साधो लोकान् साध्वनुगृहता । कीर्तिं वितन्वता लोके आत्मनोऽधोक्षजात्मनः । १८ ।

नैतच्चित्रं त्वयि क्षत्तर्वादरायणवीर्यजे । गृहीतोऽनन्यभावेन यत्त्वया हरिरीश्वरः । १९ ।

माण्डव्यशापाद्भगवान् प्रजासंयमनो यमः । भ्रातुः क्षेत्रे भुजिष्यायां जातः सत्ववतीसुतात् । २० ।

\*A belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible world from the region of darkness (As the sun is within this wall of mountains, they are light on one side and dark on the other).

भवान् भगवतो नित्यं सम्मतः सानुगस्य च । यस्य ज्ञानोपदेशाय माऽऽदिशद्भगवान् ब्रजन् । २१ ।

अथ ते भगवल्लीला योगमायोपद्वहिताः । विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः । २२ ।

**Maitreya said :** O pious Vidura, you have put mankind under a deep obligation by asking me this excellent question. Your mind is already fixed on the Lord who is beyond sense-perception; and your fame will thus be spread far and wide in this world. (18) Vidura, it is not to be wondered at that you should have thus captivated Śrī Hari, the Lord of the universe, by your exclusive devotion, begotten as you are by no less a personage than the sage Bādarāyaṇa (Vedavyāsa). (19) You are no other than the worshipful Yama, the punisher of all creatures, descended, as a result of the imprecation pronounced by the sage Māṇḍavya, from the loins of the sage Vyāsa (son of Satyavati) through the maid-servant and concubine of the latter's (deceased) uterine brother (Vicitravīrya, who was also born of Satyavati). (20) Moreover, you are ever beloved of the Lord as well as of His devotees; that is why, while departing from this world, the Lord commanded me to teach you wisdom. (21) I, therefore, now proceed to recount in due order the Lord's pastimes, unfolded by His Yogamāyā (wonderful divine potency) for the creation, preservation and destruction of the universe. (22)

भगवानेक आसेदमग्र आत्वाऽऽत्मनां विभुः । आत्वेच्छानुगतावात्मा नाना मत्युपलक्षणः । २३ ।

स वा एष तदा द्रष्टा नापश्यद् दृश्यमेकराद् । मेनेऽसन्तमिवात्मानं सुप्तशक्तिरसुप्तदृक् । २४ ।

सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका । माया नाम महाभाग यथेदं निर्ममे विभुः । २५ ।

कालवृत्त्या तु मायायां गुणमव्यामधोक्षजः । पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान् । २६ ।

ततोऽभवन् महत्तत्त्वमव्यक्तात्कालचोदितात् । विज्ञानात्माऽऽत्मदेहस्थं विश्वं व्यञ्जन्तमोनुदः । २७ ।

सोऽप्यंशगुणकालात्मा भगवद्दृष्टिगोचरः । आत्मानं व्यकरोदात्मा विश्वस्यास्य सिसृक्षया । २८ ।

महत्तत्त्वाद्विकुर्वाणादहंतत्त्वं व्यजायत । कार्यकारणकर्त्रात्मा भूतेन्द्रियमनोमयः । २९ ।

वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिधा । अहंतत्त्वाद्विकुर्वाणान्मनो वैकारिकादभूत् ।

वैकारिकाश्च ये देवा अर्थाभिव्यञ्जनं यतः । ३० ।

तैजसानीन्द्रियाण्येव ज्ञानकर्ममयानि च । तामसो भूतसूक्ष्मादिर्यतः खं लिङ्गमात्मनः । ३१ ।

कालमायांशयोगेन भगवद्बीक्षितं नभः । नभसोऽनुसृतं स्पर्शं विकुर्वन्निर्ममेऽनिलम् । ३२ ।

अनिलोऽपि विकुर्वाणो नभसोरुललान्वितः । ससर्ज रूपतन्मात्रं ज्योतिर्लोकस्य लोचनम् । ३३ ।

अनिलेनान्वितं ज्योतिर्विकुर्वत्परवीक्षितम् । आधत्ताम्भो रसमयं कालमायांशयोगतः । ३४ ।

ज्योतिषाम्भोऽनुसंसृष्टं विकुर्वद्ब्रह्मवीक्षितम् । महीं गन्धगुणामाधात्कालमायांशयोगतः । ३५ ।

भूतानां नभआदीनां चद्यद्भव्याधरावरम् । तेषां परानुसंसर्गाद्यथासंख्यं गुणान् विदुः । ३६ ।

एते देवाः कला विष्णोः कालमायांशल्लिङ्गिनः । नानात्वात्त्वक्क्रियानीशाः प्रोचुः प्राञ्जलयो विभुम् । ३७ ।

Before creation this universe existed in no other form than the Lord, who is the very Self and the Ruler of all the Jivas (individual souls). The Spirit did not appear then in the form of many a subject and object; for it was His will that He should remain alone. (23) He cast His eyes all round, but failed to perceive any object; for He shone all alone at that time. He felt as though He were non-existent; for all His powers lay dormant, although His consciousness was wide awake. (24) It is this energy of the all-perceiving Lord (in the form of search for an object) that is called Māyā, which is of the nature of both cause and effect. It was with the help of this Māyā, O blessed Vidura, that the almighty Lord created this universe. (25) When the equilibrium of the three Guṇas constituting this Māyā was disturbed by force of Time, the transcendent Lord, who is spiritual in essence, placed therein as Puruṣa, who is His own fragment. His seed in the form of Cidābhāsa (the Jiva). (26) From this Unmanifest (Māyā or Prakṛti), impelled by Time, was evolved the Mahat-tattva (the principle of cosmic intelligence), which, as the dispeller of

was evolved the Mahat-tattva (the principle of cosmic intelligence), which, as the dispeller of darkness (in the form of ignorance), is of the nature of understanding and is capable of manifesting the universe existing in itself (in a subtle form). (27) Subject to the Cidābhāsa (Jīva), the three Guṇas (constituting Māyā) and Time, this Mahat, when it fell within the range of the Lord's vision, transformed itself with the intention of creating this universe. (28) From the Mahat-tattva, as it underwent transformation, was evolved the principle of 'Aham' (the ego) which, being of the nature of Adhibhūta, Adhyātma and Adhidaiva, is the cause of the five gross elements, the Indriyas (the five senses of perception and the five organs of action) and the mind. (29) Ahaṅkāra (the ego) is of three kinds—Vaikārika (Sāttvika), Taijasa (Rājasika) and Tāmasika. From the Sāttvika ego, as it underwent transformation, sprang up the mind, as well as the deities presiding over the senses, who are all of a Sāttvika type, revealing as they do the objects of senses. (30) The senses of perception as well as the organs of action are evolutes of the Rājasika ego alone; whereas from the Tāmasika ego was evolved the source of the other subtle elements, (viz., sound). And this latter, again, is the cause of ether, which (by virtue of its all-pervasiveness) serves as an illustration of the Spirit (Brahma). (31) When ether came within the range of the Lord's vision along with Time, Māyā and the Jīva, they combined to produce the sensation of touch; and this latter, as it underwent transformation, evolved the air. (32) The most powerful air, even as it underwent transformation, combined with ether to produce the sensation of colour and from colour was evolved fire, the illuminator of the world. (33) Fire, when it came within the range of the Lord's vision and underwent transformation, combined with air as well as with Time, Māyā and the Jīva to produce water, which is an evolute of taste. (34) Water, when it came within the sight of the all-perceiving Brahma and underwent transformation, combined with fire as well as with Time, Māyā and the Jīva to evolve the earth which has odour for its special characteristic. (35) Of the elements beginning with ether (viz., ether, air, fire, water and earth), O blessed Vidura, the later in evolution the elements, the larger number of qualities it should be understood to possess; for every effect naturally inherits the characteristics of its cause along with its own characteristics. (36) The deities presiding over the Mahat-tattva and other categories, sharing as they do the characteristics of Time, Māyā and the Jīva (viz., transformation, distraction and consciousness), are rays of Lord Viṣṇu Himself. But when they were unable to do their work (of creating the universe) because of their heterogeneity (and lack of co-ordination), they prayed to the almighty Lord with joined palms:—(37)

देवा ऊचुः

नमाम ते देव पदारविन्दं प्रपन्नतापोपशमातपत्रम् ।  
 यन्मूलकेता यतयोऽञ्जसोरु संसारदुःखं वहिरुत्क्षिपन्ति ।३८।  
 धातर्यदस्मिन् भव ईश जीवास्तापत्रयेणोपहृता न शर्म ।  
 आत्मल्लभन्ते भगवंस्तवाङ्घ्रिच्छायां सविद्यामत आश्रयेम ।३९।  
 मार्गन्ति चते मुखपद्मनीडंश्छन्दःसुपर्णैर्ऋषयो विविक्ते ।  
 यस्याद्यमर्षोदसरिद्वारायाः पदं पदं तीर्थपदः प्रपन्नाः ।४०।  
 यच्छ्रद्धया श्रुतवत्या च भक्त्या संमृज्यमाने हृदयेऽवधाय ।  
 ज्ञानेन वैराग्यवलेन धीरा ब्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ।४१।  
 विश्वस्य जन्मस्थितिसंचमार्थं कृतावतारस्य पदाम्बुजं ते ।  
 ब्रजेम सर्वे शरणं यदीश स्मृतं प्रयच्छस्यभयं स्वपुंसाम् ।४२।  
 यत्सानुबन्धेऽसति देहगेहे ममाहमित्यूढदुराग्रहाणापम् ।

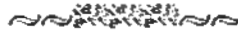
पुंसां सुदूरं वसतोऽपि पुर्यां भजेम तत्ते भगवन् पदाब्जम् । ४३ ।  
 तान् वै ह्यसद्वृत्तिभिरक्षिभिर्वै पराहतान्तर्मनसः परेश ।  
 अथो न पश्यन्त्युरुगाय नूनं ये ते पदन्यासविलासलक्ष्याः । ४४ ।  
 पानेन ते देव कथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।  
 वैराग्यसारं प्रतिलभ्य बोधं यथाञ्जसान्वीयुरकुण्ठधिष्यम् । ४५ ।  
 तथापरे चात्मसमाधियोगबलेन जित्वा प्रकृति बलिष्ठाम् ।  
 त्वमेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते । ४६ ।

**The gods said :** We bow, O Lord, to Your lotus-feet, that relieve the agony of the suppliant even as an umbrella affords relief from the heat of the sun, and by resorting to whose soles striving men easily drive away the endless woes of earthly existence. (38) Because living beings in this world, O Creator and Lord of the universe, never enjoy peace of mind, stricken as they are by the threefold agony, therefore, O Lord, do we resort to the shade of Your feet, which is the abode of wisdom. (39) We have taken shelter in Your feet, which are the abode of sanctity, which the seers search for in seclusion with the help of Vedic Mantras, that are like birds having their nest in the lotus of Your mouth, and which are the source of the Gaṅgā, the foremost of all the rivers whose water possesses the virtue of wiping out one's sins. (40) We resort to the footstool bearing Your lotus-feet, by contemplating on which in their heart, that is being purified through reverence and devotion in the shape of hearing (and chanting) the divine names and glory etc., Your votaries succeed in controlling their mind with the help of wisdom strengthened by dispassion. (41) Lord, You have descended into the world of matter for creating, preserving and destroying the universe. We all take refuge in Your lotus-feet, which, when meditated upon, vouchsafe fearlessness to their worshippers. (42) We resort, O Lord, to Your lotus-feet, which are far removed from (inaccessible to) such men as have deep-rooted, though false, identification with their frail body and habitation as well as with persons and things connected with them, looking upon them either as their very self or their own—even though You dwell in their own body (heart) as the Inner Controller. (43) They whose inner mind is led astray by their senses, that are ever moving among the unworthy objects of the world, O suzerain Lord of wide renown! are, therefore, surely unable to see those devotees who enjoy the privilege of beholding the elegance of Your graceful footsteps. (44) They, on the other hand, O Lord, whose heart has been purified through devotion intensified by drinking the nectar of Your stories, duly attain that spiritual insight whose essence lies in dispassion, and easily ascend to Your eternal Abode (Vaikuṅṭha). (45) Even so other wise men, who have conquered Your most powerful Prakṛti (Māyā) by force of Yoga consisting in concentration of mind on the Self, undoubtedly enter You, the Supreme Spirit, though their hardship is great; whereas there is no hardship in adoring You. (46)

तत्ते वयं लोकसिसृक्षयाद्य त्वयानुसृष्टास्त्रिभिरात्मभिः स्म ।  
 सर्वे क्वियुक्ताः स्वविहारतन्त्रं न शक्नुमस्तत्प्रतिहर्तवे ते । ४७ ।  
 यावद्बलिं तेऽज हराम काले यथा वयं चान्नमदाम यत्र ।  
 यथोभयेषां त इमे हि लोका बलिं हरन्तोऽन्नमदन्त्यनूहाः । ४८ ।  
 त्वं नः सुराणामसि सान्वयानां कूटस्थ आद्यः पुरुषः पुराणः ।  
 त्वं देव शक्त्यां गुणकर्मयोर्नौ रेतस्त्वजायां कविमादधेऽजः । ४९ ।  
 ततो वयं सत्प्रमुखा यदर्थं बभूविमात्मन् करवाम किं ते ।  
 त्वं नः स्वचक्षुः परिदेहि शक्त्या देव क्रियार्थं यदनुग्रहाणाम् । ५० ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे पञ्चमोऽध्यायः । ५ ।

O Primal Lord, we, who are ever Yours, have been created by You one after another with the help of the three Guṇas (Sattva, Rajas and Tamas), that constitute our very nature, with the intention of evolving the universe. Yet, (possessed as we are of a diversified nature) we are all disjointed (independent of one another and hence incapable of taking concerted action). That is why we are unable to (evolve and) present to You the universe, which will serve as a means of carrying on Your future pastimes. (47) Therefore, O Unborn Lord, devise some means whereby we may be enabled to (create the universe and) offer our tribute to You in its entirety at the allotted time and whereby we may also derive our sustenance and all the beings (that come hereafter) may (be securely placed and) get their food without any let or hindrance, offering their tribute to You as well as to us. (48) You, the immutable Ancient Person alone, are the prime cause of us gods as well as of the other evolutes. It was You again, O Unborn Lord, who (of yore) placed the seed in the form of the conscious Jīva in the womb of Your energy, Māyā, who is the source of the three Guṇas as well as of all activity. (49) O Supreme Spirit, what shall we, the deities presiding over the Mahat-tattva and others, do for You, since that is the purpose for which we are born? O Lord, we depend on Your grace alone; therefore, for success in the work of creation, pray confer on us Your divine vision (insight) along with Your creative energy. (50)

*Thus ends the fifth discourse in Book Three of the great  
and glorious Bhāgavata-Purāṇa, otherwise known  
as the Paramahansa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

#### Appearance of the Cosmic Body

*ऋषिरुवाच*

इति तासां स्वशक्तीनां सतीनामसमेत्य सः । प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः । १ ।  
कालसंज्ञां तदा देवीं विभ्रच्छक्तिमुरुक्रमः । त्रयोविंशतितत्त्वानां गणं युगपदाविशत् । २ ।  
सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् । भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् । ३ ।  
प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः । प्रेरितोऽजनयत्स्वाभिर्मात्राभिरधिपूरुषम् । ४ ।  
परेण विशता स्वस्मिन्मात्रया विश्वसृगणः । चुक्षोभान्योन्यमासाद्य यस्मिँल्लोकाश्चराचराः । ५ ।  
हिरण्यमयः स पुरुषः सहस्रपरिवत्सरान् । आप्ण्डकोश उवासाप्सु सर्वसत्त्वोपबृंहितः । ६ ।  
स वै विश्वसृजां गर्भो देवकर्मात्मशक्तिमान् । विबभाजात्मनाऽऽत्मानमेकधा दशधा त्रिधा । ७ ।  
एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः । आद्योऽवतारो यत्रासौ भूतप्राणो विभाव्यते । ८ ।  
साध्यात्मः साधिदैवश्च साधिभूत इति त्रिधा । विराट् प्राणो दशविध एकधा हृदयेन च । ९ ।

**The sage Maitreya said:** When the almighty Lord saw that His own powers (the Mahat-tattva and the rest) were unable to start the work of creating the universe, because there was no harmony among them, He assumed His divine potency known by the name of Kāla (Time) and simultaneously entered the twenty-three categories (viz., the Mahat-tattva, the Ego, the five senses of perception, the five organs of action and the mind, the five subtle elements and the five gross elements). (1-2) Having entered these categories, that stood disconnected, He

united them by His active power, stimulating their dormant energy. (3) When they were thus roused into activity, the twenty-three categories, impelled as they were by God, evolved the Cosmic Body out of their own parts. (4) In other words, even as the Supreme entered them that group of twenty-three categories, which had taken upon themselves the work of creating the universe, partially underwent transformation as a result of mutual co-operation. It is this transformation of the twenty-three categories which goes by the name of the Cosmic Body, the abode of the whole animate and inanimate creation. (5) That all-efulgent Cosmic Being dwelt with all the Jīvas (that lay dormant in an unmanifest state) for a thousand celestial years (3,60,000 human years) in the space having the shape of the interior of an egg with water surrounding it on all sides. (6) That Cosmic Body, the evolutes of the categories entrusted with the work of creating the universe, endowed as it was with knowledge, activity and the power of enjoyment, manifested itself of its own accord as one (the heart), as ten (the ten vital airs) and as three (Ādhyātmika, Adhidaivika and Ādhibhautika aspects). (7) (As the totality of all the Jīvas) He is the Soul (support) of all living beings; (as an embodied spirit) He is a part manifestation of the Supreme Spirit and (as the first manifestation of Reality) He is the prime Avatāra. The entire living creation takes its shape in Him. (8) As possessed of Adhyātmā, Adhidaiva and Adhibhūta,\* the Cosmic Being is of three kinds; as the Prāṇa, He is of ten kinds and as the heart, He is only one. (9)

स्मरन् विश्वसुजामीशो विज्ञापितमधोक्षजः । विराजमतपत्त्वेन तेजसैषां विवृत्तये ।१०।  
 अथ तस्याभितप्तस्य कति चायतनानि ह । निरभिद्यन्त देवानां तानि मे गदतः शृणु ।११।  
 तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत्पदम् । वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ।१२।  
 निर्भिन्नं तालु वरुणो लोकपालोऽविशद्भरेः । जिह्वयांशेन च रसं ययासौ प्रतिपद्यते ।१३।  
 निर्भिन्ने अश्विनौ नासे विष्णोराविशतां पदम् । घ्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ।१४।  
 निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद्भिभोः । चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ।१५।  
 निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिलोऽविशत् । प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ।१६।  
 कर्णावस्य विनिर्भिन्नौ धिष्यं स्वं विविशुर्दिशः । श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ।१७।  
 त्वक्षमस्य विनिर्भिन्नां विविशुर्धिष्यमोषधीः । अंशेन रोमभिः कण्ठं चैरसौ प्रतिपद्यते ।१८।  
 मेढ्रं तस्य विनिर्भिन्नं स्वधिष्यं क उपाविशत् । रेतसांशेन येनासावानन्दं प्रतिपद्यते ।१९।  
 गुदं पुंसो विनिर्भिन्नं मित्रो लोकेश आविशत् । पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ।२०।  
 हस्तावस्य विनिर्भिन्नाविन्द्रः स्वर्पतिराविशत् । वार्तयांशेन पुरुषो यया वृत्तिं प्रपद्यते ।२१।  
 पादावस्य विनिर्भिन्नौ लोकेशो विष्णुराविशत् । गत्या स्वांशेन पुरुषो यया प्राप्यं प्रपद्यते ।२२।  
 बुद्धिं चास्य विनिर्भिन्नां वागीशो धिष्यमाविशत् । बोधेनांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत् ।२३।  
 हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्यमाविशत् । मनसांशेन येनासौ विक्रियां प्रतिपद्यते ।२४।  
 आत्मानं चास्य निर्भिन्नमभिमनोऽविशत्पदम् । कर्मणांशेन येनासौ कर्तव्यं प्रतिपद्यते ।२५।

\* Adhyātmā denotes the ten Indriyas (the five senses of perception and the five organs of action) and the mind; Adhidaiva means the deities presiding over the Indriyas and the mind; and the objects of the senses constitute what is known as Adhibhūta.

† The ten Prāṇas or vital airs are known by the names of Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kṛkālā, Devadatta and Dhanañjaya. The air which we inhale and exhale either through the nostrils or through the mouth and has its seat in the lungs is called Prāṇa; that which has a downward course and has its seat in the anus is known as Apāna; that which has its seat in the navel and is essential to digestion bears the name of Samāna; that which has an upward course and has its seat in the throat is known by the name of Udāna; that which circulates in every direction and is diffused through the body is called Vyāna; that which enables us to belch is known as Nāga; that which helps us to open our eyes bears the name of Kṛkālā; that which excites our hunger is known by the name of Kṛkālā; that which enables us to yawn is called Devadatta and that which nourishes the body is known as Dhanañjaya.

Recalling the prayer of the deities presiding over the Mahat-tattva and other categories (that had been entrusted with the duty of creating the universe), the Lord who is beyond sense-perception illumined (aroused) the Cosmic Being with His own effulgence (in the shape of consciousness) in order to awaken their potentialities. (10) Now hear from Me as I tell you how many abodes for the deities (presiding over the senses of perception and the organs of action) appeared (in the body) of the Cosmic Being, illumined as He now was (by the Lord's effulgence in the shape of consciousness). (11) (First of all) there appeared in Him a mouth: the god of fire, one of the (ten) protectors of the world, whose abode it is, entered it along with his power, the organ of speech, by means of which the Jīva (embodied soul) utters words. (12) Then appeared in (the body of) Śrī Hari (the Cosmic Being) a palate, the abode of Varuṇa (the god presiding over the waters), another protector of the world, who entered it along with his power, the sense of taste, by means of which the Jīva perceives taste. (13) Next appeared in (the body of) the Cosmic Being a pair of nostrils, the abode of the twin gods Aświns (the celestial physicians), who entered them along with their power, the olfactory sense, the means of perceiving odour. (14) Now appeared in (the body of) the Cosmic Being a pair of eyes: Twaṣṭā (the sun-god), another protector of the world, entered them, along with his power, the sense of sight, the means of perceiving colours. (15) Again, appeared on His body the skin (the seat of the tactile sense); the wind-god, another protector of the world, entered it along with his power, the tactile sense, by means of which the Jīva experiences touch. (16) Further, appeared in His body a pair of ears, the personal abode of Digdevatās (the deities presiding over the cardinal points), who entered them along with their power, the auditory sense by means of which the Jīva perceives sound. (17) Then appeared on His body the skin\* (the seat of the hair), the abode of the deities presiding over the annual plants or herbs (that die after they have ripened), who entered it along with their power in the shape of the hair, by means of which the Jīva feels the itching sensation. (18) Next appeared on His body a penis, the abode of Prajāpati himself (the god presiding over creation), who entered it along with his power, the capacity to procreate, by means of which the Jīva experiences the joy of copulation. (19) Now appeared in (the body of) the Cosmic Being an anus: the god Mitra (one of the twelve sons of Aditi who preside over the sun by rotation for one month), a protector of the world, entered it along with his power, the organ of defecation, by means of which the Jīva evacuates his bowels. (20) Again appeared on His body a pair of hands (arms): the god Indra, the lord of paradise, entered them along with his power, the capacity to hold and let go an object, by means of which the Jīva makes his living. (21) Further appeared on His person a pair of feet (legs): Lord Viṣṇu, the (supreme) protector of the world, entered them along with His Power, the faculty of locomotion, by means of which the Jīva reaches the place he intends to visit. (22) Subsequently appeared in Him the intellect, the abode of Brahmā (the lord of Sarasvatī, the goddess presiding over speech), who entered it along with his power, the faculty of understanding, the means of apprehending that which is to be known. (23) Thereafter appeared in Him a heart, the abode of the moon-god, who entered it along with his power, the mind, by means of which the Jīva indulges in thoughts of various kinds. (24) Subsequent to this appeared in Him the ego, the abode of the god Rudra (the deity presiding over the ego), who entered it along with his power, the feeling of egotism, by means of which the Jīva entertains the sense of duty. (25)

सत्त्वं चास्य विनिर्भ्रं महाच्छिष्यमुपाविशत् । चित्तेनांशेन येनासौ विज्ञानं प्रतिपद्यते । २६ ।

शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नाभेरुदपद्यत । गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः । २७ ।

\*Skin has been enumerated twice in this connection because it is believed to be the seat of two distinct senses, the sense of touch and the itching sensation. In the former case the presiding deity is the wind-god, while in the latter case it is said to be the abode of the deities presiding over annual plants or herbs, that die as soon as they have ripened. (See II. X. 22)

आत्यन्तिकेन सत्त्वेन दिवं देवाः प्रपेदिरे । धरां रजःस्वभावेन पणयो ये च ताननु । २८ ।  
तार्त्तियेन स्वभावेन भगवन्नाभिमाश्रिताः । उभयोरन्तरं व्योम ये रुद्रपार्षदां गणाः । २९ ।

Then appeared in Him a Citta (the seat of intellection), the abode of Brahmā (the deity presiding over the Mahat-tattva or the principle of cosmic intelligence), who entered it along with his power, the faculty of intellection, by means of which the Jīva distinguishes between right and wrong etc. (26) From His head emanated the heavenly world, the earth from His feet and the sky (the space between heaven and earth) from His navel. In these regions are found the gods and other beings (such as men and ghosts etc.), the evolutes of Sattva, Rajas and Tamas respectively. (27) Out of these, the gods through the predominance of Sattva (the quality of goodness) found their abode in heaven; human beings and other creatures that are useful to the latter obtained their residence on earth because of their Rājasika temperament; while the hosts of Rudra's attendants (spirits, ghosts etc.), took up their residence in the sky between heaven and earth, which represents the navel of the Cosmic Being. (28-29)

मुखतोऽवर्तत ब्रह्म पुरुषस्य कुरुब्रह्म । यस्तुन्मुखत्वाद्द्वर्णानां मुखव्योऽभूद्ब्राह्मणो गुरुः । ३० ।  
बाहुभ्योऽवर्तत क्षत्रं क्षत्रियस्तदनुव्रतः । यो जातस्त्रायते वर्णान् पौरुषः कण्टकक्षतात् । ३१ ।  
विशोऽवर्तन्त तस्योर्वोलोकवृत्तिकरीर्विभोः । वैश्यस्तदुद्भवो वार्ता नृणां यः समवर्तयत् । ३२ ।  
पद्भ्यां भगवतो जज्ञे शुश्रूषा धर्मसिद्धये । तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुष्यते हरिः । ३३ ।  
एते वर्णाः स्वधर्मेण यजन्ति स्वगुरुं हरिम् । श्रद्धयाऽऽत्मविशुद्धयर्थं यज्जाताः सह वृत्तिभिः । ३४ ।  
एतत्क्षत्रभर्गवतो दैवकर्मात्मरूपिणः । कः श्रद्धयादुपाकर्तुं योगमायाबलोदयम् । ३५ ।  
अथापि कीर्तयाम्यङ्ग यथामति यथाश्रुतम् । कीर्तिं हरेः स्वां सत्कर्तुं गिरमन्याभिधासतीम् । ३६ ।  
एकान्तलाभं वचसो नु पुंसां सुश्लोकमौलेर्गुणवादमाहुः ।  
श्रुतेश्च विद्वद्विरुपाकृतायां कथासुधायामुपसम्प्रयोगम् । ३७ ।  
आत्मनोऽवसितो वत्स महिमा कविनाऽऽदिना । संवत्सरसहस्रान्ते धिया योगविपक्या । ३८ ।  
अतो भगवतो माया मायिनामपि मोहिनी । यत्स्वयं चात्मवर्त्मात्मा न वेद किमुतापरे । ३९ ।  
यतोऽप्राप्य न्यवर्तन्त वाचश्च मनसा सह । अहं चान्य इमे देवास्तस्मै भगवते नमः । ४० ।  
इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां तृतीयस्कन्धे षष्ठोऽध्यायः । ६ ।

From the mouth of the Cosmic Being emanated the Vedas, O Vidura (ornament of the Kurus), as well as the Brāhmaṇa who came to be the foremost of all the Varnas (grades of society) as well as their teacher only because he sprang from the mouth of the Cosmic Being. (30) From the arms (of the Cosmic Being) emanated the vocation of a Kṣatriya (viz., the protection and governance of the people) as well as the Kṣatriya himself, who is devoted to that profession and who, being a ray of Lord Viṣṇu (the Protector of the universe), is born to protect the other Varnas (classes) against the ravages of thieves and robbers. (31) From the thighs of that almighty Lord (the Cosmic Being) proceeded agriculture and other occupations of a Vaiśya—which provide subsistence (in the shape of food and other necessaries of life) to the whole world—as also the Vaiśya himself, who (by his own pursuit) procures a living for all mankind. (32) From the Lord's feet was evolved the calling of service, which is essential for the (proper) discharge of all sacred duties; and (from those very feet) for carrying on this pursuit was produced of yore the Śūdra, whose very occupation secures the pleasure\* of the Lord. (33) For the purification of their heart all these four classes

\* Service is the root of the successful performance of all sacred duties; no sacred obligation can be discharged without service. Hence the place of the Śūdra, whose allotted duty is service, the root of all virtues, is indeed high among all the Varnas. The Dharma (duty) of a Brāhmaṇa has Mokṣa (final beatitude) for its goal; that of a Kṣatriya has enjoyment for its objective; that

reverently adore by means of their respective duties their own Father, Śrī Hari, from whom they all sprang up along with their several occupations. (34) Who can dare describe in full, O Vidura, the cosmic body of the Lord, who has Time, Karma (destiny) and Swabhāva (the innate disposition) of the Jīvas for His potencies—the body which reveals the might of the Lord's Yogamāyā (divine power)? (35) Yet, in order to purify my own speech which has been rendered foul by other (profane) talk, I proceed to sing, dear Vidura, the glory of Śrī Hari according to my own (poor) lights and on the basis of what I have heard (from my preceptor). (36) The wise declare that the sole utility of men's speech decidedly lies in uttering the praises of the Lord, who is the foremost of those enjoying the highest renown, and that the sole utility of one's ears lies in their coming into touch with the nectar-like discourses on Śrī Hari, delivered by learned men. (37) Was it possible, dear child, for Brahmā (the first of all seers) to fathom the glory of Śrī Hari (the Universal Spirit) even after pondering it for a thousand (celestial) years with his intellect ripened through the practice of Yoga? (38) Therefore, the Lord's Māyā deludes even those skilled in creating illusions. When the Lord Himself does not know the course of His own Māyā, how can others fathom it? (39) Obeisance to the Lord, from whom not only speech and mind but even Rudra (the deity presiding over the ego) and the other gods (those presiding over the senses and the organs of action) return disappointed, unable to reach Him. (40)

*Thus ends the sixth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तमोऽध्यायः

### Discourse VII

#### Vidura's questions

श्रीशुक उवाच

एवं ब्रुवाणं मैत्रेय द्वैपायनसुतो बुधः। प्रीणयन्नैव भारत्या विदुरः प्रत्यभाषत । १ ।

Śrī Śuka continued : When Maitreya spoke thus, the enlightened Vidura, son of Dwaipāyana (Vedavyāsa) further asked him as follows, delighting him by his speech as it were. (1)

विदुर उवाच

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः। लीलया चापि युज्येरन्निरुणस्य गुणाः क्रियाः । २ ।

क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः। स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः । ३ ।

अत्राक्षीद्भगवान् विश्वं गुणमय्याऽऽत्ममायया। तथा संस्थापयत्येतद्भूयः प्रत्यपिधास्यति । ४ ।

देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः। अविलुप्तावब्रोधात्वा स युज्येताजया कथम् । ५ ।

भगवानेक एवैष सर्वक्षेत्रेषुवस्थितः। अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः । ६ ।

of a Vaiśya has wealth for its goal; while that of a Śūdra has Dharma (religious merit) for its object. In this way while the Dharma of the first three Vārṇas has the other three Puruṣārthas (objects of human pursuit) for their goal, that of a Śūdra has Dharma itself for its goal; hence it is declared above that the very occupation of a Śūdra secures the pleasure of the Lord.

एतस्मिन्ने मनो विद्वन् खिद्यतेऽज्ञानसङ्कटे । तन्नः पराणुद विभो कश्मलं मानसं महत् । ७ ।

**Vidura asked :** O holy sage, how can the Lord, who is pure consciousness, immutable and unqualified (absolute), come to be associated with attributes and activity even in sport? (2) It is the hankering (for pleasure) and the desire to play with another (child or plaything) that impels a child to betake itself to play. But how can the Lord, who is satisfied in Himself and is ever one without a second, take to play? (3) It was through His own Mâyā, consisting of the three Guṇas (Sattva, Rajas and Tamas), that the Lord created the universe. Nay, it is through the same Mâyā that He sustains it and shall finally withdraw it. (4) How can He whose knowledge—which is His very nature—is never obscured by space, time or circumstance either by itself or through any other external cause, be associated with Mâyā? (5) It is the Lord alone who is present in all bodies (as the enjoyer); how can there be any ill luck for Him, and how can He suffer any agony due to Karmas? (6) My mind, O sage, is much distracted, stuck as it is in this morass of ignorance. Remove, my lord, this great confusion of my mind. (7)

श्रीशुक उवाच

स इत्थं चोदितः क्षत्वा तत्त्वजिज्ञासुना मुनिः । प्रत्याह भगवच्चित्तः स्मयन्निव गतस्मयः । ८ ।

**Śrī Śuka went on:** Interrupted thus by Vidura, who was keen to know the truth, the sage, who was free from all conceit replied as though smiling (at him), his mind fixed on the Lord. (8)

मैत्रेय उवाच

सेयं भगवतो माया यन्नयेन विरुध्यते । ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् । ९ ।

यदर्थेन विनामुष्य पुंस आत्मविपर्ययः । प्रतीयत उपद्रष्टुः स्वशिरश्छेदनादिकः । १० ।

यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः । दृश्यतेऽसन्नपि द्रष्टुरात्मनो नात्मनो गुणः । ११ ।

स वै निवृत्तिधर्मेण वासुदेवानुकम्पया । भगवद्भक्तियोगेन तिरोधत्ते शनैरिह । १२ ।

यदेन्द्रियोपरामोऽथ द्रष्टृत्मनि परे हरौ । विलीयन्ते तदा क्लेशाः संसृप्तस्येव कृत्स्नशः । १३ ।

अशेषसंक्लेशशमं विधत्ते गुणानुवादश्रवणं मुरारेः ।

कृतः

पुनस्तद्वरणारविन्दपरागसेवारतिरात्मलब्धा । १४ ।

**Maitreya said :** That the Spirit, who is the ruler (of Prakṛti) and ever free, should feel miserable and fall into bondage is against all logic; yet such is the Lord's Mâyā (deluding potency). (9) It is because of this Mâyā that the Jiva appears to be bound etc., (which is something contrary to its nature), even though such bondage does not exist in reality, just as a man sees himself beheaded in a dream (even though in reality his head has not been severed). (10) Again, just as trembling and other characteristics, which are attributable to water alone, are seen in the moon (as reflected) in water, though really non-existent therein, so the attributes (birth etc.) of the body (which is not the soul) appear in the soul that has identified itself with a body. (11) That false identification gradually disappears through the practice of devotion to the Lord, which is possible only by the grace of Lord Vāsudeva (Śrī Kṛṣṇa), which in its turn is secured by discharging one's duties in a disinterested spirit in this world. (12) When the senses have withdrawn from their objects and get exclusively devoted to Śrī Hari, the Supreme Spirit and Seer, all the distractions of the soul (in the shape of attachment and aversion etc.) vanish as in the case of a man buried in deep sleep. (13) All one's afflictions are got rid of by uttering and hearing the praises of Śrī Kṛṣṇa (the Slayer of the demon Mura); what wonder, then, that such a result should be brought about by fondness developed in one's heart for worshipping the dust of His lotus-feet? (14)

## विदुर उवाच

संछिन्नः संशयो मह्यं तव सूक्तासिना विभो । उभयत्रापि भगवन्मनो मे सम्प्रधावति । १५ ।  
 साध्वेतद् व्याहृतं विद्वन्नात्ममायायनं हरेः । आभात्यपार्थं निर्मूलं विश्वमूलं न यद्वहिः । १६ ।  
 यश्च मूढतमो लोके यश्च बुद्धेः परं गतः । तावुभौ सुखमेधेते क्लिश्यत्यन्तरितो जनः । १७ ।  
 अर्थाभावं विनिश्चित्य प्रतीपस्यापि नात्मनः । तां चापि युष्मच्चरणसेवयाहं पराणुदे । १८ ।  
 यत्सेवया भगवतः कूटस्थस्य मधुद्विषः । रतिरासो भवेत्तीव्रः पादयोर्व्यसनार्दनः । १९ ।  
 दुरापा ह्यल्पतपसः सेवा - वैकुण्ठवर्त्मसु । यत्रोपगीयते नित्यं देवदेवो जनार्दनः । २० ।

**Vidura said :** My doubts have been eradicated by the sword of your reasoned exposition, my lord. My mind has now clearly grasped both the points (the Lord's freedom and the Jiva's dependence). (15) You have rightly observed, O sage, that the bondage etc., of the Jiva is attributable to Śrī Hari's own Māyā (deluding potency). Such bondage is only apparent without any reality or foundation; for the universe itself has no foundation except the Lord's Māyā. (16) He who is the most ignorant and he who has realized God, who is beyond the reach of mind, both these lead a care-free life in this world; while he who stands between the two (is full of doubt) lives in misery. (17) Having concluded that the material world, though appearing to exist, is not real, I shall now, by the service of your feet, get rid even of that false appearance (mental illusion). (18) Through the service of these feet can be had the feast of intense devotion to the feet of the immutable Lord, the Slayer of the demon Madhu—devotion that puts an end to the agony of birth and death. (19) The service of the Lord's devotees, who are living approaches to Lord Viṣṇu (or His divine realm) and in whose company are ever sung the praises of Lord Janārdana (lit., He who is invoked by His devotees), who is adored even by gods, cannot be easily secured by men of little penance. (20)

सुध्वाग्रे महदादीनि सविकाराण्यनुक्रमात् । तेभ्यो विराजमुदधृत्य तमनु प्राविशद्विभुः । २१ ।  
 यमाहुराद्यं पुरुषं सहस्राङ्घ्र्यसूत्राहुकम् । यत्र विश्व इमे लोकाः सविकासं समासते । २२ ।  
 यस्मिन् दशविधः प्राणः सेन्द्रियार्थेन्द्रियस्त्रिवृत् । त्वयेरितो यतो वर्णास्तद्विभूतीर्वदस्व नः । २३ ।  
 यत्र पुत्रैश्च पौत्रैश्च नमृभिः सह गोत्रजैः । प्रजा विचित्राकृतय आसन् याभिरिदं ततम् । २४ ।  
 प्रजापतीनां स पतिश्चक्रे कान् प्रजापतीन् । सर्गाश्चैवानुसर्गाश्च मनून्मन्वन्तराधिपान् । २५ ।  
 एतेषामपि वंशांश्च वंशानुचरितानि च । उपर्यधश्च ये लोका भूमेर्मित्रात्वजासते । २६ ।  
 तेषां संस्थां प्रमाणं च भूलोकस्य च वर्णय । तिर्यङ्मानुषदेवानां सरीसृपपतत्रिणाम् ।

वद नः सर्गसंव्यूहं गार्भस्वेदद्विजोद्विदाम् । २७ ।

गुणावतारैर्विश्वस्य सर्गस्थित्यप्ययाश्रयम् । सुजतः श्रीनिवासस्य व्याचक्ष्वोदारविक्रमम् । २८ ।  
 वर्णाश्रमविभागांश्च रूपशीलस्वभावतः । ऋषीणां जन्मकर्मादि वेदस्य च विकर्षणम् । २९ ।  
 यज्ञस्य च वितानानि योगस्य च पथः प्रभो । नैष्कर्म्यस्य च सांख्यस्य तत्त्वं वा भगवत्स्मृतम् । ३० ।  
 पाखण्डपथवैषम्यं प्रतिलोमनिवेशनम् । जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः । ३१ ।

(You have just told me that) at the dawn of creation the almighty Lord brought forth in their order of sequence the Mahat-tattva and other categories along with their evolutes and, having evolved the Cosmic Body out of those categories, eventually entered the same. (21) It is that Cosmic Being whom the Vedas call the most ancient Person, who is endowed with thousands of ( a myriad) feet, thighs and arms and in whom all these different worlds abide with ample space about them. (22) Nay, it is in that Cosmic Being, as you declare, that the ten vital airs, each of which again manifests itself in three forms (viz., vigour, will-power and bodily strength) abide along with the Indriyas and their objects as well as the deities presiding over them; and from the same Being have emanated the four classes of society. Pray, speak

to me now about the glorious manifestations (Brahmā and others) of that Cosmic Being, from whom were evolved along with their sons and grandsons, great grandsons and kinsmen, living beings of various forms and shapes, who filled this universe. (23-24) Who are the Prajāpatis (lords of created beings) that were evolved by Brahmā (that lord of Prajāpatis)? Again, what are the main categories of beings that he created and what are their subdivisions? And in what order did he evolve the fourteen Manus (Swāyambhuva and others), that preside over one full Manvantara each? (25) Pray, also let me know their lines of descent and narrate the doings of their descendants; and further describe, O Maitreya (son of Mitrā), the relative position and dimensions of the spheres that are located above and below the earth, as well as of the terrestrial region, and the detailed process of creation of beasts, human beings and gods, reptiles and birds, in short, of all living beings—viviparous and oviparous, those born of sweat and those sprouting from the soil (such as trees and plants). (26-27) Also kindly recount at length the glorious exploits—connected with the creation, preservation and dissolution of the universe—of the Lord who is the abode of Śrī (the goddess of beauty and prosperity), and who bodied Himself forth as Brahmā, Viṣṇu and Śiva, His manifestations with reference to a particular Guṇa (mode of Prakṛti). (28) O lord, further tell me the grouping of society into so many Varnas (grades or classes) and Āśramas (stages of life) on the basis of outward marks, conduct and temperament, the birth and doings etc., of the Ṛṣis (seers) and the division of the Vedas, the extensive details of sacrifices, the path of Yoga (disinterested action), the path of renunciation and the path of Knowledge or discrimination between Matter and Spirit, the Vaiṣṇava Cult (the Pāñcarātra Āgama) taught by the Lord (to the sage Nārada), the heterogeneity caused by the dissemination of heretic doctrines, the descent of races through a mother belonging to a higher caste than the father, and the nature and variety of destinies reached by men after their death according to their Guṇas (characteristics) and Karma (doings). (29—31)

धर्मार्थकाममोक्षाणां निमित्तान्यविरोधतः । वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक् । ३२ ।  
 श्राद्धस्य च विधिं ब्रह्मन् पितॄणां सर्गमेव च । ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् । ३३ ।  
 दानस्य तपसो वापि यच्छ्रेष्ठापूर्तयोः फलम् । प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि । ३४ ।  
 येन वा भगवांस्तुष्येद्धर्मयोनिर्जनार्दनः । सम्प्रसीदति वा येषामेतदाख्याहि चानघ । ३५ ।  
 अनुव्रतानां शिष्याणां पुत्राणां च द्विजोत्तम । अनापृष्टमपि ब्रूसुरुरवो दीनवत्सलाः । ३६ ।  
 तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः । तत्रेयं क उपासीरन् क उ खिदनुशेरेते । ३७ ।  
 पुरुषस्य च संस्थानं स्वरूपं वा परस्य च । ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् । ३८ ।  
 निमित्तानि च तस्येह प्रोक्तान्यनघ सूरिभिः । स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैराग्यमेव वा । ३९ ।  
 एतान्मे पृच्छतः प्रश्नान् हरेः कर्मवित्सया । ब्रूहि मेऽज्ञस्य मित्रत्वादजया नष्टचक्षुषः । ४० ।  
 सर्वे वेदाश्च यज्ञाश्च तपो दानानि चानघ । जीवाभयप्रदानस्य न कुर्वीरन् कलामपि । ४१ ।

Also tell me, O holy Brāhmaṇa, the means conducive severally to religious merit, worldly riches, sensuous enjoyment and final beatitude without prejudice to one another, the methods, one by one, of agriculture, trade etc., as well as of administration of justice and study of the Vedas, the method of performing Śrāddha (a ceremony in honour and for the benefit of dead relatives) and even so the evolution of the Pitṛs (the manes), and likewise the relative position of the planets, lunar mansions and other stars among the heavenly bodies as determining the divisions of time. (32-33) What is the reward of charitable gifts, austere penance, sacrificial acts and works of public utility (such as the digging of wells and tanks, the construction of roads and temples, the cultivation of gardens etc.)? What are the duties of one living abroad as well as of a man in adverse circumstances? (34) Also tell me, O

sinless Maitreya, the means by which Lord Śrī Kṛṣṇa (who is invoked by His devotees), the source of piety, can be propitiated, and what type of men are able to win His pleasure. (35) Teachers who are kind to the meek, O chief of the Brāhmaṇas, tell their devoted pupils and sons even what they may not have asked. (36) In how many ways, O worshipful sage, do these elements (earth etc.) return to their source (Primordial Matter)? And who wait on Him even during a Pralaya and who get merged in Him while He is in Yoganidrā ? (37) What is the true nature of the Jīva (embodied soul) and the essential character of the Supreme ? What is the wisdom taught by the Upaniṣads and what, again, is the use a teacher has for his pupil and vice versa ? (38) Then, what are the means suggested by the wise, O sinless one, for attaining that wisdom? For neither spiritual enlightenment nor Devotion nor dispassion can be had by itself. (39) Therefore, being friendly disposed towards me, kindly answer these questions of mine, that I have asked with intent to acquaint myself with the exploits of Śrī Hari, ignorant as I am and blinded by Māyā. (40) (The study of) all the Vedas, sacrificial acts and austere penance and charitable gifts. O holy one, cannot equal even a fraction of the merit that one acquires by rendering a Jīva (embodied soul) immune from the fear of birth and death (through instruction in the truth about God). (41)

श्रीशुक उवाच

स इत्थमापृष्टपुराणकल्पः कुरुप्रधानेन मुनिप्रधानः ।  
प्रवृद्धहर्षो भगवत्कथायां सञ्ज्ञोदितस्तं प्रहसन्निवाह ॥४२॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां तृतीयस्कन्धे सप्तमोऽध्यायः ॥७॥

Śrī Śuka continued : When Vidura (the foremost of the Kurus) asked Maitreya (the chief of the sages) questions bearing on the theme of the Purāṇas, the latter was immensely delighted on being urged to narrate the stories of the Lord, and smilingly spoke as follows. (42)

*Thus ends the seventh discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टमोऽध्यायः

### Discourse VIII Brahmā's manifestation

मैत्रेय उवाच

सत्सेवनीयो बत पूरुवंशो यल्लोकपालो भगवत्प्रधानः ।  
बभूविथेहाजितकीर्तिमालां पदे पदे नूतनयस्यभीक्षणम् । १ ।  
सोऽहं नृणां क्षुल्लसुखाय दुःखं महद्गतानां विरमाय तस्य ।  
प्रवर्तये भागवतं पुराणं यदाह साक्षाद्भगवानृषिभ्यः । २ ।  
आसीनमुर्व्या भगवन्तमाद्यं सङ्कर्षणं देवमकुण्ठसत्त्वम् ।  
विधित्सवस्तत्त्वमतः परस्य कुमारमुख्या मुनयोऽन्वपृच्छन् । ३ ।  
स्वमेव धिष्यं बहु मानयन्तं यं वासुदेवाभिधमामनन्ति ।  
प्रत्यधृताक्षाम्बुजकोशमीषदुन्मीलयन्तं विबुधोदयाय । ४ ।

स्वर्धनुदाद्रेः स्वजटाकलापैरुपस्पृशन्तश्चरणोपधानम् ।  
 पद्मं यदर्चन्त्यहिराजकन्याः सप्रेम नाना बलिभिर्वरार्थाः । ५ ।  
 मुहुर्गुणन्तो वचसानुरागस्खलत्पदेनास्य कृतानि तज्ज्ञाः ।  
 किरीटसाहस्रमणिप्रवेकप्रद्योतितोद्दामफणासहस्रम् । ६ ।

**Maitreya said :** Oh ! the race of Pūru has become worthy of adoration even by noble men ever since you were born into it—you, who are no other than the god Yama (one of the protectors of the world), so devoted to the Lord; and you lend fresher and newer charm at every step and every moment to the garland of Śrī Hari's glories (by your pertinent questions). (1) Now, in order to relieve the great woe of men who fall into it in their search for trivial delights (of sense), I commence the Bhāgavata-Purāṇa, which Lord Saṅkarṣaṇa (Śeṣa) himself was pleased to teach the seers (Sanaka and others). (2) Eager to know the truth about the Lord who is even higher than Saṅkarṣaṇa, Sanatkumāra and the other sages approached and questioned Lord Saṅkarṣaṇa, the first among the gods, whose wisdom knows no obstruction and who had ensconced himself in the subterranean region (of Pātāla). (3) Saṅkarṣaṇa was (at that time) engaged in offering (mental) worship to his own (source and) stay, whom the Vedas call by the name of Lord Vāsudeva; and in order to afford delight to the sages (Sanatkumāra and others) he had now partially opened his eyes, that resembled a pair of lotus buds and which he had turned inward till then. (4) The sages (reverentially) touched with their matted locks, drenched\* by the water of the heavenly river (Gaṅgā), the lotus that served as a support for his feet, and which daughters of the serpent chiefs, lovingly worshipped through various offerings with a longing to obtain a suitable match. (5) The sages, who were conversant with his doings, repeatedly extolled them in accents that faltered on account of affection. The thousand noble hoods of the serpent-god were brightened by superb gems set in his thousand crowns. (6)

प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन ।  
 सनत्कुमाराय स चाह पृष्टः सांख्यायनायाङ्ग धृतव्रताय । ७ ।  
 सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः ।  
 जगाद सोऽस्मद्गुरवेऽन्विताय पराशरायाथ बृहस्पतेश्च । ८ ।  
 प्रोवाच मह्यं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।  
 सोऽहं तवैतत्कथयामि वत्स श्रद्धालवे नित्यमनुव्रताय । ९ ।

Tradition says that the most worshipful Saṅkarṣaṇa taught this 'Bhāgavata' to Sanatkumāra, who is devoted to the path of renunciation; and the latter in his turn, O dear Vidura, imparted it to Sāṅkhyāyana, who had taken a vow (of strict celibacy) and asked him questions about the same. (7) Sāṅkhyāyana, the foremost among those who had realized the truth, in his eagerness to recount the glories of the Lord, repeated it to his devoted pupil and our preceptor, Parāśara, and then to the sage Bṛhaspati. (8) Urged by Pulastya, the gracious sage Parāśara reproduced that foremost Purāṇa (Śrīmad Bhāgavata) to me; and I now proceed to teach the same to you, dear child, who are so reverent and ever devoted to me. (9)

उदायुतं विश्वमिदं तदाऽऽसीद् यन्निद्रयामीलितदृङ् न्यमीलयत् ।  
 अहीन्द्रतल्पेऽधिशयान एकः कृतक्षणः स्वात्मरतौ निरीहः । १० ।

\*While coming from the highest heaven, Satyaloka, to the netheirmost region of Pātāla, it seems, Sanatkumāra and others had coursed through the stream of the Gaṅgā, which flows from Satyaloka right up to Pātāla washing on its way all the other celestial spheres, the atmosphere, the surface of the earth and all the other terrestrial regions. This obviously accounts for the wetness of their matted locks.

सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः कालात्विकां शक्तिमुदीरयाणः ।  
 उवास तस्मिन् सलिले पदे स्वे यथानलो दारुणि रुद्धवीर्यः ।११।  
 चतुर्युगानां च सहस्रमप्सु स्वप्न् स्वयोदीरितया स्वशक्त्या ।  
 कालारव्ययाऽऽसादितकर्मन्त्रो लोकानपीतान्दृशे स्वदेहे ।१२।  
 तस्यार्थसूक्ष्माभिनिविष्टदृष्टेरन्तर्गतोऽर्थो रजसा तनीयान् ।  
 गुणेन कालानुगतेन विद्धः सूष्यंस्तदाभिद्यत नाभिदेशात् ।१३।  
 स पद्मकोशः सहस्रोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।  
 स्वरोचिषा तत्सलिलं विशालं विद्योतयन्नर्क इवात्मयोनिः ।१४।  
 तल्लोकपद्मं स उ एव विष्णुः प्रावीविशत्सर्वगुणावभासम् ।  
 तस्मिन् स्वयं वेदमयो विधाता स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ।१५।  
 तस्यां स चाम्भोरुहकर्णिकायामवस्थितो लोकमपश्यमानः ।  
 परिक्रमन् व्योम्नि विवृत्तनेत्रश्चत्वारि लेभेऽनुदिशं मुखानि ।१६।  
 तस्माद्गुणान्तश्चसनावधूर्णजलोर्मिचक्रात्सलिलाद्विरूढम् ।  
 उपाश्रितः कञ्जमु लोकतत्त्वं नात्मानमद्वाविददादिदेवः ।१७।

(Prior to the creation) the whole of this universe was submerged in water. At that time the only one that existed was Lord Nārāyaṇa, who lay on His couch of Śeṣa (the lord of serpents), having shut His eyes on account of sleep (in the form of deep meditation), although His consciousness was wide awake even then, ceasing from all activity (in the form of creation, preservation and dissolution of the universe) and revelling in the bliss of His own Self. (10) Having deposited the subtle bodies of all the Jīvas (embodied souls) in His own body, the Lord reposed on those waters, which served as His resting-place—even as fire remains latent in wood, concealing its burning capacity etc.,—keeping only His potency in the shape of Time active (in order to rouse Him when the time of creation arrived again). (11) Having thus slept on those waters for (a period equivalent to) one thousand rounds of the four Yugas with His own energy in the form of consciousness about Him, when He was shown the residue of Karma of all the Jīvas by His potency called Time, which had already been directed by Him for this purpose, He saw countless worlds merged in His own body. (12) When His eye thus fell on the subtle matter (in the shape of subtle bodies) which lay deposited in His body and which was now roused into activity by) the Rajoguṇa (the principle of activity impelled by Time, the same issued out of His navel in order to evolve grosser forms. (13) By force of Time, which roused into activity the residue of Karma of the Jīvas, that subtle matter which came out of the navel of Lord Viṣṇu sprang all of a sudden in the form of a lotus bud, illuminating with its splendour that vast expanse of water even as the sun. (14) The all-pervading Lord Viṣṇu Himself, O Vidura, entered as the inner controller that lotus representing all the (fourteen) worlds, which brought to light (later on) all the objects of sensuous enjoyment. (When the Lord entered the lotus), there appeared from it the Creator (Brahmā), who is no other than Veda personified and whom they call "Self-born" (because his Progenitor was not to be seen). (15) Perched on the pericarp of the lotus, Brahmā failed to perceive any world. Turning his neck all round, therefore, he looked about in the sky with distended eyes and was immediately endowed with four faces, one on each side. (16) Lo! resting on that lotus, which had emerged from the waters uproarious with waves tossed by the (furious) winds which characterized the period of universal destruction, Brahmā (the first god) could not make out the reality of that lotus, which formed the basis of the coming worlds, nor of himself. (17)

क एष योऽसावहमञ्जपृष्ठ एतत्कुतो वाब्जमनन्यदप्सु ।  
अस्ति ह्यधस्तादिह किञ्चनैतदधिष्ठितं यत्र सता नु भाव्यम् । १८ ।

(He said to himself:) "Who am I, seated on the pericarp of this lotus, and whence can this lotus be, standing on these waters all alone (without any support)? It can, therefore, be easily understood by any sane person that there must be something underneath it, on which this stands supported." (18)

स इत्थमुद्गीक्ष्य तदब्जनालनाडीभिरन्तर्जलमाविवेश ।  
नार्वागतस्तत्खरनालनालनाभिं विचिन्वंस्तद्विन्दताजः । १९ ।  
तमस्यपारे विदुरात्मसर्गं विचिन्वतोऽभूत्सुमहांस्त्रिणोमिः ।  
यो देहभाजां भयमीरयाणः परिक्षिणोत्यायुरजस्य हेतिः । २० ।  
ततो निवृत्तोऽप्रतिलब्धकामः स्वधिष्यमासाद्य पुनः स देवः ।  
शनैर्जितश्वासनिवृत्तचित्तो न्यषीददारूढसमाधियोगः । २१ ।  
कालेन सोऽजः पुरुषायुषाभिप्रवृत्तयोगेन विरूढबोधः ।  
स्वयं तदन्तर्हृदयेऽवभातमपश्यतापश्यत यत्र पूर्वम् । २२ ।  
मृणालगौरायतशेषभोगपर्यङ्क एकं पुरुषं शयानम् ।  
फणातपत्रायुतमूर्धरत्नद्युभिर्हृतध्वान्तयुगान्ततोये । २३ ।  
प्रेक्षां क्षिपन्तं हरितोपलाद्रेः सन्ध्याभ्रनीवेरुरुढममूर्धः ।  
रत्नोदधारौषधिसौमनस्यवनस्त्रजो वेणुभुजाङ्घ्रिपाङ्घ्रेः । २४ ।  
आयामतो विस्तरतः स्वमानदेहेन लोकत्रयसंग्रहेण ।  
विचित्रदिव्याभरणांशुकानां कृतश्रियापाश्रितवेषदेहम् । २५ ।  
पुंसां स्वकामाय विविक्तमार्गैरभ्यर्चतां कामदुघाङ्घ्रिपद्यम् ।  
प्रदर्शयन्तं कृपया नखेन्दुमयूरखभिन्नाङ्गुलिचारुपत्रम् । २६ ।  
मुखेन लोकार्तिहरस्मितेन परिस्फुरत्कुण्डलमण्डितेन ।  
शोणायितेनाधरविम्बभासा प्रत्यर्हयन्तं सुनसेन सुभ्रवा । २७ ।  
कदम्बकिञ्जल्कपिशङ्गवाससा स्वलंकृतं मेखलया नितम्बे ।  
हारेण चानन्तधनेन वत्स श्रीवत्सवक्षःस्थलवल्लभेन । २८ ।  
परार्घ्यकेयूरमणिप्रवेकपर्यस्तदोर्दण्डसहस्रशारवम् ।  
अव्यक्तमूलं भुवनाङ्घ्रिपेन्द्रमहीन्द्रभोगैरधिवीतवल्शम् । २९ ।  
चराचरौको भगवन्महीधमहीन्द्रबन्धुं सलिलोपगूढम् ।  
किरीटसाहस्रहिरण्यभृङ्गमाविर्भवत्कौस्तुभरत्नगर्भम् । ३० ।  
निवीतमाप्रायमधुव्रतश्रिया स्वकीर्तिमय्या वनमालया हरिम् ।  
सूर्येन्दुवाख्यगन्धर्गं त्रिधामभिः परिक्रमत्प्राधनिकैर्दुरासदम् । ३१ ।  
तर्ह्येव तत्राभिसरःसरोजमात्मानमम्भः श्वसनं वियक्ष ।  
ददर्श देवो जगतो विधाता नातः परं लोकविसर्गदृष्टिः । ३२ ।  
स कर्मबीजं रजसोपरक्तः प्रजाः सिसृक्षन्नियदेव दृष्ट्वा ।  
अस्तौद्विसर्गाभिमुखस्तमीड्यमव्यक्तवर्त्मन्यभिवेशितात्मा । ३३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धेऽष्टमोऽध्यायः । ८ ।

Reasoning thus, he dived into the water through the pores in the stalk of that lotus. But much as he strove to find out the base of the lotus stalk, Brahmā (the unborn) failed to get at it then, even though he approached it. (19) While he thus looked about for his own source in that impenetrable darkness, O Vidura, there elapsed a very long time—time, which is nothing but the Lord's discus (Sudarśana), that inspires terror in the heart of living creatures and cuts short the allotted span of their life (every moment). (20) At last he gave up the search without achieving the object of his desire; and, returning to his resting-place, the deity gradually controlled his breath, withdrew his mind from everything else and sat down in Samādhi (deep meditation on the Lord). (21) When he had unremittingly practised Yoga for a hundred years (the full life-span of a healthy man) the light of wisdom dawned on him and he saw revealed in his heart of its own accord that which he had failed to perceive before. (22) On the waters that had submerged the whole universe during the period of universal destruction Brahmā beheld the one Supreme Person (Lord Nārāyaṇa) lying on the huge body of Śeṣa, which was white as a lotus fibre, and served as a bed for Him. The (extensive) hoods of the serpent-god, numbering ten thousand, served as so many umbrellas for the Lord and the gems set on his (myriad) crowns dispelled by their brilliance the darkness all round. (23) (By the effulgence of His swarthy person) He obscured the splendour of a mountain of emerald; (by His yellow loin-cloth) He outshone the bright evening clouds hanging round the sides of such a mountain; (by the brilliant crown adorning His head) He stole the charm of its many peaks of gold; (by His wreath of sylvan flowers) He eclipsed the beauty of the gems, rills, shining herbs and flowers adorning the breast of such a mountain; (by His shapely arms) He excelled the bamboos looking like the arms of that mountain and (by His beautiful legs) He threw into the background the trees constituting its legs. (24) His person, which contained all the three worlds, was its own compeer both in length and breadth; even though it added grace to the wonderful divine ornaments and robes themselves, yet He had chosen to adorn it with the same. (25) He graciously showed (by placing them in a prominent position) His wish-yielding lotus-feet to devotees that worshipped Him through faultless processes for the gratification of their own desire—lotus-feet whose petals in the shape of toes could be distinctly seen (though closely united with one another) through the rays of their moon-like nails. (26) Nay, He greeted His worshippers with His countenance, which was endowed with a beautiful nose and graceful eyebrows and lit up with a smile that was enough to relieve the agony of the whole world, and which was graced with brilliant ear-rings and reflected the ruddy lustre of His lips, that resembled a ripe Bimba fruit. (27) His buttocks were adorned with a loin-cloth yellow as the filaments of a Kadamba flower, as well as with a girdle; while His bosom, dear son, was marked with a golden streak and graced with its favourite necklace, which was invaluable. (28) In the shape of the fourteen worlds He is like a sandal tree, the king of trees, with His pair of stout arms, adorned with most precious armlets and the best of gems, for its numberless boughs, with its root unknown (because it has no root other than itself) and with the hoods of Śeṣa (the lord of serpents) coiled about its trunk. (29) (Lying in the midst of the ocean) the Lord further looked like a mountain surrounded by water. Even as a mountain affords shelter to both animate and inanimate beings, the Lord is the resting-place of the whole animate and inanimate creation. Even as a mountain is friendly (hospitable) to large serpents, the Lord is a friend of Śeṣa (the lord of serpents). The thousands of diadems that adorned the hoods of Śeṣa appeared like so many peaks of gold; while the diamond called Kaustubha that shone on the bosom of the Lord looked like a gem emerging from the heart of a mountain. (30) Brahmā now had a clear view of Śrī Hari, who wore round His neck a wreath of sylvan flowers, that represented His glory and was graced by the Vedas that had taken the form of bees to hymn His praises. He was inaccessible even to the sun, the moon, the air and fire, and could hardly be approached

(by His enemies), being closely guarded by His weapons (like Sudarśana and others) who were truth, consciousness and bliss personified (i.e., had divine forms of their own), and ever paraded round Him. (31) That very moment, Brahmā, the would-be creator of the world, who was intent on evolving the universe, beheld (in his heart along with the Lord) the lotus which had shot forth from His navel, the water (that surrounded Him), the blast (that was blowing), the sky (that hung over his head like a canopy) as well as himself (seated on the lotus) and nothing other than these. (32) Dominated as he was by the quality of Rajas (the principle of activity), he desired to undertake the work of evolving the creation; but when he saw only the aforesaid material for the same, he fixed his mind on the Lord, whose ways are unknown to anyone, and thus began to extol Him who is the only one deserving of praise, intent as he was on creation. (33)

*Thus ends the eighth discourse in Book Three of the great  
and glorious Bhāgavata-Purāṇa, otherwise known  
as the Paramahansa-Saṁhitā.*



## अथ नवमोऽध्यायः

### Discourse IX

#### Brahmā extols the Lord

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजां न ज्ञायते भगवतो गतिरित्यवद्यम् ।  
नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं मायागुणव्यतिकराद्यदुरुर्विभासि । १ ।  
रूपं यदेतदवबोधरसोदयेन शश्वन्निवृत्ततमसः सदनुग्रहाय ।  
आदौ गृहीतमवतारशतैकबीजं यन्नाभिपद्मभवनादहमाविरासम् । २ ।  
नातः परं परम यद्भवतः स्वरूपमानन्दमात्रमविकल्पमविद्धवर्चः ।  
पश्यामि विश्वसृजमेकमविश्वमात्मन् भूतेन्द्रियात्मकमदस्त उपाश्रितोऽसि । ३ ।  
तद्वा इदं भुवनमङ्गल मङ्गलाय ध्याने स्म नो दर्शितं त उपासकानाम् ।  
तस्मै नमो भगवतेऽनुविधेम तुभ्यं योऽनादृतो नरकभाग्भिरसत्प्रसङ्गैः । ४ ।  
ये तु त्वदीयचरणाम्बुजकोशगन्धं जिघ्रन्ति कर्णाविवरैः श्रुतिवातनीतम् ।  
भक्त्या गृहीतचरणः परया च तेषां नापैषि नाथ हृदयाम्बुरुहात्स्वपुंसाम् । ५ ।  
तावद्भयं द्रविणगेहसुहृन्निमित्तं शोकः स्पृहा परिभवो विपुलश्च लोभः ।  
तावन्ममेत्यसदवग्रह आर्तिमूलं यावन्न तेऽङ्घ्रिमभयं प्रवृणोत लोकः । ६ ।  
दैवेन ते हतधियो भवतः प्रसङ्गात्सर्वांशुभोपशमनाद्विमुखेन्द्रिया ये ।  
कुर्वन्ति कामसुखलेशलवाय दीना लोभाभिभूतमनसोऽकुशलानि शश्वत् । ७ ।  
क्षुत्तृन्निधातुभिरिमा मुहुरर्द्यमानाः शीतोष्णवातवर्षैरितरेतराद्य ।  
कामाग्निनाच्युत रुषा च सुदुर्भरण सम्पश्यतो मन उरुक्रम सीदते मे । ८ ।  
यावत्पृथक्त्वमिदमात्मन् इन्द्रियार्थमायाबलं भगवतो जन ईश पश्येत् ।  
तावन्न संसृतिरसौ प्रतिसंक्रमेत व्यर्थापि दुःखनिवहं वहती क्रियार्था । ९ ।

**Brahmā said :** It is after a very long time that I have come to know You today. It is really shameful that living beings should fail to realize the true nature of the Lord (Yourself). (In fact) there is nothing other than You; and even that which appears to exist is not real. For, when the equilibrium of the Guṇas of Māyā is disturbed, it is You alone who appear as many. (1) The light of wisdom, which is synonymous with joy, being ever manifest in You, the darkness of ignorance can never approach You. This form, which is the seed of hundreds of forthcoming Avatāras, and from the lotus sprung from whose navel I have emanated, has been assumed by You for the first time just in order to show Your grace to the worshippers. (2) I do not regard Your essence, which is purely blissful and undifferentiated and of the nature of unobscured effulgence, as something other than this form of Yours, O Supreme Spirit. That is why I have taken refuge in this very form, which, though creating the universe, is yet beyond the universe and is the source of all the five elements and the ten Indriyas. (3) It is for the good of Your worshipper in me, O source of blessings to the world, that You have revealed this form of Yours to me. I make obeisance again and again to You, who are disregarded only by people that are addicted to the pleasures of sense and thus deserve a place in hell. (4) O Lord, You never leave the lotus heart of Your devotees, who take in through the opening of their ears the fragrance (delightful glory) of Your lotus-feet, wafted by the breeze of the Vedas, Your feet being held fast by the cords of supreme devotion. (5) A man is subject to fear, grief, covetousness, ignominy and inordinate greed proceeding from wealth, house and kinsmen; nay, he is obsessed with the false sense of mineness in respect of the same, which is the root of all sorrow, only so long as he does not take refuge in Your feet, which secure immunity from all fear. (6) Programmes connected with You (such as the hearing and chanting of Your praises etc.) destroy all evil. They have, therefore, been robbed of their wits by (an unpropitious) fate, who, having withdrawn their senses from such a programme, remain constantly engaged in sinful pursuits, their mind possessed with covetousness for the most trivial pleasures of sense, and feeling miserable on that account. (7) It pains my soul, O immortal Lord of infinite power, to see these\* creatures being repeatedly tormented by hunger and thirst, by the three humours (flatulence, bile and phlegm), by cold, heat, storm and rain, as well as by one another, and by the unbearable fire of passion as also by anger. (8) So long as a man, O Lord, continues to regard himself as apart from (other than) the Lord (Yourself) on account of Your Māyā (which stands between You and him) in the shape of the senses and their objects, the cycle of birth and death will not cease for him. Though this cycle has no reality, it is a perennial source of sorrows; for through this a man reaps the fruit of his actions. (9)

अह्याप्तार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणभ्रमनिद्राः ।  
 दैवाहताथरचना ऋषयोऽपि देव युष्मत्प्रसङ्गविमुखा इह संसरन्ति । १० ।  
 त्वं भावयोगपरिभावितहृत्सरोज आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।  
 यद्यद्विया त उरुगाय विभावयन्ति तत्तद्वपुः प्रणयसे सद्नुग्रहाय । ११ ।  
 नातिप्रसीदति तथोपचितोपचारैराराधितः सुरगणैर्हृदि बद्धकामैः ।  
 यत्सर्वभूतदययासदलभ्ययैको नानाजनेषुवहितः सुहृदन्तरात्मा । १२ ।  
 पुंसामतो विविधकर्मभिरध्वराद्यैर्दानेन चोग्रतपसा व्रतचर्यया च ।  
 आराधनं भगवतस्तव सत्क्रियार्थो धर्मोऽर्पितः कर्हिचिद्धियते न यत्र । १३ ।  
 शश्वत्स्वरूपमहसैव निपीतभेदमोहाय बोधधिषणाय नमः परस्मै ।

\* Although no living being was present before Brahmā at that time, since the work of creation had not been started till then, he could see their subtle bodies in the person of the Lord, and evidently was able to read their future life as if he actually saw it.

विश्वोद्भवस्थितिलयेषु निमित्तलीलारासाय ते नम इदं चकृमेश्वराय । १४ ।  
 यस्यावतारगुणकर्मविडम्बनानि नामानि येऽसुविगमे विवशा गृणन्ति ।  
 ते नैकजन्मशमलं सहसैव हित्वा संयान्त्यपावृतपृतं तमजं प्रपद्ये । १५ ।  
 यो वा अहं च गिरिशश्च विभुः स्वयं च स्थित्युद्भवप्रलयहेतव आत्ममूलम् ।  
 धित्वा त्रिपाद्वृध एक उरुप्ररोहस्तस्मै नमो भगवते भुवनद्रुमाय । १६ ।  
 लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।  
 यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्यनिमिषाय नमोऽस्तु तस्मै । १७ ।  
 यस्माद्विभ्येहमपि द्विपरार्धधिष्यमध्यासितः सकललोकनमस्कृतं यत् ।  
 तेपे तपो बहुसवोऽवरुत्समानस्तस्मै नमो भगवतेऽधिप्रखाय तुभ्यम् । १८ ।  
 तिर्यङ्गनुष्यविवुधादिषु जीवयोनिष्ठात्मेच्छयाऽऽत्मकृतसेतुपरीप्सया यः ।  
 रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै नमो भगवते पुरुषोत्तमाय । १९ ।  
 योऽविद्ययानुपहतोऽपि दशार्धवृत्त्या निद्रामुवाह जठरीकृतलोकयात्रः ।  
 अन्तर्जलेऽहिकशिपुस्पर्शानुकूलां भीमोर्मिमालिनि जनस्य सुखं विवृण्वन् । २० ।  
 यन्नाभिपद्यभवनादहमासमीड्य लोकत्रयोपकरणो यदनुग्रहेण ।  
 तस्मै नमस्त उदरस्थभवाय योगनिद्रावसानविकसन्नलिनेक्षणाय । २१ ।  
 सोऽयं समस्तजगतां सुहृदेक आत्मा सत्त्वेन यन्मृडयते भगवान् भगेन ।  
 तेनैव मे दृशामनुस्पृशताद्यथाहं स्रक्ष्यामि पूर्ववदिदं प्रणतप्रियोऽसौ । २२ ।  
 एष प्रपन्नवरदो रमयाऽऽत्मशक्त्या यद्यत्करिष्यति गृहीतगुणावतारः ।  
 तस्मिन् स्वविक्रममिदं सृजतोऽपि चेतो युञ्जीत कर्मशमलं च यथा विजह्याम् । २३ ।  
 नाभिहृदादिह सतोऽम्भसि यस्य पुंसो विज्ञानशक्तिरहमासमनन्तशक्तेः ।  
 रूपं विचित्रमिदमस्य विवृण्वतो मे मा रीरिषीष्ट निगमस्य गिरां विसर्गः । २४ ।  
 सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन नयनाम्बुरुहं विजृम्भन् ।  
 उत्थाय विश्वविजयाय च नो विषादं माध्व्या गिरापनयतात्पुरुषः पुराणः । २५ ।

Those who have an aversion for programmes connected with You have to pass through a series of births and deaths in this world, no matter if they are born in a family of seers. For the mind and senses of such men are occupied with mundane pursuits and distracted with worldly thoughts by day, and they remain buried in slumber at night, although their sleep is disturbed moment after moment, their mind being tossed about by ambitions of various kinds, and their endeavours for the realization of their object are frustrated by Providence. (10) The path leading to You can be discovered only by hearing Your praises etc., and You surely dwell in the lotus-like heart of Your devotees, purified through the practice of Devotion. In order to oblige Your devotees You assume that very form in which they think of You, O Lord, who are profusely praised ! (11) One (without a second), You are the disinterested friend, nay, the very inner Self of all beings seated in their very heart. That is why You are not pleased so much when worshipped by the gods with some deep-rooted desire in their heart, though through abundant materials, as through compassion towards all beings, a virtue which cannot be acquired by the wicked. (12) Therefore, the highest reward of a man's act is to win Your pleasure, O Lord, through various religious pursuits such as sacrificial performances, charitable gifts, austere penance and observing sacred vows; for a religious act that has been dedicated to You never dies (brings inexhaustible merit). (13) The illusion

of diversity stands eternally swallowed by the very effulgence of Your Being, the abode of wisdom. My obeisance to You, the Supreme Person, You take delight in the sportful activities of Māyā, who is responsible for the creation, preservation and dissolution of the universe. I have, therefore, made obeisance to You, the Ruler of the universe. (14) They who utter Your names, signifying Your descent, virtues and exploits, even in an unconscious state at the moment of death, are immediately rid of their sins of many lives and attain (oneness with) Brahma, who shines beyond the veil of Māyā. I, therefore, take refuge in You, who are unborn. (15) Obeisance to the Lord manifesting Himself (at the time of creation) as the tree of this universe, which evolves from Prakṛti—that has its root, again, in the Lord Himself—splitting it up into the three Guṇas (Rajas, Sattva and Tamas), and appearing first of all as its three trunks, viz., myself (Brahmā), Lord Viṣṇu Himself and Lord Śiva (who dwells on Mount Kailāsa)—who are severally responsible for the creation, preservation and dissolution of the universe—and thereafter grows into numerous boughs and branches (viz., the various lords of created beings, Manus and so on). (16) Your worship has been declared by Yourself as a man's duty yielding happy results. But neglecting this duty, man remains (mostly) engaged in prohibited acts. Time, however, which is most powerful and vigilant too, cuts off in a moment his hope of survival. As a matter of fact, it is You who appear in the form of Time; my obeisance is, therefore, due to You. (17) Even I, who preside over the Satyaloka (the highest heaven), that endures for two Parārdhas (the allotted span of Brahmā's life) and is adored by all the other spheres, am afraid of Time. It was with the object of attaining You (and thus securing immunity from the ravages of Time) that I practised austere penance for many years. My obeisance to You, who preside over all sacrifices. (18) (Being ever satisfied by Your own blissful nature) You have no craving for sense-delights. Yet, with a view to maintaining the standards of morality and virtue established by Yourself, You have voluntarily assumed forms in different species of life, such as birds, beasts, human beings, gods and others ! My salutation to You, the divine Puruṣottama (the Supreme Person). (19) Though untainted by Avidyā (nescience) which appears in five forms (viz., Avidyā or fundamental ignorance, Asmitā or egotism, Rāga or attraction, Dweṣa or aversion and Abhiniveśa or the fear of death), You have enjoyed sleep in the midst of water tossed by fearful waves—a sleep which has proved delightful to You on account of the (soft) touch of the serpent (Lord Śeṣa), who serves as a bed for You—having deposited all the worlds in Your belly, thereby illustrating the relief which a man enjoys during sleep (or allowing a respite to the Jivas from ceaseless exertion during successive births for a whole Kalpa consisting of 4,32,00,00,000 human years). (20) It is from the lotus sprung from Your navel, O praiseworthy Lord, that I have emerged and it is by Your grace that I have secured this opportunity of serving the three worlds by creating them. You kept the universe (as a safe deposit) in Your belly for such a long time (a whole Kalpa) and Your lotus eyes have just opened, indicating thereby that Your sleep in the form of abstract meditation has come to an end. I, therefore, make obeisance to You. (21) You are the sole well-wisher and friend, nay, the very Self (Inner Controller) of all animate and inanimate beings and the lover of the suppliant. Therefore, pray, endow my vision (understanding) with the same wisdom and supernatural power by which You delight the universe, so that I may be able to create this universe as it existed in the preceding Kalpa. (22) You grant the wishes of those who take refuge in You. Therefore, when I proceed to create the universe, which will be nothing but an exhibition of Your own creative power, be pleased to fill my mind with (the thought of) each and every exploit You may perform in course of the descents You take along with Your own divine Energy, Goddess Ramā, manifesting many a divine virtue, so that I may remain untainted by the impurities (in the shape of egotism etc.) attaching to the work of creation. (23) I am the deity presiding over the Mahat-tattva, which represents Your power of understanding, one of the innumerable powers possessed by You, and sprang

from the pool of Your navel even while You, the Supreme Person, slept on these waters. Therefore, as I proceed to bring to light the wonderful creation, which will be Your own manifestation, let not my utterance of the Vedic words fail. (24) You are the most ancient Person possessing infinite grace. Be pleased, O Lord, to open Your lotus eyes with a smile expressive of abundant love; and, rising (from Your bed in the shape of the serpent-god) for the creation of the universe, dispel my despondency by Your mellifluous speech. (25)

मैत्रेय उवाच

स्वसम्भवं निशाम्यैवं तपोविद्यासमाधिभिः । यावन्मनोवचः स्तुत्वा विरराम स तिवन्नवत् । २६ ।

अथाभिप्रेतमन्वीक्ष्य ब्रह्मणो मधुसूदनः । विषण्णचेतसं तेन कल्पव्यतिकराम्भसा । २७ ।

लोकसंस्थानविज्ञान आत्मनः परिरिद्यतः । तमाहागाधया वाचा कश्मलं शमयन्निव । २८ ।

**Maitreya continued :** Having thus beheld his Father by dint of austere penance, worship and abstract meditation, Brahmā extolled Him as best as his mind and speech allowed him to do, and then stood silent, as though exhausted. (26) When Lord Viṣṇu (the Slayer of the demon Madhu) came to know the intention of Brahmā, who was depressed in spirits at the sight of the waters surging all round during that period of universal dissolution, and was at a loss to know the relative position of the various worlds (to be created by him), He addressed Him in deep accents as though removing his faint-heartedness. (27-28)

श्रीभगवानुवाच

मा वेदगर्भं गास्तन्द्रीं सर्गं उद्यममावह । तन्मयाऽऽपादितं ह्यग्रे यन्मां प्रार्थयते भवान् । २९ ।

भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम् । ताभ्यामन्तर्हृदि ब्रह्मन् लोकान्द्रक्ष्यस्यपावृत्तान् । ३० ।

तत आत्मनि लोके च भक्तियुक्तः समाहितः । द्रष्टासि मां ततं ब्रह्मन्मयि लोकांस्त्वमात्मनः । ३१ ।

यदा तु सर्वभूतेषु दारुणमिव स्थितम् । प्रतिचक्षीत मां लोको जह्यात्तद्द्वैव कश्मलम् । ३२ ।

यदा रहितमात्मानं भूतेन्द्रियगुणाशयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यमृच्छति । ३३ ।

नाना कर्मवितानेन प्रजा बद्धीः सिसृक्षतः । नात्मावसीदत्यस्मिन्ते वर्षीयान्मदनुग्रहः । ३४ ।

ऋषिमाद्यं न बध्नाति पापीयांस्त्वां रजोगुणः । यन्मनो मयि निर्बद्धं प्रजाः संसृजतोऽपि ते । ३५ ।

ज्ञातोऽहं भवता त्वद्य दुर्विज्ञेयोऽपि देहिनाम् । यन्मां त्वं मन्यसेऽयुक्तं भूतेन्द्रियगुणात्मभिः । ३६ ।

तुभ्यं मद्विचिकित्सायामात्मा मे दर्शितोऽब्रुहिः । नालेन सलिले मूलं पुष्करस्य विचिन्वतः । ३७ ।

**The Lord said :** Do not fall a prey to lassitude (born of despair), O Brahmā (repository of the Vedas); exert yourself for creation. I have already arranged what you ask of Me. (29) Practise penance once more and offer worship through Mantras sacred to Me; thereby, O Brahmā, you shall find the worlds revealed in your heart. (30) Then, full of devotion and concentrated in mind, O Brahmā, you will find Me pervading yourself as well as the whole universe, and will see the worlds as well as the Jivas (embodied souls) resting in Me. (31) The very moment a man finds Me present in all beings as fire in every piece of wood, he is rid of all infatuation. (32) And, when he realizes himself as devoid of the five elements, the Indriyas (the five senses of perception and the five organs of action), the Guṇas (the modes of Prakṛti) and the inner sense, and identical with Me, his very Self, he attains liberation. (33) Even though you desire to evolve innumerable creatures according to the stock of their past Karma, your mind does not feel perplexed in regard to this matter; that is because you have My grace in abundance. (34) The wicked Rajoguṇa (the principle of activity) will not bind you, the first seer, since your mind will remain attached to Me even while you are occupied with the work of evolving the creation. (35) Today you have come to know Me, even though living beings find it difficult to know Me; for you regard Me as free from the five elements, the Indriyas, the Guṇas and the inner sense. (36) Doubting My existence, when you proceeded

to look out for the base of the lotus under water along its stalk, I revealed to you My being in your very heart. (37)

यद्यकर्थाङ्गं मत्स्तोत्रं मत्कथाभ्युदयाङ्कितम् । यद्वा तपसि ते निष्ठा स एष मदनुग्रहः । ३८ ।  
 प्रीतोऽहमस्तु भद्रं ते लोकानां विजयेच्छया । यदस्तौषीर्गुणमयं निर्गुणं मानुवर्णयन् । ३९ ।  
 य एतेन पुमान्निर्त्यं स्तुत्वा स्तोत्रेण मां भजेत् । तस्याऽसम्प्रसीदेयं सर्वकामवेश्वरः । ४० ।  
 पूतेन तपसा यज्ञैर्दानैर्योगसमाधिना । राद्धं निःश्रेयसं पुंसां मत्प्रीतिस्तत्त्वविन्ध्यतम् । ४१ ।  
 अहमात्माऽऽत्मनां धातः प्रेषुः सन् प्रेयसामपि । अतो मयि रतिं कुर्याद्दिहादिर्यत्कृते प्रियः । ४२ ।  
 सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मवोनिना । प्रजाः सृज यथापूर्वं याश्च मय्यनुशेते । ४३ ।

That you have offered Me praises interspersed with the glory of My stories or that you have developed faith in austere penance, dear Brahmā, all this is due to My grace. (38) May success attend you ! I am pleased with you since you have extolled Me in your eagerness to create the worlds, describing Me as destitute of the Guṇas (modes of Prakṛti), even though I appear as endowed with such Guṇas. (39) I, the Bestower of all desired objects and blessings, shall be quickly and immensely pleased with the man who offers worship to Me everyday, extolling Me through this hymn of praise. (40) The knowers of Truth are of the opinion that My pleasure alone is the highest good to be attained by men through works of public utility (such as the digging of wells etc.), austere penance, sacrificial performances, charitable gifts, practice of Yoga (control of mind) and abstract meditation. (41) I am the Self of all embodied souls, O Brahmā (the Creator), and the dearest of all dear ones. Therefore, a man should bestow his love on Me alone; for the body and other things are dear only on My account. (42) Now evolve the three worlds as well as the beings who are lying hidden in Me even as in the Kalpa preceding the period of universal dissolution by means of your own personality, that has emanated from Me, and which is an embodiment of all the Vedas. (43)

मैत्रेय उवाच

तस्मा एवं जगत्त्रष्टे प्रधानपुरुषेश्वरः । व्यज्येदं स्वेन रूपेण कङ्कनाभस्तिरोदधे । ४४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां तृतीयस्कन्धे नवमोऽध्यायः ॥ ९ ॥

**The sage Maitreya continued :** The Lord whose navel is distinguished by a lotus sprung from it, and who is the Ruler of both Matter and Spirit, thus disclosed to Brahmā (the Creator of the universe) the means of evolving the creation and concealed from his view His divine form (the form which is known by the name of Nārāyaṇa). (44)

*Thus ends the ninth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ दशमोऽध्यायः

### Discourse X

#### Description of the tenfold creation

विदुर उवाच

अन्तर्हितं भगवति ब्रह्मा लोकपितामहः । प्रजाः ससर्ज कतिधा दैहिकीर्मानसीर्विभुः । १ ।  
 ये च मे भगवन् पृष्टास्त्वय्यर्था बहुवित्तम । तान् वदस्वानुपूर्व्येण छिन्धि नः सर्वसंशयान् । २ ।

**Vidura said :** When the Lord had disappeared from view, how many species of life did Brahmā, the grandfather of the whole creation, evolve either from his body or from his mind? (1) Pray, also elucidate one after another the points that I have referred to you, O worshipful sage, and resolve all my doubts, foremost as you are of those possessing a vast knowledge. (2)

सूत उवाच

एवं सञ्ज्ञोदितस्तेन क्षत्रा कौषारवो मुनिः । प्रीतः प्रत्याह तान् प्रश्नान् हृदिस्थानथ भार्गव । ३ ।

**Sūta continued :** Thus requested by Vidura, O Śaunaka (a scion of Bhr̥gu), the sage Maitreya (son of Kuṣāru) felt highly pleased and proceeded to answer the queries (by Vidura), which he had borne in his mind.(3)

मैत्रेय उवाच

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः । आत्मन्यात्मानमावेश्य यदाह भगवानजः । ४ ।

तद्विलोक्याब्जसम्भूतो वायुना यदधिष्ठितः । पद्ममम्भश्च तत्कालकृतवीर्येण कम्पितम् । ५ ।

तपसा ह्येधमानेन विद्यया चात्मसंस्थया । विबुद्धविज्ञानबलो न्यपाद् वायुं सहाम्भसा । ६ ।

तद्विलोक्य वियद्व्यापि पुष्करं यदधिष्ठितम् । अनेन लोकान् प्राग्लीनान् कल्पितास्मीत्यचिन्तयत् । ७ ।

पद्मकोशं तदाऽऽविश्य भगवत्कर्मचोदितः । एकं व्यभाङ्गीदुरुधा त्रिधा भाव्यं द्विसप्तधा । ८ ।

एतावाङ्गीवलोकस्य संस्थाभेदः समाहृतः । धर्मस्य हानिमित्तस्य विपाकः परमेष्ठ्यसौ । ९ ।

**The sage Maitreya said :** Brahmā (the Creator) practised austere penance for a hundred celestial years with his mind fixed on Śrī Nārāyaṇa, as he had been told by the Lord, who is devoid of birth. (4) The lotus-born god now saw the lotus on which he was perched, as well as the water all round, being tossed by the wind, whose fury had been intensified by the period of universal destruction. (5) His knowledge (about creation) and creative power having been greatly enhanced by his ever-growing penance and worship through the Mantras sacred to the Lord, he drank up the wind along with the water. (6) Perceiving the lotus on which he sat, and which rose to the very sky, he thought he should bring back to light the worlds that had disappeared at the end of the preceding Kalpa, by means of that very lotus. (7) Directed by the Lord to carry on the work of creation, Brahmā entered the corolla of the lotus and split it up into three parts (viz., Bhūḥ, Bhuvah and Swah), although it was so big that it could be divided into fourteen or even more parts. (8) It is these three worlds alone that have been declared (in the scriptures) as constituting the realm where the Jivas (embodied souls) experience the fruit of their actions. As for Brahmā, i.e., his abode (the Satyaloka) and the three worlds immediately below it (viz., Maharloka, Janaloka and Tapoloka), they are the rewards of virtue practised without any selfish motive. (9)

विदुर उवाच

यदास्थ बहुरूपस्य हरेरद्भुतकर्मणः । कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो । १० ।

**Vidura said :** Tell me in detail, my lord, about the potency—referred to by you under the name of Time—of Śrī Hari of marvellous deeds, who appears as many (in the form of the universe). (10)

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः । पुरुषस्तदुपादानमात्मानं लीलयासृजत् । ११ ।

विश्वं वै ब्रह्मतन्मात्रं संस्थितं विष्णुमायया । ईश्वरेण परिच्छिन्नं कालेनाव्यक्तमूर्तिना । १२ ।

यथेदानीं तथाग्रे च पश्चादप्येतदीदृशम् । सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः । १३ ।

कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः । आद्यस्तु महतः सर्गो गुणवैषम्यमात्मनः । १४ ।

द्वितीयस्त्वहमो यत्र द्रव्यज्ञानक्रियोदयः । भूतसर्गस्तृतीयस्तु तन्मात्रो द्रव्यशक्तिमान् । १५ ।  
चतुर्थ ऐन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः । वैकारिको देवसर्गः पञ्चमो यन्मयं मनः । १६ ।  
षष्ठस्तु तमसः सर्गो यस्त्वबुद्धिकृतः प्रभो । यद्विमे प्राकृताः सर्गा वैकृतानपि मे शृणु । १७ ।

**Maitreya said :** Time, which in itself is undifferentiated and has no beginning or end, appears in the form of metamorphosis of worldly phenomena. Making it His instrument, the Lord (the Supreme Person) sportfully manifested Himself (in the form of the universe). (11) Having been dissolved by the Māyā (wonderful potency) of Lord Viṣṇu, this universe existed (during the period of universal destruction) as no other than Brahma God, then evolved it as a distinct entity through the instrumentality of Time, which is undifferentiated in itself. (12) As the universe exists today, so it was before and so it will continue to be hereafter. Ninefold is its creation, the one proceeding both from Prakṛti (God) and Vikṛti (Brahmā) being the tenth. (13) The reabsorption (dissolution) of the universe, again, is threefold, viz., through Time, elements and the Guṇas (modes of Prakṛti). (Now as regards the ninefold creation) the first in order of sequence is the creation of the Mahat-tattva, which takes place only when the equilibrium of the Guṇas (Sattva, Rajas and Tamas) is disturbed by the will of God Himself. (14) The second is the evolution of the ego (Ahaṁ), from which proceed the five gross elements as well as the five senses of perception and the five organs of action. The third is the evolution of the subtle elements, which in their turn evolve the gross elements. (15) The fourth is the evolution of the Indriyas, i.e., the senses of perception and the organs of action; while the fifth is the evolution of the deities (presiding over the Indriyas), who are born of the Sāttvika ego, as well as of the mind, which is also a product of the Sāttvika ego. (16) The sixth is the evolution of Tamas (the principle of nescience), which clouds the reason and distracts the mind of the Jīvas. These six varieties of creation proceed from Prakṛti (God, the Cause of causes); now hear of those that proceed from Vikṛti (Brahmā, who sprang up from the Lord). (17)

रजोभाजो भगवतो लीलेयं हरिमेधसः । सप्तमो मुख्यसर्गस्तु षड्विधस्तथुषां च यः । १८ ।  
वनस्पत्योषधिलतात्वक्सारा वीरुधो द्रुमाः । उत्त्रोत्तसप्तमः प्राया अन्तःस्पर्शा विशेषिणः । १९ ।  
तिरश्चापष्टमः सर्गः सोऽष्टाविंशद्विधो मतः । अविदो भूरितमसो घ्राणज्ञा हृद्यवेदिनः । २० ।  
गौरजो महिषः कृष्णः सूकरो गवयो रुरुः । द्विशाफाः पशवश्चेमे अविरुष्टश्च सप्तम । २१ ।  
खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा । एते चैकशाफाः क्षतः शृणु पञ्चनखान् पशून् । २२ ।  
श्वा सुगालो वृको व्याघ्रो मार्जारः शशशल्लकौ । सिंहः कर्पिर्गजः कूर्मो गोधा च मकरादयः । २३ ।  
कङ्कगृध्रवटश्येनभासभल्लूकवर्हिणः । हंससारसचक्राह्वकाकोलूकादयः खगाः । २४ ।  
अर्वाक्स्त्रोतस्तु नवमः क्षत्तरेकविधो नृणाम् । रजोऽधिकाः कर्मपरा दुःखे च सुखमानिनः । २५ ।  
वैकृतास्त्रय एवैते देवसर्गश्च सप्तम । वैकारिकस्तु चः प्रोक्तः कौमारस्तुभयात्मकः । २६ ।

(As a matter of fact) the creation proceeding from Brahmā too is a pastime of the Lord, the very thought of whom rids one of all sorrows and who assumes the quality of Rajas (in order to carry on the work of creation as Brahmā). The seventh is the sixfold creation of immobile creatures (plants and trees etc.), which is the first (in order of sequence of the three categories of creation proceeding from Brahmā, and which is subdivided into six varieties. (18) These consist of (i) trees which bear fruit without flowering, (e.g., the banyan, the Peepul and so on), (ii) annual plants and herbs that die as soon as their fruit is ripe (such as the cereals), (iii) creepers that grow on the support of other trees or walls etc., (iv) plants which have a hard bark (such as the bamboo), (v) creepers that creep on the ground alone, being too stiff to climb upwards (such as the melon, the water-melon and so on) and (vi) trees which bear fruit after blossoming. All these draw their nutriment from below; they are almost

wanting in sensibility, have an inward feeling of touch alone and possess some peculiarity of their own. (19) The eighth is the creation of animals (lit., living beings that draw their nutriment horizontally). They are believed to have as many as twenty-eight varieties, have no sense of time, are irrational (led by instinct alone), can perceive (what is desirable for them) with their olfactory sense, and cannot take a long view of things. (20) Of these, the bovine class, the goat, the buffalo, the black antelope, the swine, the Gavaya (a wild animal very closely resembling the cow), the Ruru (a species of deer), the sheep and the camel, O noblest of men, belong to the category of cloven-hoofed beasts. (21) The donkey, the horse, the mule, the Gaura (a white antelope), Śarabha (an eight-legged animal extinct now) and the yak (a kind of wild ox, the bushy end of whose tail is employed as Chowrie)—all these are classed as the whole—hoofed beasts. Now hear, O Vidura, the names of the beasts who are endowed with five claws. (22) They are: the dog, the jackal, the wolf, the tiger, the cat, the hare, the hedgehog, the lion, the monkey, the elephant, the tortoise, the iguana (a large arboreal lizard) and the alligator etc. (23) The heron, the vulture, the quail, the hawk, the Bhāsa (a bird of prey), the Bhallūka, the peacock, the swan, the crane, the Cakrawāka, the crow, the owl etc., are birds moving in the air. (24) The ninth is the creation of the human species, which, O Vidura, is only of one kind and whose current of nutriment tends downwards. Human beings have an abundance of Rajas (the principle of activity), are active by nature and take delight in the pleasures of sense, which are rooted in sorrow. (25) All these three (viz., the immobile creation, the beasts and birds and the human species) as well as the creation of the gods (to be discussed hereafter), O noblest of men, are creations that have proceeded from Brahmā. As for the deities (presiding over the Indriyas and) born of the Sātvika ego they have already been dealt with (in verse 16 above under the category of the creation proceeding from God); while the creation of the sages Sanaka and others is classed as proceeding from God and Brahmā both.\* (26)

देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुराः । गन्धर्वाप्सरसः सिद्धा चक्षुरक्षांसि चारणाः । १७ ।  
भूतप्रेतपिशाचाश्च विद्याधराः किन्नरादयः । दर्शिते विदुराख्याताः सर्गास्ते विश्वसुकृताः । १८ ।  
अतः परं प्रवक्ष्यामि वंशान्मन्वन्तराणि च । एवं रजःप्लुतः स्रष्टा कल्पादिद्वात्मभूर्हरिः ।

सृजत्यमोघसङ्कल्प आत्मैवात्मानमात्मना । १९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे दशमोऽध्यायः । १० ।

The creation of heavenly beings consists of eight varieties, viz., the gods; the manes; the demons; the Gandharvas (celestial musicians) and the Apsarās (celestial dancing girls); the Yakṣas and the Rākṣasas; the Siddhas (a class of heavenly beings endowed with supernatural powers), the Cāraṇas (the celestial bards) and the Vidyādharas; the Bhūtas (ghosts), Pretas (spirits) and Piśācas (fiends); the Kinnaras, Kimpuruṣas and Aśwamukhas. I have thus told you, O Vidura, the ten creations evolved by the Lord personally as well as in the form of Brahmā (the Creator of the universe). (27-28) After this I shall speak to you of the ruling dynasties as well as the periods presided over by the Manus, United with Rajas (the principle of activity) as the self-born Brahmā, the creator, none other than Śrī Hari of unfailing resolve thus projects Himself (in the form of the universe) by Himself at the beginning of every Kalpa. (29)

*Thus ends the tenth discourse in Book Three of the great  
and glorious Bhāgavata-Purāṇa, otherwise known  
as the Paramahansa-Saṁhitā.*



\*Sanaka and others, being the mind-born sons of Brahmā, obviously belong to the creation proceeding from Brahmā. But having been created before all others, even before Rudra and the Prajāpatis (the progenitors of all created beings), they are also classed as a creation proceeding from God Himself.

# अथैकादशोऽध्यायः

## Discourse XI

### Divisions of Time such as Manvantara and so on

मैत्रेय उवाच

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा । परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः । १ ।  
 सत एव पदार्थस्य स्वरूपावस्थितस्य यत् । कैवल्यं परमपहानविशेषो निरन्तरः । २ ।  
 एवं कालोऽप्यनुमितः सौक्ष्म्ये स्थौल्ये च सत्तम । संस्थानभुक्त्वा भगवानव्यक्तो व्यक्तभुग्विभुः । ३ ।  
 स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम् । सतोऽविशेषभुग्यस्तु स कालः परमो महान् । ४ ।

**Maitreya continued :** The minutest particle of material substance (which cannot be further divided), which has not yet evolved, nay, not even been combined with other similar particles and hence eternally exists (in that causal state) should be known by the name of Paramāṇu. It is the combination of more than one such Paramāṇus that creates in the mind of men the illusory notion of a unit. (1) Even so the entire range of material substances taken as an unspecified and undifferentiated whole, before it undergoes further transformation, i.e., returns to its ultimate source (Prakṛti), constitutes what is known as the largest size. (2) (Just as the minutest particle of a material substance such as earth and so on leads us to postulate the existence of a Paramāṇu, and the combination of material substances to that of the largest size), so can we infer the long and short measures of time, which (being a potency of the Lord) is the same as the Lord, all-pervading and unmanifest, and which is the circumscriber of finite objects inasmuch as (in the form of the sun) it travels across the large and small dimensions of things. (3) The measure of time which (in the form of the sun) flits across the smallest particle of matter is called a Paramāṇu; while that which extends over the whole life-span of the universe (viz., from its creation to dissolution) is the longest measure of time (in relation to the cosmos, viz., a couple of Parārdhas, constituting the life-span of Brahmā). (4)

अणुर्द्वौ परमाणू स्यात्त्रसरेणुस्त्रयः स्मृतः । जालार्करश्म्यवगतः खमेवानुपतन्नगात् । ५ ।  
 त्रसरेणुत्रिकं भुङ्क्ते यः कालः स ऋटिः स्मृतः । शतभागस्तु वेधः स्यात्तैत्रिभिस्तु लवः स्मृतः । ६ ।  
 निमेषस्त्रिलवो ज्ञेय आम्नातस्ते त्रयः क्षणः । क्षणान् पञ्च विदुः काष्ठो लघु ता दश पञ्च च । ७ ।  
 लघूनि वै समाप्नाता दश पञ्च च नाडिका । ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम् । ८ ।  
 द्वादशार्धपलान्मानं चतुर्भिश्चतुरङ्गुलैः । स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम् । ९ ।  
 यामाश्चत्वारश्चत्वारो मर्त्यानामहनी उभे । पक्षः पञ्चदशाहानि शुक्लः कृष्णश्च मानद । १० ।  
 तयोः समुद्ययो मासः पितृणां तदहर्निशम् । द्वौ तावतुः षड्यनं दक्षिणं चोत्तरं दिवि । ११ ।  
 अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः । संवत्सरशतं नृणां परमायुर्निरूपितम् । १२ ।  
 ग्रहक्षताराचक्रस्थः परमाण्वादिना जगत् । संवत्सरावसानेन पर्येत्यनिमिषो विभुः । १३ ।  
 संवत्सरः परिवत्सर इडावत्सर एव च । अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते । १४ ।

यः सृज्यशक्तिमुरुधोच्छ्रसयन् स्वशक्त्या पुंसोऽभ्रमाय दिवि धावति भूतभेदः ।

कालारख्यया गुणमयं क्रतुभिर्वितन्वन्तस्मै बलिं हरत वत्सरपञ्चकाय । १५ ।

Two Paramāṇus make one Aṇu (an atom); while three Aṇus constitute a Trasareṇu\* (the

\*The words 'Aṇu' and 'Trasareṇu' though primarily denoting the dimensions of material objects, also signify the measure of time taken by the sun to travel across the aforesaid dimensions.

minutest particle of matter or mote), seen floating in space through the sun's rays that enter a room through the eye-holes of a lattice. (5) The measure of time which (in the form of the sun) travels across a composite of three Trasaṅgus is known as a Truṭi; a Vedha consists of a hundred Truṭis, while three Vedhas constitute what is known as a Lava. (6) A composite of three Lavas should be known by the name of Nimeṣa (the twinkling of an eye); while three Nimeṣas are spoken of as one moment (Kṣaṇa). A composite of five moments is known as a Kāṣṭhā; while fifteen Kāṣṭhās go to make a Laghu. (7) Fifteen Laghus taken together are called a Nāḍikā; a couple of Nāḍikās constitute one Muhūrta, while six or seven Nāḍikās (according as the day or night is short or long) make a Prahara, which forms one quarter of a day or night of human beings. (8) A pot (of copper) weighing six Palas or ninety-six Māśās (8 Tolās) and with a capacity of one Prastha (two seers) of water should be bored (at the bottom) with a gold needle weighing four Māśās and four Aṅgulas ( a finger's breadth) long, and left on water. The time which will be taken by such a pot to be filled with and consequently submerged in water is known as a Nāḍikā. (9) The day and night of human beings consist of four Yāmas or quarters each: while fifteen days and nights constitute a fortnight, which is bright and dark (alternately), O respecter of others. (10) Both these fortnights, taken together, make one month, which constitutes a day and night of the Piṭṛs (manes). Two months, taken together, go to make a Rtu (season); while an Ayana consists of six months. An Ayana is southerly and northerly by turns ( according as the sun takes a southerly or northerly course), and the two Ayanas constitute a day and night of the gods in heaven. These are known as one year or twelve months (on earth) and a hundred years have been declared as the full life-span of human beings. (11-12) The ever-vigilant sun-god, who is manifestation of the Lord Himself and identical with the Time-Spirit, and stays in the midst of planets, lunar mansions and other stars, goes round the whole universe in course of time beginning from a Paramāṇu and extending to a whole year. (13) The year, O Vidura, is variously termed as Saṁvatsara<sup>1</sup>, Parivatsara<sup>2</sup>, Idāvatsara<sup>3</sup>, Anuvatsara<sup>4</sup> and Vatsara<sup>5</sup> (according as it is calculated on the basis of the revolutions of the sun, the Jupiter, the moon and so on). (14) Bear offerings, (O men!) to the sun-god, the originator of these five kinds of years, who by his potency called Time unfolds in various forms the capacity of the seed etc., to germinate, who as (a huge ball of) fire, which is one of the five gross elements, courses through the heavens in order to dispel the delusion of men (by cutting short their span of life and thus ridding them of their attachment for the pleasures of sense) and who (for those performing sacrifices etc., with some interested motive) yields many kinds of material fruits (in the shape of heavenly and other enjoyments) through sacrificial performances. (15)

विदुर उवाच

पितृदेवमनुष्याणामायुः परमिदं स्मृतम् । परेषां गतिमाचक्ष्व ये स्युः कल्पाद् बहिर्विदः । १६ ।

भगवान् वेद कालस्य गतिं भगवतो ननु । विश्वं विचक्षते धीरा योगराद्धेन चक्षुषा । १७ ।

**Vidura said :** The full life-span of the manes, gods and human beings has thus been

1. Saṁvatsara is the name of the solar year or the period taken by the sun to pass through all the twelve signs of the zodiac (viz., 372 days).

2. Parivatsara is the name of the period taken by the Jupiter to pass from one sign of the zodiac to another. The Jupiter takes approximately twelve years to complete its circuit through all the twelve signs.

3. Idāvatsara is the name of the Sāvānas year, each month of which has a uniform duration of 30 days.

4. Anuvatsara is the name of the lunar year, each month of which ends on the Amāvāsyā.

5. Vatsara is the name of the year, each month of which consists of 27 days only, the period taken by the moon to pass through each Nakṣatrā or lunar mansion.

stated by you (as consisting of a hundred years according to the measure\* of time severally obtaining in the three worlds). Now kindly tell me the life-span of other (higher) enlightened beings (such as Brahmā, Sanaka, Bhṛgu and others), who live outside the three worlds (i.e., in the spheres beyond Indra's paradise). (16) Your holiness surely knows the course of the all-powerful Time; for the wise can see the whole universe with their eye perfected through Yoga (union with God). (17)

मैत्रेय उवाच

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् । दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् । १८ ।

**Maitreya replied :** The four Yugas, viz., Kṛtayuga (Satyayuga), Tretā, Dwāpara and Kali along with their Sandhyā (the transitional period marking the beginning of each Yuga) and Sandhyāṁśa (the transitional period marking the end of each Yuga) have been declared as consisting of 12,000 celestial years (or 43,20,000 human years). (18)

चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् । संख्यातानि सहस्राणि द्विगुणानि शतानि च । १९ ।  
संध्यांशयोरन्तरेण यः कालः शतसंख्ययोः । तमेवाहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते । २० ।  
धर्मश्चतुष्पान्मनुजान् कृते समनुवर्तते । स एवान्येषुधर्मेण व्येति पादेन वर्धता । २१ ।  
त्रिलोक्या युगसाहस्रं वहिराब्रह्मणो दिनम् । तावत्येव निशा तात यन्निमीलति विश्वसृक् । २२ ।  
निशावसान आरब्धो लोककल्पोऽनुवर्तते । यावद्दिनं भगवतो मनून् भुञ्जंश्चतुर्दश । २३ ।  
स्वं स्वं कालं मनुर्भुङ्क्ते साधिकां ह्येकसप्ततिम् । मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः ।

भवन्ति चैव युगपत्सुरेशाश्चानु ये च तान् । २४ ।

एष दैनन्दिनः सर्गो ब्राह्मन्त्रैलोक्यवर्तनः । तिर्यङ्मृपितृदेवानां सम्भवो यत्र कर्मभिः । २५ ।  
मन्वन्तरेषु भगवान् विभ्रत्सत्त्वं स्वमूर्तिभिः । मन्वादिभिरिदं विश्वमवत्युदितपौरुषः । २६ ।  
तमोमात्रामुपादाय प्रतिसंरुद्धविक्रमः । कालेनानुगताशेष आस्ते तूर्ष्णीं दिनात्यये । २७ ।  
तमेवान्वपिधीयन्ते लोका भूरादयस्त्रयः । निशाद्यामनुवृत्तायां निर्मुक्तशशिभास्करम् । २८ ।  
त्रिलोक्यां दह्यमानायां शक्त्या सङ्कर्षणाग्निना । यान्यूष्मणा महर्लोकैकाज्जनं भृग्वादयोऽर्दिताः । २९ ।  
तावन्निभुवनं सद्यः कल्पान्तैर्धितसिन्धवः । प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः । ३० ।  
अन्तः स तस्मिन् सलिल आस्तेऽनन्तासनो हरिः । योगनिद्रानिमीलाक्षः स्तूयमानो जनालयैः । ३१ ।  
एवंविधैरहोरात्रैः कालगत्योपलक्षितैः । अपक्षितमिवास्यापि परमायुर्वयःशतम् । ३२ ।

The Kṛtayuga and the succeeding Yugas severally consist of four, three, two and one thousand celestial years plus twice as many hundred years (representing the Sandhyā and Sandhyāṁśa of each Yuga)†. (19) Those who are conversant with the divisions of time call only the period intervening a Sandhyā and the following Sandhyāṁśa, each of which comprises of a hundred celestial years, as Yuga proper; for each of these Yugas a special Dharma (code of virtue) is prescribed. (20) In the Kṛtayuga, Dharma (virtue) exists, for men, complete in its four limbs (viz., austere penance, internal and external purity,

\* A day and night of the Pitṛs (manes) consist of 30 days and nights of human beings. Hence the full life-span of Pitṛs would be reckoned at 3,000 years. Even so a day and night of the gods consist of two Ayanas or 360 human days and nights. Thus the full life-span of the generality of gods would work up to 36,000 human years.

† Thus a Satyayuga consists of 4,800 celestial years all told (4,000 years of Satyayuga proper and 800 years representing the Sandhyā and Sandhyāṁśa combined). Similarly a Tretā consists of 3,600, Dwāpara of 2,400 and Kali of 1,200 celestial years all told. In other words, a Kaliyuga consists of 4,32,000 human years, a Dwāpara of twice as many, i.e., 8,64,000 years, a Treta of thrice as many or 12,96,000 years and a Satyayuga of four times as many or 17,28,000 years.

compassion and truthfulness). In the other Yugas, even as unrighteousness advances, virtue diminishes by one limb successively\* (21) Beyond the three worlds, (from the Maharloka) as far as the abode of Brahmā, one thousand revolutions of the four Yugas constitute a day; and equal in length is the night, dear Vidura, when Brahmā (the Creator of the universe) goes to sleep (withdrawing all the three worlds into his belly). (22) At the close of night the creation of the three worlds commences (as in the preceding Kalpa) and continues for the livelong day of Brahmā, which embraces the regime of the fourteen Manuṣ. (23) Each Manu holds power for the period allotted to him, which is a little over seventy-one (71 and 6/14) revolutions of the four Yugas. During these Manvantaras there are separate Manus and their descendants, separate groups of seven Ṛṣis and gods, and separate Indras (the rulers of all the three worlds) and their attendants (Gandharvas and so on), all of whom (excepting, of course, the descendants of Manu) are born together. (24) This is the day-to-day creation of Brahmā, which affects the three worlds alone and in which the sub-human creatures, human beings, manes and gods are born according to their respective Karma. (25) During these Manvantaras the Lord assumes the quality of Sattva (harmony) and protects the universe, exhibiting His strength in the form of Manus and others, who are His own manifestations. (26) At the close of the day Brahmā assumes an iota of Tamoguṇa (the principle of inertia) and, winding up his activity (in the shape of creation), becomes quiet (retires for the night). At that time everything else is withdrawn into him by force of time. (27) Again, when the night (of universal dissolution) sets in, the moon and the sun as well disappear and all the three worlds, viz., Bhūḥ, Bhuvaḥ and Swaḥ get reabsorbed into his body. (28) (How this happens is described now.) When the three worlds are being consumed by the divine energy in the shape of fire emitted by the mouth of Lord Saṅkarṣaṇa (the serpent-god), the sages Bhṛgu and others (who have their abode in the Maharloka, immediately above Indra's paradise) feel oppressed by the heat (of that huge conflagration) and ascend from the Maharloka to the Janaloka (the next higher world). (29) Meanwhile all the seven oceans exceed their limits at the approach of universal destruction. Their waters get unusually swollen and with their waves tossed by boisterous and fearful gusts of wind they submerge all the three worlds in no time. (30) In the midst of that (vast expanse of) water lies Śrī Hari on His couch of Lord Ananta (Śeṣa), His eyes closed on account of sleep in the form of abstract meditation, the inhabitants of the Janaloka extolling Him (on all sides). (31) With the alternation of days and nights of the above description, which can be (easily) deduced from the (constant) flux of time, the hundred years even of Brahmā's life which is the longest in this creation, are well-nigh spent. (32)

यदर्थमायुषस्तस्य परार्धमभिधीयते। पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते। ३३।  
 पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत्। कल्पो यत्राभवद् ब्रह्मा शब्दब्रह्मेति यं विदुः। ३४।  
 तस्यैव चान्ते कल्पोऽभूद् यं पादाग्रमभिवक्षते। यद्धरेर्नाभिसरस आसील्लोकसरोरुहम्। ३५।  
 अयं तु कथितः कल्पो द्वितीयस्यापि भारत। वाराह इति विख्यातो यत्रासीत्सूकरो हरिः। ३६।  
 कालोऽयं द्विपरार्धारख्यो निमेष उपचर्यते। अव्याकृतस्यानन्तस्य अनादेर्जगदात्मनः। ३७।  
 कालोऽयं परमाण्वादिद्विपरार्धान्त ईश्वरः। नैवेशितुं प्रभुभूम्न ईश्वरो धाममानिनाम्। ३८।

One-half of Brahmā's life is called Parārdha. The first Parārdha has already expired and the second is now running (has commenced from the current Kalpa). (33) The first Parārdha opened with a momentous Kalpa, the Brāhma Kalpa, in which appeared Brahmā, whom the

\* That is to say, in Tretā austere penance falls into destitute; only purity, compassion and truthfulness are practised in the name of virtue. In the Dwāpara, however, penance and purity both become obsolete; compassion and truth alone prevail. And in Kali truthfulness alone remains, the other three virtues become very rare.

wise recognize as Veda personified. (34) The Kalpa that marked the end of the same Parārdha is called the Pādma Kalpa, in which sprang from the pool of Śrī Hari's navel the lotus representing all the worlds. (35) The present has been declared as the opening Kalpa of the second Parārdha, O Vidura, (a scion of Bharata). It is known by the name of Vārāha-Kalpa, inasmuch as Śrī Hari took the form of a boar in this Kalpa. (36) The aforesaid period of two Parārdhas is figuratively spoken of as the mere twinkling of an eye of the immutable, immortal, beginningless Lord, the Soul (origin) of the universe. (37) This all-powerful Time, ranging from a Paramāṇu (the smallest measure) to the length of two Parārdhas, has no control over the all-embracing Lord; it holds sway only on those who have identified themselves with the body and all that is associated with it. (38)

विकारैः सहितो युक्तैर्विशेषादिभिरावृतः । आण्डकोशो बहिरयं पञ्चाशत्कोटिविस्तृतः । ३९ ।

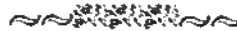
दशोत्तराधिकैर्ब्रह्म प्रविष्टः परमाणुवत् । लक्ष्यतेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः । ४० ।

तदाहुरक्षरं ब्रह्म सर्वकारणकारणम् । विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः । ४१ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यां संहितायां तृतीयस्कन्धे एकादशोऽध्यायः । ११ ।

This egg-shaped universe, constituted as it is of the eight causal principles (viz., Primordial Matter, the Mahat-tattva, the Ego and the five subtle elements) and the sixteen evolutes (viz., the mind, the five senses of perception, the five organs of action and the five gross elements, none of which evolves further), has a breadth of five million Yojanas (or forty million miles) and is covered outside by seven sheaths (viz., earth; water, fire, air, ether, the Ego and the Mahat-tattva), each of which is ten times larger than the one it surrounds. That cause of all causes, in which this universe with all its covering sheaths looks like a Paramāṇu, and which comprises myriads of other universes, is called the indestructible Brahma; and that is the transcendent reality of the most ancient Person, Lord Viṣṇu, the Supreme Spirit in embodied form. (39—41)

*Thus ends the eleventh discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

#### The multiplication of creation

मैत्रेय उवाच

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः । महिमा वेदगर्भोऽथ यथास्त्राक्षीन्निबोध मे । १ ।

ससर्जत्रिंशत्तामिस्रमथ तामिस्रमादिकृत् । महामोहं च मोहं च तमश्चाज्ञानवृत्तयः । २ ।

दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बह्वमन्यत । भगवद्भयानपूतेन मनसान्यां ततोऽसृजत् । ३ ।

सनकं च सनन्दं च सनातनमथात्मभूः । सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरितसः । ४ ।

तान् बभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः । तत्रैच्छन्मोक्षधर्माणो वासुदेवपरायणाः । ५ ।

सोऽवध्यातः सुतैरेवं प्रत्याख्यातानुशासनैः । क्रोधं दुर्विषहं जातं नियन्तुमुषचक्रमे । ६ ।

धिया निगृह्यमाणोऽपि भ्रुवोर्मध्यात्प्रजापतेः । सद्योऽजायत तन्मन्युः कुमारो नीललोहितः । ७ ।  
 स वै रुरोद देवानां पूर्वजो भगवान् भवः । नामानि कुरु मे धातः स्थानानि च जगद्गुरो । ८ ।  
 इति तस्य वचः पाद्मो भगवान् परिपालयन् । अभ्यधाद् भद्रया वाचा मा रोदीस्तत्करोमि ते । ९ ।  
 यदरोदीः सुरश्रेष्ठ सोद्वेग इव बालकः । ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः । १० ।  
 हृदिन्द्रियाण्यसुव्योम वायुरग्निर्जलं मही । सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे । ११ ।  
 मन्युर्मनुर्महिनसो महाञ्छिव ऋतध्वजः । उप्रेता भवः कालो वामदेवो धृतव्रतः । १२ ।  
 धीर्वृत्तिरुशनोमा च नियुत्सर्पिरिलाम्बिका । इरावती सुधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियः । १३ ।  
 गृहाणैतानि नामानि स्थानानि च सयोषणः । एभिः सृज प्रजा बह्वीः प्रजानामसि यत्पतिः । १४ ।  
 इत्यादिष्टः स गुरुणा भगवात्रीललोहितः । सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः । १५ ।  
 रुद्राणां रुद्रसृष्टानां समन्ताद् ग्रसतां जगत् । निशाभ्यासंख्यशो यूथान् प्रजापतिरशङ्कत । १६ ।  
 अलं प्रजाभिः सृष्टाभिरिदृशीभिः सुरोत्तम । मया सह दहन्तीभिर्दिशश्शुर्भिरुल्बणैः । १७ ।  
 तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् । तपसैव यथापूर्वं स्रष्टा विश्वमिदं भवान् । १८ ।  
 तपसैव परं ज्योतिर्भगवन्तमधोक्षजम् । सर्वभूतगृहावासमञ्जसा विन्दते पुमान् । १९ ।

**Maitreya continued :** Thus I have told you, O Vidura, the glory of the Supreme Spirit under the name of Time. Now hear from me how Brahmā (the repository of the Vedas) proceeded with the work of creation. (1) To begin with, Brahmā (the first maker) evolved the five varieties of ignorance\* viz., Tamas (ignorance about one's own self), Moha (self-identification with the body etc.), Mahāmoha (the craving for enjoyment), Tāmīra (anger) and Andhatāmīra (looking upon death as one's own end). (2) He was, however, not pleased with himself to see this most wicked creation. Through his mind, purified by meditation on the Lord Brahmā (the self-born) then evolved a creation (different from the above), viz., the sages Sanaka and Sanandana and Sanātana and Sanatkumāra, who refrained from all worldly activity and were Urdhvaretās† (lifelong celibates). (3-4) Brahmā (the self-born) said to these sons, "Dear sons, do you beget offspring." They, however, were little inclined to do so, since they had set their heart on Lord Vāsudeva as the highest goal and had taken a vow of renunciation as a road to liberation. (5) Thus disregarded by his own sons, who had flouted his command, Brahmā strove to curb the fierce anger generated in him. (6) But notwithstanding his effort to restrain it by force of reason, the passion of Brahmā (the lord of created beings) forthwith broke through the middle of his brows in the form of a boy of dark-red hue. (7) The boy, who was no other than Lord Rudra (the eldest-born of the gods), cried, "Give me names, O Creator, and also allow me abodes, father of the world." (8) Intending to comply with this prayer of the boy, the worshipful Brahmā (who was born of the lotus) replied in kind tones : "Do not cry, I shall presently do it for you. (9) Since you wept as a frightened child, O chief of the gods, hence people will call you by the name of Rudra (lit., one who weeps). (10) The heart, the senses, the vital air, ether, the air, fire, water, earth, the

\* The Viṣṇu-Purāṇa says—

तमोऽविचेको मोहः स्यादन्तःकरणविभ्रमः । महामोहस्तु विज्ञेयो ग्राम्यभोगमुखैपणा ॥  
 मरणं ह्यन्धतामिस्रं तामिस्रं क्रोध उच्यते । अविद्या पद्मपर्वेया प्रदुर्भूता महात्मनः ॥

Cf. Patañjali—

अविद्यास्मितरागद्वेषाभिनिवेशाः पञ्च क्लेशाः ।

According to the great Ācārya Viṣṇuswāmī, the fivefold ignorance consists in Ajñāna (ignorance), Viparyāsa (error or delusion), Bheḍa (sense of diversity), Bhaya (fear) and Śoka (grief).

† 'Urdhvaretā' literally means he whose generative fluid has begun to flow upwards instead of downwards as in the case

sun and the moon and austere penance—these are the abodes I have already assigned to you. (11) You will be further called Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva and Dhṛtavrata (according to the abodes assigned to you). (12) Dhī, Vṛtī, Uṣānā, Umā, Niyut, Sarpī, Ilā, Ambikā, Irāvati, Sudhā and Dīkṣā, O Rudra, shall be your wives, who will all be called Rudrāṅīs (as a class). (13) Accept these names and abodes and consorts too, and beget through these numerous progeny, since you are a Prajāpati (a god presiding over creation)." (14) Thus enjoined by his father (Brahmā), Lord Nīlāhita (so-called because of his dark-red hue) begot progeny resembling himself in strength, appearance and disposition. (15) Brahmā (the lord of created beings) was alarmed to see numberless hosts of Rudras (gods presiding over destruction), procreated by Rudra, devouring the creation on all sides. (16) "Beget no more of such progeny, O chief of the gods, who are burning with their fearful eyes all the four quarters including myself. (17) Practise austere penance that may bring happiness to all living beings; God bless you. Through penance alone you will be able to create this universe as it was before (in the Kalpa preceding the last Pralaya). (18) And through penance alone can a man easily attain the Lord, who is supreme effulgence, nay, who is beyond sense-perception and dwells in the heart of all living beings." (19)

### मैत्रेय उवाच

एवमात्मभुवाऽऽदिष्टः परिक्रम्य गिरां पतिम् । वाढमित्यमुमामन्य विवेश तपसे वनम् । २० ।  
 अथाभिध्यायतः सर्गं दश पुत्राः प्रजज्ञिरे । भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः । २१ ।  
 मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः । भृगुर्वसिष्ठो दक्षश्च दशमस्तत्र नारदः । २२ ।  
 उत्सङ्गात्रारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः । प्राणाद्वासिष्ठः सञ्जातो भृगुस्त्वचि करात्क्रतुः । २३ ।  
 पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोर्ऋषिः । अङ्गिरा मुखतोऽक्ष्णोऽत्रिर्मरीचिर्मनसोऽभवत् । २४ ।  
 धर्मः स्तनाद्दक्षिणतो यत्र नारायणः स्वयम् । अधर्मः पृष्ठतो यस्मान्मृत्युलोकभयङ्करः । २५ ।  
 हृदि कामो भ्रुवः क्रोधो लोभश्चाधरदच्छदात् । आस्याद्वाक्सिन्धवो मेढ्रात्त्रिर्ऋतिः पायोरघाश्रयः । २६ ।  
 छायायाः कर्दमो जज्ञे देवहृत्याः पतिः प्रभुः । मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत् । २७ ।

**Maitreya continued :** Thus instructed by Brahmā (the self-born), Rudra said, "All right!" and, taking leave of the lord of speech and going round him (as a mark of respect), he retired to the woods with intent to practise austere penance. (20) Equipped with the creative energy of the Lord, Brahmā now contemplated further creation and presently produced ten more sons, who were instrumental in multiplying the creation, viz., Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and Dakṣa, Nārada being the tenth. (21-22) Nārada sprang up from Brahmā's lap, Dakṣa from his thumb, Vasiṣṭha from his breath, Bhṛgu from his skin and Kratu was evolved from his hand. (23) Pulaha emanated from his navel, the sage Pulastya from his ears, Aṅgirā from his mouth, Atri from his eyes and Marīci came out of his mind. (24) Dharma (the god of virtue), from whom was descended Lord Nārāyaṇa Himself (in the form of the twin brothers Nara and Nārāyaṇa), appeared from his right breast. Even so Adharma (the spirit presiding over unrighteousness), from whom sprang the god of death, the terror of the whole world, appeared from his back. (25) From his heart sprang up Kāma

of ordinary male adults. We find mention in our scriptures of hosts of Ṛṣīs who had mastered their sexual impulse so thoroughly that the flow of their generative fluid had turned upwards, a thing unknown in any other part of the world. This shows to what inconceivable length our forefathers had developed the art of preserving the vital fluid and utilizing it towards the noblest end of God-Realization (बहिच्छन्तो ब्रह्मचर्यं चरन्ति : Cf. Bhagavadgītā VIII.11).

(the god of love), Anger from his brows, and Greed from his lower lip, Vāk (the goddess of speech) from his mouth, the oceans from his penis, and Nirṛti (the chief of the Rākṣasas and the regent of the south-west), the spirit presiding over sin, from his anus. (26) The sage Kardama, the spouse of Devahūti (the mother of Lord Kapila) and a master of his self, was evolved from his shadow. (In this way) the whole of this creation was evolved either from the mind or from the body of Brahmā (the maker of the universe). (27)

वाचं दुहितरं तन्वीं स्वयम्भूर्हर्तौ मनः । अकामां चकमे क्षतः सकाम इति नः श्रुतम् । २८ ।  
 तमधमे कृतमति विलोक्य पितरं सुताः । मरीचिमुख्या मुनयो विश्रम्भात्प्रत्यबोधयन् । २९ ।  
 नैतत्पूर्वं कृतं त्वद्य न करिष्यन्ति चापरे । यत्त्वं दुहितरं गच्छेरनिगृह्याङ्गं प्रभुः । ३० ।  
 तेजीवसामपि होतन्न सुश्लोक्यं जगद्गुरो । यद्वृत्तमनुतिष्ठन् वै लोकः क्षेमाय कल्पते । ३१ ।  
 तस्मै नमो भगवते य इदं स्वेन रोचिषा । आत्मस्थं व्यञ्जयामास स धर्मं पातुमर्हति । ३२ ।  
 स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् । प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा ।  
 तां दिशो जगृह्योरां नीहारं यद्विदुस्तमः । ३३ ।

कदाचिद् ध्यायतः स्रष्टुर्वेदा आसंश्चतुर्मुखात् । कथं स्रक्ष्याम्यहं लोकान् समवेतान् यथा पुरा । ३४ ।  
 चातुर्होत्रं कर्मतन्त्रमुपवेदनयैः सह । धर्मस्य पादाश्चत्वारस्तथैवाश्रमवृत्तयः । ३५ ।

Vidura, we are told that, eager to push on the work of creation, Brahmā (the self-born) fell in love with his own daughter, Vāk, who was most handsome and captivating, but she had no carnal desire in her.\* (28) Finding that their father had set his heart on unrighteousness, his sons, Marici and the other sages, remonstrated with him out of filial affection: (29) "It is strange that you, a master of your self, should seek to copulate with your own daughter, unable to control your passion! It is something which was never done by your predecessors in office (the Brahmās that preceded you) nor will it be done hereafter by your successors (the Brahmās that are going to follow you). (30) This is not something praiseworthy even for the all-powerful, O preceptor of the world! For it is by following the conduct of such people that the world finds its way to happiness. (31) Obeisance to the Lord who by His own light of wisdom manifested this universe, which already lay dormant in Him! May He protect the cause of righteousness." (32) Brahmā (the lord of Prajāpatis) felt much ashamed to see his own sons, the lords of created beings, thus pleading with him before his very eyes, and immediately cast off his body. The four quarters picked up that fearful body, which continued in the form of fog, also known by the name of darkness. (33) Once when Brahmā (the Creator) was pondering how should he be able to create the worlds as an organic whole as before, the four Vedas issued from his four mouths (one from each). (34) Even so the four supplementary Vedas, logic and other allied sciences (such as dialectics, Mimāṃsā† and so on), the functions of the four priests required to officiate at a sacrificial performance, the

\* Even though Brahmā, who had been commissioned by the Lord to carry on His own work of creation and has been spoken of above as the first seer (Ādikavi), Vedagarbha (a repository of the Vedas) and Vedamūrti (Veda personified), and who had not only been blessed by the Lord never to fall a prey to delusion while proceeding with the work of creation but had been admitted by Him as having known His truth (vide III. ix. 34–36 above), could not evidently have stooped to such depths of moral degradation. The incident is only intended to illustrate the blindness of passion and to justify the note of warning sounded by our wise forefathers not to see even one's own mother, sister or daughter when she was all alone. We read elsewhere in Śrīmad Bhāgavata itself—

मात्रा स्वस्त्रा दुहित्रा वा न विविकामना भवेत् । बलवानिन्द्रियग्रामो विद्रांसमपि कर्षति ॥ (IX. xx. 17)

\*One should never remain alone even with one's own mother, sister or daughter. Powerful are the senses, which lead astray even a learned man.\*

† A system of philosophy concerning itself chiefly with the correct interpretation of the Vedic ritual and text.

elaborate procedure of performing sacrifices, the four pillars of virtue, the four Āśramas (stages of life) and the duties assigned to each also appeared from his mouths. (35)

विदुर उवाच

स वै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत् । यद् यद् येनासृजद् देवस्तन्मे ब्रूहि तपोधन । ३६ ।

**Vidura said :** When that lord of the Prajāpatis (the progenitors of the world) evolved from his mouths the Vedas and other things (enumerated by you), tell me, in detail, O great ascetic, what did he produce from which mouth or other organ? (36)

मैत्रेय उवाच

ऋग्यजुः सामाथर्वाख्यान् वेदान् पूर्वादिभिर्मुखैः । शस्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यथात्क्रमात् । ३७ ।  
 आयुर्वेदं धनुर्वेदं गान्धर्वं वेदमात्मनः । स्थापत्यं चासृजद् वेदं क्रमात्पूर्वादिभिर्मुखैः । ३८ ।  
 इतिहासपुराणानि पञ्चमं वेदमीश्वरः । सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः । ३९ ।  
 षोडशयुक्थां पूर्ववक्त्रात्पुरीष्यग्निष्टुतावथ । आप्तोर्यामातिरात्रौ च वाजपेयं सगोसवम् । ४० ।  
 विद्या दानं तपः सत्यं धर्मस्येति पदानि च । आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः । ४१ ।  
 सावित्रं प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा । वार्तासञ्जयशालीनशिलोञ्ज इति वै गृहे । ४२ ।  
 वैखानसा बालखिल्यौदुम्बराः फेनपा वने । न्यासे कुटीचकः पूर्वं बह्मोदो हंसनिष्क्रियौ । ४३ ।  
 आन्वीक्षिकी त्रयी वार्ता दण्डनीतित्तथैव च । एवं व्याहृतयश्चासन् प्रणवो ह्यस्य दहतः । ४४ ।  
 तस्योष्णिगासील्लोमभ्यो गायत्री च त्वचो विभोः । त्रिष्टुम्भांसात्स्तुतोऽनुष्टुब्जगत्यस्थः प्रजापतेः । ४५ ।  
 मज्जायाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत् । स्पर्शस्तस्याभवज्जीवः स्वरो देह उदाहृतः । ४६ ।  
 ऊष्माणमिन्द्रियाण्यहुरन्तःस्था बलमात्मनः । स्वराः सप्त विहारेण भवन्ति स्म प्रजापतेः । ४७ ।  
 शब्दब्रह्मात्मनस्तस्य व्यक्ताव्यक्तात्मनः परः । ब्रह्मावभाति विततो नाना शक्त्युपबृंहितः । ४८ ।

**Maitreya replied :** Brahmā brought out the four Vedas called the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharvaveda severally from his mouths facing the east, south, west and north; and in the same order did he create Śāstra (the duty of the priest called Hotā) Ijyā (the duty of the Adhwaryu), Stutistoma (the duty of the Udgātā) and Prāyaścitta (the duty of the Brahmā). (37) In the same way he released Āyurveda (the science of medicine), Dhanurveda (the science of archery), Gandharvaveda (the science of music) and Sthāpatyaveda (the science of architecture) severally from his easterly and other mouths. (38) The all-seeing Brahmā then discharged from all his four mouths the class of literature known by the name of Itihāsa and Purāna, which is recognized as the fifth Veda. (39) Similarly he sent out a pair of sacrifices from each of his easterly and other mouths, viz., Ṣoḍaśī and Uktha from the eastern, Purīṣī and Agniṣṭoma from the southern, Āptoryāma and Atirātra from the western, and Vājapeya and Gosava from his northern mouth. (40) In the same order he evolved the four pillars of virtue, viz., Vidyā (purity acquired through knowledge of God), Dāna (charity prompted by compassion), Tapas (austerity) and Satya (truthfulness) as well as the four Āśramas or stages of life and the mode of life prescribed for each. (41) The Sāvitra (a vow of purity undertaken for a period of three days following the ceremony of Upanayana or investiture with the sacred thread for the Japa of the Gāyatrī), the Prājāpatya (a vow of celibacy undertaken for a period of one year), the Brāhma (a vow of celibacy undertaken for the entire period of prosecuting the study of the Vedas) and the Bṛhat (a vow of lifelong celibacy), are the four modes of life prescribed for a Brahmācārī (religious student). Even so Vārtā (agriculture and other vocations sanctioned by the Śāstras), Sañcāya (officiating at sacrificial performances), Sālīna (living on whatever

may be got without asking) and Śiloñcha (living on foodgrains found scattered and gleaned from the fields after the harvest has been reaped or from the grain market when the stock has either been sold or removed)—these are the four means of livelihood prescribed for a (Brāhmaṇa) householder. (42) Similarly Vaikhānasas (those living on the produce of uncultivated land), Vālahilyas (those who give away the old stock of foodgrains on receiving a new one), Audumbaras (those who live on fruits etc., brought exclusively from the quarter which they happen to face when quitting their bed after a night's rest) and Phenapas (those who live on fruits etc., dropped from trees of their own accord) are the four types of Vānaprasthas (anchorites dwelling in the forest in the third stage of their life). And the Kuṭīcaka (he who lives in a thatched hut at one place, fully observing the rules of conduct prescribed for a recluse), the Bahūdaka (he who regards the rules of conduct as of secondary importance and accords a superior place to knowledge), the Hamsa (he who treads the path of knowledge) and the Niṣkriya or Paramahansa (he who has attained spiritual wisdom and Jīvanmukti or liberation in this very life)—these are the four types of Saṁnyāsis or recluses (those who have renounced their hearth and home in the fourth or last stage of their life). (43) Even so the four branches of knowledge, viz., Ānvīkṣikī (the knowledge of the Spirit, which is conducive to liberation), Trayī (the knowledge of the ritual, which leads to enjoyment in heaven), Vārtā (the technical knowledge of agriculture, commerce, etc.), and Daṇḍanīti (political science), and the four Vyāhrtis or mystical formulae uttered at the beginning of the Gāyatrī (Bhūḥ, Bhuvah, Swah, and the combination of the three, viz., Bhūrbhuvahṣwah) issued from his mouths in the same order; while Praṇava (the mystic syllable OM) flowed from the cavity of his heart. (44) Again, the Vedic metre of Uṣṇik appeared from the hair on the body of the all-powerful creator, and Gāyatrī (another Vedic metre) from his skin. The Triṣṭubh metre emerged from his flesh, Anuṣṭubh from his sinews and Jagatī from the bones of the lord of creation. (45) From his marrow emanated Pañkti, while Bṛhatī came forth from his breath. Similarly his consciousness came to be the hard consonants, while his body itself passed by the name of vowels. (46) His Indriyas are termed as the sibilants (the sounds represented by the letters Śa, Ṣa, Sa and Ha), while his physical strength goes by the name of Antaḥsthas or semi-vowels (the sounds represented by the letters Ya, Ra, La and Wa. And the seven notes of the gamut (Ṣaḍja, Ṛṣabha, Gāndhāra, Madhyama, Pañcama, Dhaivata and Niṣāda) proceeded from the recreation of the lord of created beings. (47) Being Śabdabrahma (Veda or sound) personified, Brahmā is manifest in the form of Vaikhari (articulate utterance) and unmanifest in the form of Praṇava. Beyond him shines the Supreme, who pervades everything as Brahma (the Infinite) and is possessed of various potencies as the almighty Lord. (48)

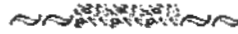
ततोऽपरामुपादाय स सर्गाय मनो दधे । ऋषीणां भूरिवीर्याणामपि सर्गप्रविस्तृतम् । ४९ ।  
 ज्ञात्वा तद्धृदये भूयश्चिन्तयामास कौरव । अहो अद्भुतमेतन्मे व्याप्तस्यापि नित्यदा । ५० ।  
 न ह्येधन्ते प्रजा नूनं देवमत्र विघातकम् । एवं युक्तकृतस्तस्य देवं चावेक्षतस्तदा । ५१ ।  
 कस्य रूपमभूद् द्वेषा यत्कायमभिवक्षते । ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत । ५२ ।  
 यस्तु तत्र पुमान् सोऽभून्मनुः स्वायम्भुवः स्वराट् । स्त्री चाऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः । ५३ ।  
 तदा मिथुनधर्मेण प्रजा ह्येधास्वभूविरे । स चापि शतरूपायां पञ्चापत्यान्यजीजनत् । ५४ ।  
 प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत । आकृतिर्देवहूतिश्च प्रसूतिरिति सप्तम । ५५ ।  
 आकृतिं रुचये प्रादात्कर्दमाय तु मध्यमाम् । दक्षायादात्प्रसूतिं च यत आपूरितं जगत् । ५६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे द्वादशोऽध्यायः । १२ ।

(Having cast off his previous body, which had been defiled by sinful thought and which

continued to exist in the form of fog) Brahmā (now) assumed another body distinct from the former and set his heart once more on creation. Realizing in his heart that the creation had not expanded even at the hands of seers (Marīci and others) who were endowed with extraordinary powers, he thought once more within himself, O Vidura : "Oh, how strange that, even though I am ever up and doing, my progeny are not multiplying. Surely an adverse fate stands in my way." Brahmā always did what was desirable at the moment. While he was thus waiting for (a more propitious) Providence, Brahmā's body became twofold. A human body (whether male or female) has come to be known by the name of Kāya\* (in Sanskrit) only because it originally belonged to Brahmā. Those two distinct parts turned out to be a man and a woman. (49–52) Of those two forms the male was Swāyambhuva† Manu, the first independent sovereign of the entire globe. And the female came to be the spouse of that noble soul and was called Śatarūpā. (53) The creation then multiplied through copulation. Swāyambhuva Manu too begot five issues through Śatarūpā. (54) They were Priyavrata and Uttānapāda and three daughters, Ākūti, Devahūti and Prasūti by name, O most pious Vidura. (55) He gave away Ākūti (the eldest) to Ruci (a lord of created beings), the middle one (Devahūti) to the sage Kardama (another Prajāpati) and Prasūti (the youngest) to Dakṣa (one of the ten sons of Brahmā enumerated in verses 22 and 23 above). The progeny of these three girls filled the whole universe. (56)

*Thus ends the twelfth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

#### The Lord's Descent as the Divine Boar

श्रीशुक उवाच

निशम्य वाचं वदतो मुनेः पुण्यतमं नृप। भूयः पप्रच्छ कौरव्यो वासुदेवकथादतः । १ ।

**Śrī Śuka continued :** On hearing this most sacred discourse from the lips of the sage (Maitreya), who was proceeding with the same, O king, Vidura made the following enquiry again, fond as he was of hearing the stories of Bhagavān Śrī Kṛṣṇa (son of Vasudeva). (1)

विदुर उवाच

स वै स्वायम्भुवः सम्राट् प्रियः पुत्रः स्वयम्भुवः । प्रतिलभ्य प्रियां पत्नीं किं चकार ततो मुने । २ ।

चरितं तस्य राजर्षेरादिराजस्य सत्तम। ब्रूहि मे श्रद्धधानाय विष्वक्सेनाश्रयो ह्यसौ । ३ ।

श्रुतस्य पुंसां सुचिरश्रमस्य नन्वङ्गसा सुरिभिरिडितोऽर्थः ।

यत्तद्गुणानुश्रवणं मुकुन्दपादारविन्दं हृदयेषु येषाम् । ४ ।

\* The word Kāyam' has been derived from the noun 'Ka' ( a name of Brahmā)—कस्य इदम् (that which belongs to Brahmā).

† The Manu owed his name to his father, Swayambhū (the self-born Brahmā). The word has been derived as 'स्वयम्भुवः अपत्यं पुत्रम्' (the son of Swayambhū).

**Vidura said :** Having secured a spouse after his own heart O sage, what did Emperor Swāyambhuva, the beloved son of Brahmā (the self-born), do next? (2) Full of reverence as I am, please narrate to me, O most pious Maitreya, the story of that royal sage, the first sovereign (of the globe), since he had taken refuge in Viṣwaksena (Lord Viṣṇu, lit., the universal lord or He who exerts His power all round). (3) The highest reward, commended by the wise, of learning acquired by men with great pains extending over a long period, is to hear the praises of those who have installed the lotus-feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation) in their heart. (4)

श्रीशुक उवाच

इति ब्रुवाणं विदुरं विनीतं सहस्रशीर्ष्णश्रणोपधानम् ।  
प्रहृष्टरोमा भगवत्कथायां प्रणीयमानो मुनिरभ्यचष्ट । ५ ।

**Śrī Śuka went on :** When Vidura, who was full of modesty and had had the honour of bearing in his lap the feet of Śrī Kṛṣṇa (who was no other than the thousand-headed Puruṣa), spoke thus and urged Maitreya to the narration of the Lord's stories, the sage's hair stood erect and he replied to him as follows. (5)

मैत्रेय उवाच

यदा स्वभार्यया साकं जातः स्वायम्भुवो मनुः । प्राञ्जलिः प्रणतश्चेदं वेदगर्भमभाषत । ६ ।  
त्वमेकः सर्वभूतानां जन्मकृद् वृत्तिदः पिता । अथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् । ७ ।  
तद्विधेहि नमस्तुभ्यं कर्मस्वीड्यात्मशक्तिषु । यत्कृत्वेह यशो विष्णुगमुत्र च भवेद्भक्तिः । ८ ।

**Maitreya said :** When Swāyambhuva Manu came into existence with his consort (Satarūpā), he bowed respectfully to Brahmā ( the repository of the Vedas) and addressed him thus with joined palms : (6) "You are the one (undisputed) father—progenitor as well as sustainer—of all living beings. Yet in what way can we, your children, be of service to you? (7) We make obeisance to you, O praiseworthy father; from among duties we may be found capable of kindly prescribe that by discharging which we may enjoy celebrity all round in this world and a happy destiny in the other." (8)

ब्रह्मोवाच

प्रीतस्तुभ्यमहं तात स्वस्ति स्ताद्वां क्षितीश्वर । यन्निर्व्वर्लीकेन हृदा शाधि मेत्यात्मनार्पितम् । ९ ।  
एतावत्यात्मजैर्वीर कार्या ह्यपचितिगुरौ । शक्त्याप्रमत्तैर्गृहीत सादरं गतमत्सरैः । १० ।  
स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः । उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज । ११ ।  
परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप । भगवांस्ते प्रजाभर्तुर्हृषीकेशोऽनुतुष्यति । १२ ।  
येषां न तुष्टो भगवान् यज्ञलिङ्गो जनार्दनः । तेषां श्रमो ह्यपार्थाय यदात्मा नादृतः स्वयम् । १३ ।

**Brahmā replied :** May all be well with both of you, O sovereign of the globe. I am pleased with you, my son, since with a guileless heart you have of your own accord surrendered yourself to me with the words "Enjoin me (what to do)." (9) The way in which sons should offer worship to their father, my valiant son, is only this that, free from jealousy (towards their brothers), they should reverently and dutifully carry out his behest to the best of their ability. (10) Begetting, through her, issues that may prove to be your compeers in virtues, therefore, rule over the earth with righteousness and worship the Supreme Person through sacrificial performances. (11) The best service you will be doing to me will be through the governance of the people, O ruler on men. Lord Śrī Hari (the Controller of the senses) will be pleased with you when He sees you looking after your subjects. (12) Their labours prove of little avail, who fail to win the pleasure of Lord Janārdana, who reveals Himself in the form of sacrifices;

for that way they disregard their own self (who is no other than the Lord). (13)

मनुरुवाच

आदेशेऽहं भगवतो वर्तेयामीवसूदन । स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो । १४ ।

यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि । अस्या ऊद्धरणे यत्नो देव देव्या विधीयताम् । १५ ।

**Manu said :** I shall abide by your command, O destroyer of sin! Kindly assign an abode to me as well as to my progeny, my lord. (14) The terrestrial globe, which is the abode of all living beings, stands submerged in the vast expanse of water. Efforts should be made, my lord, to recover the goddess (Earth). (15)

मैत्रेय उवाच

परमेष्ठी त्वपां मध्ये तथा सन्नामवेश्य गाम् । कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् । १६ ।

सुजतो मे क्षितिर्वाभिः प्लाव्यमाना रसां गता । अथात्र किमनुष्ठेयमस्माभिः सर्गयोजितैः ।

यस्याहं हृदयादासं स ईशो विदधातु मे । १७ ।

**Maitreya continued :** Finding the earth submerged in water, as at the time of final dissolution, Brahmā taxed his brain for a long time as to how he should be able to lift her up. (16) "Even as I was engaged in pushing on the work of creation," he said to himself, "the earth, which was all the time being washed by the waters, sank to the lowest depths. Now what should be done in the matter by us, who have been charged with the work of creation? Let the Lord, from whose heart (thought) I sprang, contrive some device for me." (17)

इत्यभिध्यायतो नासाविवरात्सहसानघ । वराहतोको निरगादङ्गुष्ठपरिमाणकः । १८ ।

तस्याभिपश्यतः खस्थः क्षणेन किल भारत । गजमात्रः प्रववृधे तदद्भुतमभून्महत् । १९ ।

मरीचिप्रमुखैर्विप्रेः कुमारैर्मनुना सह । दृष्ट्वा तत्सौकरं रूपं तर्कयामास चित्रधा । २० ।

किमेतत्सौकरव्याजं सत्त्वं दिव्यमवस्थितम् । अहो बताश्चर्यमिदं नासाया मे विनिःसृतम् । २१ ।

दृष्ट्वाऽङ्गुष्ठशिरोमात्रः क्षणाद्गण्डशिलासमः । अपि स्विद्गवानेष यज्ञो मे खेदयन्मनः । २२ ।

इति मीमांसतस्तस्य ब्रह्मणः सह सृनुभिः । भगवान् यज्ञपुरुषो जगज्जिनेन्द्रसन्निभः । २३ ।

ब्रह्माणं हर्षयामास हरिस्तांश्च द्विजोत्तमान् । स्वगर्जितेन ककुभः प्रतिस्वनयता विभुः । २४ ।

निशम्य ते घर्घरितं स्वखेदक्षयिष्णु मायामयसूकरस्य ।

जनस्तपःसत्यनिवासिनस्ते त्रिभिः पवित्रैर्मुनयोऽगुणन् स्म । २५ ।

तेषां सतां वेदवितानमूर्तिर्ब्रह्मावधार्यात्मगुणानुवादम् ।

विनद्य भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश । २६ ।

उत्क्षिप्तवालः खचरः कठोरः सटा विधुन्वन् खरोमशत्वक् ।

खुराहताभ्रः सितदंष्ट्र ईक्षाज्योतिर्बभासे भगवान्महीध्रः । २७ ।

घ्राणेन पृथ्व्याः पदवीं विजिघ्रन् क्रोडापदेशः स्वयमध्वराङ्गः ।

करालदंष्ट्रोऽप्यकरालदृग्भ्यामुद्वीक्ष्य विप्रान् गृणतोऽविशक्तम् । २८ ।

स वज्रकूटाङ्गनिपातवेगविशीर्णकुक्षिः स्तनयन्नुदन्वान् ।

उत्सृष्टदीर्घोर्मिभुजैरिवार्तश्लुक्रोश यज्ञेश्वर पाहि मेति । २९ ।

खुरैः क्षुरप्रैर्दर्यस्तदाऽऽप्य उतारपारं त्रिपरू रसायाम् ।

ददर्श गां तत्र सुषुप्सुरग्रे यां जीवधानीं स्वयमभ्यधत् । ३० ।

As he was thus reflecting, a tiny boar, just as big as a thumb, emerged all of a sudden

from one of his nostrils, O sinless Vidura. (18) While Brahmā stood looking on, the boar in the air instantly grew to the size of an elephant, O Vidura (descendant of Bharata)! This was really most wonderful. (19) Beholding that (strange) form of a boar, Brahmā with Marīci and other Brāhmaṇas, Sanaka and his three brothers and Swāyambhuva Manu speculated about it in various ways:—(20) "Who can be this weird creature standing in the guise of a boar ? Oh, how strange that it came out of my nostrils! (21) Even though (at first sight) it looked only as big as the upper part of a thumb, in an instant it grew to the size of a huge rock. Might it be Lord Viṣṇu Himself who is exercising my mind ?" (22) While Brahmā was thus pondering along with his sons, the Lord presiding over sacrifices (for the boar was none other than He) who now looked like a huge mountain, roared aloud. (23) The all-powerful Śrī Hari delighted Brahmā and those foremost Brāhmaṇas by His loud roar, which made the quarters resound. (24) Hearing the roar of the Lord disguised as a boar, which removed their perplexity, the sages, who all belonged to the Janaloka, Tapoloka or Satyaloka, began to extol Him through the holy Mantras of the three Vedas. (25) The Lord, whose form has been glorified in the Vedas, took the tribute paid to His virtues by those holy men as Veda itself. He gave a loud roar once more and, sporting like a lordly elephant, entered the waters in the interest of the gods. (26) The divine Boar (the Saviour of the earth), who was possessed of a steel-like frame and whose skin had a thick coat of stiff bristles, first sprang into the air, erecting His tail and shaking His mane, and tore the clouds with His hoofs. He shone most splendid at that time with His white tusks, shedding a lustre wherever He cast His glance. (27) Having disguised Himself as a boar, even though He was no other than Lord Nārāyaṇa, representing all the sacrifices in His own person, He went smelling about with His nose in search of the earth; and even though possessed of fearful tusks, He regarded with a gentle look the Brāhmaṇas (Marīci and others) who were extolling Him, and dived into the water. (28) With its bowels torn open by the headlong plunge taken by His body, which resembled a mountain of adamant, the ocean thundered aloud and, tossing up its high waves like so many arms, cried as it were in distress: "Protect me, O Lord of sacrifices!" (29) Cleaving the waters with His hoofs, which were sharp as arrows, the Lord, who represents all the sacrifices in His person, then reached the other end of that fathomless ocean and discovered in the depths of it the terrestrial globe, which is the abode of all living beings, and which the Lord had absorbed into His body while about to retire at the end of the previous Kalpa. (30)

स्वर्द्रष्टुदधृत्य महीं निमग्नं स उत्थितः संरुचे रसायाः ।

तत्रापि दैत्यं गदयाऽऽपतन्तं सुनाभसन्दीपिततीव्रमन्युः । ३१ ।

जघान रुन्धानमसह्यविक्रमं स लीलयेभं मृगराडिवाभसि ।

तद्रक्तपङ्काङ्कितगण्डतुण्डो यथा गजेन्द्रो जगतीं विभिन्दन् । ३२ ।

तमालनीलं सितदन्तकोट्या क्षमामुत्क्षिपन्तं गजलीलयाङ्ग ।

प्रज्ञाय बद्धाञ्जलयोऽनुवाकैर्विरिञ्चिमुख्या उपतस्थुरीशम् । ३३ ।

The Lord shone most resplendent as He rose lifting up the earth on His tusks out of the depths of the ocean, where it had been lying submerged. While He was yet in those waters, a demon (Hiraṇyākṣa by name) of irresistible prowess assailed Him with his club in order to obstruct His way. This excited His fury, which blazed forth like His discus (Sudarśana) and He playfully disposed of him even as a lion kills an elephant without any exertion. With His temples and snout stained by the demon's blood He presented the appearance of a lordly elephant that had just turned up the earth (of a mound of red ochre). (31-32) Even as the Lord, who was dark as a Tamāla tree, lifted the earth (out of the water) on the ends of His white tusks, like an elephant (carrying a lotus on his tusks), dear Vidura, Brahmā (the Creator) and

others recognized Him and, joining palms, waited upon Him with hymns of praise that closely resembled Vedic Mantras. (33)

ऋषय ऊचुः

जितं जितं तेऽजितं यज्ञभावनं त्रयीं तनुं स्वां परिधुन्वते नमः ।  
 यद्रोमगतेषु निलिल्युरध्वरास्तस्मै नमः कारणसूकराय ते । ३४ ।  
 रूपं तवैतन्ननु दुष्कृतात्मनां दुर्दर्शनं देव यदध्वरात्मकम् ।  
 छन्दांसि यस्य त्वचि बहिरोमस्वाज्यं दृशि त्वङ्घ्रिषु चातुर्होत्रम् । ३५ ।  
 स्तुतुकुण्ड आसीत्स्तुव ईश नासयोरिडोदरे चमसाः कर्णरन्ध्रे ।  
 प्राशिन्नमास्ये ग्रसने ग्रहास्तु ते यच्चर्वणं ते भगवन्नग्निहोत्रम् । ३६ ।  
 दीक्षानुजन्मोपसदः शिरोधरं त्वं प्रायणीयोदयनीयद्रष्टुः ।  
 जिह्वा प्रवर्ग्यस्तव शीर्षकं क्रतोः सभ्यावसथ्यं चितयोऽसवो हि ते । ३७ ।  
 सोमस्तु रेतः सवनान्यवस्थितिः संस्थाविभेदास्तव देव धातवः ।  
 सत्राणि सर्वाणि शरीरसन्धिस्त्वं सर्वयज्ञक्रतुरिष्टिबन्धनः । ३८ ।  
 नमो नमस्तेऽखिलमन्त्रदेवताद्रव्याद्य सर्वक्रतवे क्रियात्मने ।  
 वैराग्यभक्त्यात्मजयानुभावितज्ञानाय विद्यागुरवे नमो नमः । ३९ ।  
 द्रष्टृग्रकोट्या भगवंस्त्वया धृता विराजते भूधर भूः सभूधरा ।  
 यथा वनान्निःसरतो दत्ता धृता मत्तद्भजेन्द्रस्य सपत्रपद्मिनी । ४० ।  
 त्रयीमयं रूपमिदं च सौकरं भूमण्डलेनाथ दत्ता धृतेन ते ।  
 चकास्ति शृङ्गोढघनेन भूयसा कुलाचलेन्द्रस्य यथैव विभ्रमः । ४१ ।  
 संस्थापर्येनां जगतां सतस्थुषां लोकाय पत्नीमसि मातरं पिता ।  
 विधेम चास्यै नमसा सह त्वया यस्यां स्वतेजोऽग्निमिवारणावधाः । ४२ ।  
 कः श्रद्धधीतान्यतमस्तव प्रभो रसां गताया भुव उद्विबर्हणम् ।  
 न विस्मयोऽसौ त्वचि विश्वविस्मये यो मायवेदे ससृजेऽतिविस्मयम् । ४३ ।  
 विधुन्वता वेदमयं निजं षपुर्जनस्तपःसत्यनिवासिनो वयम् ।  
 सटाशिखोद्भूतशिवाम्बुबिन्दुभिर्विमृज्यमाना भृशमीश पविताः । ४४ ।  
 स वै बत भ्रष्टमतिस्तवैष ते यः कर्मणां पारमपारकर्मणः ।  
 यद्योगमायागुणयोगमोहितं विश्वं समस्तं भगवन् विधेहि शम् । ४५ ।

**The sages said :** "Victory, victory to You, O invincible Lord, the Promoter of sacrifices! We make obeisance to You even as You shake Your own (divine) Body, consisting of the three Vedas (in order to free it from moisture). We bow once more to You, who have assumed the form of a boar with a special object (that of rescuing the earth) and in the pores of whose bristles lie hidden the various sacrifices. (34) This form of Yours, O Lord, made up as it is of sacrifices, is one that cannot be easily perceived by the sinful. The various Vedic metres (Gāyatri etc.) find a place in Your skin, the (holy) Kuśa grass in Your bristles, clarified butter in Your eyes and the functions of the four priests (the Hotā and others) in Your four legs. (35) The Sruk (a sort of large wooden ladle used for pouring clarified butter on a sacrificial fire) is located in Your snout; the Sruvā (a smaller ladle used for pouring clarified butter into the Sruk), O almighty Lord, finds a place in Your nostrils; the Idā (a dish or plate from which food is taken at a sacrifice) exists in Your belly; the Camasas (vessels used at sacrifices for

drinking the Soma, generally of a square shape, made of wood and furnished with a handle) abide in the cavity of Your ears; the Prāśitra (a vessel in which the Brahmā's share is poured) exists in Your mouth and the Grahas (ladles or vessels employed for taking up a portion of some fluid, especially of Soma, out of a larger vessel) in Your throat. And Your act of chewing, O Lord; constitutes the Agnihotra (pouring oblations into the sacred fire). (36) Your repeated descent (into the world of matter) is what is known as the Dikṣaniya Iṣṭi (the offering of oblations into the sacred fire at the time of consecration for a sacrifice); the three Iṣṭis known by the name of Upasads (which precede the Sutyā or pressing of the Soma in a Jyotiṣṭoma sacrifice) constitute Your neck; the Prāyaṇiya Iṣṭi (that which follows the Dikṣā or consecration) and the Udayaniya Iṣṭi (that which is performed at the end of a sacrifice) are Your tusks; the Pravargya (the ceremony called Mahāvīra performed at the beginning of every Upasad) forms Your tongue; the Sabhya and the Āvasathya fires form Your head and the putting of bricks in layers or rows for the preparation of a sacrificial altar constitutes Your vital airs, revealed as You are in the form of a sacrifice. (37) Your generative fluid is the Soma and Your sitting posture constitutes the sacrificial rites performed thrice (in the morning, at midday and in the evening) everyday. The seven constituents of Your body are the seven classes of main sacrifices (viz., Agniṣṭoma, Atyagniṣṭoma, Ukṭha, Ṣoḍaśi, Vājapeya, Atirātra and Āptoryāma); while the joints of Your body constitute all the Satras (series of sacrifices continued for a number of days). In this way You combine in Your person all the Yajñas (sacrifices in which the Soma is not used) and Kratus (those in which the Soma is used), the tendons of Your body forming the various sacrifices. (38) Hail, hail to You, who represent in Your person all the Mantras (sacred formulas) employed, the deities worshipped and the materials used (by way of oblations etc.) in a sacrifice, as well as all sacrificial acts and other activities. Nay, You also embody the wisdom gained through dispassion, Devotion and self-control, and are our teacher imparting all sorts of knowledge. Hail, hail to You. (39) Borne by You on the pointed ends of Your tusks, O Lord; the earth with its mountains, O Supporter of the globe, shines resplendent like a lotus plant with leaves supported on the tusks of a lordly elephant emerging from water. (40) Again, with the terrestrial globe supported on the tusks, this boar-like form of Yours, which consists of the three Vedas (Ṛgveda, Yajurveda and Sāmaveda) looks as charming as the beauty of a huge mountain with a mass of clouds hanging on its summit. (41) (Kindly) place this mother of the entire animate and inanimate creation, who is Your spouse, firmly (on water) in order to make her habitable for all; for You are their Father. Then we shall make obeisance to You as well as to her, in whom You have deposited Your seed (in the form of sustaining power) even as the sacrificer invokes the sacrificial fire in the Araṇi (the piece of wood used for kindling of fire by attrition with the chanting of sacred formulas). (42) Who else than You, O Lord, could venture to lift up the earth, that had sunk into the lowest depths of water? This is, however, nothing miraculous for You, the abode of all wonders, who have created this most marvellous universe by Your Māyā (wonderful creative energy). (43) When You shook Your body composed of the Vedas, we, the inhabitants of the Janaloka, Tapoloka and Satyaloka, got splashed and thoroughly depurated by the drops of holy water flying from the end of Your mane. (44) Alas! he has verily lost his wits, who seeks to know Your endless exploits in their totality. O Lord, bring happiness to the whole universe, which stands deluded through contact with the objects of senses, brought about by Your Yogamāyā. (45)

मैत्रेय उवाच

इत्युपस्थीयमानस्तैर्मुनिभिर्ब्रह्मवादिभिः । सलिले स्वखुराक्रान्त उपाथत्तावितावनिम् । ४६ ।  
स इत्थं भगवानुर्वी विष्टुक्सेनः प्रजापतिः । रसाया लीलयोत्रीतामप्सु न्यस्य यद्यौ हरिः । ४७ ।

य एवमेतां हरिमेधसो हरेः कथां सुभद्रां कथनीयमायिनः ।  
 भृण्वीत भक्त्या श्रवयेत वोशतीं जनार्दनोऽस्यासु हृदि प्रसीदति । ४८ ।  
 तस्मिन् प्रसन्ने सकलाशिषां प्रभौ किं दुर्लभं ताभिरलं लवात्मभिः ।  
 अनन्यदृष्ट्या भजतां गुहाशयः स्वयं विधत्ते स्वर्गतिं परः पराम् । ४९ ।  
 को नाम लोके पुरुषार्थसारवित् पुराकथानां भगवत्कथामुधाम् ।  
 आपीय कर्णाञ्जलिभिर्भवापहामहो विरज्येत विना नरेतरम् । ५० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे वराहप्रादुर्भावानुवर्णने त्रयोदशोऽध्यायः । १३ ।

**Maitreya resumed :** While being thus extolled by those sages through verses closely resembling the Vedic hymns, the Protector of the universe (in the form of the Boar) placed the earth on the surface of the water, which supported His hoofs. (46) Having thus placed on the water the earth, which He had sportfully lifted up from its depths, the almighty Lord Śrī Hari, the Protector of all beings, went out of sight. (47) Lord Janārdana is quickly pleased in His heart of hearts with him who thus listens to or narrates with devotion the blissful and charming story of Śrī Hari, the very thought on whom rids one of all sorrows and sins and whose sportful activities are all worth recounting. (48) What is hard to obtain when He who is capable of granting all our desires is pleased? So have done with such blessings as are of little value. For, on those who adore Him with their mind exclusively fixed on Him, that supreme Lord, who is seated in the heart of all, confers His highest state of His own accord. (49) Having known the real worth of all the objects of human pursuit and having once quaffed with the cup of one's ears the nectar of the Lord's stories, sifted from among other old legends—the nectar which ends the cycle of births and deaths—who in this world would feel surfeited, unless he is other than a human being? (50)

*Thus ends the thirteenth discourse in Book Three, narrating among other things the descent of the Divine Boar, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Sarhṣitā.*

## अथ चतुर्दशोऽध्यायः

### Discourse XIV

#### Diti's conception

श्रीशुक उवाच

निशम्य कौशारविणोपवर्णितां हरेः कथां कारणसूकरात्मनः ।  
 पुनः स पप्रच्छ तमुद्यताञ्जलिर्न चातिदुग्धो विदुरो धृतव्रतः । १ ।

**Śrī Śuka continued :** Vidura, who had taken a vow of hearing the Lord's praises, did not feel satiated even on listening from the mouth of Maitreya (the son of Kuṣāru) to the story of Śrī Hari, who had taken the form of a boar with a special motive (that of rescuing the earth). With joined palms uplifted he, therefore, questioned the sage again. (1)

विदुर उवाच

तेनैव तु मुनिश्रेष्ठ हरिणा यज्ञमूर्तिना । आदिदैव्यो हिरण्याक्षो हत इत्यनुशुभ्रम् । २ ।

तस्य चोद्धरतः क्षोणीं स्वदंष्ट्राग्रेण लीलया । दैत्यराजस्य च ब्रह्मन् कस्माद्धेतोरभूमृद्यः । ३ ।

**Vidura said :** We have just heard from you, O crest-jewel of sages, how Hiranyākṣa, the earliest of the Daityas (sons of Diti), was slain by Śrī Hari, who had taken the form of a boar (representing all sacrifices). (2) As He was playfully engaged in lifting up the earth out of water on the ends of His tusks, how did He come to have an encounter with that demon king, O holy sage? (3)

मैत्रेय उवाच

साधु वीर त्वया पृष्ठमवतारकथां हरेः । यत्त्वं पृच्छसि भर्त्यानां मृत्युपाशविशातनीम् । ४ ।  
ययोत्तानपदः पुत्रो मुनिना गीतयार्भकः । मृत्योः कृत्वैव मूर्ध्न्यङ्घ्रिमारुरोह हरेः पदम् । ५ ।  
अथात्रापीतिहासोऽयं श्रुतो मे वर्णितः पुरा । ब्रह्मणा देवदेवेन देवानामनुपृच्छताम् । ६ ।  
दितिर्दाक्षायणी क्षत्तमारीचं कश्यपं पतिम् । अपत्यकामा चकमे सन्ध्यायां हृच्छयार्दिता । ७ ।  
इष्ट्यग्निजिह्वं पयसा पुरुषं यजुषां पतिम् । निम्लोचत्यर्कं आसीनमन्यगारे समाहितम् । ८ ।

**Maitreya replied :** You have asked a good question, O valiant Vidura, inasmuch as your enquiry relates to the story of Śrī Hari's descent (as the divine Boar), which cuts asunder the noose of (birth and) death in the case of mortals. (4) It was through the story of Śrī Hari, narrated by the sage Nārada, that Dhruva (the son of king Uttānapāda), even as a child, set his foot on the head\* of Death and ascended to the abode of Śrī Hari. (5) Now in this connection I have heard the following anecdote, which was told of yore by Brahmā, the god of gods, in response to a query by the gods. (6) Once Diti, a daughter of Dakṣa, who was eager to obtain a son, sought the company of her husband, Kaśyapa, son of Marīci, while it was only dusk, stung as she was by (the darts of) love, O Vidura. (7) Having just finished offering oblations of rice boiled in milk to the Supreme Person, the lord of sacrifices, who has the flames of fire for His tongues, the sage sat absorbed in deep meditation in the shrine of fire, knowing that the sun was about to set. (8)

दितिरुवाच

एष मां त्वत्कृते विद्वन् काम आतशरासनः । हुनोति दीनां विक्रम्य रभामिव मतङ्गजः । ९ ।  
तद्ब्रह्मन्दाह्यमानायां सपत्नीनां समृद्धिभिः । प्रजावतीनां भद्रं ते मय्यायुङ्क्तामनुग्रहम् । १० ।  
भर्तर्याप्नोर्मानानां लोकानाविशते यशः । पतिर्भवद्विधो यासां प्रजया ननु जायते । ११ ।  
पुरा पिता नो भगवान्दक्षो दुहितृवत्सलः । कं वृणीत वरं वत्सा इत्यपृच्छत नः पृथक् । १२ ।  
स विदित्वाऽऽत्मजानां नो भावं सन्तानभावनः । त्रयोदशाददात्तासां यास्ते शीलमनुव्रताः । १३ ।  
अथ मे कुरु कल्याण कामं कञ्जविलोचन । आतोपसर्पणं भूमन्नमोघं हि महीयसि । १४ ।

**Diti said :** O sage, just as a wild elephant crushes a banana tree, this god of love, bow in hand, displays his valour against me, a helpless woman, and is tormenting me on your account. (9) Therefore, God bless you, show your grace to me, burning as I am (with jealousy) to see the happiness and prosperity of my co-wives, who are already blessed with children. (10) Those wives alone are held in great esteem by their husband and enjoy world-wide fame, whose

\* It is mentioned in Book IV that when the attendants of Lord Viṣṇu, Sunanda and others, brought an aerial car to pick up Dhruva and escort him to the Lord's divine Abode, Mṛtyu (the god of death) also appeared on the scene, thinking that his services might be required before the soul of Dhruva could be translated to the divine Abode. Dhruva, however, in utter defiance of the god of death, refused to cast off his body (which was supremely dear to him because it had been blessed by the Lord with His divine touch) and, actually setting his foot on the head of Death as on the rung of a ladder, boarded the car and bodily ascended to the divine Abode.

husband like you is reproduced through them in the shape of a son. (11) Our father, the worshipful Dakṣa, who was fond of his daughters, severally asked us long ago (when we were still unmarried): "Whom are you going to choose for your match, dear ones?" (12) When he came to know our mind (through other sources, since we made no reply out of bashfulness), he gave away to you those thirteen of us who conformed to your nature, since he was keen to multiply his race. (13) Therefore, O blessed lord with lotus-eyes, be pleased to grant my wish; for the afflicted never resort to the great in vain, O perfect one. (14)

इति तां वीर मारीचः कृपणां बहुभाषिणीम् । प्रत्याहानुनयन् वाचा प्रवृद्धानङ्गकश्मलाम् । १५ ।  
 एष तेऽहं विधास्यामि प्रियं भीरु यदिच्छसि । तस्याः कामं न कः कुर्यात्सिद्धिर्लैवर्गिकी यतः । १६ ।  
 सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान् । व्यसनार्णवमत्येति जलयानैर्यथार्णवम् । १७ ।  
 यामाहुरात्मनो हृद्यं श्रेयस्कामस्य मानिनि । यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः । १८ ।  
 यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः । वयं जयेम हेल्लाभिर्दस्युर्दुर्गपतिर्यथा । १९ ।  
 न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि । अप्यायुषा वा कात्स्न्येन ये चान्ये गुणगुध्रवः । २० ।  
 अथापि काममेतं ते प्रजास्यै करवाण्यलम् । यथा मां नातिवोचन्ति मुहूर्तं प्रतिपालय । २१ ।  
 एषा घोरतमा वेला घोराणां घोरदर्शना । चरन्ति यस्यां भूतानि भूतेशानुचराणि ह । २२ ।  
 एतस्यां साध्वि सन्ध्यायां भगवान् भूतभावनः । परीतो भूतपर्षद्विर्वृषेणाटति भूतराट् । २३ ।

श्मशानचक्रानिलधूलिधूपविकीर्णविद्योतजटाकलापः ।

भस्मावगुण्ठामलरुक्मदेहो देवस्त्रिभिः पश्यति देवस्ते । २४ ।

न यस्य लोके स्वजनः परो वा नात्यादृतो नोत कश्चिद्विग्राह्यः ।

वयं ब्रतैर्यच्चरणपविद्भामाशास्महेऽजां वत भुक्तभोगाम् । २५ ।

यस्यानवद्याचरितं मनीषिणो गृणन्त्यविद्यापटलं बिभित्सवः ।

निरस्तसाम्यातिशयोऽपि यत्स्वयं पिशाचचर्यामचरद्भतिः सताम् । २६ ।

हसन्ति यस्याचरितं हि दुर्भगाः स्वात्मन् रतस्याविदुषः समीहितम् ।

यैर्वस्त्रमाल्याभरणानुलेपनैः श्वभोजनं स्वात्मतयोपलालितम् । २७ ।

ब्रह्मादयो यत्कृतसेतुपाला यत्कारणं विश्वमिदं च माया ।

आज्ञाकरी तस्य पिशाचचर्या अहो विभ्रमश्चरितं विडम्बनम् । २८ ।

Seeing her miserable and pleading much in the aforesaid manner, and finding that her reason had been clouded by intense passion, O heroic Vidura, Kaśyapa (the son of Marici) replied to her in a conciliatory tone as follows:—(15) "I shall presently gratify you by granting your wish, O timid one. Who would not grant the desire of one's own wife, through whom one is able to achieve the threefold object of human pursuit, (viz., worldly possessions, gratification of the senses and religious merit)? (16) Even as one is able to cross the ocean by means of vessels, so does a married man (a householder) cross the ocean of woe (by conquering the senses) through married life, taking with him the other three Āśramas (viz., the student community, the anchorite class and the order of recluses, all of whom depend on the householder) as well. (17) The scriptures speak of a wife as the other half of the body of a man seeking the three objects of human pursuit, O proud lady. For, shifting his whole burden (of maintaining the household) to her, a man moves about (in the world) free from anxiety. (18) Just as the governor of a fortress easily conquers a host of marauders, so by falling back upon her we (householders) are able to subdue without any difficulty enemies in the shape of our senses, which people belonging to the other Āśramas find hard to

conquer. (19) We cannot get absolutely square with you, O queen of the house, in a whole lifetime, nay, not even in lives to come, nor can others who have a bias for virtues. (20) Nonetheless I shall do my best to grant this desire of yours for offspring. But please wait for an hour or so, in order that the world may not reproach me. (21) The present is a most ominous hour, favourable to frightful creatures (the demons etc.) and fearful to look at. At this hour the ghosts and spirits, forming the retinue of Śrī Rudra (the Ruler of the spirits), move about. (22) At this juncture of day and night, O virtuous lady, Lord Rudra, the protector of all beings, goes about on the back of His (favourite) bull (Nandi), accompanied by His entourage of ghosts. (23) With His glittering mass of matted hair thrown into disorder and soiled on account of the dust raised by whirlwinds sweeping the cremation grounds, and His silver-white body covered with a coat of ashes, Lord Śaṅkara, your sister's husband\*, is watching all with His three eyes (in the form of the sun, the moon and the fire). (24) (Really speaking, however,) no one in this world is akin or alien to Him, and no one is highly esteemed or most despised in His eyes. Yet the pity of it is that we for our part covet as a reward for our religious observances that very Māyā (supernatural power and prosperity) which He has enjoyed and spurned. (25) Those wise men who are keen to pierce the veil of ignorance recount His spotless doings. Although there is none equal to Him, much less greater, and He is the goal of the virtuous, yet He conducts Himself in the manner of fiends (moving about all naked, besmeared with ashes and adorned with a wreath of skulls and so on). (26) Those unfortunate people alone who adorn their person—which (really speaking) is the food of dogs—with wearing apparel, garlands of flowers, ornaments and pigments, treating it as their very self, laugh at the conduct of Lord Śiva—who ever delights in His own Self—ignorant of His purpose (in leading this sort of life, which is to teach the world how to develop indifference to the world as well as to one's own body). (27) Even Brahmā and the other gods (to say nothing of us) respect the bounds set by Him. Nay, He alone is the cause of this universe, Māyā being His handmaid ! How strange that He should conduct Himself in the manner of fiends ! Inscrutable indeed are the doings of the almighty Lord. (28)

मैत्रेय उवाच

सैवं संविदिते भर्त्रा मन्मथोन्मथितेन्द्रिया । जग्राह वासो ब्रह्मर्षेर्वृषलीव गतत्रपा । २९ ।  
 स विदित्वाथ भार्यायास्तं निर्बन्धं विकर्मणि । नत्वा दिष्टाय रहसि तयाथोपविवेश ह । ३० ।  
 अथोपसृश्य सलिलं प्राणानायम्य वाग्यतः । ध्यायञ्ज्जाप विरजं ब्रह्म ज्योतिः सनातनम् । ३१ ।  
 दितिस्तु व्रीडिता तेन कर्मावद्येन भारत । उपसङ्गम्य विप्रर्षिमधोमुख्यभ्यभाषत । ३२ ।

**Maitreya continued :** In spite of her husband's remonstrances Diti, whose mind had been completely shaken by love, seized the holy Brāhmaṇa by his garment, casting all modesty to the winds like a common woman. (29) When he saw his wife's unusual insistence on that prohibited act, Kaśyapa bowed to Providence and then sought seclusion with her. (30) Thereafter he bathed in water, controlled his breath and speech and began to mutter the holy syllable OM, fixing his thought on its meaning, the immutable, self-effulgent eternal Brahma. (31) Diti too felt ashamed on account of the sin that attached to her conduct, O Vidura (a descendant of Bharata). She, therefore, approached the holy Brāhmaṇa and, with her face cast down, spoke (to him as follows). (32)

दितिरुवाच

मा मे गर्भमिमं ब्रह्मन् भूतानामृषभो वधीत् । रुद्रः पतिर्हि भूतानां यस्याकरवमंहसम् । ३३ ।

\* Sati (Lord Śiva's Spouse) was a real sister of Diti (both being daughters of Dakṣa).

नमो रुद्राय महते देवायोप्राय मीढुषे । शिवाय न्यस्तदण्डाय धृतदण्डाय मन्यवे । ३४ ।  
स नः प्रसीदतां भामो भगवानुर्वनुग्रहः । व्याधस्याप्यनुकम्प्यानां स्त्रीणां देवः सतीपतिः । ३५ ।

**Diti said :** Let not Lord Rudra, O hloy sage, who is the foremost of all beings as well as the Ruler of spirits, destroy the seed in my womb because I have committed an offence against Him. (33) Obeisance to the great god Śiva, who is irresistible in power and who drives away the agony of His devotees and bestows the desired blessings (on those who approach him with a prayer), who is all-blissful (to His disinterested worshippers), who, though perfectly non-violent by nature, yet wields the rod (for the wicked), and who is anger personified (at the time of universal destruction). (34) May the almighty Lord Śiva (the Spouse of Sati), my brother-in-law who is extremely compassionate by nature, be gracious unto us, women, who deserve the mercy even of the (hard-hearted) hunter. (35)

मैत्रेय उवाच

स्वसर्गास्याशिषं लोक्यामाशासानां प्रवेपतीम् । निवृत्तसन्धानियमो भार्यामाह प्रजापतिः । ३६ ।

**Maitreya went on :** Kaśyapa, who had just finished his evening devotions, saw his wife (Diti) shaking violently (with fear) and soliciting for her progeny the blessings of this as well as of the other world, and spoke to her (as follows). (36)

कश्यप उवाच

अप्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत । मन्निदेशातिचारेण देवानां चातिहेलनात् । ३७ ।  
भविष्यतस्तवाभद्रावभद्रे जाठराधमौ । लोकान् सपालांस्त्रींश्चण्डि मुहुराक्रन्दयिष्यतः । ३८ ।  
प्राणिनां हन्यमानानां दीनानामकृतागसाम् । स्त्रीणां निगूह्यमाणानां कोपितेषु महात्वसु । ३९ ।  
तदा विश्वेश्वरः क्रुद्धो भगवाँल्लोकभावनः । हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वधूक् । ४० ।

**Kaśyapa said:** Since your mind was impure (tainted with lust), the hour was unfavourable (for conception), you transgressed my command and (lastly) because you disregarded the gods (Lord Rudra and His attendants), O impious woman, a pair of wicked and unworthy sons will be born of you—sons that will make all the three worlds as well as their protectors cry again and again, O irascible lady ! (37-38) When they proceed to kill helpless and innocent creatures, violate the chastity of women and anger exalted souls, the Lord, who is the Ruler of the universe and the Delighter of all the worlds, will be enraged and, coming down to this world (from His divine Abode) will slay them even as Indra (the wielder of the thunderbolt) struck down the mountains. (39-40)

दितिरुवाच

वधं भगवता साक्षात्सुनाभोदारबाहुना । आशासे पुत्रयोर्मह्यं मा क्रुद्धाद्ब्राह्मणाद्विभो । ४१ ।  
न ब्रह्मदण्डदग्धस्य न भूतभयदस्य च । नारकाश्चानुगृह्णन्ति यां यां योनिमसौ गतः । ४२ ।

**Diti said :** I too would rather have my sons die at the hands of the Lord Himself, whose long and mighty arm is adorned with the discus Sudarśana. Let them not die under the curse of an angered Brāhmana, my lord. (41) Even the denizens of hell refuse to show any favour to him who is consumed by the curse of a Brāhmana, as well as to him who has been a terror to living beings, no matter to whatever species of life he may be consigned after death. (42)

कश्यप उवाच

कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् । भगवत्पुरुमानाद्य भवे मय्यपि चादरात् । ४३ ।  
पुत्रस्यैव तु पुत्राणां भवितैकः सतां मतः । गास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् । ४४ ।

योगैर्हेमेव दुर्वर्णं भावयिष्यन्ति साधवः । निर्वैरादिभिरात्मानं यच्छीलमनुवर्तितुम् । ४५ ।  
 यत्प्रसादादिदं विश्वं प्रसीदति यदात्मकम् । स स्वद्गुणभगवान् यस्य तोष्यतेऽनन्यया दृशा । ४६ ।  
 स वै महाभागवतो महात्मा महानुभावो महतां महिष्ठः ।  
 प्रवृद्धभक्त्या ह्यनुभाविताशये निवेश्य वैकुण्ठमिमं विहास्यति । ४७ ।  
 अलम्पटः शीलधरो गुणाकरो हृष्टः परद्वर्षा व्यथितो दुःखितेषु ।  
 अभूतशत्रुर्जगतः शोकहर्ता नैदाधिकं तापमिवोदुराजः । ४८ ।  
 अन्तर्बाहिश्चामलमब्जनेत्रं स्वपूरुषेच्छानुगृहीतरूपम् ।  
 पौत्रस्तव श्रीललनाललामं द्रष्टा स्फुरत्कुण्डलमण्डिताननम् । ४९ ।

**Kaśyapa said :** Since you feel sorry and are full of remorse for what you have done and right judgment has soon reverted to you, and since you cherish extreme reverence for Lord Viṣṇu and deep regard for Lord Bhava (Śiva) and myself too, one of the four sons of your elder son will prove worthy of esteem even for holy men; nay, people will sing his fair renown along with the Lord's own glory. (43-44) Even as gold of inferior quality is purified by being heated in fire, pious souls will cleanse their heart through disciplines (of various kinds) such as freedom from animosity in order to emulate his noble disposition and character. (45) The Lord, who is the witness of His own Self and whose grace alone brings happiness to this universe, consisting of Himself, will be gratified with his exclusive view (that the Lord alone is true). (46) He will be a great devotee of the Lord, magnanimous, high-souled and the noblest of the noble. Installing Lord Viṣṇu in his heart, purified through intense Devotion, he will give up his (false) identification with the body. (47) A mine of good qualities, he will have no attachment to the pleasures of sense, and will be steadfast in virtue. He will feel delighted at the prosperity of others and will be grieved to see others in trouble. Regarding none as his enemy, he will rid the world of its sorrows even as the moon relieves the heat of summer. (48) Nay, your grandson will behold, in his heart (through meditation) as well as outside, the lotus-eyed Lord, who is immaculate (by nature), who assumes forms according to the wishes of His own devotees, whose countenance is adorned with brilliant ear-rings and who is the ornament of Goddess Śrī, the embodiment of womanly charms. (49)

मैत्रेय उवाच

श्रुत्वा भागवतं पौत्रममोदत दितिर्भृशम् । पुत्रयोश्च वधं कृष्णाद्विदित्वाऽऽसीन्महामनाः । ५० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे दितिकश्यपसंवादे चतुर्दशोऽध्यायः । १४ ।

**Maitreya continued :** Diti felt much delighted to hear that her grandson would be a (great) devotee of the Lord, and was proud to learn that her sons would meet their death at the hands of Śrī Kṛṣṇa (Lord Viṣṇu) Himself. (50)

*Thus ends the fourteenth discourse in Book Three, comprising among other things the dialogue between Diti and Kaśyapa, of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चदशोऽध्यायः Discourse XV

Sanaka and his three brothers pronounce a curse against Jaya and Vijaya

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोहनं दितिः । दधार वर्षाणि शतं शङ्कमाना सुरार्दनात् । १ ।

लोके तेन हतालोके लोकपाला हतौजसः । न्यवेदयन् विश्वसृजे ध्वान्तव्यतिकरं दिशाम् । २ ।

**Maitreya resumed :** Apprehending trouble to the gods (at the hands of her expected sons), Diti retained (in her womb) for a hundred years the aforesaid seed of Kaśyapa (a lord of created beings), which was powerful enough to put down the enemy's strength. (1) (The brilliance of that) seed (though cabined in the womb) dimmed the light (of all the luminaries) in the world and the guardians of the various spheres too lost their splendour. They, therefore, complained to Brahmā (the creator of the universe) about the spread of darkness in all directions. (2)

देवा ऊचुः

तम एतद्विभो वेत्थ संविद्या यद्वयं भृशम् । न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्त्मनः । ३ ।

देवदेव जगद्धातल्लोकनाथशिखामणे । परेषामपरेषां त्वं भूतानामसि भाववित् । ४ ।

नमो विज्ञानवीर्याय माययेदमुपेयुषे । गृहीतगुणभेदाय नमस्तेऽव्यक्तयोनये । ५ ।

ये त्वानन्देन भावेन भावयन्त्यात्मभावनम् । आत्मनि प्रोतभुवनं परं सदसदात्मकम् । ६ ।

तेषां सुपक्वयोगानां जितश्चासेन्द्रियात्मनाम् । लब्धयुष्मत्प्रसादानां न कुतश्चित्पराभवः । ७ ।

यस्य वाचा प्रजाः सर्वा गावस्तन्त्येव यन्त्रिताः । हरन्ति बलिमायत्तास्तस्मै मुख्याय ते नमः । ८ ।

स त्वं विधत्स्व शं भूमंस्तमसा लुप्तकर्मणाम् । अदभ्रदयया दृष्ट्या आपन्नानर्हसीक्षितुम् । ९ ।

एष देव दितेर्गर्भं ओजः काश्यपमर्पितम् । दिशस्तिमिरयन् सर्वा वर्धतेऽग्निरिवैधसि । १० ।

**The gods said :** You must be knowing, O lord, about this gloom, of which we are very much afraid. We are sure nothing is hidden from You inasmuch as the range of Your knowledge is unaffected by time. (3) O god of gods, O Maker of the universe, O crest-jewel of the guardians of all spheres, You know the mind of all living beings, big and small. (4) Hail, hail to You, whose strength is knowledge, and who have assumed this (four-faced) form as well as the quality of Rajas by Your own Māyā (playful nature), Your cause being unknown. (5) All the worlds are woven into You; nay, the whole of this universe, consisting of both cause and effect, is Your body. Really speaking, however, You are beyond all this. They who contemplate on You, the Creator of all Jīvas, with exclusive devotion, having controlled their breath, senses and mind, and whose Yoga (effort at Self-Realization) has ripened cannot meet with discomfiture from any quarter since they have secured Your grace. (6-7) Governed by Your word (the Vedas), even as oxen are controlled by a rope, all created beings bear offerings to You (by performing their respective duties) subject to Your control. Therefore, hail to You, the Chief Controller of all (even as the vital breath controls all the other organs of the body). (8) People have failed to perform their duties because of this darkness (which has rendered it impossible for them to distinguish between night and day). Kindly do that which is good to them. And be pleased to regard us, who are in great affliction, with an eye expressing abundant compassion, O infinite Lord ! (9) Enveloping all the quarters in darkness, the seed of Kaśyapa placed in Diti's womb is developing as fire thrown in a pile of firewood. (10)

## मैत्रेय उवाच

स प्रहस्य महाबाहो भगवान् शब्दगोचरः । प्रत्याचष्टात्मभूर्देवान् प्रीणन् रुचिरया गिरा । ११ ।

**Maitreya went on:** Lord Brahmā (the self-born), O mighty-armed Vidura, to whom the above prayer was addressed, laughed (at their rank ignorance in praying to him as if he were the Supreme Deity), and replied in sweet words to the great delight of the gods. (11)

## ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः । चेरुर्विहायसा लोकाँल्लोकेषु विगतस्पृहाः । १२ ।

त एकदा भगवतो वैकुण्ठस्यामलात्मनः । ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् । १३ ।

वसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः । येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् । १४ ।

यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः । सत्त्वं विष्टभ्य विरजं स्वानां नो मृडयन् वृषः । १५ ।

यत्र नैःश्रेयसं नाम वनं कामदुर्घैर्दुर्मैः । सर्वर्तुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत् । १६ ।

वैमानिकाः सललनाश्चरितानि यत्र गायन्ति लोकशमलक्षणानि भर्तुः ।

अत्तर्जलेऽनुविकसन्मधुमाधवीनां गन्धेन खण्डितधियोऽप्यनिलं क्षिपन्तः । १७ ।

**Brahmā said :** My mind-born sons, Sanaka and his three brothers, who are the eldest of you all, went about the various worlds by air, free from attachment to them. (12) Once upon a time they went to the realm, called Vaikuṅṭha, of Lord Viṣṇu (of irresistible might), whose mind and body are purely divine (free from the taint of Māyā) in substance—a realm which is adored by (stands at the top of) all other realms. (13) All the people living there are endowed with a form similar to that of Lord Vaikuṅṭha (Viṣṇu) Himself; and it is attained by those alone who have worshipped Śrī Hari through the disinterested performance of their duty. (14) There the most ancient Person (Lord Nārāyaṇa), who can be known only through the Upaniṣads and who is righteousness personified, (eternally) dwells, having assumed a form which is made of Sattva unmixed with Rajas (i.e., Sattva which is purely immaterial or divine) and delighting us, His devotees. (15) In that realm there is an orchard called Naiḥśreyasa, which is beatitude incarnate as it were, and which is resplendent with trees that yield all that is desired and are laden with fruits and flowers in every season. (16) Seated in aerial cars with their consorts, the Gandharvas (of that realm) sing the stories of their Master (Lord Viṣṇu), that are capable of wiping out the sins of the whole world. Even though their mind is distracted by the fragrance of Mādhavi flowers (spring-flowers) laden with honey and blossoming in water, they (refuse to be led away by it and) censure\* the breeze (carrying the fragrance). (17)

पारावतान्यभूतसारसचक्रवाकदात्यूहहंसशुकतित्तिरिबर्हिणां यः ।

कोलाहलो विरमतेऽचिरमात्रमुच्चैर्भृङ्गाधिपे हरिकथामिव गायमाने । १८ ।

मन्दारकुन्दकुरबोत्पलचम्पकार्णपुन्नागनागबकुलाम्बुजपारिजाताः ।

गन्धेऽर्चिते तुलसिकाभरणेन तस्या यस्मिस्तपः सुमनसो बहु मानयन्ति । १९ ।

यत्संकुलं

हरिपदानतिमात्रदृष्ट्वैर्दूर्यमारकतहेममयैर्विमानैः ।

\* Even though everything in that realm is divine in essence and the fragrance of the Mādhavi flowers, which is akin to the fragrance of the Lord's own person, only reminds them of the latter instead of diverting their mind towards anything foreign, the Gandharvas are so deeply attached to the Lord's stories that they are reluctant to exchange the joy of singing them for any other joy, even though it may be equally divine.

चेपां बृहत्कटितटाः स्मितशोभिमुख्यः कृष्णात्मनां न रज आदधुरुत्समाद्यैः । २० ।  
 श्रीरूपिणी क्रणयती चरणारविन्दं लीलाम्बुजेन हरिसद्गनि मुक्तदोषा ।  
 संलक्ष्यते स्फटिककुड्य उपेतहेम्नि सम्मार्जतीव यदनुग्रहणेऽन्ययत्नः । २१ ।  
 वापीषु विद्रुमतटास्वमलामृताप्सु प्रेष्यान्विता निजवने तुलसीभिरीशम् ।  
 अभ्यर्चती स्वलकमुन्नसमीक्ष्य वक्त्रमुच्छेषितं भगवतेत्यमताङ्ग यच्छ्रीः । २२ ।  
 यत्र ब्रजन्यघाभिदो रचनानुवादाच्छृण्वन्ति येऽन्यविषयाः कुकथा मतिघ्नोः ।  
 यास्तु श्रुता हतभर्गेर्नृभिरात्तसारास्तांस्तान् क्षिपन्त्यशरणेषु तमःसु हन्त । २३ ।  
 येऽभ्यर्थातामपि च नो नृगतिं प्रपन्ना ज्ञानं च तत्त्वविषयं सहधर्मं यत्र ।  
 नाराधनं भगवतो वितरन्त्यमुष्य सम्पोहिता विततया व्रत मायया ते । २४ ।  
 यद्य ब्रजन्यनिमिषामृषभानुवृत्त्या दूरेयमा ह्युपरि नः स्पृहणीयशीलाः ।  
 भर्तुर्मिथः सुयशसः कथनानुरागवैक्लव्यबाष्पकलया पुलकीकृताङ्गाः । २५ ।  
 तद्विश्वगुर्वधिकृतं भुवनैकवन्द्यं दिव्यं विचित्रविकुधाग्र्यविमानशोचिः ।  
 आपुः परां मुदमपूर्वमुपेत्य योगमायाबलेन मुनयस्तदथो विकुण्ठम् । २६ ।

When the king of bees hums in a high pitch, singing the story of Śrī Hari as it were, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the Cakravāka, the Cātaka, the swan, the parrot, the partridge and the peacock (who are all ears as it were to drink in the bee's song). (18) Seeing that the Lord adorns His person with wreaths etc., made of the leaves of Tulasī (the basil plant, which is so sacred and dear to Him) and also holds its fragrance in great esteem, the flowers of the Mandāra, Kunda and Kurabaka, the lily, the Campaka, Arṇa (Karavīra), Punnāga, Nāgakesara and Bakula, the lotus and the Pārijāta in that realm, though all fragrant, recognize that Tulasī did greater penance (in her previous existence) than any of them.\* (19) That realm (of Lord Viṣṇu) is crowded with aerial cars made of lapis lazuli, emerald and gold, which are secured there as a result of mere obeisance at the feet of Śrī Hari (and not through Karmayoga, Jñānayoga, Vairāgya or penance etc.). The mind of those who occupy these cars are so full of Śrī Kṛṣṇa (Lord Viṣṇu) that their spouses with large hips and smiling faces are unable to stimulate their passion by their mirth and other charms. (20) Śrī (the Spouse of Lord Viṣṇu and the goddess of fortune), who is possessed of a most lovely form and whose favour is sought after by others (including the greatest gods like Brahmā and so on), lives in the abode of Śrī Hari free from the fault of capriciousness†. Moving about in that palace with the anklets on Her feet making a tinkling sound, and with a lotus-flower held in Her hand as a plaything, She is seen (reflected) in the crystal walls (of that palace), inlaid with gold here and there, as if engaged in dusting the house (although, really speaking, the abode of the Lord is ever free from dust). (21) While engaged in worshipping the Lord with Tulasī leaves in Her own pleasure-garden in the midst of Her attendants, Śrī (Lakṣmī) happens to see Her face with beautiful tresses and a prominent

\* This shows that, to say nothing of living beings such as birds, bees and so on, even inanimate beings in that realm, such as plants and trees, are not only endowed with consciousness but are ever engaged in conscious service of the Lord, and are constituted of the same essence as the Lord. In this way everything in that realm is divinely blissful in essence.

† The goddess of fortune has been charged with fickleness only in Her material form. In Her divine form She is an embodiment of all feminine virtues and the most constant and devoted of all wives. Although the most beloved of the Lord's consorts, and the undisputed queen of His divine household, She is a model of modesty and, like an ideal wife, ever looks upon Herself as a humble servant-maid of the Lord. That is why She has been represented here by poetic imagination as engaged in a menial service of the Lord's household.

nose (reflected) in ponds containing limpid waters and provided with stairs of corals, and deems it fortunate in having been kissed by the Lord, O beloved gods. (22) They can never attain to that Realm, who hear undesirable talks, that pervert Reason, centring round topics other than the exploits of the Lord who shatters the sin of His devotees—talks which, when heard by those unfortunate men rob them of their merit and throw them alas ! into the dark regions of hell, where they find no shelter. (23) Alas ! they who do not offer worship to the Lord even after attaining human birth, which is solicited even by us (gods) and where one can acquire the knowledge of truth as well as religious merit, are deluded by His Mâyā, which is projected everywhere. (24) On the other hand, they alone attain to that realm—which is located even higher than our abode (the Satyaloka)—who have reached beyond the jurisdiction of Yama (the god of retribution) by virtue of their devotion to Lord Viṣṇu (the foremost of the gods), who are possessed of an enviable character, and whose eyes stream with tears and whose body is thrilled all over when they are beside themselves with love while talking to one another about the glories of their lord. (25) The sages (Sanaka and his three brothers) felt supremely delighted when they reached by dint of their Yogamāyā (wonderful power of Yoga) the divine and unique realm of Vaikuṅṭha, presided over by Lord Viṣṇu (the Father of the whole universe), which is the sole object of reverence for all the worlds, and shone resplendent with the wonderful aerial cars of the foremost gods. (26)

तस्मिन्नतीत्य मुनयः षडसज्जमानाः कक्षाः समानवयसावथ सप्तमायाम् ।

देवावचक्षत गृहीतगदौ परार्थ्यकेयूरकुण्डलकिरीटवितङ्कवेषौ ।२७।

मत्तद्विरेफवनमालिकया निवीतौ विन्यस्तयासितचतुष्टयबाहुमध्ये ।

वक्त्रं भ्रुवा कुटिलया स्फुटनिर्गमाभ्यां रक्तेक्षणेन च मनाग्रभंसं दधानौ ।२८।

द्वार्येतयोर्निविविशुर्मिषतोरपृष्टः पूर्वा यथा पुरटवन्नकपाटिका याः ।

सर्वत्र तेऽविषमया मुनयः स्वदृष्ट्या ये सञ्चरन्त्यविहता विगताभिः शङ्काः ।२९।

तान् वीक्ष्य वातरशनांश्चतुरः कुमारान् वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।

वेत्रेण चास्खलयतामतदर्हणांस्तौ तेजो विहस्य भगवत्प्रतिकूलशीलौ ।३०।

ताभ्यां म्पितृत्वनिमिषेषु निषिध्यमानाः स्वर्हत्तमा ह्यपि हरेः प्रतिहारपाभ्याम् ।

ऊचुः सुहृत्तमदिदृक्षितभङ्ग ईषत्कामानुजेन सहसा त उपप्लुताक्षाः ।३१।

Having passed through six entrances to the Lord's residence without feeling attached to anything, they saw at the seventh gate two shining beings of the same age, armed with a mace and adorned with most valuable armlets, ear-rings and diadems. (27) With a garland of sylvan flowers, which attracted to it a swarm of intoxicated bees, placed round their neck and between their four swarthy arms, they wore a countenance which looked somewhat agitated from their arched eyebrows, distended nostrils and reddish eyes. (28) Even while they looked on with their eyes wide open, the sages, who move about everywhere knowing no obstruction or fear, since they indiscriminately regard everyone as their own self, entered the gate in the charge of these porters just as they had passed through the former gates, which were furnished with doors of gold and diamond, without asking their permission. (29) The four boy-sages, who had nothing to cover their bodies with except the atmosphere, looked (from their appearance) only five years of age, even though they were the eldest (of Brāhmā's creation) and had realized the truth of the Self. But when the porters, who happened to possess a disposition which was quite unpalatable to the Lord, saw the sages (passing through the gate guarded by them without taking any notice of their presence), they blocked the sages' way with their staff, despising their glory, although the sages did not deserve such treatment at their hands. (30) Being thus forbidden by the two chief porters of

Śrī Hari while the other divinities (of that realm) looked on, even though they were by far the fittest persons (to be admitted into the Lord's presence), their eyes turned slightly red all of a sudden on account of anger (that which follows in the wake of desire) at their longing to see their most beloved Friend (Śrī Hari) being thwarted, and they spoke (as follows). (31)

मुनय ऊचुः

को वामिर्हत्य भगवत्परिचर्ययोश्चैस्तद्धर्मिणां निवसतां विषमः स्वभावः ।  
 तस्मिन् प्रशान्तपुरुषे गतविग्रहे वां को वाऽऽत्मवल्कुहकयोः परिशङ्कनीयः ।३२।  
 न ह्यन्तरं भगवतीह समस्तकुक्षावात्मानमात्मनि नभो नभसीव धीराः ।  
 पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं व्युत्पादितं ह्युदरभेदि भयं यतोऽस्य ।३३।  
 तद्गाममुष्य परमस्य विकुण्ठभर्तुः कर्तुं प्रकृष्टमिह धीमहि मन्द्धीभ्याम् ।  
 लोकानितो व्रजतमन्तरभावदृष्ट्या पापीयसस्त्रय इमे रिपवोऽस्य यत्र ।३४।

**The sages said :** Of those who attain to and dwell in this realm as a result of their devoted worship to the Lord and (naturally) imbibe the qualities (such as even-mindedness and so on) of their Master, how is it that you two should have developed such a discordant disposition ? When the Lord is extremely pacific and has no quarrel with anybody, there can be none deserving to be suspected by you here on your own analogy, who happen to be the only impostors in this realm. (Since you are impostors yourselves, you scent foul play in others.) (32) The enlightened inhabitants of this realm do not perceive their none-identity with the Lord, who contains the whole universe in the cavity of His abdomen; on the other hand, they find themselves comprised in the Lord even as the space in a jar is included in the infinite space. What, then, has happened to you, who are invested with a divine body, which has filled you with fear, caused by diversity, on His account ? (33) Therefore, we are contemplating what should be a meet punishment for your sin, in order that good may be eventually done to you, the two dull-witted servants of the Supreme Being, the Lord of Vaikuṅṭha. Since you smell diversity even here, go you hence to those spheres where the three vicious propensities (lust, anger and greed) are one's (deadly) enemies. (34)

तेषामितीरितमुभाववधाय घोरं तं ब्रह्मदण्डमनिवारणमस्त्रपूगैः ।  
 सद्यो हरेरनुचरावुरु बिभ्यतस्तत् पादप्रहावपततामत्तिकातरेण ।३५।  
 भूयादघोनि भगवद्विरकारि दण्डो यो नौ हरेत सुरहेलनमप्यशेषम् ।  
 मा वोऽनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेदिह तु नौ व्रजतोरधोऽधः ।३६।

Hearing this utterance of the sages and knowing it to be a curse from the Brāhmanas, which could not be counteracted even by multitudes of missiles, the two attendants of Śrī Hari, who is afraid of the Brāhmanas even more than they, immediately prostrated themselves on the ground, clasping the sages' feet with great humility. (35) "You have meted out to us a punishment which is but meet for an offender; let it, therefore, take effect, so that it may purge us in toto of the sin of showing disrespect to the Lord (by insulting you, who are worthy of His respect). But if you feel the least compunction (in your heart) due to compassion for us, let us not fall a prey to infatuation that may efface from our mind the memory of the Lord when we descend into the lower regions." (36)

एवं तदैव भगवानरविन्दनाभः स्वानां विवुध्य सदतिक्रमपार्चहृद्यः ।  
 तस्मिन् ययौ परमहंसमहामुनीनामन्वेषणीयचरणौ चलयन् सहश्रीः ।३७।  
 तं त्वागतं प्रतिहतौपयिकं स्वपुष्पिस्तेऽचक्षताक्षविषयं स्वसमाधिभाग्यम् ।  
 हंसश्रियोर्व्यजनयोः शिववायुलोलकुभ्रातपत्रशशिकेसरशीकराम्बुम् ।३८।

कृत्स्नप्रसादसुमुखं स्पृहणीयधाम स्नेहावलोककलया हृदि संस्पृशन्तम् ।  
 श्यामे पृथावुरसि शोभितया श्रिया स्वश्रूडामणिं सुभगयन्तमिवात्मधिष्यम् ।३९।  
 पीतांशुके पृथुनितम्बिनि विस्फुरन्त्या काञ्चालिभिर्विरुतया वनमालया च ।  
 बल्गुप्रकोष्ठबलयं विनतासुतांसे विन्यस्तहस्तमितरेण धुनानमब्जम् ।४०।  
 विद्युत्क्षिपन्मकरकुण्डलमण्डनार्हगण्डस्थलोन्नसमुखं मणिमत्किरीटम् ।  
 दोर्दण्डघण्डविवरे हरता परार्घ्यहारेण कन्धरगतेन च कौस्तुभेन ।४१।  
 अत्रोपसृष्टमिति चोत्स्मितमिन्द्रियाः स्वानां धिया विरचितं बहुसौष्टवाक्यम् ।  
 मह्यं भवस्य भवतां च भजन्तमङ्गं नेमुर्निरीक्ष्य नवितृप्तदुशो मुदा कैः ।४२।

That very moment the Lord, whose navel is the seat of a lotus, and who is the delight of the righteous, learnt about the insult thus offered by His own servants to saints (like Sanaka and his three brothers), and went to the spot (where the sages had been held up) on those very feet which were sought after by recluses and great sages, accompanied by Śrī (His beloved Spouse). (37) The Sages saw that the Lord, who was the goal of their Samādhi (profound meditation), had arrived before their very eyes, accompanied by His own attendants, who carried articles suited to the visit (such as the umbrella, chowries and so on). The white umbrella (which was held over His head) looked like the moon; (while the strings of pearls hanging from its edge) and dancing in the cool breeze coming from the pair of chowries that (were being waved on both His sides and) shone like swans looked like drops of nectar falling from its rays. (38) The Lord, who is the repository of all that is worth coveting, was graciously disposed towards all and touched the heart (of His devotees) by His affectionate glances. With Goddess Lakṣmī, who shone on His swarthy and broad chest (in the form of a golden streak), He enhanced the beauty as it were of His own abode (Vaikuṅṭha) the crest-jewel of all heavenly worlds. (39) He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips and with a garland of sylvan flowers, which was distinguished by the humming of bees; His lovely wrists were graced with bracelets, and He had rested one of His hands on the shoulder of Garuḍa (the son of Vinatā) and was revolving a lotus with another. (40) His countenance was distinguished by cheeks—which enhanced the beauty of the alligator-shaped pendants, that outshone lightning—and a prominent nose; and His head was covered with a crown studded with gems. A charming and superb necklace was hanging between His stout arms, while His neck was adorned with the gem known by the name of Kaustubha. (41) The sages regarded with unsated eyes, and joyously bowed their heads to, the Lord who (says Brahmā to the gods) had assumed a personality for his (Brahmā's) own sake as well as for the sake of Bhava (Lord Śiva) and yourselves (the other gods)—a personality which was full of abundant charm and about which His devotees thought within themselves that Indirā's (Lakṣmī's) excessive pride (of beauty) disappeared (at its very sight). (42)

तस्यारविन्दनयनस्य पदारविन्दकिञ्चल्कमिश्रतुलसीमकरन्दवायुः ।  
 अन्तर्गतः स्वविवरेण चकार तेषां सङ्क्षोभमक्षरजुषामपि चित्ततन्वोः ।४३।  
 ते वा अमुष्य वदनासितपद्मोक्तशमुद्धीक्ष्य सुन्दरतराधरकुन्दहासम् ।  
 लब्धाशिषः पुनरवेक्ष्य तदीयमङ्घ्रिद्वन्द्वं नखारुणमणिश्रवणं निदधुः ।४४।  
 पुंसां गतिं मृगयतामिह योगमार्गैर्ध्यानास्पदं बहु मतं नयनाभिरामम् ।  
 पौंस्रं वपुर्दर्शयानमनन्यसिद्धैरौत्पत्तिकैः समगुणन् युतमष्टभोगैः ।४५।

The breeze laden with the honey of the Tulasi blossoms, mixed with the dust of the lotus-feet of that lotus-eyed Lord, entered the interior of those sages through the nose (the door for its passage) and not only thrilled their body but caused a flutter in their mind too, (ever) immersed

as they were in the joy of oneness with the Absolute (and thus above all excitation caused by sense-contacts\*). (43) Having their heart's desire fulfilled by the sight of His face, which resembled a blue lotus, and the beauty of which was enhanced by His still lovelier lips and a smile which shone as a (full-blown) jasmine flower, they then looked lower down at His feet—which were inlaid as it were with rubies in the shape of ruddy nails—and fixed their mind on the same. (44) They (now) proceeded to extol the Lord—who is endowed with the eight supernatural powers, which are eternally present in Him and cannot be acquired by anyone else—and who reveals a personality fit to be meditated upon by men seeking to attain their goal through paths of Yoga, and which is highly esteemed by them and is the delight of their eyes. (45)

कुमारा ऊचुः

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां त्वं सोऽद्यैव नो नयनमूलमनन्त राद्भः ।  
 यर्होव कर्णविवरेण गुहां गतो नः पित्रानुवर्णितरहा भवदुद्धवेन ।४६।  
 तं त्वां विदाम भगवन् परमात्मतत्त्वं सत्त्वेन सम्प्रति रतिं रचयन्तमेषाम् ।  
 यत्तेनुतापविदितैर्दृढभक्तियोगैस्त्द्ग्रन्थयो हृदि विदुर्मुनयो विरागाः ।४७।  
 नात्यन्तिकं विगणयन्त्यपि ते प्रसादं किन्त्वन्यदपितभयं भुव उन्नयेस्ते ।  
 येऽङ्ग त्वदङ्घ्रिशरणा भवतः कथायाः कीर्तन्यतीर्थयशसः कुशला रसज्ञाः ।४८।  
 कामं भवः स्ववृजिनैर्निरयेषु नः स्ताद्येतोऽलिवद्यदि नु ते पदयो रमेत ।  
 वाचश्च नस्तुलसिवद्यदि तेऽङ्घ्रिशोभाः पूर्येत ते गुणगणैर्वदि कर्णरन्ध्रः ।४९।  
 प्रादुश्चकर्थ यदिदं पुरुहूत रूपं तेनेश निर्वृतिमवापुरलं दृशो नः ।  
 तस्मा इदं भगवते नम इद्विधेम योऽनात्मनां दुस्त्वयो भगवान् प्रतीतः ।५०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे जयविजययोः सनकादिशापो

नाम पञ्चदशोऽध्यायः ।१५।

**The Kumāras said :** It is only today, O infinite Lord, that You have appeared before our eyes—You, who are hidden from the view of the evil-minded, though present in their heart (as the Inner Controller)—although You had entered our mind through the passage of the ears when our father (Brahmā), who owes his existence to You, told us Your secret. (46) O Lord, we know You—who bring delight every moment to these (devotees) by Your personality, which is constituted of pure Sattva—to be the highest spiritual Truth, which sages free from egotism and passion realize in their heart through the practice of unflinching Devotion learnt by Your grace. (47) O Lord, Your glories are worth recounting and capable of taking men across the ocean of worldly existence. Hence those wise men who have sought the protection of Your feet and know how sweet Your stories are prize not even Your imperishable boon (in the shape of final beatitude), much less other blessings (such as the position of Indra and so on), which are ever exposed to fear from Your frowns. (48) Let us by all means be born in the infernal regions as a result of our sins, only if our mind takes (constant) delight in Your (lotus-like) feet, if our speech just like Tulasī leaves derives its grace from Your feet and if the cavity of our ears is filled with the accounts of Your manifold virtues. (49) O Lord of wide renown, our eyes have derived excessive joy from the form You have revealed (to us). We, therefore, make obeisance to You, the almighty Lord, who have

\* This shows that the form of the Lord is purely divine in substance and has no mixture of Prakṛti or Matter in it. Had it been a product of Matter like our bodies, the fragrance of any part of His body or of anything connected with it could not have disturbed the serenity of sages like Sanaka and others, who are the masters of Jñānis and Yogis of all ages.

thus appeared before us, even though You remain hidden from the view of those who have not yet conquered their mind. (50)

*Thus ends the fifteenth discourse entitled " The Curse of Sanaka and his three brothers against Jaya and Vijaya", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षोडशोऽध्यायः

### Discourse XVI

#### The fall of Jaya and Vijaya from Vaikuṅṭha

ब्रह्मोवाच

इति तद् गृणतां तेषां मुनीनां योगधर्मिणाम् । प्रतिनन्द्य जगादेदं विकुण्ठनिलयो विभुः । १ ।

**Brahmā continued :** The Lord who has His abode in Vaikuṅṭha joyfully received the foregoing words of those sages—who had taken a vow of devotion (to Śrī Hari) and extolled Him (in the aforesaid manner)—and spoke the following words (in reply). (1)

श्रीभगवानुवाच

एतौ तौ पार्षदै मह्यं जयो विजय एव च । कदर्थीकृत्य मां यद्वो बहूक्रातामतिक्रमम् । २ ।  
यस्त्वेतयोर्धृतो दण्डो भवद्विर्मानुव्रतैः । स एवानुमतोऽस्माभिर्मुनयो देवहेलनात् । ३ ।  
तद्वः प्रसादयाम्यद्य ब्रह्म देवं परं हि मे । तद्धीत्यात्मकृतं मन्ये यत्स्वपुम्भिरसत्कृताः । ४ ।  
यत्रामानि च गृह्णाति लोको भृत्ये कृतागसि । सोऽसाधुवादस्तत्कीर्तिं हन्ति त्वचमिवामयः । ५ ।

यस्यामृतामलयशःश्रवणावगाहः सद्यः पुनाति जगदाश्रपचाद्विकुण्ठः ।  
सोऽहं भवद्भ्य उपलब्धसुतीर्थकीर्तिश्छिन्द्यां स्वबाहुमपि वः प्रतिकूलवृत्तिम् । ६ ।  
यत्सेवया चरणपद्मपवित्ररेणुं सद्यःक्षताखिलमलं प्रतिलब्धशीलम् ।  
न श्रीर्विरक्तमपि मां विजहाति यस्याः प्रेक्षालवार्थं इतरे नियमान् वहन्ति । ७ ।  
नाहं तथाश्चि यजमानहविर्विताने श्च्योतद्घृतप्लुतमदन् हुतभुङ्मुखेन ।  
यद्ब्राह्मणस्य मुखतश्चरतोऽनुघासं तुष्टस्य मय्यवहितैर्निजकर्मपाकैः । ८ ।  
येषां बिभर्ष्यहमखण्डविकुण्ठयोगमायाविभूतिरमलाङ्घ्रिजः किरीटैः ।  
विप्रांस्तु को न विषहेत यदर्हणाम्भः सद्यः पुनाति सहचन्द्रललामलोकान् । ९ ।  
ये मे तनूर्द्विजवरान्दुहतीर्मदीया भूतान्यलब्धशरणानि च भेदबुद्ध्या ।  
द्रक्ष्यन्त्यघक्षतदृशो ह्यहिमन्यवस्तान् गृध्रा रुषा मम कुषन्त्यधिदण्डनेतुः । १० ।  
ये ब्राह्मणात्मयि धिया क्षिपतोऽर्चयन्तस्तुष्यद्धृदः स्मितसुधोर्क्षितपद्मवक्त्राः ।  
वाणयानुरागकलयोऽऽत्मजवद् गृणन्तः सम्बोधयन्त्यहमिवाहमुपाहतस्तैः । ११ ।  
तन्मे स्वभर्तुर्वससायमलक्षमाणौ युष्मद्व्यतिक्रमगतिं प्रतिपद्य सद्यः ।  
भूयो ममान्तिकमितां तदनुग्रहो मे यत्कल्पतामचिरतो भृतयोर्विवासः । १२ ।

**The Lord said :** These attendants of Mine, Jaya and Vijaya by name, have committed a great offence against you, ignoring Me (at the same time). (2) The punishment that has been meted out to them by you, who are so devoted to Me, is approved of by Me, O good sages, inasmuch as the offence against you constitutes an affront to Me. (3) The Brāhmaṇa is My highest deity and the disrespect that has been shown to you by My own people, I take it as an offence committed by Myself; hence I crave your forgiveness for the same on this occasion. (4) On a servant doing a wrong the world (generally) blames his master (for the same) and the disrepute thus brought to him tarnishes his fair name even as white leprosy disfigures the skin. (5) (Yōu know) the whole world down to the pariah (who cooks and lives by the flesh of a dog) is immediately purified by a dip taken through the ear into the nectar of My unsullied glory. But it is from you (the Brāhmaṇas) that I have derived this highly sanctifying renown. Therefore, irresistible as I am, I will not hesitate to lop off My own arm if its conduct is found hostile to you. (6) Because of My services to you the dust of My lotus-feet has become so sacred that it immediately wipes out all sin and I have acquired a disposition on account of which Śrī (the goddess of fortune) leaves Me not, even though I have no attachment to Her, while others (including the highest gods such as Brahmā and so on) observe sacred vows for securing even a sidelong glance from Her. (7) I do not enjoy the oblations offered by the sacrificer in a sacrifice through the sacrificial fire, which is one of My own mouths, with the same relish as I eat the delicacies overflowing with ghee through the mouth of the Brāhmaṇa who, having dedicated the consequences of his actions to Me, is ever satisfied (with his lot) and relishes every morsel he takes. (8) The power of My Yogamāyā (wonderful divine energy) is infinite and unobstructed, and the water in which My feet have been washed (viz., the holy Gaṅgā) quickly sanctifies all the three worlds along with Lord Śiva (who bears her on His head). Yet even I bear on My crown the holy dust of the Brāhmaṇas' feet ! Who would not, under the circumstances, bear with them ? (9) The Brāhmaṇas, the cows (that yield materials for sacrificial offerings) and defenceless creatures are My own bodies. The vulture-like messengers of Yama, the god of punishment appointed by Me, who are furious as serpents, angrily tear with their bills those who look upon these (My bodies) as distinct from Me, their faculty of judgment having been impaired by that sin. (10) On the other hand, they captivate My heart, who with a gladdened heart and with their lotus face enlivened by a nectar-like smile respect the Brāhmaṇas—even though they utter harsh words—looking upon them as My own selves, and pacify them by praising them in loving words even as a son would appease an angry father or as I am pacifying you. (11) These servants of Mine thus trespassed against you without knowing the mind of their master (Myself). I shall, therefore, deem it a favour done to Me if you so ordain that, reaping the fruit of their transgression they may return to My presence soon—that the term of their exile from My abode may expire before long. (12)

ब्रह्मोवाच

अथ तस्योशतीं देवीमुखिकुल्यां सरस्वतीम् । नास्वाद्य मन्युदृष्टानां तेषामात्माप्यतृप्यत । १३ ।  
सतीं व्यादाय शृण्वन्तो लघ्वीं सुर्वथंगह्वराम् । विगाहागाधगम्भीरां न विदुस्तच्चिकीर्षितम् । १४ ।  
ते योगमाययाऽऽरब्धपारमेष्ठ्यमहोदयम् । प्रोचुः प्राञ्जलयो विप्राः प्रहृष्टाः क्षुभितत्वचः । १५ ।

**Brahmā continued :** Even though the sages had been bitten by the serpent of anger, their soul was not sated with hearing the Lord's lovely and illuminating speech, which was like a series of Mantras (sacred texts). (13) Though brief, the Lord's excellent speech was difficult to comprehend because of its momentous import and was most profound in significance. The sages heard it with wide open (attentive) ears and pondered it as well; yet

they could not understand what He intended doing. (14) The Brāhmaṇas were all the same extremely delighted to behold Him and experienced a thrill all over their body. They then spoke (as follows) to the Lord, who had revealed the mighty glory of His supreme divinity through His Yogamāyā (wonderful divine potency). (15)

ऋषय ऊचुः

न वयं भगवन् विद्यस्तव देव चिकीर्षितम् । कृतो मेऽनुग्रहश्चेति यदध्यक्षः प्रभाषसे । १६ ।  
 ब्रह्मण्यस्य - परं दैवं ब्राह्मणाः किल ते प्रभो । विप्राणां देवदेवानां भगवानात्मदैवतम् । १७ ।  
 स्वतः सनातनो धर्मो रक्ष्यते तनुभिस्तव । धर्मस्य परमो गुह्यो निर्विकारो भवान्मतः । १८ ।  
 तरन्ति ह्यञ्जसा मृत्युं निवृत्ता यदनुग्रहात् । योगिनः स भवान् किंस्विदनुगृह्येत यत्परैः । १९ ।  
 यं वै विभूतिरुपयात्यनुवेलमन्वैरर्थार्थिभिः स्वशिरसा धृतपादरेणुः ।  
 धन्यार्पिताद्घ्नितुलसीनवदामधाप्रो लोकं मधुघ्नतपतेरिव कामयाना । २० ।  
 यस्तां विविक्तचरितैरनुवर्तमानां नात्याद्रियत्परमभागवतप्रसङ्गः ।  
 स त्वं द्विजानुपथपुण्यरजः पुनीतः श्रीवत्सलक्ष्म किमगा भगभाजनस्त्वम् । २१ ।  
 धर्मस्य ते भगवत्स्त्रियुग त्रिभिः स्वैः पद्भिश्चराचरमिदं द्विजदेवतार्थम् ।  
 नूनं भृतं तदभिघाति रजस्तमश्च सत्त्वेन नो वरदया तनुवा निरस्य । २२ ।  
 न त्वं द्विजोत्तमकुलं यदिहात्मगोपं गोप्ता वृषः स्वर्हणेन समूनुतेन ।  
 तर्ह्येव नङ्क्ष्यति शिवस्तव देव पन्था लोकोऽग्रहीष्यदृषभस्य हि तत्रमाणम् । २३ ।  
 तत्तेऽनभीष्टमिव सत्त्वनिधेर्विधिस्तोः क्षेमं जनाय निजशक्तिभिरुद्धृतारेः ।  
 नैतावता त्र्यधिपतेर्वत् विश्वभर्तुस्तेजः क्षतं त्ववनतस्य स ते विनोदः । २४ ।  
 यं वानयोर्दममधीश भवान् विधत्ते वृत्तिं नु वा तदनुमन्महि निर्व्यलीकम् ।  
 अस्मासु वा य उचितो धियतां स दण्डो येऽनागसौ वयमद्युङ्क्षमहि कित्त्विषेण । २५ ।

The sages said : O self-effulgent Lord, we are unable to know what You contemplate doing; for, even though the Ruler of all, You speak of favour done to You (by us)! (16) A friend and well-wisher of the Brāhmaṇas as You are, it is but natural for You to believe that the Brāhmaṇa is Your supreme deity. The fact, however, is that the Lord (Yourself) is the Self and the Deity of not only the Brāhmaṇas but even of the gods of gods (Brahmā, Śiva and others). (17) The Eternal Religion (Sanātana Dharma) has proceeded from You and the same is protected (from time to time) by Your manifestations (Avatāras). Nay, You alone are recognized (by the Śāstras) as the immutable goal as well as the secret of Dharma (Religion). (18) By Your grace the Yogis (mystics) treading the path of Nivṛtti (indifference to the world) are easily able to cross the ocean of birth and death. How, then, can You be favoured by others? (19) Lakṣmī (the goddess of fortune)—the dust of whose feet is borne by others, viz., seekers of wealth, on their head—waits upon You at the appointed hours, as though anxious to secure a place in the abode (in the shape of Your lotus-feet) of the king of bees, who hovers on the fresh wreath of Tulasī leaves offered at Your feet by some blessed devotee. (20) Excessively fond as You are of Your greatest devotees, You have no great regard for Lakṣmī, even though She offers You Her faultless services. Adorned as You are by a number of adorable virtues, how can the dust of the roads trodden and hallowed by the feet of the Brāhmaṇas or the mark of Śrīvatsa (a curl of hair) on Your breast lend sanctity to You or how could You accept them as ornaments? (21) O Lord, in the form of Dharma (virtue) You are manifest in all the three ages (viz., Satya, Tretā and Dwāpara, the fourth, i.e., Kali being notorious for its marked absence of Dharma) and as such You protect with Your three feet (viz., purity of mind and body, austere penance and compassion, which severally characterize the

three ages, the fourth viz., truthfulness, being present even in Kali, though in an attenuated form,) this universe, consisting of animate and inanimate beings, for the sake of the gods and the Brāhmaṇas. Kindly drive away by Your (divine) personality, which consists of pure (immaterial) Sattva and is the bestower of all blessings, the elements of Rajas and Tamas in us, inimical as they are to virtue. (22) If You, who are Dharma personified, cease to protect the Brāhmaṇa race, (with is the foremost of all the twice-born classes and) which deserves to be protected by You, through loving worship and polite words, the blessed path (of the Vedas) chalked out by You, O Lord, will forthwith disappear from the world; for the people would accept as their standard that conduct (viz., ceasing to worship and speak polite words to the Brāhmaṇas) of Yours, who are the Supreme Person. (23) This can never be to Your liking; for You, being the storehouse of Sattva (goodness), are ever intent on doing what is good to the people and uproot the enemies of virtue through the agency of kings that represent Your power. Since You are the suzerain lord of all the three worlds (the entire creation) and the protector of the whole universe, Your glory is not at all diminished by Your mere stooping down (before the Brāhmaṇas); for that is a mere sport on Your part. (24) Nay, we accord our hearty approval to any other punishment that You may choose to inflict on them, O universal Lord, or to any (additional) subsistence You may be pleased to confer on them (allowing them to continue in Your service). Or You may mete out to us any punishment that may be suitable for us, since we have pronounced a curse against Your innocent servants. (25)

श्रीभगवानुवाच

एतौ सुरेतरगतिं प्रतिपद्य सद्यः संरम्भसम्भृतसमाध्यनुबद्धयोगौ ।

भूयः सकाशमुपयास्यत आशु यो वः शापो मयैव निमित्तस्तद्वैत विप्राः । २६ ।

**The Lord replied :** Know that the imprecation uttered by you was ordained by Myself, O holy Brāhmaṇas! Therefore, being born before long into the demoniac species, and firmly united in thought with Me through concentration of mind intensified by anger (hatred), they will return to My presence shortly afterwards. (26)

ब्रह्मोवाच

अथ ते मुनयो दृष्ट्वा नयनानन्दभाजनम् । वैकुण्ठं तदधिष्ठानं विकुण्ठं च स्वयंप्रभम् । २७ ।

भगवन्तं परिक्रम्य प्रणिपत्यानुमान्य च । प्रतिजग्मुः प्रमुदिताः शंसन्तो वैष्णवीं श्रियम् । २८ ।

भगवाननुगावाह यातं मा भैष्टमस्तु शम् । ब्रह्मतेजः समर्थोऽपि हन्तुं नेच्छे मत्तं तु मे । २९ ।

एतत्सुरैव निर्दिष्टं रमया क्रुद्ध्या यदा । पुरापवारिता द्वारि विशन्ती मय्युपारते । ३० ।

मयि संरम्भयोगेन निस्तीर्य ब्रह्महेलनम् । प्रत्येष्यते निकाशं मे कालेनाल्पीयसा पुनः । ३१ ।

द्वाःस्थावादिश्य भगवान् विमानश्रेणिभूषणम् । सर्वातिशयया लक्ष्म्या जुष्टं स्वं धिष्यमाविशत् । ३२ ।

तौ तु गीर्वाणऋषभौ दुस्तराद्धरिलोकतः । हतश्रियौ ब्रह्मशापादभूतां विगतस्मयौ । ३३ ।

तदा विकुण्ठधिवणात्तयोर्निपतमानयोः । हाहाकारो महानासीद्विमानाग्रयेषु पुत्रकाः । ३४ ।

तावेव ह्यधुना प्राप्तौ पार्षदप्रवरो हरेः । दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम् । ३५ ।

तयोरसुरयोरद्य तेजसा यमयोर्हि वः । आक्षिप्तं तेज एतर्हि भगवांस्तद्विधित्सति । ३६ ।

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो योगेश्वरैरपि दुरत्यययोगमायः ।

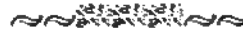
क्षेमं विधास्यति स नो भगवांस्त्र्यधीशस्तत्रास्मदीयविमृशेन कियानिहार्थः । ३७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे षोडशोऽध्यायः । १६ ।

**Brahmā continued :** Having seen Lord Viṣṇu, who was so delightful to the eyes, and His self-effulgent Abode, Vaikuṅṭha, the sages now went round the Lord (as a mark of respect) and

prostrated themselves before Him; and then, taking leave of Him, they returned extremely delighted, applauding His divine splendour. (27-28) The Lord then said to His attendants (Jaya and Vijaya), "Depart (from this place) but fear not; may all be well (with you). Though capable of nullifying the Brāhmaṇas' curse, I would not do so; on the contrary, it has My approval. (29) It had already been pronounced by Ramā (Lakṣmī), who was angry with you when you on a previous occasion stopped Her entry at the door while I was buried in My Yoganidrā (deep Samādhi or trance). (30) Absolved from the sin of insulting the Brāhmaṇas by concentrating your thought on Me through anger, you shall return to My presence not long afterwards." (31) Having thus instructed His gate-keepers, the Lord entered His Abode, adorned with rows of palaces and possessed of an all-surpassing splendour. (32) As a result of the Brāhmaṇas' curse, which was not easy to escape, the two attendants of the Lord, the foremost of the gods (inhabitants of Vaikuṇṭha) lost their splendour and their pride too was gone even as they were about to fall from the realm of Śrī Hari. (33) When they actually began to fall from the realm of Lord Viṣṇu, a loud outcry was raised by the occupants of the principal aerial cars, O dear sons. (34) It is those two principal attendants of Śrī Hari that have now entered the powerful seed of Kaśyapa deposited in the womb of Diti. (35) It is by the glory of these twin Asuras (demons) that your glory has been eclipsed; and (there is no remedy because) it is the Lord Himself who is keen to do all this at this juncture. (36) The Lord, who is the controller of the three Guṇas (modes of Prakṛti), nay, who is responsible for the creation, preservation and dissolution of the universe, and whose Yogamāyā (wonderful creative power) cannot be easily understood even by Masters of Yoga—that most ancient Person alone will come to our rescue. What purpose can be served in this behalf by our deliberation on the subject ? (37)

*Thus ends the sixteenth discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तदशोऽध्यायः

### Discourse XVII

**Birth of Hiraṇyakaśipu and Hiraṇyākṣa and the latter's conquest of the four quarters**

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्कयोन्मिताः । ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवोकसः । १ ।  
 दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी । पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ । २ ।  
 उत्पाता बहवस्तत्र निपेतुर्जायमानयोः । दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः । ३ ।  
 सहाचला भुवश्चेलुर्दिशः सर्वाः प्रजज्वलुः । सोत्काश्चाशनयः पेतुः केतवश्चार्तिहेतवः । ४ ।  
 चवौ वायुः सुदुःस्पर्शः फल्कारानीरयन्मुहुः । उन्मूलयन्नगपतीन्वात्वानीको रजोध्वजः । ५ ।  
 उद्धसत्तडिदम्भोदघटया नष्टभागणे । व्योम्नि प्रविष्टतमसा न स्म व्यादृश्यते पदम् । ६ ।

चुक्रोश विमना वार्धिर्दूर्ध्निः क्षुभितोदरः । सोदपानाश्च सरितश्चक्षुभुः शुष्कपङ्कजाः । ७ ।  
 मुहुः परिधयोऽभूवन् सराहोः शशिसूर्ययोः । निर्घाता रथनिर्हादा विवरेभ्यः प्रजज्ञिरे । ८ ।  
 अन्तर्ग्रामेषु मुखतो वमन्त्यो घृह्णिमुल्बणम् । सुगालोलूकटङ्कारैः प्रणेतुरशिवं शिवाः । ९ ।  
 सङ्गीतवद्रोदनवदुन्नमय्य शिरोधराम् । व्यमुञ्चन् विविधा वाचो ग्रामसिंहास्ततस्ततः । १० ।  
 खराश्च कर्कशैः क्षत्तः खुरैर्घ्नन्तो धरातलम् । खाकाररभसा मत्ताः पर्यधावन् वरूथशः । ११ ।  
 रुदन्तो रासभत्रस्ता नीडादुदपतन् खगाः । घोषेऽरण्ये च पशवः शकृन्मूत्रमकुर्वन् । १२ ।  
 गावोऽन्नसन्नसुग्दोहास्तोयदाः पूयवर्षिणः । व्यरुदन्देवलिङ्गानि द्रुमाः पेतुर्विनातिलम् । १३ ।  
 ग्रहान् पुण्यतमानान्ये भगणांश्चापि दीपिताः । अतिचेरुर्वक्रगत्या युयुधुश्च परस्परम् । १४ ।  
 दृष्ट्वान्यांश्च महोत्पातानतत्तत्त्वविदः प्रजाः । ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्भवम् । १५ ।

**Maitreya continued :** The gods (the denizens of heaven) were rid of fear on hearing the cause (of the darkness) as explained by Brahmā (the self-born); and then they all returned to heaven. (1) As for Diti, that virtuous lady had been very apprehensive of trouble to the gods from the children (in her womb) ever since her husband predicted the same, and brought forth two twin sons after full one hundred years. (2) Even at the hour of their birth in that hermitage, many an evil portent, which foreboded a great calamity to the world, occurred in heaven and on earth as well as in the space between these two regions (in mid air). (3) Parts of the globe shook along with the mountains; all the quarters appeared to be on fire, meteors and thunderbolts descended on earth and comets portending grief appeared. (4) There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storm for their army and clouds of dust for their ensigns. (5) The luminaries in the heavens having been screened by masses of clouds in which lightnings sometimes flashed as though laughing, darkness reigned everywhere, so that nothing could be seen anywhere. (6) The ocean with its high waves wailed aloud as if stricken with sorrow, and there was commotion among the creatures inhabiting its bowels. The rivers and lakes etc., were also agitated and their lotuses withered. (7) Misty halos appeared round the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard (even without clouds) and sounds like that of rattling chariots emerged from mountain caves. (8) In the interior of villages she-jackals yelled portentously, vomiting a strong fire from their mouth; and jackals and owls also joined them with their cries. (9) Raising their necks, dogs uttered here and there various cries in the manner now of singing and now of wailing. (10) And donkeys in rut ran hither and thither in herds, striking the earth, O Vidura, with their hard hoofs and wildly braying. (11) Frightened with the (braying of the) donkeys, birds flew shrieking out of their nests, while cattle in the cow-pens as well as in the woods passed dung and urinated. (12) Cows yielded blood in place of milk from terror, clouds rained pus, the images of gods shed tears and trees fell down without a blast. (13) Ominous planets (such as Mars and Saturn) shone brighter and surpassed the auspicious ones (such as Mercury, Jupiter and Venus) as well as a number of lunar mansions and, taking a seemingly retrograde course, came into conflict with one another. (14) Noticing these and other such mighty portents of an evil type, people other than the sons of Brahmā (Sanaka and others, who were aware of the fall of Jaya and Vijaya and their birth as Diti's sons) were seized with fear inasmuch as they did not know the secret of these portents, and thought that the dissolution of the universe was at hand. (15)

तावादिदैत्यौ सहसा व्यज्यमानात्मपौरुषौ । बवृधातेऽश्मसारेण कायेनाद्रिपती इव । १६ ।  
 दिविस्फुरौ हेमकिरीटकोटिभिर्निरुद्धकाष्ठौ स्फुरदद्गुदाभुजौ ।

गां कम्पयन्तौ चरणैः पदे पदे कट्या सुकाञ्च्यार्कमतीत्य तस्थतुः । १७ ।  
 प्रजापतिर्नाम तयोरकार्षीद् यः प्राक् स्वदेहाद् यमयोरजायत ।  
 तं वै हिरण्यकशिपुं विदुः प्रजा यं तं हिरण्याक्षमसूत साग्रतः । १८ ।

The two earliest Daityas (sons of Diti) soon revealed their (former) prowess and with their steel-like frames grew to the size of two huge mountains. (16) Kissing the sky with the crests of their gold crowns, screening the quarters (with their bodies) and shaking the earth with their footfall at every step, and their arms adorned with brilliant bracelets, they stood eclipsing the sun by their waist, which was surrounded with an excellent girdle. (17) Kaśyapa (one of the lords of created beings) gave them names. (Accordingly) of the two twin brothers, the people came to know the one who descended from his loins (and entered the womb) first, by the name of Hiraṇyakaśipu; while the whom Diti brought forth first was known as Hiraṇyākṣa\*. (18)

चक्रे हिरण्यकशिपुर्दोर्भा ब्रह्मवरेण च । वशे सपालल्लोकांस्त्रीनकुतोमृत्युरूद्वतः । १९ ।  
 हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकृदन्वहम् । गदापाणिर्दिवं यातो युयुत्सुर्मृगयन् रणम् । २० ।  
 तं वीक्ष्य दुःसहजवं रणत्काञ्चननूपुरम् । वैजयन्त्या स्रजा जुष्टमसन्त्यस्तमहागदम् । २१ ।  
 मनोवीर्यवरोत्सिक्तमसृण्यमकुतोभयम् । भीता निलिलिच्ये देवास्ताक्ष्यत्रस्ता इवाहयः । २२ ।  
 स वै तिरोहितान् दृष्ट्वा महसा स्वेन दैत्यराट् । सेन्द्रान्देवगणान् क्षीबानपश्यन् व्यनदद् भृशम् । २३ ।  
 ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमनिस्वनम् । विजगाहे महासत्त्वो वार्धिं मत्त इव द्विपः । २४ ।

तस्मिन् प्रविष्टे वरुणस्य सैनिका यादोगणाः सन्नधिचः ससाध्वसाः ।  
 अहन्यमाना अपि तस्य वर्चसा प्रधर्षिता दूरतरं प्रदुद्रुवुः । २५ ।  
 स वर्षपूगानुदधौ महाबलश्चरन्महोर्मिञ्छ्वसनेरितान्मुहुः ।  
 मौर्व्याभिजघ्ने गदया विभावरीमासेदिवांस्तात पुरीं प्रचेतसः । २६ ।  
 तत्रोपलभ्यासुरलोकपालकं यादोगणानामृषभं प्रचेतसम् ।  
 स्मयन् प्रलब्धुं प्रणिपत्य नीचवज्जगाद् मे देहाधिराज संयुगम् । २७ ।  
 त्वं लोकपालोऽधिपतिर्बृहच्छ्रवा वीर्यापहो दुर्मदवीरमानिनाम् ।  
 विजित्य लोकेऽखिलदैत्यदानवान् यद्राजसूयेन पुरायजत्प्रभो । २८ ।  
 स एवमुत्सिक्तमदेन विद्विषा दृढं प्रलब्धो भगवानपां पतिः ।  
 रोषं समुत्थं शमयन् स्वया धिया व्यवोचदङ्गोपशमं गता वयम् । २९ ।  
 पश्यामि नान्यं पुरुषात्पुरातनाद् यः संयुगे त्वां रणमार्गकोविदम् ।  
 आराधयिष्यत्यसुरर्षभेहि तं मनस्विनो यं गुणते भवादृशाः । ३० ।

\* In his commentary on the above verse, Śrīdhara Swāmī, the earliest known commentator of Śrīmad Bhāgavata, quotes the following verse from a work entitled "Piṅḍasiddhi":—

यदा विशेद् द्विधाभूतं बीजं पुष्पं परिक्षरत् । द्वौ तदा भवतो गर्भौ सूतिर्वैश्विपर्वयात् ॥

"A mother develops two embryos in her womb when the male generative fluid enters the menstrual flux in the uterus in two successive drops. And the mother brings forth the twins in an order reverse to that in which she conceives them. That is to say, the child which was conceived before is brought forth later, while the one conceived later is brought forth first."

तं वीरमारादभिपद्य विस्मयः शयिष्यसे वीरशये श्वभिर्द्वृतः ।  
यस्त्वद्विधानामसतां प्रशान्तये रूपाणि धत्ते सदनुग्रहेच्छया ।३१।

इति श्रीमद्भागवते महापुराणे परमहंस्यां संहितायां तृतीयस्कन्धे हिरण्याक्षदिग्विजये सप्तदशोऽध्यायः ।१७।

Fearing death at the hands of none by virtue of a boon got from Brahmā, Hiraṇyakaśipu was puffed up with pride and brought under his sway by (the strength of) his arms all the three spheres (the earth, heaven and the subterranean region) along with their guardian deities. (19) His beloved younger brother, Hiraṇyākṣa, who always tried to please him and was very fond of war, once went up to heaven, mace in hand, seeking (an adversary in) combat. (20) His tempo was difficult to resist. He had anklets of gold tinkling about his feet. Adorned with a Vaijayantī garland, he rested his huge mace on one of his shoulders. (21) His strength of mind and body as well as the boon conferred on him (by Brahmā) had puffed him up. He feared death at the hands of none and there was no check on him. The gods, therefore, were seized with fear at his very sight and hid themselves even as snakes hide themselves for fear of Garuḍa. (22) The chief of the Daityas saw that they had vanished before his might, and roared aloud on not finding Indra and the other gods that had been intoxicated with power. (23) Having returned therefrom, the mighty Daitya, like an elephant in rut, dived into the deep ocean—which was terribly roaring—just for the sake of sport. (24) On his entering the ocean the aquatic creatures forming the host of Varuṇa (the god presiding over the waters) were distracted with fear and ran away too far, scared by his very splendour without his dealing a blow. (25) Moving about in the ocean for very many years, the mighty Hiraṇyākṣa smote the gigantic waves tossed by the winds with his iron mace again and again and reached Vibhāvārī, the capital of Varuṇa, O dear Vidura. (26) Seeing Pracetā (Varuṇa), the guardian of Pātāla (the abode of the demons) and the lord of the aquatic creatures, there, he fell at the latter's feet like a low man to make fun of him, and said with a smile, "Give me battle, O supreme lord! (27) You are the guardian of a whole sphere and a ruler of wide fame, and have crushed the might of arrogant and conceited warriors. Nay, having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice, my lord." (28) Thus wantonly mocked by an enemy whose vanity knew no bounds, the worshipful lord of waters waxed angry : but he managed to curb the anger that had sprung in him by dint of his reason and replied, "O dear one, we have (now) desisted from warfare (have grown too old for a combat). (29) I do not see anyone else than the most ancient Person (Lord Viṣṇu), who will give satisfaction in battle to you, who are so skilled in the ways of war. Therefore, O chief of the Asuras, approach Him, whom even heroes like you mention with praise. (30) On reaching Him you will be rid of your pride at once and will lie down on the field of battle (in eternal sleep), surrounded by dogs. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes various forms (from time to time)." (31)

*Thus ends the seventeenth discourse, forming part of the story of Hiraṇyākṣa's conquest of the four quarters, in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharisa-Saṁhitā.*



## अथाष्टादशोऽध्यायः

### Discourse XVIII

#### Encounter of the Divine Boar with Hiranyākṣa

मैत्रेय उवाच

- तदेवमाकर्ण्य जलेशभाषितं महामनास्तद्विगणय्य दुर्मदः ।  
 हरेर्विदित्वा गतिमङ्ग नारदाद् रसातलं निर्विविशे त्वरान्वितः । १ ।  
 ददर्श तत्राभिजितं धराधरं प्रोत्रीयमानावनिमग्रदंष्ट्रया ।  
 मुष्णान्तमक्षणा स्वरुचोऽरुणश्रिया जहास चाहो वनगोचरो मृगः । २ ।  
 आहैनमेह्यज्ञ महीं विमुञ्च नो रसौकसां विश्वसुजेयमर्पिता ।  
 न स्वस्ति चास्यस्यनया ममेक्षतः सुराधमासादितसूकराकृते । ३ ।  
 त्वं नः सपत्नैरभवाय किं भृतो यो मायया हन्त्यसुरान् परोक्षजित् ।  
 त्वां योगमायाबलमल्पपौरुषं संस्थाप्य मूढ प्रमृजे सुहृद्भुजः । ४ ।  
 त्वयि संस्थिते गदया शीर्णशीर्षण्यस्मद्भुजच्युतया ये च तुभ्यम् ।  
 बलिं हरन्त्यृषयो ये च देवाः स्वयं सर्वे न भविष्यन्त्यमूलाः । ५ ।  
 स तुद्यमानोऽरिदुरुक्ततोमरैर्दंष्ट्राग्रगां गामुपलक्ष्य भीताम् ।  
 तोदं मृषन्निरगादम्बुमध्याद् प्राहाहतः सकरेण्यर्थथेभः । ६ ।  
 तं निःसरन्तं सलिलादनुद्गतो हिरण्यकेशो द्विरदं यथा झषः ।  
 करालदंष्ट्रोऽशनिनिःस्वनोऽत्रवीद् गतहियां किं त्वसतां विगर्हितम् । ७ ।

**Maitreya continued :** Hearing the foregoing words of Varuṇa (the lord of waters), the proud and vainglorious Daitya paid little heed to them. And having learnt from Nārada the whereabouts of Śrī Hari, O dear Vidura, he hurriedly betook himself to the depths of the ocean. (1) He saw there the all-victorious divine Boar bearing the earth upwards on the ends of His tusks and robbing the demon of his splendour by His reddish eyes, and laughed. "Oh ! an amphibious beast !" (2) (Turning to the Lord) he said, "Come on, fool; leave the earth. The Maker of the universe has entrusted her to us, the dwellers in Rasātala. You cannot escape unscathed with her before my very eyes, O vile god disguised as a boar! (3) Have you been reared by our enemies (the gods) for our extermination, as you kill the Asuras by deceptive methods and conquer them while remaining invisible yourself ? You possess little prowess, Yogamāyā (deception) being your only strength. Therefore, by killing you, O fool, I shall wipe the tears of my kith and kin. (4) When you fall dead with your skull smashed by the mace hurled by our arms, the gods and sages who bear offerings to you will cease to be like trees without roots." (5) Though being pierced by the shaft-like abusive words of the enemy, the Lord bore the pain, perceiving the Earth on the ends of His tusks affrighted, and emerged out of the water like an elephant with his female companion assailed by an alligator. (6) The Daitya, who had golden hair (on his head) and fearful tusks, gave a chase to the Lord while He was rising out of the water, even as an alligator would chase an elephant, and, roaring like thunder, said, "(Are you not ashamed of running away before a challenging adversary ?) Or there is nothing reproachful for shameless wretches." (7)

स गामुदस्तात्सलिलस्य गोचरे विन्यस्य तस्यामदधात्स्वसत्त्वम् ।

अभिष्टुतो विश्वसृजा प्रसूनैरापूर्यमाणो विबुधैः पश्यतोऽरे । ८ ।  
 परानुषक्तं तपनीयोपकल्पं महागदं काञ्चनचित्रदंशम् ।  
 मर्माण्यभीक्षणं प्रतुदन्तं दुरुक्तैः प्रचण्डमन्युः प्रहसन्तं वभाषे । ९ ।

The Lord placed the earth on the surface of the water within His sight and transferred to her His own energy in the form of capacity to support herself on the water, while the enemy stood looking on and while Brahmā (the creator of the universe) extolled Him and the (other) gods rained flowers on Him. (8) The Lord now displayed a terrible rage and spoke laughing to the demon, who was now close upon Him, armed with a mighty mace, nay, who was adorned with gold ornaments and protected by a queer armour of gold, and had all along been cutting Him to the quick by his abusive words. (9)

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा युष्मद्विधान्मृगये ग्रामसिंहान् ।  
 न मृत्युपाशैः प्रतिमुक्तस्य वीरा विकल्थनं तव गृह्णन्त्यभद्र । १० ।  
 एते वयं न्यासहरा रसौकसां गतहियो गदया द्रावितास्ते ।  
 तिष्ठामहेऽथापि कथञ्चिदाजौ स्थेयं क्व यामो खलिनोत्याद्य वैरम् । ११ ।  
 त्वं पद्रथानां किल यूथपाधिपो घटस्व नोऽस्वस्तय आश्वनूहः ।  
 संस्थाप्य चास्मान् प्रमृजाशु स्वकानां यः स्वां प्रतिज्ञां नातिपिपत्यसभ्यः । १२ ।

The Lord said : Indeed we are wild brutes, O wretch, looking about for dogs like you. Heroes take no notice of your braggadocio, bound as you are with the cords of Death. (10) Scared away by your mace, we, who have stolen the charge of the dwellers in Rasātala, stand here, casting all shame to the winds. Yet willy-nilly we must take our stand on the battlefield; for, having brought about enmity with a powerful adversary, where can we go ? (11) A leader of leaders of foot soldiers as you are, take prompt steps to overthrow us, giving up all hitch, and wipe the tears of your kith and kin by slaying us; for he does not deserve a seat in an assembly (of good people), who fails to redeem his plighted word. (12)

मैत्रेय उवाच

सोऽधिक्षिप्तो भगवता प्रलब्धश्च रुषा भृशम् । आजहारोल्बणं क्रोधं क्रीड्यमानोऽहिराडिव । १३ ।  
 सृजन्नमर्षितः श्लासान्मन्युप्रचलितेन्द्रियः । आसाद्य तरसा दैत्यो गदयाभ्यहनद्धरिम् । १४ ।  
 भगवांस्तु गदावेगं विसृष्टं रिपुणोरसि । अवञ्चयत्तिरश्चीनो योगारूढ इवान्तकम् । १५ ।  
 पुनर्गदां स्वामादाय भ्रामयन्तमभीक्षणशः । अभ्यधावद्धरिः क्रुद्धः संरम्भाद्दृष्टदृच्छदम् । १६ ।  
 ततश्च गदयारतिं दक्षिणस्यां भुवि प्रभुः । आजघ्ने स तु तां सौम्य गदया कोविदोऽहनत् । १७ ।  
 एवं गदाभ्यां गुर्वीभ्यां हर्यक्षो हरिरेव च । जिगीषया सुसंख्यावन्योन्यमभिजघ्नतुः । १८ ।  
 तयोः स्पृधोस्तिग्मगदाहताङ्गयोः क्षतास्त्रवघ्राणविधृद्धमन्व्योः ।  
 विचित्रमार्गांश्चरतोर्जिगीषया व्यभादिलायामिव शुष्मिणोर्मुधः । १९ ।  
 दैत्यस्य यज्ञावयवस्य मायागृहीतवाराहतनोर्महात्मनः ।  
 कौरव्य मह्यां द्विषतोर्विमर्दनं दिदृक्षुरागादृषिभिर्वृतः स्वराद् । २० ।  
 आसन्नशौण्डीरमपेतसाध्वसं कृतप्रतीकारमहार्यविक्रमम् ।  
 विलक्ष्य दैत्यं भगवान् सहस्रणीर्जगद नारायणमादिसूकरम् । २१ ।

Maitreya continued : Severely taunted and ridiculed by the Lord in an angry mood, he

(the demon) waxed violently angry like a serpent which is being played with. (13) Hissing indignantly with all his senses shaken by wrath, the Daitya quickly sprang upon Śrī Hari and dealt Him a blow with his mace. (14) The Lord, however, dodged the violent blow of the mace aimed at His breast by the enemy by moving aside a little, just as an accomplished Yogī would elude death. (15) Śrī Hari now waxed angry and rushed to meet the demon, who, taking up his mace again, began repeatedly to brandish it, biting his lips in rage. (16) And then with His mace the Lord struck the enemy on his right eyebrow; but skilled as he was (in a fight with maces), O gentle Vidura, he intercepted it with his own mace. (17) In this way Haryakṣa (a synonym of Hiranyākṣa) and Śrī Hari struck each other with their huge maces in great rage, each seeking his own victory. (18) There was a keen rivalry between the two combatants, both of whom had sustained injuries on their body from the blows of each other's pointed mace and grew more and more enraged at the smell of blood on their person. In their eagerness to win, they were performing manoeuvres of various kinds; and their contest presented the sight of an encounter between a pair of bulls for the sake of a cow. (19) Brahmā, surrounded by sages (Marīci and others), came (there) to witness the combat, O Vidura (a descendant of Kuru), of Hiranyākṣa (son of Diti) and the Supreme Spirit—who had assumed the semblance of a boar by dint of His Māyā (deluding potency) and who represents the various Yajñas (sacrifices) on His person—both of whom bore enmity to each other for Earth's sake. (20) When the worshipful Brahmā, who was followed by thousands of sages and seers, saw that Hiranyākṣa (son of Diti) was full of manliness and devoid of fear, had returned the blows of the Lord and possessed irresistible prowess, he spoke to Lord Nārāyaṇa, the earliest Boar (as follows): (21)

ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम् । विप्राणां सारंभेयीणां भूतानामप्यनागसाम् । २२ ।  
 आगस्कृद्भयकृहुक्हुदस्मद्राद्ववरोऽसुरः । अन्वेषन्नप्रतिरथो लोकानटति कण्टकः । २३ ।  
 मैत्रं मायाविनं दृप्तं निरङ्कुशमसत्तमम् । आक्रीड बालवद्देव यथाऽऽशीविषमुत्थितम् । २४ ।  
 न यावदेष वर्धेत स्वां वेलं प्राप्य दारुणः । स्वां देव मायामास्थाय तावज्जह्मघमच्युत । २५ ।  
 एषा घोरतमा सन्ध्या लोकच्छम्बदकरी प्रभो । उपसर्पति सर्वात्मन् सुराणां जयमावह । २६ ।  
 अधुनैषोऽभिजिन्नाम योगो मौहूर्तिको ह्यगात् । शिवाय नस्त्वं सुहृदामाशु निस्तर दुस्तरम् । २७ ।  
 दिष्ट्या त्वां विहितं मृत्युमयमासादितः स्वयम् । विक्रम्यैनं मृधे हत्वा लोकानाधेहि शर्मणि । २८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां तृतीयस्कन्धे हिरण्यकेशवधेऽष्टादशोऽध्यायः । १८ ।

**Brahmā said :** Having secured a boon from me, my lord, this demon is proving a constant annoyance (to the universe) and is not only trespassing against but causing fear and doing injury to the gods, that have sought protection in Your feet, as well as to the Brāhmaṇas, the cows and other innocent beings and, having no rival to contend with him, goes about the spheres in search of one. (22-23) Play not with him, as a child may with an enraged serpent—him who is skilled in conjuring tricks, arrogant, self-willed and most wicked. (24) Presiding over Your own Māyā (wonderful divine energy), slay this sinful demon, O immortal Lord, before he grows formidable with the approach of an hour which is favourable to him. (25) The most dreadful hour of twilight, which is ruinous to the world, my lord, is fast approaching, O Soul of the universe. Be pleased, therefore, to bring victory to the gods (by getting rid of this pestilence). (26) The auspicious period, known by the name of Abhijit (so opportune for victory), which commenced at midday, has now all but passed. Therefore, in the interest of us, Your friends, pray, dispose of this formidable foe quickly. (27) This fellow has, luckily enough for us, come of his own accord to You, his death, ordained (by Yourself).

Therefore, exhibiting Your prowess, kill him in this duel and establish the worlds in peace. (28)

*Thus ends the eighteenth discourse, forming part of the story relating to Hiranyākṣa's death in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarīhītā.*



## अथैकोनविंशोऽध्यायः

### Discourse XIX

#### Death of Hiranyākṣa

मैत्रेय उवाच

अवधार्य विरिञ्चस्य निर्व्वलीकामृतं वचः । प्रहस्य प्रेमगर्भेण तदपाङ्गेन सोऽग्रहीत् । १ ।  
 ततः सपत्नं मुखतश्चरन्तमकुतोभयम् । जघानोत्पत्य गदया हनावसुरमक्षजः । २ ।  
 सा हता तेन गदया विहता भगवत्करात् । विघूर्णितापतद्रेजे तदद्भुतमिवाभवत् । ३ ।  
 स तदा लब्धतीर्थोऽपि न बबाधे निरायुधम् । मानयन् स मृधे धर्मं विष्वक्सेनं प्रकोपयन् । ४ ।  
 गदायामपविद्धायां हाहाकारे विनिर्गते । मानयामास तद्धर्मं सुनाभं चास्मरद्विभुः । ५ ।  
 तं व्यग्रचक्रं दितिपुत्राधमेन स्वपार्षदमुख्येन विषज्जमानम् ।  
 चित्रा वाचोऽतद्विदां खेचराणां तत्रास्मासन् स्वस्ति तेऽमुं जहीति । ६ ।  
 स तं निशाम्यान्तरथाङ्गमग्रतो व्यवस्थितं पद्मपलाशलोचनम् ।  
 विलोक्य चामर्षपरिप्लुतेन्द्रियो रुपा स्वदन्तच्छदमादशच्छसन् । ७ ।  
 करालदंष्ट्रशुभ्र्या सञ्चक्षाणो दहन्निव । अभिप्लुत्य स्वगदया हतोऽसीत्याहनद्धरिम् । ८ ।  
 पदा सव्येन तां साधो भगवान् यज्ञसूकरः । लीलया मिषतः शत्रोः प्राहरद्वातरंहसम् । ९ ।  
 आह चायुधमाधत्स्व घटस्व त्वं जिगीषसि । इत्युक्तः स तदा भूयस्ताडयन् व्यनदद् भृशम् । १० ।  
 तां स आपततीं वीक्ष्य भगवान् समवस्थितः । जग्राह लीलया प्राणां गरुत्मानिव पन्नगीम् । ११ ।  
 स्वपौरुषे प्रतिहते हतमानो महासुरः । नैच्छद्दं दीयमानां हरिणा विगतप्रभः । १२ ।  
 जग्राह त्रिशिखं शूलं ज्वलज्वलनलोलुपम् । यज्ञाय धृतरूपाय विप्रायाभिचरन् यथा । १३ ।  
 तदोजसा दैत्यमहाभटार्पितं चकासदन्तः ख उदीर्णदीधिति ।  
 चक्रेण चिच्छेद निशातनेमिना हरिर्यथा तार्क्ष्यपतत्रमुञ्जितम् । १४ ।  
 वृक्णे स्वशूले बहुधारिणा हरेः प्रत्येत्य विस्तीर्णामुरो विभूतिमत् ।  
 प्रवृद्धरोषः स कठोरमुष्टिना नदन् प्रहत्यान्तरधीयतासुरः । १५ ।  
 तेनेत्थमाहतः क्षत्तर्भगवानादिसूकरः । नाकम्पत मनाक् कापि स्रजा हत इव द्विपः । १६ ।  
 अथोरुधासृजन्मायां योगपायेश्वरे हरौ । यां विलोक्य प्रजास्त्रसा मेनिरेऽस्योपसंयमम् । १७ ।  
 प्रववुर्वायवश्चण्डास्तमः पांसवमैरयन् । दिग्भ्यो निपेतुर्ग्रावाणः क्षेपणैः प्रहिता इव । १८ ।

द्यौर्नष्टभ्रगणाभ्रौघैः सविद्युत्तनयित्नुभिः । वर्षद्भिः पूयकेशासृग्विण्मूत्रास्थीनि चासकृत् । १९ ।

गिरयः प्रत्यदृश्यन्त नानायुधमुचोऽनघ । दिग्वाससो यातुधान्यः शूलिन्यो मुक्तमूर्धजाः । २० ।

बहुभिर्यक्षरक्षोभिः पत्न्यध्वरथकुञ्जरैः । आततायिभिरुत्सृष्टा हिंसा वाचोऽतिवैशसाः । २१ ।

**Maitreya continued :** Hearing the words of Brahmā (the creator), which were free from guile and sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love. (1) Thereupon the divine Boar (who had appeared from Brahmā's nose) sprang and aimed His mace at the chin of His enemy in the form of that demon, who was stalking fearlessly before Him. (2) Struck by the demon with his own mace, however, it slipped from the Lord's hand and looked splendid as it fell down whirling. This was something miraculous as it were. (3) Even though he had an (excellent) opportunity (to hit the Lord), the demon refused to strike his unarmed foe and respected the law of a single combat, thereby kindling the fury of the Universal Lord. (4) As His mace fell (on the ground) and a cry of alarm rose (from the witnessing crowd of gods and Ṛṣis), the almighty Lord acknowledged the demon's love of righteousness (fair play) and invoked His discus Sudarśana. (5) As the discus (presently) began to revolve (in the Lord's hand) and the Lord was contending at close quarters with the chief of His attendants, who had now been born as Hiranyākṣa (a vile son of Diti), there issued from every direction strange expressions uttered by those who were witnessing the scene from their aerial cars and had no knowledge of the Lord's real reality, saying : "May victory attend You. Pray, despatch him (play no more with him)!" (6) When he beheld the Lord, who had eyes as big and lovely as the petals of a lotus, standing in position before him, and further saw Him armed with a discus, his senses were overpowered with indignation and, hissing (as a serpent) he bit his lips in great resentment. (7) The demon, who had fearful tusks, stared at Śrī Hari, as though he would bum Him and, springing into the air, aimed his mace at Him, exclaiming at the same time: "You are slain." (8) The Lord, who had assumed the form of a boar, that represented all the sacrifices, playfully knocked it down with His left foot, O saintly Vidura, even as it came upon Him with the force of a tempest, while the enemy was still looking on. (9) The Lord then said, "Take up your weapon and try again, eager as you are to conquer Me." Challenged in these words, the demon aimed His mace (at the Lord) once more and loudly roared. (10) When the Lord saw it flying towards Him, He stood firm (where He was) and caught it, even as it came, with the same ease as Garuḍa (the king of the birds) would seize a serpent. (11) The great demon felt humiliated and was put out of countenance when his valour was thus frustrated; and he was reluctant to take back the mace which was being offered by Śrī Hari. (12) He now took a trident, which was rapacious as a flaming fire, for hurling it against the Lord, who was Yajña personified, even as one would use spells for a malevolent purpose against a holy Brāhmaṇa. (13) Hurling with all his strength by the mighty Daitya, the glowing trident shone all the brighter in the sky. Śrī Hari, however, tore it to pieces with His discus (Sudarśana)—which had a sharp-edged rim—even as Indra cut down a wing of Garuḍa dropped by the latter.\* (14) The demon got enraged when his trident was cut to pieces by the discus of Śrī Hari. He, therefore, advanced towards the Lord and, roaring aloud, smote Him with his hard fist on His broad chest, which bore the mark of Śrīvatsa (a curl of white hair), and then went out of sight. (15) Hit in this manner by the demon, O Vidura, the Lord, who appeared as the First Boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a

\* Once upon a time Garuḍa snatched away nectar from the gods in heaven, in order to liberate his mother (Vīnatā) from the thralldom of his stepmother Kadrū (the mother of the serpent race). Thereupon Indra (the lord of paradise) hurled his thunderbolt against Garuḍa. With a view to respecting the infallibility of Indra's weapon, Garuḍa (who was otherwise invincible, being the Lord's own mount) dropped one of his wings, which was shattered to pieces by the thunderbolt.

wreath of flowers. (16) He now employed many a conjuring trick against Śrī Hari, the Lord of Yogamāyā (the source of all Māyās), at the sight of which the people were filled with alarm and thought the dissolution of the universe was near. (17) Fierce winds began to blow, which spread darkness occasioned by dust. And stones came in volleys from every quarter as if thrown from slings. (18) The luminaries in the heaven disappeared due to the sky being overcast with masses of clouds, which were accompanied by lightning and thunder, and frequently rained pus, hair, blood, faeces, urine and bones. (19) Mountains discharging weapons of various kinds appeared, O sinless Vidura, as also naked demonesses armed with tridents, their hair hanging loose. (20) Most cruel and savage slogans were uttered by hosts of Yakṣas and Rākṣasas who were all of a ruffian type and either marched on foot or rode on horses or elephants or in chariots. (21)

प्रादुष्कृतानां मायानामासुरीणां विनाशयत् । सुदर्शनास्त्रं भगवान् प्रायुङ्क्त दयितं त्रिपात् । १२२ ।

तदा दितेः समभवत्सहसा हृदि वेपथुः । स्मरन्त्या भर्तुरादेशं स्तनाद्यासृक् प्रसुसुवे । १२३ ।

विनष्टासु स्वमायासु भूयश्चाव्रज्य केशवम् । रुषोपगूहमानोऽमुं ददृशेऽवस्थितं बहिः । १२४ ।

तं मुष्टिभिर्विनिघ्नन्तं वज्रसारैरधोक्षजः । करेण कर्णमूलेऽहन् यथा त्वाष्ट्रं मरुत्पतिः । १२५ ।

स आहतो विश्वजिता ह्यवज्ञया परिभ्रमद्वात्र उदस्तलोचनः ।

विशीर्णबाह्वङ्घ्रिशिरोरुहोऽपतद् यथा नरोन्द्रो लुलितो नभस्वता । १२६ ।

क्षितौ शयानं तमकुण्ठवर्चसं करालदंष्ट्रं परिदष्टदच्छदम् ।

अजादयो वीक्ष्य शशंसुरागता अहो इमां को नु लभेत संस्थितिम् । १२७ ।

यं योगिनो योगसमाधिना र्हो ध्यायन्ति लिङ्गादसतो मुमुक्षया ।

तस्यैष दैत्यऋषभः पदाहतो मुखं प्रपश्यंस्तनुमुत्ससर्ज ह । १२८ ।

एतौ तौ पार्षदावस्य शापाद्यातावसद्गतिम् । पुनः कतिपयैः स्थानं प्रपत्येते ह जन्मभिः । १२९ ।

The Lord, who represented all the sacrifices in His person, now discharged His beloved discus, Sudarśana, which was capable of dispersing the Māyās (magical forces) displayed by the demon. (22) That very moment, all of a sudden, a shudder ran through the heart of Diti (Hiraṇyākṣa's mother) as she recalled the words of her lord (the sage Kaśyapa); and blood flowed from her breasts. (23) When he saw his magic forces dispelled, he went into the presence of Lord Keśava once more and, full of rage, encompassed Him within his arms (in order to crush Him; but to his great amazement and chagrin) he found the Lord standing outside the circle of his arms. (24) As he (now) began to strike the Lord with his fists, which were harder than adamant, Lord Adhokṣaja (who is beyond sense-perception) slapped him in the root of his ear, even as Indra (the lord of the Maruts or gods of winds) hit the demon Vṛtra (son of Tvaṣṭā, the architect of the gods). (25) Though struck indifferently by the Lord, the conqueror of all, the demon's body began to wheel, the eye-balls bulged out of their sockets, and he fell down dead like a gigantic tree uprooted by the wind, his arms, legs and hair on the head broken and scattered. (26) Brahmā and others, who had now arrived (on the spot) saw the demon with fearful tusks lying on the ground, biting his lips, the glow on his face yet unfaded, and admiringly said, "Oh, who could meet such a (blessed) death! (27) Struck by a fore-foot of the Lord—whom Yogīs meditate upon in seclusion through Yoga in the form of abstract meditation, seeking freedom from their limitation, which is unreal—and gazing on His countenance, this crest-jewel of Diti's sons has shuffled off his mortal coil! (28) These two demons (Hiraṇyakaśipu and Hiraṇyākṣa) are no other than the Lord's own attendants, who have attained to this accursed state (have been born as demons) through a curse (pronounced by the sage Sanaka and his three brothers). After going through some

more births they will return to their (divine) Abode." (29)

देवा ऊचुः

नमो नमस्तेऽखिलयज्ञतन्त्रे स्थितौ गृहीतामलसत्त्वमूर्तये ।

दिष्ट्या हतोऽयं जगतामरुन्नुदस्वत्पादभक्त्या वयमीश निर्वृताः ।३०।

The gods addressed the Lord : Hail, hail to You, the source of all sacrifices; who have assumed a form consisting of pure Sattva (goodness) for the purpose of maintaining this world. Fortunately for us this demon, who was a torment to the worlds, has been slain (by You) and we too, O Lord, are at ease (now) through devotion to Your feet. (30)

मैत्रेय उवाच

एवं हिरण्याक्षमसह्यविक्रमं स सादयित्वा हरिरादिसूकरः ।

जगाम लोकं स्वमखण्डितोत्सवं समीडितः पुष्करविष्टरादिभिः ।३१।

मया यश्चानूक्तमवादि ते हरेः कृतावतारस्य सुमित्र चेष्टितम् ।

यथा हिरण्याक्ष उदारविक्रमो महामुधे क्रीडनवन्निराकृतः ।३२।

Maitreya continued : Having thus killed Hiranyākṣa of irresistible prowess, Śrī Hari, who had appeared in the form of the First Boar, retired to His own (divine) realm, which is the abode of uninterrupted joy; while Brahmā (who has his seat on a lotus) and others extolled him. (31) I have narrated to you, as I was told (by my preceptor), O good friend, the exploits of Śrī Hari, who came down to the material plane (in the form of the divine Boar), and how that Hiranyākṣa of mighty valour was knocked down by Him like a plaything in that great encounter. (32)

सूत उवाच

इति कौषारवाख्यातामाश्रुत्य भगवत्कथाम् । क्षत्ताऽऽनन्दं परं लेभे महाभागवतो द्विज ।३३।

अन्वेषां पुण्यश्लोकानामुद्दामयशसां सताम् । उपश्रुत्य भवेन्मोदः श्रीवत्साङ्कस्य किं पुनः ।३४।

यो गजेन्द्रं झषप्रस्तं ध्यायन्तं चरणाम्बुजम् । क्रोशन्तीनां करेणूनां कृच्छ्रोतोऽमोचयद् हुतम् ।३५।

तं सुखाराध्यमृजुभिरनन्यशरणैर्नृभिः । कृतज्ञः को न सेवेत दुराराध्यमसाधुभिः ।३६।

यो वै हिरण्याक्षवधं महाद्भुतं विक्रीडितं कारणसूकरात्मनः ।

शृणोति गायत्यनुमोदतेऽञ्जसा विमुच्यते ब्रह्मवधादपि द्विजाः ।३७।

एतन्महापुण्यमलं पवित्रं धन्यं यशस्यं पदमायुराशिषाम् ।

प्राणेन्द्रियाणां युधि शौर्यवर्धनं नारायणोऽन्ते गतिरङ्ग शृण्वताम् ।३८।

इति श्रीमद्भागवते महापुराणे पारमहंस्योऽसंहितायां तृतीयस्कन्धे हिरण्वाक्षवधो नामैकोनविंशोऽध्यायः ।१९।

Sūta continued : Hearing the narrative of the Lord as it was told by the sage Maitreya (son of Kuṣāru), Vidura, who was a great devotee of the Lord, derived supreme delight, O holy sage. (33) One rejoices to hear the life-account even of virtuous souls of sacred renown and extensive fame; there will be no limit, then, to one's joy on hearing the story of the Lord who bears the mark of Śrīvatsa. (34) The Lord quickly delivered from a difficult situation the lordly elephant who, when seized by an alligator, fixed his mind on His lotus-feet in the midst of his female companions, who all shrieked (in distress). (35) What grateful soul is there, who would not devote oneself to such a master, who can be easily pleased by guileless men resorting exclusively to Him for protection, though the unrighteous find it difficult to propitiate Him. (36) He, O holy Brāhmaṇas, is speedily and completely absolved even from the sin attaching to the murder of a Brāhmaṇa, who listens to, sings or even applauds the story of the most wonderful pastime, viz., the destruction of Hiranyākṣa at the hands of the Lord, who

assumed the form of a boar for the sake of rescuing the earth. (37) This most sacred narrative confers extraordinary merit, wealth, fame, longevity and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. Those who listen to it at the last moment of their life find their asylum in Lord Nārāyaṇa, O dear Śaunaka ! (38)

*Thus ends the nineteenth discourse entitled the "Death of Hiraṇyākṣa"  
in Book Three of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ विंशोऽध्यायः

### Discourse XX

The various species of living beings created by Brahmā

शौनक उवाच

महीं प्रतिष्ठामध्यस्य सौते स्वायम्भुवो मनुः । कान्यन्वतिष्ठद् द्वाराणि मार्गायावरजन्यनाम् । १ ।  
क्षत्ता महाभागवतः कृष्णस्यैकान्तिकः सुहृत् । यस्तत्याजाग्रजं कृष्णे सापत्यमघवानिति । २ ।  
द्वैपायनादनवरो महित्वे तस्य देहजः । सर्वात्मना श्रितः कृष्णं तत्परांश्चाप्यनुव्रतः । ३ ।  
किमन्वपृच्छन्मैत्रेयं विरजास्तीर्थसेवया । उपगम्य कुशावर्त आसीनं तत्त्ववित्तमम् । ४ ।  
तयोः संवदतोः सूत प्रवृत्ता ह्यमलाः कथाः । आपो गाङ्गा इवाघग्नीर्हरिः पादाम्बुजाश्रयाः । ५ ।  
ता नः कीर्तय भद्रं ते कीर्तन्योदारकर्मणः । रसज्ञः को नु तृप्येत हरिलीलामृतं पिबन् । ६ ।

Śaunaka said : "Having secured a foothold in the shape of the earth, O son of Sūta (Romaharṣaṇa), what means did Swāyambhuva Manu adopt for evolving the other creatures that were yet to see the light ? (1) Vidura was a great devotee of the Lord and a devoted friend of Śrī Kṛṣṇa. He abandoned his own elder brother (Dhṛtarāṣṭra) along with the latter's sons (Duryodhana and others) because they had offended against Śrī Kṛṣṇa (by turning a deaf ear to His counsel and behaving inimically towards His beloved Pāṇḍavas). (2) Sprung from the loins of the sage Dwaipāyana (Vedavyāsa), he was in no way inferior to him in glory. Nay, he was devoted to Śrī Kṛṣṇa with all his being and attached to His devotees. (3) Further cleansed of all his sins by resorting to sacred places, what else did he enquire of the sage Maitreya, the foremost among the knowers of Truth, on meeting him at Kuśāvarta (Haridwāra), where he was living ? (4) In the course of their conversation, O Sūta, there must have proceeded sacred stories centring round the lotus-feet of Śrī Hari, and hence capable of wiping out all sins like the waters of the holy Gaṅgā, that have their source in those very feet. (5) May God bless you, please narrate to us those very stories of the Lord, whose noble deeds are the only achievements worth glorifying. What man who has his aesthetic sense developed would feel sated with drinking in the nectar-like stories of Śrī Hari's pastimes?" (6)

एवमुग्रश्रवाः पृष्ठ ऋषिभिर्नैमिषायनैः । भगवत्यर्पिताध्यात्मस्तानाह श्रूयतामिति । ७ ।

Questioned thus by the sages staying in Naimiṣa, Ugraśravā, with his mind fixed on the Lord, said to them, "Listen!" (7)

सूत उवाच

हरेर्धृतक्रोडतनोः स्वमाचया निशम्य गोरुद्धरणं रसातलात् ।

लीलां हिरण्याक्षमवज्ञया हतं सञ्जातहर्षो मुनिमाह भारतः । ८ ।

**Sūta continued :** Vidura (a descendant of king Bharata) was delighted to hear the story of the Lord who, having assumed by His own divine will the semblance of a boar, had enacted the sport of lifting up the earth from the bottom of the ocean and indifferently killed the demon Hiranyākṣa. He then spoke to the sage as follows. (8)

विदुर उवाच

प्रजापतिपतिः सुष्ट्वा प्रजासर्गे प्रजापतीन् । किमारभत मे ब्रह्मन् प्रब्रूह्यव्यक्तमार्गवित् । ९ ।

ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो-पनुः । ते वै ब्रह्मण आदेशात्कथमेतदभावयन् । १० ।

सद्वितीयाः किमसृजन् स्वतन्ना उत कर्मसु । आहोस्वित्संहताः सर्व इदं स्म समकल्पयन् । ११ ।

**Vidura said :** Knowing as you do things unperceived by us, tell me, O holy sage, what Brahmā (the lord of Prajāpatis) did for the purpose of creating living beings after evolving the Prajāpatis (lords of created beings). (9) How did the sage Marīci and the other Brāhmaṇas as well as Swāyambhuva Manu evolve the creation in obedience to Brahmā's command ? (10) Did they evolve it in conjunction with their wives or remaining independent in their action or did they all jointly produce it ? (11)

मैत्रेय उवाच

दैवेन दुर्वितर्क्येण परेणानिमिषेण च । जातक्षोभाद्भगवतो महानासीद् गुणत्रयात् । १२ ।

रजःप्रधानान्महतस्त्रिलिङ्गो दैवचोदितात् । जातः ससर्ज भूतादिविद्यदादीनि पञ्चराः । १३ ।

तानि चैकैकशः स्रष्टुमसमर्थानि भौतिकम् । संहत्य दैवयोगेन हैमण्डमवासृजन् । १४ ।

सोऽश्रयिष्ठाब्धिसलिले आण्डकोशो निरात्मकः । साग्रं वै वर्षसाहस्रमन्ववात्सीत्तमीश्वरः । १५ ।

तस्य नाभेरभूत्वद्यं सहस्राकोरुदीधितिः । सर्वजीवनिकायौको यत्र स्वयमभूत्स्वराद् । १६ ।

**Maitreya replied :** When the equilibrium of the three Guṇas (constituting Prakṛti or Primordial Matter) got disturbed through the agency of Prārabdha (the destiny of the Jivas)—the working of which is difficult to comprehend—the Supreme Spirit presiding over Prakṛti and Kāla (the Time-Spirit), as well as through mere proximity to the Lord, the Mahat-tattva (the principle of cosmic intelligence) was evolved therefrom. (12) From the Mahat-tattva—in which the element of Rajas predominates—as impelled by the destiny of the Jivas, was evolved the Ego (the source of the five elements), which is of three kinds (according as it is predominated by Sattva, Rajas or Tamas); and the Ego in its turn evolved many a group of five principles such as the five gross elements\* (ether and so on). (13) Severally unable to produce the material universe, they combined with the help of the divine energy and were (now) able to evolve a shining egg. (14) For over one thousand years the egg lay on the waters of the causal ocean in a lifeless state. After that the Lord entered it (as its presiding Deity). (15) From the navel of the Lord (as presiding over the egg) sprang a lotus that possessed the dazzling splendour of a thousand suns and was intended to be the abode of all living beings. Brahmā himself emanated from this very lotus. (16)

सोऽनुविष्टो भगवता यः शैते सलिलाशये । लोकसंस्थां यथापूर्वं निर्ममे संस्थया स्वया । १७ ।

\* The other groups of five principles besides the five gross elements are : the five subtle elements, the five senses of perception, the five organs of action and the two groups of five deities severally presiding over the five senses and the five organs.

ससर्जच्छायया विद्यो पञ्चपर्वाणमग्रतः । तामिस्रमन्धतामिस्रं तमो मोहो महातमः । १८ ।  
 विससर्जात्मनः कायं नाभिनन्दंस्तमोमयम् । जगृह्यक्षरक्षांसि रात्रिं क्षुत्समुद्रवाम् । १९ ।  
 क्षुत्तुड्ध्यामुपसृष्टास्ते तं जग्धुमभिदुद्रुवुः । मा रक्षतैनं जक्षध्वमित्यूचुः क्षुत्तुडर्दिताः । २० ।  
 देवस्तानाह संविप्रो मा मां जक्षत रक्षत । अहो मे यक्षरक्षांसि प्रजा यूयं बभूविथ । २१ ।

When the Lord who sleeps on the waters forming the support of the cosmos entered his heart (as the Inner Controller), Brahmā (the creator) started creating hierarchy of the various worlds according to the plan evolved by him in the preceding Kalpas. (17) At the very outset he evolved out of his shadow (ignorance) the five varieties of Avidyā (Nescience), viz., Tāmisra, Andhatāmisra, Tamas, Moha and Mahāmoha\* (18) Brahmā threw off that body of his (in the form of a shadow); for he did not like it, made up as it was of darkness (ignorance). The Yakṣas and Rākṣasas (who had sprung therefrom) took possession of that body, which continued in the form of night and is the source of hunger and thirst. (19) Overpowered by hunger and thirst, they ran to devour him from all sides. "Spare him not (out of compassion, thinking that he is our father); eat him up!"† they all cried, oppressed as they were with hunger and thirst. (20) The god (Brahmā) grew nervous (at this unexpected turn) and pleaded with them, "Pray, eat me not; but spare me. For you have all been born as sons to me, O Yakṣas and Rākṣasas!" (21)

देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् । ते अहार्षुर्दिव्यन्तो विसृष्टां तां प्रभामहः । २२ ।  
 देवोऽदेवाञ्जघनतः सृजति स्मातिलोलुपान् । त एनं लोलुपतया मधुनायाधिपेदिरे । २३ ।  
 ततो हसन् स भगवानसुरैर्निरपत्रपैः । अन्वीयमानस्तरसा कुद्धो भीतः परापतत् । २४ ।  
 स उपत्रज्य वरदं प्रपन्नार्तिहरं हरिम् । अनुग्रहाय भक्तानामनुरूपात्पदर्शनम् । २५ ।  
 पाहि मां परमात्मंस्ते प्रेषणेनासृजं प्रजाः । ता इमा यभित्तुं पापा उपक्रामन्ति मां प्रभो । २६ ।  
 त्वमेकः किल लोकानां क्लिष्टानां क्लेशनाशनः । त्वमेकः क्लेशदस्तेषामनासन्नपदां तव । २७ ।

Shining with glory he created, before all others, the divinities that had the element of Sattva or goodness predominant in them. When Brahmā dropped (even) that effulgent form (out of which he had evolved those divinities, and) which now figured as daytime, the gods sportfully took possession of it. (22) The glorious Brahmā (next) evolved from his hinder part‡ the demons, who are excessively fond of women. Being very lustful they came up to him for copulation. (23) The worshipful Brahmā first laughed (at their stupidity); but finding the shameless Asuras close upon him, he grew indignant and ran out of fear in great haste. (24) He approached Śrī Hari, the Bestower of boons, who dispels the agony of those running up to Him for succour, and who in order to show His grace to His devotees reveals Himself in a form answering their conception. (25) "Protect me, O Supreme Spirit! I created these beings as directed by You, but these sinful creatures are out to copulate with me, my Lord. (26) You are the only one capable of ending the affliction of distressed people as also the one inflicting agony on those who never resort to Your feet (for protection)." (27)

\* For the meaning of these terms see verse 2 of Discourse XII above.

† Of these two species of living beings those who said "Eat him up!" (जक्षत) were classed as Yakṣa; while they who said

"Spare him ... (रक्षत)" came to be known as Rākṣasas.

‡ This is corroborated by the Śruti text: "स जपचादनुगमसृजत".

सोऽवधार्यास्य कार्पण्यं विविक्ताध्यात्मदर्शनः । विमुञ्जात्पतन्तुं घोरामित्युक्तो विमुमोच ह । २८ ।

The Lord who can distinctly see the mind of others, perceived Brahmā's distress and said to him, "Cast off this impure body of yours (impure because it has produced the libidinous Asuras and excited their passion)!" Thus commanded by the Lord, he dropped it. (28)

तां कणश्रणाभ्रोजां मदविह्वललोचनाम् । काञ्चीकलापविलसदुकूलच्छत्ररोधसम् । २९ ।  
 अन्योन्यश्लेषयुक्तुङ्गनिरन्तरपयोधराम् । सुनासां सुद्विजां स्निग्धहासलीलावलोकनाम् । ३० ।  
 गूहन्तीं व्रीडयाऽऽत्मानं नीलालकवरूथिनीम् । उपलभ्यासुरा धर्मं सर्वे सम्पुमुहुः स्त्रियम् । ३१ ।  
 अहो रूपमहो धैर्यमहो अस्या नवं वयः । मध्ये कामयमानानामकामेव विसर्पति । ३२ ।

(The body thus shuffled off by Brahmā took the form of the evening twilight, when the day and night meet, and which kindles passion. The Asuras, who are passionate by nature, dominated as they are by the element of Rajas, took it for a damsel) whose lotus-feet resounded with the tinkling of anklets, whose eyes were wild with intoxication and whose hips were covered by a fine cloth, over which shone a girdle. (29) Her breasts were projecting upwards because of their clinging to each other, and were too contiguous to admit of any intervening space. She had a shapely nose and beautiful rows of teeth; nay, a lovely smile played on her lips and she cast a sportful glance (at the Asuras). (30) Adorned with dark tresses, she was hiding herself as it were out of shyness. Perceiving that girl, O Vidura (an incarnation of Dharma, the god of virtue), the Asuras were all infatuated with love. (31) "Oh ! what a beauty ! what a rare self-control ! what a budding youth ! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion !" (32)

वितर्कयन्तो बहुधा तां सन्ध्यां प्रमदाकृतिम् । अभिसम्भाव्य विश्रम्भात्पर्यपृच्छन् कुमेधसः । ३३ ।  
 कासि कस्यासि रम्भोरु को वार्थस्तेऽत्र भामिनि । रूपद्रविणपण्येन दुर्भंगान्नो विबाधसे । ३४ ।  
 या वा काचित्त्वमबले दिष्ट्या सन्दर्शनं तव । उत्सुनोषीक्षमाणानां कन्दुकक्रीडया मनः । ३५ ।  
 नैकत्र ते जयति शालिनि पादपद्मं घ्नन्त्या मुहुः करतलेन पतत्पतङ्गम् ।  
 मध्यं विषीदति बृहत्स्तनभारभीतं शान्तेव दृष्टिरमला सुशिरवासमूहः । ३६ ।  
 इति सायन्तनीं सन्ध्यामसुराः प्रमदायतीम् । प्रलोभयन्तीं जगृह्मत्वा मूढधियः स्त्रियम् । ३७ ।

Indulging in speculations of various kinds about the evening twilight, that appeared to them as endowed with the form of a young woman, the Asuras of wicked mind treated her with respect and fondly asked her:—(33) "Who are you (by birth)? Whose daughter may you be, O pretty one (lit., having thighs smooth and tapering like the stem of a plantain tree)? And what can be the object of your coming over here, O proud damsel? Why do you tantalize us, luckless as we are, with the priceless commodity of your beauty ? (34) Whosoever you may be, O tender girl, we are fortunate in having been able to see you. While playing with a ball you agitate the mind of the lookers-on. (35) When you strike the bouncing ball against the ground with your hand again and again, O praiseworthy woman, your lotus-feet stay not at one place; oppressed by the weight of your full breasts, your waist gets fatigued and your clear vision grows dull as it were. Pray, braid your comely hair." (36) Thus the Asuras of clouded understanding took the evening twilight, that showed itself in the form of a young woman, for an alluring damsel and seized her. (37)

प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना । कान्त्या ससर्ज भगवान् गन्धर्वाप्सरसां गणान् । ३८ ।

विससर्ज तनुं तां वै ज्योत्स्नां कान्तिमतीं प्रियाम् । त एव चाददुः प्रीत्या विश्वासुपुरोगमाः । ३९ ।

With a laugh full of deep significance the worshipful Brahmā evolved by his own loveliness, which seemed to enjoy itself by itself, hosts of Gandharvas (celestial musicians) and Apsarās (dancing girls of heaven). (38) (After that) he gave up that shining and beloved form made of moon-light. Viśvāvasu and the other Gandharvas themselves gladly took possession of it. (39)

सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्निष्ठा । दिव्वाससो मुक्तकेशान् वीक्ष्य चापीलयद् दृशौ । ४० ।

जगृहस्तद्विसृष्ट्यां तां जृम्भणारख्यां तनुं प्रभोः । निद्रामिन्द्रियविक्लेदो यया भूतेषु दृश्यते ।

येनोच्छिष्टान्धर्वयन्ति तमुच्चादं प्रचक्षते । ४१ ।

The glorious Brahmā (next) evolved out of his sloth the Bhūtas (ghosts) and Piśācas (fiends); but he closed his eyes when he saw them stand naked with their hair dishevelled. (40) The Bhūtas and Piśācas themselves took possession of the body, in the form of yawn, thrown off by Brahmā, the lord of beings. It is also known as sleep, which causes the mouth etc., of living beings to eject running saliva. And these very Bhūtas and Piśācas attack men who are rendered impure in this way and such attack of theirs is spoken of as insanity. (41)

ऊर्जस्वन्तं मन्यमान आत्मानं भगवानजः । साध्यान् गणान् पितृगणान् परोक्षेणासृजत्प्रभुः । ४२ ।

त आत्मसर्गं तं कायं पितरः प्रतिपेदिरे । साध्येभ्यश्च पितृभ्यश्च कवयो यद्वितन्वते । ४३ ।

Recognizing himself as full of vigour and energy, the worshipful Brahmā, the lord of beings, evolved out of his invisible form the hosts of the Sādhyas and the Pitṛs (manes). (42) The Pitṛs themselves took possession of that invisible body, the source of their existence. It is through the medium of this invisible body (of the Pitṛs) that those well-versed in the ritual offer oblations to the Sādhyas and the Pitṛs (in the form of their departed ancestors on the occasion of Śrāddha etc.). (43)

सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत् । तेभ्योऽद्दात्तमात्मानमन्तर्धानाख्यमद्भुतम् । ४४ ।

स किन्नरान् किम्पुरुषान् प्रत्यात्येनासृजत्प्रभुः । मानयन्नात्मनाऽऽत्मानमात्माभासं विलोकयन् । ४५ ।

ते तु तज्जगृहू रूपं त्यक्तं यत्परमेष्ठिना । मिथुनीभूय गायन्तस्तमेवोषसि कर्मभिः । ४६ ।

By his faculty of remaining hidden from view Brahmā evolved the species of living beings called the Siddhas and the Vidyādharas, and gave them that marvellous form of his, known by the name of Antardhāna (the faculty of remaining hidden from view). (44) One day Brahmā (the lord of beings) beheld his own reflection (in water) and, admiring himself through that, evolved the Kimpuruṣas as well as Kinnaras out of that very reflection. (45) They took possession of that (shadowy) form, which was left by Brahmā. That is why they sing his praises by recounting his exploits at daybreak (every morning) with their spouses. (46)

देहेन वै भोगवता शयानो बहुचिन्तया । सर्गेऽनुपचिते क्रोधादुत्ससर्ज ह तद्गुपुः । ४७ ।

येऽहीयन्तामृतः केशा अहयस्तेऽङ्ग जङ्गिरे । सर्पाः प्रसर्पतः क्रूरा नागा भोगोरुकन्धराः । ४८ ।

Once Brahmā lay with his body stretched at full length, much concerned over the fact that the work of creation had not proceeded apace, and in a sullen mood shed that body too. (47) The hair that dropped from that body (as he apparently pulled them in a fit of excitement) were transformed into snakes, dear Vidura; while, even as the body crawled along (with its hands and feet contracted), there sprang from it ferocious serpents and Nāgas with their necks

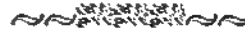
dilated in the form of hood. (48)

स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः । तदा मनून् ससर्जान्ते मनसा लोकभावनाम् । ४९ ।  
 तेभ्यः सोऽत्यसृजत्स्वीयं पुरं पुरुवमात्मवान् । तान् दृष्ट्वा ये पुरा सृष्टाः प्रशशंसुः प्रजापतिम् । ५० ।  
 अहो एतज्जगत्स्रष्टः सुकृतं वत ते कृतम् । प्रतिष्ठिताः क्रिया यस्मिन् साकमन्नमदामहे । ५१ ।  
 तपसा विद्यया युक्तो योगेन सुसमाधिना । ऋषीन् षिर्हृषीकेशः ससर्जाभिमताः प्रजाः । ५२ ।  
 तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः । यत्तत्समाधियोगद्धितपोविद्याविरक्तिमत् । ५३ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां तृतीयस्कन्धे विंशोऽध्यायः । २० ।

One day, Brahmā (the self-born creator) felt as if the object of his life had been accomplished; at that time he evolved out of his mind, last of all, the Manus, who promote the welfare of the world. (49) To them the self-possessed creator gave his own human form. On seeing them (the Manus) those who had been created earlier (viz., the gods, the Gandharvas and so on) applauded Brahmā (the lord of created beings). (50) "Oh, creator of the universe ! we are glad what you have produced is well done. Since (all) ritual acts (such as pouring oblations into the sacred fire) have been placed on a sound footing in this human form, we shall all share the sacrificial oblations with it." (51) Having equipped himself with austere penance, adoration, Yoga (concentration of mind) and Samādhi (deep meditation) accompanied by dispassion etc., and having controlled his senses, Brahmā (the first seer) evolved the Ṛṣis, his beloved sons. (52) To each one of these the unborn creator gave a part of his own body, which was characterized by deep meditation, concentration of mind, supernatural power, austerity, adoration and dispassion. (53)

*Thus ends the twentieth discourse in Book Three of the great  
 and glorious Bhāgavata-Purāṇa, otherwise known  
 as the Paramahansa-Saṁhitā.*



## अथैकविंशोऽध्यायः

### Discourse XXI

The sage Kardama practises austere penance and the  
 Lord confers a boon on him

विदुर उवाच

स्वायम्भुवस्य च मनोर्वंशः परमसम्मतः । कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः । १ ।  
 प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै । यथाधर्मं जुगुपतुः सप्तद्वीपवर्ती महीम् । २ ।  
 तस्य वै दुहिता ब्रह्मन्देवहूतीति विश्रुता । पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानघ । ३ ।  
 तस्यां स वै महायोगी युक्तायां योगलक्षणैः । ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद । ४ ।  
 रुचिर्यो भगवान् ब्रह्मन्दक्षो वा ब्रह्मणः सुतः । यथा ससर्ज भूतानि लब्ध्वा भार्यां च मानवीम् । ५ ।

Vidura said : The line of Swāyambhuva Manu was the one most esteemed (by all). Pray, give me, O worshipful sage, an account of that race, the progeny of which multiplied through sexual union. (1) (You have already told us that) the two sons of Swāyambhuva, Priyavrata

and Uttānapāda, piously ruled over the entire globe with its seven divisions (Dwīpas as they are called). (2) His daughter, known by the name of Devahūti, O holy Brāhmaṇa, has been spoken of by you as the spouse of the sage Kardama, a lord of created beings, O sinless one! (3) How many issues did that great Yogī beget through that princess, who was endowed with the eight limbs of Yoga (such as the five Yamas and so on)? Pray, tell me all this, keen as I am to hear it. (4) Similarly, O holy sage, tell me how the worshipful Ruci (another lord of created beings) and Dakṣa, a son of Brahmā (and also a lord of created beings), procreated children after securing as their wife the other two daughters of Swāyambhuva Manu (Ākūti and Prasūti respectively). (5)

मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः । सरस्वत्यां तपस्तेपे सहस्राणां समा दश । ६ ।

ततः समाधियुक्तेन क्रियायोगेन कर्दमः । सम्प्रपेदे हरिं भक्त्या प्रपन्नवरदाशुषम् । ७ ।

तावत्प्रसन्नो भगवान् पुष्कराक्षः कृते युगे । दर्शयामास तं क्षतः शाब्दं ब्रह्म दधद्वपुः । ८ ।

**Maitreya replied :** Commanded by Brahmā in the words "Beget children !" the worshipful Kardama practised penance on the bank of the river Sarasvatī for a period of ten thousand years. (6) During that penance the sage Kardama devoutly waited upon Śrī Hari—the Bestower of blessings on those who flee to Him for protection—through various modes of worship accompanied by deep meditation. (7) Pleased (with his austerities), O Vidura, the lotus-eyed Lord showed Himself to him at the beginning of Satyayuga in a form consisting of His own divine essence, which is ordinarily known only through the divine Word (the Vedas). (8)

स तं विरजमर्काभं सितपद्मोत्पलस्रजम् । स्निग्धनीलालकव्रातवक्त्राब्जं विरजोऽम्बरम् । ९ ।

किरीटिनं कुण्डलिनं शङ्खचक्रगदाधरम् । श्वेतोत्पलक्रीडनकं मनःस्पर्शस्मितेक्षणम् । १० ।

विन्यस्तचरणाम्भोजमंसदेशे गरुत्मतः । दृष्ट्वा खेऽवस्थितं वक्षःश्रियं कौस्तुभकन्धरम् । ११ ।

जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः । गौर्भिस्त्वभ्यगूणात्प्रीतिस्वभावात्मा कृताञ्जलिः । १२ ।

Kardama beheld the Lord in His purely divine form, effulgent like the sun, wearing a garland of white lotuses and water-lilies and clad in spotless (yellow) silk, His lotus face fringed with sleek dark locks of curly hair. Adorned with a crown and ear-rings, He held His (characteristic) conch, discus (Sudarśana) and mace (in three of His hands) and a white lily to play with (in His fourth); while His smiling look captivated the heart. Having set His lotus-feet on the shoulders of Garuḍa He stood in the air with a golden streak (symbol of Goddess Lakṣmī) on His breast and the famous Kaustubha gem suspended from His neck. (9–11) Having realized the ambition (of his life) and full of joy, the sage fell prostrate with his head touching the ground and (rising) began to extol the Lord in the following words with a mind naturally full of love and his palms joined (in prayer). (12)

ऋषिरुवाच

जुष्टं बतद्वाखिलसत्त्वरशोः सांसिध्यमक्ष्णोस्तव दर्शनात्तः ।

यद्दर्शनं जन्मभिरिड्य सद्भिराशासते योगिनो रूढयोगाः । १३ ।

ये मायया ते हतमेधसस्वत् पादारविन्दं भवसिन्धुपोतम् ।

उपासते कामलवाय तेषां रासीश कामान्निख्येऽपि ये सुः । १४ ।

तथा स चाहं परिवोढुकामः समानशीलां गृहमेघधेनुम् ।  
 उपेयिवान्मूलमशेषमूलं दुराशयः कामदुघाङ्घ्रिपस्य । १५ ।  
 प्रजापतेस्ते वचसाधीश तन्त्या लोकः किलायं कामहतोऽनुबद्धः ।  
 अहं च लोकानुगतो वहामि बलिं च शुक्लानिमिषाय तुभ्यम् । १६ ।  
 लोकांश्च लोकानुगतान् पशुंश्च हित्वा श्रितास्ते चरणातपत्रम् ।  
 परस्परं त्वद्गुणवादसीधुपीयूषनिर्यापितदेहधर्माः । १७ ।  
 न तेऽजराक्षभ्रमिरायुरेषां त्रयोदशारं त्रिशतं षष्टिपूर्वं ।  
 षण्णेष्यनन्तच्छदि यत्त्रिणाभि करालस्रोतो जगदाच्छिद्य धावत् । १८ ।  
 एकः स्वयं सङ्गतः - सिस्क्षयाद्वितीययाऽऽत्त्वन्नधियोगमायया ।  
 सृजस्यदः पासि पुनर्ग्रसिष्यसे यथोर्णनाभिर्भगवन् स्वशक्तिभिः । १९ ।  
 नैतद्भृताधीश पदं तवेप्सितं यन्मायया नस्तनुषे भूतसूक्ष्मम् ।  
 अनुग्रहायास्त्वपि यर्हि मायया लसत्तुलस्या तनुवा विलक्षितः । २० ।

**The sage said :** Ah ! the fruit of our eyes has been fully attained today by beholding You, the repository of all goodness, whose sight, O praiseworthy Lord, is coveted even by Yogis established in Yoga (deep meditation) after going through higher and still higher births. (13) Your lotus-feet are a veritable vessel to take one across the ocean of mundane existence. Only they who have been deprived of their senses by Your Māyā (deluding potency) worship those feet with a view to attaining the trivial and momentary pleasures of sense, that can be had even in hell. You, however, O Lord, bestow on them such pleasures of sense too. (14) You are a wish-yielding tree, while my heart is impure (tainted by carnality). Therefore, desirous of marrying a girl of like disposition, that may prove a veritable cow of plenty (yield all the three objects of human pursuit) in my married life, I too have likewise sought the shelter of Your feet, which are the source of all blessings. (15) (Constantly) smitten by desire, this world, O Lord of the universe, is bound (like a beast) by the cord of the word (Veda) uttered by You, the lord of created beings. Following the ways of the world, I too, O Embodiment of unalloyed virtue, bear offerings (in the shape of dutiful obedience) to You, who appear as Time. (16) Turning their back on worldly-minded men as well as on the (human) beasts (like me) who follow them, Your devotees seek (the protection of) Your feet, that afford shelter like an umbrella (against the sun of metempsychosis), and meet the requirements of the body (in the shape of hunger, thirst and so on) by drinking the inebriating nectar of Your praises uttered before one another. (17) Your wheel (in the shape of Time), which has three navels (in the shape of three divisions of the year, consisting of four months each) rotates round the axle of the imperishable Brahma; it has thirteen spokes (representing thirteen months, including the additional month intercalated every third year), three hundred and sixty joints (corresponding to the same number of days comprised in a year), six rims (in the shape of the six seasons) and numberless leaves (in the shape of moments) carved on it. Though cutting short the span of life of the entire creation by its revolution, this wheel of tremendous velocity cannot touch the life-span of these (Your devotees). (18) O Lord, though one (without a second), You assume in Yourself the Yogamāyā (Your wonderful creative energy), which is no other than You, with a view to creating the universe, and with the help of potencies like Sattva etc., (emanating from the said Yogamāyā), bring forth and preserve and will then reabsorb the universe into Yourself, even as the spider spins a

cobweb, maintains it and then swallows it up. (19) Although (we know) it is not liked by You, O Supreme Lord, that You should provide us (Your devotees) by dint of Your Māyā (deluding potency), with the pleasures of sense, let them come to us for our ultimate good (final beatitude), when You have appeared before us in a form adorned with a splendid wreath of Tulasī (basil) leaves—a form which looks finite through Māyā. (20)

तं त्वानुभूत्योपरतक्रियार्थं स्वमाचया वर्तितलोकेतन्त्रम् ।  
नमाम्यभीक्षणं नमनीयपादसरोजमल्पीयसि कामवर्षम् । २१ ।

Although by virtue of Your Self-Realization You have ever ignored the consequences of Your activity, You have conducted the affairs of the world by Your own Māyā (sportive will) and shower the desired blessings even on those who adore You with some interested motive. I repeatedly bow to You, whose lotus-feet are worthy of reverence to all. (21)

ऋषिरुवाच

इत्यव्यलीकं प्रणुतोऽब्जनाभस्तमाबभाषे वचसामृतेन ।  
सुपर्णपक्षोपरि रोचमानः प्रेमस्मितोद्गीक्षणविभ्रमदभूः । २२ ।

**Maitreya resumed :** Sincerely extolled in the aforesaid words, Lord Viṣṇu, (whose navel is distinguished by a lotus and) who shone on the shoulders of Garuḍa, replied in accents sweet as nectar, His eyebrows gracefully moving as He regarded the sage with a smile full of affection. (22)

श्रीभगवानुवाच

विदित्वा तव चैत्यं मे पुरैव समयोजि तत् । चर्द्धमात्मनियमैस्त्वयैवाहं समर्चितः । २३ ।  
न वै जातु मूषैव स्यात्प्रजाध्यक्ष मदहंणम् । भवद्विधेष्टुतितरां मयि संगृथितात्मनाम् । २४ ।  
प्रजापतिसुतः सम्राण्मनुर्विख्यातमद्गुलः । ब्रह्मावर्तं योऽधिवासन् शक्तिं सप्तार्णवां महीम् । २५ ।  
स चेह विप्र राजर्षिर्षिहिष्या शतरूपया । आयास्यति दिदृक्षुस्त्वां परश्वो धर्मकोविदः । २६ ।  
आत्मजामसितापाङ्गीं वयःशीलगुणान्विताम् । मृगयन्तीं पतिं दास्यत्यनुरूपाय ते प्रभो । २७ ।  
समाहितं ते हृदयं यत्रेमान् परिवत्सरान् । सा त्वां ब्रह्मन्पवधूः काममाशु भजिष्यति । २८ ।  
या त आत्मभृत् वीर्यं नवधा प्रसविष्यति । वीर्ये त्वदीये ऋषय आधास्यन्त्यञ्जसाऽऽत्मनः । २९ ।  
त्वं च सम्यगनुष्ठाय निदेशं म उशन्तमः । मयि तीर्थीकृताशेषक्रियार्थो मां प्रपत्स्यसे । ३० ।  
कृत्वा दयां च जीवेषु दत्त्वा चाभयमात्मवान् । मय्यात्मानं सह जगद् द्रक्ष्यस्यात्मनि चापि माम् । ३१ ।  
सहाहं स्वांशकलया त्वद्वीर्येण महामुने । तव क्षेत्रे देवहूत्यां प्रणेष्ये तत्त्वसंहिताम् । ३२ ।

**The Lord said :** Having come to know what was in your mind, I have already arranged that for which you have worshipped Me well through discipline of the mind and senses etc. (23) Worship offered to Me by those who have solely fixed their mind on Me, particularly by people like you, O lord of created beings, can never go in vain. (24) (You know) Emperor Swāyambhuva Manu (son of Brahmā), who is celebrated for his righteous acts, rules over the earth bounded by the seven oceans, having his seat in Brahmāvarta.\* (25) Accompanied by his spouse, Queen Śatarūpā, that royal sage, who knows the secret of Dharma (right conduct), will come to see you,

\* The territorial limits of Brahmāvarta (the modern Kurukṣetra) have been specified as below :—

सरस्वतीदृषद्वान्दोर्वेवनद्यांबन्तान् । तं देवनिमित्तं देशं ब्रह्मावर्तं प्रवक्षते ॥

\* The tract lying between the two heavenly rivers, Sarasvatī and Drīśadvatī, and owing its existence to the gods, is called Brahmāvarta."

O holy Brāhmaṇa, the day after tomorrow and will give away his dark-eyed daughter—who has attained the marriageable age, is possessed of a noble character and commendable virtues and is on the look-out for a match—to you, who are (in everyway) worthy of her, O lord of created beings. (26-27) Being just the type on which you have set your heart all these long years, that princess, O holy sage, will soon be yours and will serve you to your heart's content. (28) She will bring forth nine daughters out of the seed sown in her by you, and through the daughters sprung from your loins sages (like Mañci) will duly beget children. (29) And, with your heart cleansed by properly carrying out My command and having resigned to Me the fruit of all your acts, you will finally attain to Me. (30) Showing compassion to living beings (in your married life), you will attain Self-Realization; and, giving assurance of safety to all (as a recluse), you will perceive your own self as well as the universe identified in Me and Myself in you. (31) Manifesting a part of My divine Being through your wife Devahūti, along with your nine daughters, O great sage, I shall instruct her in the system of philosophy (known by the name of Sāṅkhya) that deals with the ultimate principles or categories (such as Prakṛti, Puruṣa, Īśvara and so on). (32)

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः । जगाम बिन्दुसरसः सरस्वत्या परिश्रितात् । ३३ ।  
 निरीक्षतस्तस्य यथावशेषसिद्धेश्वराभिष्टुतसिद्धमार्गः ।  
 आकर्णयन् पत्ररथेन्द्रपक्षैरुच्चारितं स्तोममुदीर्णसाम । ३४ ।

**Maitreya went on :** Having thus spoken to him (the sage Kardama), the Lord, who reveals Himself only when the senses are turned inward, departed (for His own Abode, Vaikuṅṭha) from (his hermitage on the strand of) the lake called Bindusarovara, which was encircled by the river Sarasvatī. (33) While the sage stood looking on, the Lord left by the path leading to Vaikuṅṭha—a path which is extolled by all great Siddhas—listening to the hymns forming the basis of the Sāmaveda and uttered by the wings\* of Garuḍa (the lord of the feathered kingdom). (34)

अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः । आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् । ३५ ।  
 मनुः स्थन्दनमास्थाय शतकौम्भपरिच्छदम् । आरोप्य स्वां दुहितरं सभार्यः पर्यटन्महीम् । ३६ ।  
 तस्मिन् सुधन्वन्नहनि भगवान् यत्समादिशत् । उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत् । ३७ ।  
 यस्मिन् भगवतो नेत्रात्र्यपत्तन्नश्रुबिन्दवः । कृपया सम्परीतस्य प्रपन्नेऽर्पितया भृशम् । ३८ ।  
 तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम् । पुण्यं शिवामृतजलं महर्षिगणसेवितम् । ३९ ।  
 पुण्यद्रुमलताजालैः कूजत्पुण्यमृगद्विजैः । सर्वर्तुफलपुष्पाढ्यं वनराजिश्रियान्वितम् । ४० ।  
 मत्तद्विजगणैर्घुष्टं मत्तभ्रमरविभ्रमम् । मत्तबर्हिन्दटाटोपमाह्वयन्मत्तकोकिलम् । ४१ ।  
 कदम्बचम्पकाशोककरञ्जवकुलानसैः । कुन्दमन्दारकुटजैश्चूतपोतैरलङ्कृतम् । ४२ ।  
 कारण्डवैः प्लवैर्हंसैः कुररैर्जलकुक्कुटैः । सारसैश्चक्रवाकैश्च चकोरैर्वल्गु कूजितम् । ४३ ।  
 तथैव हरिणैः क्रोडैः श्राविद्वयकुञ्जरैः । गोपुच्छैर्हीरिभिर्मर्कैर्नकुलैर्नाभिभिवृतम् । ४४ ।

Even after the departure of the Lord the worshipful sage Kardama stayed (in his hermitage) on the strand of the Bindusarovara, awaiting the time (predicted by the Lord). (35) (On this side), Swāyambhuva Manu with his spouse (Śatarūpā) mounted his goldplated chariot and,

\* The Śruti says : 'बृहदथन्तरं पक्षी' (Bṛhad and Rathantara, the two metrical divisions of Sāmaveda, form the two wings of Garuḍa). It is mentioned at more than one places in the Bhāgavata itself that the hymns of the Sāmaveda proceed from the wings of Garuḍa whenever he takes a flight.

taking his daughter (Devahūti) along with him and journeying all over the globe, reached the aforementioned hermitage of the sage (Kardama)—who had just completed his vow (of austerity)—on the very day foretold by the Lord, O Vidura. (36-37) The holy Bindusarovara—which overflowed with the water of the river Sarasvatī and was resorted to by hosts of eminent sages, and whose water was not only wholesome but also sweet as nectar—was so-called because drops of tears had fallen thereon from the eyes of the Lord, overwhelmed as he was by extreme compassion directed towards the sage, who had sought His protection. (38-39) The lake was rich in fruits and flowers of all seasons inasmuch as it was surrounded by clusters of sacred trees and creepers affording shelter to holy beasts and birds that uttered various cries, and was adorned with rows of forest trees. (40) It resounded with the notes of overjoyed birds and was the scene of the humming of intoxicated bees; merry, peacocks proudly danced (in the forest surrounding the lake) and merry cuckoos called one another (by their sweet notes). (41) The lake was hemmed round by Kadamba, Campaka, Aśoka, Karañja, Bakula, Asana, Kunda, Mandāra, Kuṭaja and young mango trees, and echoed with the pleasing notes of Kāraṇḍavas (a species of duck), Plavas, swans, ospreys, water-fowls, cranes, Cakrawākas and Cakorās. (42-43) And it was infested with deer, boars, porcupines, Gayals (a species of wild animals closely resembling the cow), elephants, baboons, lions, monkeys, mongooses and musk-deer. (44)

प्रदिश्य तत्तीर्थवरमादिराजः सहात्मजः । ददर्श मुनिमासीनं तस्मिन् हुतहुताशनम् । ४५ ।

विद्योतमानं वपुषा तपस्युग्रयुजा चिरम् । नातिक्षामं भगवतः स्निग्धापाङ्गावलोकनात् ।

तद्व्याहतामृतकलापीयूषश्रवणेन च । ४६ ।

प्रांशुं पद्मपलाशाक्षं जटिलं चीरवाससम् । उपसंश्रित्य मलिनं यथाहंगमसंस्कृतम् । ४७ ।

अथोटजमुपायातं नृदेवं प्रणतं पुरः । सपर्यया पर्यगृह्णात्प्रतिनन्द्यानुरूपया । ४८ ।

Entering that most sacred spot with his daughter (Devahūti) and going near the sage, the first monarch (Swāyambhuva Manu) saw him sitting there (in his hermitage), having propitiated the sacred fire (by pouring oblations into it). He shone most brilliant with his body, which, though engaged in austere penance for a long time, was not much emaciated because the Lord had cast His affectionate glance at him and he had also quaffed with his ears the nectar flowing from the moon-like words of the Lord. The sage was of high stature, had eyes big as the petals of a lotus, wore matted locks (on his head), was clad in rags and looked untidy like an unpolished gem. (45—47) Seeing the monarch come to his hermitage and bowing before him the sage greeted him (with benedictions) and received him with due honour. (48)

गृहीताहंगमासीनं संयतं प्रीणयन्मुनिः । स्मरन् भगवदादेशमित्याह श्लक्ष्णया गिरा । ४९ ।

नूनं चङ्क्रमणं देव सतां संरक्षणाय ते । षधाय चासतां यस्त्वं हरेः शक्तिर्हि पालिनी । ५० ।

योऽर्केन्द्रग्रीन्द्रवायूनां यमधर्मप्रचेतसाम् । रूपाणि स्थान आधत्से तस्मै शुक्लाय ते नमः । ५१ ।

न यदा रथमास्थाय जैत्रं मणिगणार्पितम् । विस्फूर्जच्चण्डकोटण्डो रथेन त्रासयन्नघान् । ५२ ।

स्वसैन्यचरणक्षुण्णं वेपयन्मण्डलं भुवः । विकर्षन् बृहतीं सेनां पर्यटस्यंशुमानिव । ५३ ।

तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः । भगवद्रचिता राजन् भिद्येरन् वत दस्युभिः । ५४ ।

अधर्मश्च समेधेत लोलुपैर्व्यङ्कुशैर्नृभिः । शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनङ्क्यति । ५५ ।

अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः । तद्वयं निर्व्यलीकेन प्रतिपद्यामहे हदा । ५६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे एकविंशोऽध्यायः । २१ ।

When the king had sat down calm and collected after receiving the sage's attentions, the

latter, who recalled the instructions of the Lord, spoke to him (as follows), delighting him with his soft accents : (49) "The tour undertaken by you, O lord, is surely intended to protect the virtuous and kill the wicked, embodying as you do the protecting energy of Śrī Hari. (50) It is you who assume the forms of the sun-god, the moon-god, the god of fire, Indra (the lord of paradise), the wind-god, Yama (the god of punishment), Dharma (the god of piety) and Varuṇa (the god presiding over the waters), as and when necessary. Hail to you, who are no other than Lord Viṣṇu. (51) If you do not go about (the world), like the sun, in your bejewelled chariot—that ever leads you to victory—twanging your fierce bow, inspiring terror in the heart of the wicked by (the presence of) your very chariot, taking a huge army (behind you) and shaking the terrestrial globe by the tread of your hosts, all the moral laws governing the various Varnaś (grades of society) and Āśramas (stages in life) and made by the Lord Himself, O king, will be broken that very moment by impious men, which will be a deplorable state of things. (52—54) Nay, unrighteousness will flourish on account of grasping and unruly men. If you give up all thought of the world, it will fall into the clutches of impious men and perish. (55) Nevertheless I ask you, O valiant king, the purpose for which you have come here; with a glad heart we shall meet your wishes." (56)

*Thus ends the twenty-first discourse in Book Three of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ द्वाविंशोऽध्यायः

### Discourse XXII

The sage Kardama accepts the hand of Devahūti

मैत्रेय उवाच

एवमाविष्कृताशेषगुणकर्मोदयो मुनिम् । सत्रीड इव तं सप्राडुपारतमुवाच ह । १ ।

**Maitreya continued :** The emperor felt abashed as it were to hear his exalted virtues and exploits thus extolled and replied to the sage, who was leading a retired life (as follows): (1)

मनुरुवाच

ब्रह्मासृजत्स्वमुखतो युष्मानात्मपरीप्सया । छन्दोमयस्तपोविद्यायोगयुक्तानलम्पटान् । २ ।

तत्राणायासृजच्छास्मान्दोःसहस्रात्सहस्रपात् । हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते । ३ ।

अतो ह्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः । रक्षति स्माव्ययो देवः स यः सदसदात्मकः । ४ ।

तव सन्दर्शनादेवच्छिन्नं मे सर्वसंशयाः । यत्स्वयं भगवान् प्रीत्या धर्मपाहं रिरक्षिषोः । ५ ।

दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम् । दिष्ट्या पादरजः स्पृष्टं शीर्ष्णां मे भवतः शिवम् । ६ ।

दिष्ट्या त्वयानुशिष्टोऽहं कृतश्चानुग्रहो महान् । अपावृतैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योऽशतीर्गिरः । ७ ।

**The Manu said :** The Cosmic Being, who is Veda personified, evolved you (the Brāhmaṇas), rich in austere penance, learning and Yoga (concentration of mind), and averse to the pleasures of sense, from his mouth for the protection (continuance) of his own self in the form of the Vedas. (2) And for the protection of the Brāhmaṇas the same thousand-footed Being evolved us (the Kṣatriyas) from His thousand arms. Hence they speak of the Brāhmaṇa race as His heart and the Kṣatriya race as His outer limbs (arms). (3) That is why the Brāhmaṇa and the Kṣatriya protect each other as well as their own self; while, as a matter of fact, the Lord Himself, who is both the cause and the effect and yet immutable, protects them (through each other). (4) All my doubts have been resolved by your very sight inasmuch as your holiness has of your own accord lovingly pointed out the

duties of a king who is anxious to protect his subjects. (5) It is my good fortune that I have been able to see you; for you cannot be easily perceived by those who have not subdued their mind. And I am all the more fortunate in that I have touched with my head the blessed dust of your feet. (6) Luckily enough I have been instructed by you (in the duties of kings) and thus a great favour has been bestowed on me; and thank God I have listened with open (eager) ears to your charming words. (7)

स भवान्दुहितुस्त्रेहपरिक्लिष्टात्मनो मम । श्रोतुमर्हसि दीनस्य श्रावितं कृपया मुने । ८ ।  
 प्रियव्रतोत्तानपदोः स्वसेयं दुहिता मम । अन्विच्छति पति युक्तं वयः शीलगुणादिभिः । ९ ।  
 यदा तु भवतः शीलश्रुतरूपवयोगुणान् । अशृणोन्नारदादेशा त्वय्यासीत्कृतनिश्चया । १० ।  
 तत्प्रतीच्छ द्विजाग्रयेमां श्रद्धयोपहतां मया । सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु । ११ ।  
 उद्यतस्य हि कामस्य प्रतिवादो न शस्यते । अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः । १२ ।  
 य उद्यतमनादृत्य कीनाशमभियाचते । क्षीयते तद्यशः स्फूर्तं मानश्चावज्ञया हतः । १३ ।  
 अहं त्वाशृणवं विद्वन् विवाहार्थं समुद्यतम् । अतस्त्वमुपकुर्वाणः प्रतां प्रतिगृहाण मे । १४ ।

Be graciously pleased to listen, O sage, to the prayer of my humble self, troubled in mind due to affection for my daughter (Devahūti). (8) This daughter of mine, a sister to Priyavrata and Uttānapāda, is on the look-out for a match worthy of her in point of age, character and good qualities etc. (9) The moment she heard from the sage Nārada of your noble character, learning, comely appearance, young age and other virtues, she fixed her mind on you. (10) Therefore, accept her (as your wife), O chief of the Brāhmaṇas, since I offer her with reverence (to you) and because she is in everyway fit to be your helpmate in (the discharge of) your household duties. (11) It is not commendable—even on the part of one who is absolutely free from attachment, much less of him who is addicted to the pleasures of sense—to spurn an object of desire that has come of itself. (12) He who rejects an object offered to him and begs it of a miser loses his widespread reputation and his pride is humbled by the disrespectful behaviour of others. (13) I heard of you, O wise man, that you were prepared to marry. Therefore, accept her hand, which is being offered by me, since you have not taken a vow of perpetual celibacy. (14)

#### ऋषिरुवाच

बाढमुद्गोदुकामोऽहमप्रप्ता च तवात्मजा । आवयोरनुरूपोऽसावाद्यो वैवाहिको विधिः । १५ ।  
 कामः स भूयान्नरदेव तेऽस्याः पुत्र्याः समाग्रायविधौ प्रतीतः ।  
 क एव ते तनयां नाद्रियेत स्वयैव कान्त्या क्षिपतीमिव श्रियम् । १६ ।  
 यां हर्ष्यपृष्ठे कणदद्घिशोभां विक्रीडतीं कन्दुकविह्वलाक्षीम् ।  
 विश्वावसुर्न्यपतस्त्वाद्दिमानाद्विलोक्य सम्मोहविमूढचेताः । १७ ।  
 तां प्रार्थयन्तीं ललनाललाममसेवितश्रीचरणैरदृष्टाम् ।  
 वत्सां मनोरुह्यपदः स्वसारं को नानुमन्येत बुधोऽभियाताम् । १८ ।  
 अतो भजिष्ये समयेन साध्वीं यावत्तेजो विभ्रयादात्मनो मे ।  
 अतो धर्मान् पारमहंस्यमुख्यान् शुक्लप्रोक्तान् बहु मन्येऽविहितान् । १९ ।  
 यतोऽभवद्विश्वमिदं विचित्रं संस्थास्यते यत्र च वावतिष्ठते ।  
 प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः । २० ।

The sage replied : Certainly I have a desire to marry and your daughter too has not yet been affianced (to anyone else). Hence our marriage according to (what is known as) the Brāhma\* method (the best of all methods) will be quite in the fitness of things. (15) That desire

\* The Brāhma form of marriage is that in which a girl is given away, duly adorned according to one's means, to a

of mine, which has been duly recognized in the procedure laid down in your scriptures (for conducting the nuptials), may be realized through this daughter of yours. Who would not accept with honour (the hand of) your daughter (Devahūti), who overshadows as it were by her artless splendour the very lustre of her ornaments? (16) (The other day), when she was sporting on the top of her royal mansion, following her ball with bewildered eyes, the elegance of her person heightened by the tinkling of ornaments on her feet, Viśwāvasu (a Gandharva well-known for his comeliness) was stupefied with infatuation to see her and fell down from his aerial car. (17) What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Swāyambhuva Manu (yourself) and sister of Uttānapāda, who cannot even be perceived by those that have not adored the gracious feet of the Lord, and who has come of her own accord, seeking my hand? (18) Therefore, I shall take to wife this noble girl on condition that I shall remain with her till she bears (in her womb) through me a ray of the Supreme Spirit. Thereafter I am thinking of mostly devoting myself to practices (like self-control) which do not involve destruction of life and characterize the life of a Sarinyāsi (recluse), and which have been directly taught\* (to me) by the Lord Himself. (19) To me the highest authority in this behalf is the immortal Lord Śrī Hari, the Ruler even of all Prajāpatis (lords of created beings), from whom this wonderful universe has emanated, in whom it rests and in whom again, it will disappear. (20)

मैत्रेय उवाच

स उग्रधन्वन्नियदेवावभाष आसीच्च तूष्णीमरविन्दनाभम् ।

धियोपगृह्णन् स्मितशोभितेन मुखेन चेतो लुलुभे देवहूत्याः ।२१।

सोऽनु ज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम् । तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ।२२।

शतरूपा महाराज्ञी पारिवर्हान्महाधनान् । दम्पत्योः पर्यदात्प्रीत्या भूषावासःपरिच्छदान् ।२३।

प्रतां दुहितरं सम्राट् सदृक्षाय गतव्यथः । उपगृह्य च बाहुभ्यामौत्कण्ठ्योन्मथिताशयः ।२४।

अशक्रुवंस्तद्विरहं मुञ्चन् बाष्पकलां मुहुः । आसिञ्चदम्ब वत्सेति नेत्रोर्दुहितुः शिखाः ।२५।

आमन्त्र्य तं मुनिवरमनुज्ञातः सहानुगः । प्रतस्थे रथमारुह्य सभार्यः स्वपुरं नृपः ।२६।

उभयोर्ऋषिकुल्यायाः सरस्वत्याः सुरोधसोः । ऋषीणामुपशान्तानां पश्यन्नाश्रमसम्पदः ।२७।

तपायान्तमभिप्रेत्य ब्रह्मावर्तात्त्रजाः पतिम् । गीतसंस्तुतिवादित्रैः प्रत्युदीचुः प्रहर्षिताः ।२८।

वर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता । न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ।२९।

कुशाः काशास्त एवासन् शश्वद्धरितवर्धसः । ऋषयो यैः पराभाव्य यज्ञघ्नान् यज्ञमीजिरे ।३०।

कुशकाशमयं बर्हिशास्तीर्य भगवान्मनुः । अयजद्यज्ञपुरुषं लब्धा स्थानं यतो भुवम् ।३१।

Maitreya went on : The sage, O Vidura (the wielder of a fierce bow), said only this much and became silent, clinging with his mind to the Lord whose navel is adorned by a lotus. His countenance, which was graced with a smile, captivated the heart of Devahūti. (21) Having further unmistakably known the mind of the queen as well as of Devahūti, the emperor most gladly gave away to the sage, who was endowed with hosts of virtues, his daughter, who matched him well. (22) Empress Śatarūpā lovingly bestowed on the bride and the bridegroom most valuable presents, suited to the occasion in the form of jewellery, raiment and other articles intended for household use. (23) Relieved of all agony, the emperor enclosed within his arms his daughter—who had been bestowed on a suitable person—with a heart

Indegroom invited for the purpose—

शक्रुवन् कन्यामर्लकुल्याय यत्र प्रदीयते । स ब्राह्म ।

It is this form of marriage which is mostly prevalent among the twice-born classes in the Hindu society today and is declared in the Śāstras as conferring great religious merit on the bride's father. Seven more forms of marriages have been mentioned in our scriptures: but they are all more or less prohibited in the Kali age. (Vide Manusmṛti, Chap. III.)

\* Vide verse 31 of Discourse XXI above.

agitated with extreme fondness for her. (24) Unable to bear separation from her, he shed tears again and again, and drenched with them his daughter's looks, crying, "My daughter, my darling!" (25) Bidding adieu to the great sage and obtaining his leave, the monarch mounted his chariot along with his spouse and drove to his capital, followed by his retinue and witnessing the beauty of the hermitages of the tranquil-minded seers on both the charming banks of the Sarasvatī, a river so agreeable to sages. (26-27) Overjoyed to know of his arrival (beforehand), his subjects sallied forth from Brahmāvarta to greet their lord with songs, panegyrics and instrumental music. (28) The city of Barhiṣmatī (the capital of Swāyambhuva Manu), which was rich in all kinds of wealth, was so-called because it was here that the hair of Lord Viṣṇu (manifested in the form of the divine Boar) dropped from His body as He shook it and it was these very hair that turned into blades of the ever-green Kuśa grass (also known by the name of Barhiṣ) and Kāśas (another species of grass used for mats, roofs, etc.), by means of which the sages got rid of those (demons etc.) who interfered with the performance of their sacrifices, and worshipped Lord Viṣṇu (through those sacrifices). (29-30) It was here, again, that the worshipful Manu spread a seat of Kuśas and Kāśas and propitiated the Lord presiding over sacrifices, from whom he had secured a footing in the shape of the terrestrial globe. (31)

बर्हिष्मती नाम विभुर्या निर्विश्य समावसत् । तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् । ३२ ।  
सभार्यः सप्रजः कामान् बुभुजेऽन्याविरोधतः । सङ्गीयमानसत्कीर्तिः सस्त्रीभिः सुरगायकैः ।

प्रत्यूषेषुनुवद्धेन हृदा शृण्वन् हरेः कथाः । ३३ ।

निष्णातं योगमायासु मुनिं स्वायम्भुवं मनुम् । यदा भ्रंशयितुं भोगा न शेकुर्भगवत्परम् । ३४ ।  
अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः । शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः । ३५ ।

स एवं स्वान्तरं नित्ये युगानामेकसप्ततिम् । वासुदेवप्रसङ्गेन परिभूतगतित्रयः । ३६ ।

शारीरा मानसा दिव्या वैयासे ये च मानुषाः । भौतिकाश्च कथं क्लेशा बाधन्ते हरिसंश्रयम् । ३७ ।

यः पृष्टो मुनिभिः प्राह धर्मान्नानाविधाञ्छुभान् । नृणां वर्णाश्रमाणां च सर्वभूतहितः सदा । ३८ ।

एतत् आदिराजस्य मनोश्चरितमद्भुतम् । वर्णितं वर्णनीयस्य तदपत्योदयं शृणु । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे द्वाविंशोऽध्यायः । २२ ।

Having arrived at the city of Barhiṣmatī, where the Manu resided, he entered his palace there, which drove away the three types of agony (1. that which proceeds from bodily and mental causes within one's self, 2. that which proceeds from divine or natural causes, and 3. that which is caused by other beings). (32) (There) in the company of his wife and children he enjoyed the pleasures of sense that did not interfere with the pursuit of other objects of human aspiration (viz., Dharma, Artha and Mokṣa). At daybreak (everyday) celestial musicians along with their wives sang in chorus his fair renown; but with a loving heart he listened to the stories of Śrī Hari alone. (33) Although Swāyambhuva Manu was a past master in the art of creating objects of sense-enjoyment, the latter could not in the least drag him down (from his exalted mood), devoted as he was to the Lord and given to contemplation. (34) Consequently his hours, that gradually brought to an end his long life consisting of a whole Manvantara, were not spent in vain, engaged as he ever was in listening to, contemplating on, composing and narrating the stories of Lord Viṣṇu. (35) Having transcended the threefold destinies\* (brought about by the preponderance of any one of the three Guṇas—Sattva,

\* The threefold destiny referred to above is the same as has been mentioned by the Lord in the following verse of Śrīmad Bhagavadgītā—

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजस्ताः । ज्वलन्गुणवृत्तिस्या अर्धा गच्छन्ति तामसाः ॥ (XIV. 18)

\*Those who abide in the quality of Sattva (harmony) rise upwards (to heaven and other spheres); while those of a

Rajas and Tamas), he thus spent the whole of his Manvantara consisting of seventy-one rounds of the four Yugas (Satya, Tretā, Dwāpara and Kali) in pursuits connected with Lord Vāsudeva (such as meditation on His divine Form, chanting His names and virtues etc., and worshipping His images and so on). (36) How can bodily and mental troubles and those attributable to some divine or human agency or to other living beings, O Vidura (son of Vyāsa), afflict him who has sought refuge with Śrī Hari? (37) I have thus narrated to you the wonderful story of the first king, Swāyambhuva Manu, who deserved all praise and who in reply to the questions asked by certain sages taught the diverse sacred duties of men in general as well as of the different Varnas (grades of society) and Āśramas (stages in life) in particular, friendly disposed as he was to all living beings. Now hear of the glory of his daughter (Devahūti). (38-39)

*Thus ends the twenty-second discourse in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोविंशोऽध्यायः

### Discourse XXIII

#### Amorous pastimes of Kardama and Devahūti

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिमिङ्गितकोविदा ! नित्यं पर्यचरन्प्रीत्या भवानीव भवं प्रभुम् । १ ।  
 विश्रम्भेणात्मशौचेन गौरवेण दमेन च । शुश्रूषया सौहृदेन वाचा मधुरया च भोः । २ ।  
 विसृज्य कामं दम्भं च द्वेषं लोभमघं मदम् । अप्रमत्तोद्यता नित्यं तेजीयांसमतोषयत् । ३ ।  
 स वै देवर्षिवर्यस्तां मानवीं समनुव्रताम् । देवाद्दरीयसः पत्युराशासानां महाशिषः । ४ ।  
 कालेन भूयसा क्षामां कर्शितां व्रतचर्यया । प्रेमगद्गदया वाचा पीडितः कृपयान्नवीत् । ५ ।

**Maitreya continued :** When the parents of Devahūti had left (for their capital), that virtuous girl, who could easily read the mind of her lord, daily attended to his comforts with the same delight as Goddess Pārvatī looks after Her Consort, Lord Śiva. (1) Forswearing lust, deceit, malice, covetousness, vanity and forbidden acts (of every kind), nay, ever vigilant and active, she won the pleasure of her glorious husband through fidelity, purity of mind and body, reverence, control of the senses, service and love, as well as by her affable speech, O Vidura! (2-3) That daughter of Manu, who looked upon her lord as greater even than Providence and was fully devoted to him, expected great blessings from him. Nay, having served him for a long time, she had grown weak and emaciated on account of her religious observances. Kardama (the foremost of celestial sages) was, therefore, oppressed with a feeling of commiseration for her and spoke to her in accents faltering with love. (4-5)

कर्दम उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः शुश्रूषया परमया परया च भक्त्या ।  
 यो देहिनामयमतीव सुहृत्स्वदेहो नावेक्षितः समुचितः क्षपितुं मदर्थे । ६ ।  
 ये मे स्वधर्मनिरतस्य तपःसमाधिविद्यात्मयोगविजिता भगवत्प्रसादाः ।  
 तानेव ते मदनुसेवनयावरुद्धान् दृष्टिं प्रपश्य वितराम्यभयानशोकान् । ७ ।  
 अन्ये पुनर्भगवतो भुव उद्विजुम्भविभ्रंशितार्थरचनाः किमुक्रमस्य ।  
 सिद्धासि भुङ्क्ष्व विभवान्निजधर्मदोहान् दिव्यान्नरैर्दुरधिगाम्नापविक्रियाभिः । ८ ।

**Kardama said :** O daughter of Manu, you have shown great respect to me and I am pleased today with your most faithful service and supreme devotion. You ungrudgingly wasted your body for my sake (in my service)—body which is extremely dear to all living beings and deserves every attention. (6) I, therefore, confer on you supernatural vision : thereby see for yourself the divine blessings (in the shape of unearthly enjoyments) that were secured by me through concentrated application to austere penance, Samādhi (abstract or deep meditation) and worship of God, and through devotion to my own duty—blessings which are free from fear and grief and to which you have also won a title through services rendered to me. (7) Of what account (in comparison to these) are other enjoyments (including those obtained in heaven), aspirations in regard to which are frustrated by the mere contraction of a brow on the part of the Lord, who possesses infinite power? You have now attained your object (through fidelity to me); therefore, enjoy the extensive unearthly pleasures earned through devotion to your (wifely) duties, and which can be had with difficulty by human beings due to false notions of their royal dignity etc. (8)

एवं ब्रुवाणामबलाखिलयोगमायाविद्याविचक्षणमवेक्ष्य गताधिरासीत् ।  
 सम्प्रश्रयप्रणयविह्वलया गिरेषद्व्रीडावलोकविलसद्भिसिताननाऽऽह । ९ ।

When the sage spoke thus, Devahūti felt relieved to discover that he was the master of all Yogic powers and an adept in all forms of worship. Her face brightening with a smile and bashful glances, she spoke in voice choked with modesty and love. (9)

देवहूतिरुवाच

यद्धं बत द्विजवृषैतदमोघयोगमायाधिपे त्वचि विभो तद्वैमि भर्तः ।  
 यस्तेऽभ्यधायि समयः सकृदङ्गसङ्गो भूयादूरीयसि गुणः प्रसवः सतीनाम् । १० ।  
 तत्रेतिकृत्यमुपशिक्ष यथोपदेशं येनैष मे कर्शितोऽतिरिरंसयाऽऽत्मा ।  
 सिद्धयेत ते कृतमनोभवधर्षिताया दीनस्तदीश भवनं सदृशं विचक्ष्व । ११ ।

**Devahūti said :** I know it, my lord : all that you have said, O chief of the Brāhmaṇas, is something natural to you, a master of unfailing Yogic powers that you are, O great one. Now let the promise you made (in the presence of my father) about allowing me the contact of your body but once be redeemed; for it is a rare boon for virtuous wives to have a progeny through a highly venerable husband. (10) Kindly instruct me what arrangements have to be made and what requisites to be got together (in the shape of unguents, scents, wearing apparel and nourishing food etc.) according to the injunctions of the scriptures (works on erotics), by resorting to which my poor body, emaciated through intense passion, may be rendered fit for union, smitten as I am with darts of love excited by you. And also think of (getting) a suitable house (for the purpose), my lord. (11)

मंत्रेय उवाच

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः । विमानं कामगं क्षतस्तर्होवाविरचीकरत् । १२ ।

सर्वकामदुघं दिव्यं सर्वरत्नसमन्वितम् । सर्वद्व्युपचयोदर्कं मणिस्तम्भैरुपस्कृतम् । १३ ।  
 दिव्योपकरणोपेतं सर्वकालसुखावहम् । पट्टिकाभिः पताकाभिर्विचित्राभिरलंकृतम् । १४ ।  
 स्रग्भिर्विचित्रमाल्याभिरमञ्जुशिञ्जित्वडङ्घ्रिभिः । दुकूलक्षौमकौशेयैर्नानावस्त्रैर्विराजितम् । १५ ।  
 उपर्युपरि विन्यस्तनिलयेषु पृथक्पृथक् । क्षिप्तैः कशिपुभिः कान्तं पर्यङ्कव्यजनासनैः । १६ ।  
 तत्र तत्र विनिक्षिप्तनानाशिल्पोपशोभितम् । महामरकतस्थल्या जुष्टं विद्रुमवेदिभिः । १७ ।  
 द्वाःसु विद्रुमदेहल्या भातं वज्रकपाटवत् । शिखरेष्विन्द्रनीलेषु हेमकुम्भैरधिश्रितम् । १८ ।  
 चक्षुष्मत्पद्मारागाग्र्यैर्वज्रभित्तिषु निर्मितैः । जुष्टं विचित्रवैतानैर्महाहैर्मतोरणैः । १९ ।  
 हंसपारावतव्रातैस्तत्र तत्र निकूजितम् । कृत्रिमान् मन्यमानैः स्वानधिरुह्याधिरुह्य च । २० ।  
 विहारस्थानविश्रामसंवेशप्राङ्गणजिरैः । यथोपजोषं रचितैर्विस्मापनमिवात्मनः । २१ ।

**Maitreya went on :** Seeking to oblige his beloved spouse, the sage Kardama, O Vidura, exercised his wonderful Yogic power and instantly produced an aerial mansion which could range at will. (12) It was a wonderful structure, containing all sorts of jewels, adorned with pillars of precious stones and capable of yielding whatever one desired, and was equipped with every form of wealth, which tended to multiply in course of time (instead of diminishing by use). (13) It was provided with supernatural articles of domestic use, was comfortable in all seasons and was decorated with buntings and flags of variegated colours. (14) It was further embellished with wreaths of charming flowers, that attracted the sweet humming of bees, as well as with tapestries of linen, silk and other fabrics of various kinds. (15) The house looked charming with cushions, beds, fans and seats separately arranged in the several storeys rising one above another. (16) Its beauty was enhanced by (engravings and other) works of art (on the walls etc.) here and there; and it was provided with pavements of emerald and coral daises. (17) Its entrances shone with coral thresholds and had doors of diamond. Its domes of sapphire were crowned with gold pinnacles. (18) With the choicest of rubies set in its diamond walls it appeared as though possessed of eyes; and it was furnished with wonderful canopies and highly valuable festoons of gold. (19) It resounded with the cries of swans and pigeons, which flew up to their likenesses (set up there), thinking them to be their own kind. (20) With its pleasure-grounds, resting-chambers, bed-rooms and inner and outer yards, designed with an eye to the comfort (of the occupant), it caused astonishment as it were to the sage himself (who had produced it). (21)

ईदृग्गृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा । सर्वभूताशयाभिज्ञः प्रावोचत्कर्दमः स्वयम् । २२ ।

निमज्ज्यास्मिन् हृदे भीरु विमानमिदमारुह । इदं शुक्लकृतं तीर्थमाशिषां चापकं नृणाम् । २३ ।

The sage Kardama, who could read the mind of all living beings, perceived that Devahūti did not regard even such a house with a much delighted heart, and said to her of his own accord:— (22) "Bathe in the yonder lake, O timid one, and ascend this aerial mansion. Having been consecrated by Lord Viṣṇu Himself (who dropped His tears in it), this sacred lake is capable of granting all the desires of human beings (who resort to it)." (23)

सा तद्भर्तुः समादाय वचः कुवलयेक्षणा । सरजं विभ्रती वासो वेणीभूतांश्च मूर्धजान् । २४ ।

अङ्गं च मलपङ्केन संछन्नं शवलस्तनम् । आविवेश सरस्वत्याः सरः शिवजलाशयम् । २५ ।

सान्तःसरसि वेश्मस्थाः शतानि दश कन्यकाः । सर्वाः किशोरवयसो ददर्शोत्पिलगन्धयः । २६ ।

तां दृष्ट्वा सहसोत्थाय प्रोचुः प्राञ्जलयः स्त्रियः । वयं कर्मकरीस्तुभ्यं शाधि नः करवाम किम् । २७ ।

Bowing to that command of her lord, the lotus-eyed princess—who had a soiled cloth (on her person) and wore matted locks (on her head), and whose frame was coated with a thick layer of dirt and breasts discoloured—dived into the lake, which contained the sacred waters

of the Sarasvatī. (24-25) Inside the lake she saw in a house one thousand maids, all in the prime of youth and emitting the fragrance of a lotus. (26) Seeing her, the damsels suddenly rose and said to her with joined palms : "We are your maid-servants; tell us what shall we do for you." (27)

स्नानेन तां महार्हेण स्नापयित्वा मनस्विनीम् । दूकुले निर्मले नूत्रे ददुरस्यै च मानदाः । २८ ।  
 भूषणानि परार्घ्यानि वरीयांसि द्युमन्ति च । अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् । २९ ।  
 अथादर्शं स्वमात्मानं स्रग्विणं विरजाम्बरम् । विरजं कृतस्वस्त्ययनं कन्याभिर्बहुमानितम् । ३० ।  
 स्नातं कृतशिरःस्नानं सर्वाभरणभूषितम् । निष्क्रीवं वलयिनं कूजत्काञ्चननूपुरम् । ३१ ।  
 श्रोणयोरध्यस्तया काञ्च्या काञ्चन्या बहुरत्नया । हारेण च महार्हेण रुचकेन च भूषितम् । ३२ ।  
 सुदता सुभ्रुवा श्लक्ष्णस्त्रिगधापाङ्गेन चक्षुषा । पद्मकोशस्पृधा नीलैरलकैश्च लसन्मुखम् । ३३ ।  
 यदा सस्मार ऋषभमृषीणां दयितं पतिम् । तत्र चास्ते सह स्त्रीभिर्यत्रास्ते स प्रजापतिः । ३४ ।  
 भर्तुः पुरस्तादात्मानं स्त्रीसहस्रवृत्तं तदा । निशाम्य तद्योगगतिं संशयं प्रत्यपद्यत । ३५ ।

The girls, who showed every respect to the princess, bathed the proud lady with costly oil, perfumed powder etc., and gave her a pair of new stainless pieces of fine cloth (to cover her body with), superb, most agreeable and brilliant jewels, food containing all good qualities and sweet inebriating drinks (other than spirituous liquor). (28-29) Then in a mirror she beheld (the reflection of) her person rid of dirt, adorned with a garland, clad in unsullied robes, decorated with auspicious marks and made much of by the maids. (30) Her body had not only been washed up to the neck\* but bathed from head to foot and decked with all kinds of ornaments, particularly with a gold ornament about her neck, bangles about her wrists and tinkling anklets of gold (about her ankles). (31) She had a girdle of gold, set with numerous jewels, about her hips and was further adorned with a precious pearl necklace and auspicious materials (such as saffron-paste and so on). (32) Her countenance shone with beautiful rows of teeth, charming eyebrows, eyes distinguished by lovely and soft corners and vying with lotus-buds, and dark tresses. (33) The moment she thought of her beloved spouse, the foremost of sages, she found herself along with those damsels just where that lord of created beings was. (34) She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his Yogic power. (35)

स तां कृतमलस्नानां विभ्राजन्तीमपूर्ववत् । आत्मनो विभ्रतीं रूपं संवीतरुचिरस्तनीम् । ३६ ।  
 विद्याधरीसहस्रेण सेव्यमानां सुवाससम् । जातभावो विमानं तदारोहयदमित्रहन् । ३७ ।  
 तस्मिन्नलुप्तमहिमा प्रिययानुरक्तो विद्याधरीभिरुपचीर्णवपुर्विमाने ।  
 बभ्राज उत्कचकुमुद्रणवानपीच्यस्ताराभिरावृत इवोदुपतिर्नभःस्थः । ३८ ।  
 तेनाष्टलोकपविहारकुलाचलेन्द्रद्वेणीस्वनङ्गसरखमारुतसौभगासु ।  
 सिद्धैर्नुतो द्युधुनिपातशिखस्वनासु रेमे चिरं धनदवल्ललनावरूथी । ३९ ।

The sage perceived that Devahūti had washed herself clean and shone forth as though she was no longer her former self. She had regained her original beauty, was clad in excellent robes, her charming breasts duly wrapped round, and was waited upon by a thousand Vidyādhara girls. He conceived a fondness for her and helped her to ascend the

\* The Smṛtis make it obligatory for ladies to wash their body up to the neck alone on ordinary days and to bathe from head to foot only on special days of the week and on festive occasions etc. The former type of ablution is called 'Malasnāna' or 'Snāna' while the latter is known by the name of 'Śiraśsnāna'. The famous commentator, Vijayadhvaja, quotes the following Smṛti-text in this connection—

कुलस्त्री तु शिरःस्नानमुत्सवे स्नातु तैलतः । वारं वा पैतृके कर्मण्यन्यदाऽऽकण्ठसम्पत्तवा ॥

aerial mansion, O destroyer of enemy (in the form of passion). (36-37) Though (seemingly) attached to his beloved consort and with Vidyādhara damsels ministering to his bodily comfort (and gazing on his person), the sage did not lose his glory (mastery over his self) and shone in that aerial mansion as charming as the moon with his consort (the star Rohiṇī) in the midst of the other lunar mansions in the vault of heavens, causing rows of lilies to open. (38) Waited upon by a bevy of charming damsels and extolled by hosts of Siddhas, he revelled in the aerial mansion like Kubera (the god of riches) for long long years over the valleys of Mount Meru (the prince of the leading mountains on the globe), the pleasure-ground of the guardians of the four quarters and the four intermediate points of the compass\*—valleys which are rendered all the more delightful by cool, gentle and fragrant breezes that stimulate passion and echo the auspicious sound of the fall of the heavenly stream (the holy Gaṅgā). (39)

वैश्रम्भके सुरसने नन्दने पुष्पभद्रके । मानसे चैत्ररथ्ये च स रेमे रामया रतः । ४० ।

भ्राजिष्णुना विमानेन कामगेन महीयसा । वैमानिकानत्यशेत चरैल्लोकान् यथानिलः । ४१ ।

किं दुरापादनं तेषां पुंसामुद्दामचेतसाम् । चैराश्रितस्तीर्थपदश्चरणो व्यसनात्ययः । ४२ ।

Similarly, he fondly enjoyed himself with his wife in (the heavenly gardens known by the names of) Vaiśrambhaka, Surasana, Nandana, Puṣpabhadra and Caitrarathya as well as over the Mānasarovara lake. (40) Coursing through the various spheres, as the air, on that brilliant and great aerial mansion, that could fly at will, Kardama surpassed even the gods coursing through the air (whose movements are restricted to their own particular sphere). (41) What is difficult of achievement for those self-possessed men who have taken refuge in the feet of the Lord—feet that are the source of sacred rivers (like the Gaṅgā) and put an end to the sorrows (of mundane life)? (42)

प्रेक्षयित्वा भुवो गोलं पत्न्यै यावान् स्वसंस्थया । वह्नाश्चर्यं महायोगी स्वाश्रमाय न्यवर्तत । ४३ ।  
विभज्य नवधाऽऽत्मानं मानवीं सुरतोत्सुकाम् । रामां निरमयन् रेमे वर्षपूगान्मुहूर्तवत् । ४४ ।  
तस्मिन् विमान उत्कृष्टं शय्यां रतिकरीं श्रिता । न चाबुध्यत तं कालं पत्यापीच्येन सङ्गता । ४५ ।  
एवं योगानुभावेन दम्पत्यो रममाणयोः । शतं व्यतीयुः शरदः कामलालसयोर्मनाक् । ४६ ।  
तस्यामाधत्त रेतस्तां भावयन्नात्मनाऽऽत्मवित् । नोधा विधाय रूपं स्वं सर्वसङ्कल्पविद्विभुः । ४७ ।  
अतः सा सुषुवे सद्यो देवहूतिः स्त्रियः प्रजाः । सर्वास्ताश्चारुसर्वाङ्ग्यो लोहितोत्पलगन्धयः । ४८ ।  
पतिं सा प्रव्रजिष्यन्तं तदाऽऽलक्ष्योशती सती । स्मयमाना विह्वलेन हृदयेन विदूयता । ४९ ।  
लिखन्त्यधोमुखी भूमिं पदा नखमणिश्रिया । उवाच ललितां वाचं निरुध्याश्रुकलां शनैः । ५० ।

\* The names of the gods presiding over the four quarters and the four intermediate points of the compass are given below:—

Name of god	Quarter or point of the compass over which he presides
1. Indra (the lord of paradise)	East
2. Agni (the god of fire)	South-East
3. Yama (the god of punishment)	South
4. Nirṛti	South-West
5. Varuṇa (the god presiding over the waters)	West
6. Vāyu (the wind-god)	North-West
7. Kubera (the god of riches)	North
8. Īśāna (Lord Śiva)	North-East

Having shown to his wife the whole extent of the terrestrial globe, which is full of many wonders because of its arrangement (into so many Dwīpas and Varṣas etc.), Kardama (the great Yogī) returned to his own hermitage. (43) In order to delight his spouse Devahūti (the daughter of Swāyambhuva Manu), who longed for sexual pleasure, the sage divided his self into nine (assumed nine forms) and enjoyed himself (with her) for years together as if it was for an hour only. (44) Sharing with her most handsome lord the excellent and delightful bed in that aerial mansion, she did not notice (the passing away of) that (long) period. (45) While the couple, who eagerly longed for the pleasures of sense, were thus enjoying themselves by virtue of Yogic powers, a hundred autumns passed like a brief space of time. (46) Lovingly regarding her as a counterpart of his own self, the enlightened sage, who could read the thoughts of all and was also capable of granting their wishes, divided his self into nine and impregnated her. (47) Immediately afterwards the said Devahūti bore on the same day (nine) female issues, who were all charming of every limb and breathed the fragrance of a red lotus. (48) Thereafter when she found her lord about to leave the home as a recluse (according to the understanding at the time of wedding), the virtuous lady, who yet longed for a male child, scratched the ground with her foot, radiant with the lustre of its gem-like nails, her head bent low; and, suppressing her tears, she spoke in slow yet winning accents with an agitated and aching heart, though wearing a smile on her face. (49-50)

देवहूतिरुवाच

सर्वं तद्भगवान्महामुपोवाह प्रतिश्रुतम् । अथापि मे प्रपन्नाया अभयं दातुमर्हसि । ५१ ।  
 ब्रह्मन्दुहितृभिस्तुभ्यं विमृग्याः पतयः समाः । कश्चित्त्यान्मे विशोकाय त्वयि प्रव्रजिते वनम् । ५२ ।  
 एतावतालं कालेन व्यतिक्रान्तेन मे प्रभो । इन्द्रियार्थप्रसङ्गेन परित्यक्तपरात्मनः । ५३ ।  
 इन्द्रियार्थेषु सज्जन्या प्रसङ्गस्त्वयि मे कृतः । अजानन्त्या परं भावं तथाप्यस्त्वभयाय मे । ५४ ।  
 सङ्गो यः संसृतेर्हेतुरसस्तु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते । ५५ ।  
 नेह यत्कर्म धर्माय न विरागाय कल्पते । न तीर्थपदसेवार्यै जीवन्नपि मृतो हि सः । ५६ ।  
 साहं भगवतो नूनं वञ्चिता मायया दृढम् । यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षेय वन्धनात् । ५७ ।

इति श्रीमद्भागवतं महापुराणं पारमहंस्यं संहितायां तृतीयस्कन्धे कापिलेयोपारख्याने त्रयोविंशोऽध्यायः । २३ ।

**Devahūti said :** Your venerable self has redeemed all the promises made to me; yet be pleased to grant me immunity from fear, since I have taken refuge in you. (51) Your daughters, O holy sage, will have to find a suitable match for themselves; and there must be someone to rid me of sorrow when you have left for the woods. (52) Enough with the time that has so far been spent by me in enjoying the objects of senses, ignoring the Supreme Spirit. (53) Not knowing your transcendent glory, I have loved you, while remaining attached to the objects of senses. Let the affinity I have borne to you nonetheless rid me of all fear. (54) The same love which, when bestowed on the wicked through ignorance, is conducive to rebirth, rids one of all attachment when it is directed towards holy men. (55) He whose activity in this world neither tends to religious merit nor to dispassion, nor to the service of the Lord whose feet are the source of all sacred places, is verily dead, though living. (56) Indeed I have been badly deceived by the Lord's Māyā (deluding potency) in that I failed to seek liberation from the bondage of mundane life even after securing you, the bestower of final beatitude. (57)

*Thus ends the twenty-third discourse, forming part of the narrative of Lord Kapila, in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्विंशोऽध्यायः

### Discourse XXIV

#### Descent of Lord Kapila

मैत्रेय उवाच

निर्वेदवादिनीमेवं मनोर्दुहितरं मुनिः । दयालुः शालिनीमाह शुक्लाभिव्याहृतं स्मरन् । १ ।

**Maitreya resumed :** When Devahūti (the daughter of Swāyambhuva Manu), who was worthy of all praise, spoke such words, full of dispassion, the merciful sage recalled the words of Lord Viṣṇu and replied (as follows).-(1)

ऋषिरुवाच

मा खिदो राजपुत्रीत्थमात्मानं प्रत्यनिन्दिते । भगवांस्तेऽक्षरो गर्भमदूरात्सम्प्रपत्स्यते । २ ।

धृतव्रतासि भद्रं ते दमेन नियमेन च । तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज । ३ ।

स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं यशः । छेत्ता ते हृदयग्रन्थिमौदर्यो ब्रह्मभावनः । ४ ।

**The sage said :** Worry not about yourself, O princess of irreproachable conduct. The immortal Lord will enter your womb at no distant date. (2) You have undertaken sacred vows, God bless you. Hence do you adore the Lord with reverence through control of the senses and religious observances as well as through austere penance and charitable gifts of money. (3) Propitiated by you, Lord Viṣṇu will be born as a son to you, thereby spreading my renown too, and will cut the knot of ignorance (in the form of self-identification with the material sheaths), existing in your heart, by instructing you in the knowledge of the Spirit. (4)

मैत्रेय उवाच

देवहृत्यपि संदेशं गौरवेण प्रजापतेः । सम्यक् श्रद्धाय पुरुषं कूटस्थमभजदुरुम् । ५ ।

तस्यां बहुतिथे काले भगवान्मधुसूदनः । कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि । ६ ।

अवादयंस्तदा व्योम्नि वादित्राणि घनाघनाः । गायन्ति तं स्म गन्धर्वा नृत्यन्त्यप्सरसो मुदा । ७ ।

पेतुः सुमनसो दिव्याः खेचरैरपवर्जिताः । प्रसेदुश्च दिशः सर्वा अम्भांसि च मनांसि च । ८ ।

तत्कर्दमाश्रमपदं सरस्वत्या परिश्रितम् । स्वयम्भूः साकमृषिभिर्मरीच्यादिभिरभ्ययात् । ९ ।

भगवन्तं परं ब्रह्म सत्त्वेनांशेन शत्रुहन् । तत्त्वसंख्यानविज्ञाप्यै जातं विद्वानजः स्वरात् । १० ।

सभाजयन् विशुद्धेन चेतसा तच्चिकीर्षितम् । प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् । ११ ।

**Maitreya went on :** Reposing full faith in the message of the sage Kardama (a lord of created beings), out of great regard for him, Devahūti too betook herself to the worship of the immutable Supreme Person as the Preceptor of the world. (5) After a pretty long time Lord Viṣṇu (the Slayer of the demon Madhu) manifested Himself first through the generative fluid of Kardama and then through Devahūti, even as fire appears through firewood. (6) At the time of His descent on earth gods in the form of raining clouds sounded musical instruments (in the shape of thunder-claps) in the sky; the Gandharvas (celestial musicians) sang praises to Him; while Apsarās (celestial nymphs) danced through joy. (7) Heavenly flowers rained by the gods flying in the air, dropped (from the heavens); and all the quarters as well as the waters (of lakes, rivers etc.) and the minds of the people too became clear. (8) Brahmā (the self-born) went

along with Marici and the other sages to that (celebrated) hermitage of Kardama surrounded by the river Saraswati. (9) Brahmā, who is naturally possessed of true wisdom, already knew that the Lord, who is no other than the supreme Brahma, had descended through pure Sattva for imparting the knowledge of the Sāṅkhya system of philosophy (which determines the nature of the fundamental principles), O vanquisher of foes. (10) Welcoming with a guileless mind the intention of the Lord, the creator spoke thus to Kardama and Devahūti with all his senses greatly delighted. (11)

ब्रह्मोवाच

त्वया मेऽपचितिस्तात कल्पिता निर्व्वलीकतः । यन्मे सञ्जगृहे वाक्यं भवान्मानद मानयन् । १२ ।  
 एतावत्येव शुश्रूषा कार्या पितरि पुत्रकैः । बाढमित्यनुमन्येत गौरवेण गुरोर्वचः । १३ ।  
 इमा दुहितरः सभ्य तव वत्स सुमध्यमाः । सर्गमेतं प्रभावंः स्वैर्वृहयिष्यन्त्यनेकधा । १४ ।  
 अतस्त्वमृषिमुख्येभ्यो यथाशीलं यथारुचि । आत्मजाः परिदेह्यद्य विस्तृणीहि यशो भुवि । १५ ।  
 वेदाहमाद्यं पुरुषमवतीर्णं स्वमायया । भूतानां शेवधिं देहं विभ्राणं कपिलं मुने । १६ ।  
 ज्ञानविज्ञानयोगेन कर्मणामुद्धरन् जटाः । हिरण्यकेशः पद्माक्षः पद्ममद्रापदाम्बुजः । १७ ।  
 एष मानवि ते गर्भं प्रविष्टः कैटभार्दनः । अविद्यासंशयग्रन्थिं छित्त्वा गां विचरिष्यति । १८ ।  
 अयं सिद्धगणाधीशः साङ्ख्याचार्यैः सुसम्मतः । लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः । १९ ।

**Brahmā said :** You have truly worshipped me, dear son, in that you reverently carried out my behest, O respecter (of elders)! (12) This is the service that ought to be rendered by the sons to their father, viz., that they should bow to the command of their father with due deference, saying "Very well !" (13) These slender-waisted daughters of yours, my worthy child, will multiply this creation manifold through their descendants. (14) Therefore, give away your daughters this very day to the foremost of the sages with due regard to the girls' temperament and liking, and thereby spread your fame all over the globe. (15) I know the most ancient Person, the bestower of all boons on living beings, has descended through His own Māyā (wonderful creative energy) in the person of Kapila, O Kardama. (16) (Turning to Devahūti, he said,) with golden hair, lotus-like eyes and lotus-feet, whose soles bear the mark of a lotus, it is Lord Viṣṇu (the Slayer of the demon Kaiṭabha) who has been born of you, O Devahūti (daughter of Swāyambhuva Manu), to tear up the roots of Karma (in the form of latent desires) through the instrumentality of Śāstriya knowledge and realization. Having cut the knot of ignorance and misapprehension, He will roam about the earth. (17-18) He will be the Lord of the Siddhas, held in great esteem by the teachers of the Sāṅkhya system of philosophy. He will be known all over the world by the name of Kapila and will spread your fame. (19)

मैत्रेय उवाच

तावाश्रास्य जगत्त्रष्टा कुमारैः सहनारदः । हंसो हंसेन यानेन त्रिधामपरमं ययौ । २० ।  
 गते शतधृतौ क्षत्तः कर्दमस्तेन चोदितः । यथोदितं स्वदुहितृः प्रादाद्विश्वसृजां ततः । २१ ।  
 मरीचये कलां प्रादादनसूयामथात्रये । श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् । २२ ।  
 पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् । ख्यातिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम् । २३ ।  
 अथर्वणेऽददाच्छान्तिं यया यज्ञो वितन्यते । विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत् । २४ ।  
 ततस्त ऋषयः क्षत्तः कृतदारा निमन्य तम् । प्रातिष्ठन्नन्दिमापन्नाः स्वं स्वमाश्रमण्डलम् । २५ ।

**Maitreya continued :** Having thus reassured the couple, Brahmā, the creator of the universe, rode on his mount, the swan, and returned to Satyaloka (the highest of the spheres

stretching beyond the three worlds) along with Sanaka and his three brothers and accompanied by Nārada (who are all lifelong celibates, leaving behind the other sages, Marīci and the rest, so as to enable them to espouse the hand of Kardama's nine daughters).(20) After the departure of Brahmā, O Vidura, the sage Kardama immediately gave away his daughters to the lords of created beings (Marīci and others), as directed by the creator, according to the injunctions of the Śāstras. (21) He gave (the hand of) Kalā to Marīci and Anasūyā to Atri; Śraddhā he gave away to Aṅgirā, and Havirbhū to Pulastya. (22) He further gave Gati, who was worthy of Pulaha, to the latter and the virtuous Kriyā to Kratu, Khyāti to Bhṛḡu and even so Arundhā to Vasiṣṭha. (23) And to Atharvā he gave (the hand of) Śānti, through whom a sacrifice is successfully accomplished. When they were duly married, Kardama propitiated these foremost sages as well as their wives (with kind attentions). (24) Being thus married, the sages thereupon took leave of Kardama and departed, full of joy, each for his own hermitage. (25)

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् । विविक्त उपसङ्गम्य प्रणम्य समभाषत । २६ ।  
 अहो पापच्यमानानां निरये स्वैरपङ्गलैः । कालेन भूयसा नूनं प्रसीदन्तीह देवताः । २७ ।  
 बहुजन्मविपक्वेन सम्यग्योगसमाधिना । द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् । २८ ।  
 स एव भगवानद्य हेलनं नगणय्य नः । गृहेषु जातो ग्राम्याणां यः स्वानां पक्षपोषणः । २९ ।  
 स्वीयं वाक्यमृतं कर्तुमवतीर्णोऽसि मे गृहे । चिकीर्षुर्भगवान् ज्ञानं भक्तानां मानवर्धनः । ३० ।  
 तान्येव तेऽभिरूपाणि रूपाणि भगवंस्तव । यानि यानि च रोचन्ते स्वजनानामरूपाणिः । ३१ ।  
 त्वां सूरिभित्तत्त्वबुभुत्सयाद्धा सदाभिवादाहर्णपादपीठम् ।  
 ऐश्वर्यवैराग्ययज्ञोऽवबोधवीर्यश्रिया पूर्तमहं प्रपद्ये । ३२ ।  
 परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम् ।  
 आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये । ३३ ।  
 आ स्माभियुच्छेऽद्य पतिं प्रजानां त्वयावतीर्णार्ण उताप्तकामः ।  
 परिव्रजत्पदवीमास्थितोऽहं चरिष्ये त्वां हृदि युञ्जन् विशोकः । ३४ ।

Having come to know that it was Lord Viṣṇu Himself (who is possessed of three pairs of divine attributes, viz., power and affluence, piety and renown, wisdom and dispassion, in their entirety), the foremost of the gods, who had been born (as a son to him), the sage approached Him when He was all alone, and, bowing to Him, said : (26) "Alas! on those who are burning in this hell of transmigration as a result of their own evil deeds, the gods shower their grace after a long time. (27) Contrary to this, the Lord whose truth striving souls seek to realize in lonely places through concentrated practice of Devotion matured through many lives, and who promotes the cause of His devotees, has this time appeared in the house of sensual men like us, not minding the ignominy incident to such a birth. (28-29) Intent on enhancing the dignity of His devotees, You have been born into my house just to redeem Your pledge and to found the Sāṅkhya system (which leads to true Knowledge). (30) O Lord, Your transcendent forms alone are worthy of You; even so the human semblances that appeal to Your own devotees are as well liked by You, even though You are devoid of a material form. (31) I take refuge in You, whose footstool is always fit to be saluted by sages keen to know the Truth, and who are perfect in power and energy, wisdom and dispassion, fame and affluence. (32) I take refuge in Kapila, the supreme Lord, who has all the potencies at His beck and call, who appears as Primordial Matter, the Spirit, the Mahat-tattva or the principle of cosmic intelligence, the Time-Spirit, the threefold (Sāttvika, Rājasika and

Tāmasika) Ego and the various spheres as well as their guardians, and then reabsorbs all these phenomena into Himself by virtue of His energy in the form of Consciousness and who is the all-witnessing Seer. (33) Acquitted of the debt I owed to my father (Brahmā, who had commanded me to marry and beget children), and having gained all my desires through You, I now take leave of You, the Lord of all created beings. Treading the path of recluses, I would roam (at will), free from sorrow, contemplating on You in my heart." (34)

श्रीभगवानुवाच

मया प्रोक्तं हि लोकस्य ब्रह्माणं सत्यलौकिके । अथाजनि मया तुभ्यं यद्वोचमुत्तं मुने । ३५ ।  
 एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात् । प्रसंख्यानाय तत्त्वानां सम्पत्तायात्मदर्शने । ३६ ।  
 एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा । तं प्रवर्तयितुं देहमिमं विद्धि मया भूतम् । ३७ ।  
 गच्छ कामं मयाऽऽपृष्टो मयि संन्यस्तकर्मणा । जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भज । ३८ ।  
 मामात्मानं स्वयंज्योतिः सर्वभूतगुहाशयम् । आत्मन्येवात्मना वीक्ष्य विशोकोऽभयमृच्छसि । ३९ ।  
 मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् । वितरिष्ये यया चासौ भयं चातितरिष्यति । ४० ।

**The Lord replied :** Whatever I say is an authority to the world in matters secular as well as sacred. Therefore, it is only to redeem what I said to you (vide verse 32 of Discourse XXI, above) that I have been born as your son, O sage. (35) My present birth in this world is meant only for expounding the true nature of the categories so helpful in Self-Realization to those seeking release from their subtle body. (36) This mysterious path of Self-Knowledge had been obscured through long ages. Know that this personality has been assumed by Me in order to revive that path. (37) Allowed by Me, go wherever you like and, conquering death, which is exceedingly difficult to conquer, through actions dedicated to Me, adore Me with a view to attaining immortality. (38) Beholding Me—the supreme self-efulgent Spirit dwelling in the heart of all beings—in your own heart through your intellect, you will be freed from all sorrow and attain the fearless state (viz., final beatitude). (39) To My mother (Devahūti) as well I shall impart that spiritual Knowledge, which frees one from the bondage of all actions and by virtue of which she will get over the fear of transmigration and attain supreme joy. (40)

मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः । दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह । ४१ ।

**Maitreya resumed :** Thus addressed by the celebrated Kapila, Kardama (a lord of created beings) went round the Lord (as a mark of respect) and straightaway withdrew to the forest, full of joy. (41)

व्रतं स आस्थितो मौनमात्मैकशरणो मुनिः । निःसङ्गो व्यचरत्क्षोणीमनत्रिरनिकेतनः । ४२ ।  
 मनो ब्रह्मणि युञ्जानो यत्तत्सदसतः परम् । गुणावभासे विगुण एकभक्त्यानुभाविते । ४३ ।  
 निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदृक् स्वदृक् । प्रत्यक्प्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः । ४४ ।  
 वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मनि । परेण भक्तिभावेन लब्धात्मा मुक्तबन्धनः । ४५ ।  
 आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् । अपश्यत्सर्वभूतानि भगवत्यपि चात्मनि । ४६ ।  
 इच्छाद्वेषविहीनेन सर्वत्र समचेतसा । भगवद्भक्तियुक्तेन प्राप्ता भागवती गतिः । ४७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां तृतीयस्कन्धे कपिलेन चतुर्विंशोऽध्यायः । २४ ।

Observing a vow of non-violence, practised by hermits, and exclusively depending on Śrī Hari (the Supreme Spirit), the sage renounced the sacrificial fire as well as a permanent dwelling and roamed about the globe, free from attachment. (42) He fixed his mind on Brahma (the Infinite), who is beyond both cause and effect, who, though devoid of the three

Guṇas (modes of Prakṛti), yet brings them to light, and who had been realized through exclusive Devotion. (43) Free from egotism and the sense of mineness, indifferent to pairs of opposites (such as heat and cold, pleasure and pain, joy and sorrow, etc., etc.), and viewing all with the same eye, Kardama perceived his own self everywhere. His mind had turned inward and was perfectly composed, and the self-possessed sage looked like an ocean without waves. (44) His mind being fixed through supreme Devotion on the all-knowing Lord Vāsudeva, the Self (Inner Controller) of all embodied souls, he was now free from the bondage of ignorance. (45) He perceived the Lord, his own Self, as present in all living beings, and all living beings in the Lord, His own Self. (46) In this way Kardama, who had no desire and was free from malice, who was even-minded towards all, and who had developed Devotion to the Lord, attained union with Him. (47)

*Thus ends the twenty-fourth discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चविंशोऽध्यायः

### Discourse XXV

Lord Kapila expatiates on the glory of Devotion in response to the query of mother Devahūti

शौनक उवाच

कपिलस्तत्त्वसंख्याता भगवानात्मायया । जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम् । १ ।  
न ह्यस्य वर्षणः पुंसां वरिष्णः सर्वयोगिनाम् । विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः । २ ।  
यद्यद्विधत्ते भगवान् स्वच्छन्दात्माऽऽत्ममायया । तानि मे श्रद्धानस्य कीर्तन्यान्नुकीर्तय । ३ ।

**Saunaka said :** Kapila, who expounded the true nature of the fundamental principles, was no other than the birthless Lord (Nārāyaṇa), descended of his own free will and through His own Māyā (wonderful creative energy) in order to teach humanity the truth of the Self. (1) Although I have often heard the stories of the Lord, my senses are not sated with hearing the glory of Lord Kapila, the best of all men and the foremost of all Yogīs. (2) Having assumed by His own Māyā a personality conforming to the will of His devotees, whatever the Lord does is all worth singing. Therefore, kindly narrate all those doings to me, full of reverence as I am. (3)

सूत उवाच

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा । प्राहेदं विदुरं प्रीत आन्वीक्षिष्यां प्रचोदितः । ४ ।

**Sūta said :** Urged in this way to expound the true nature of the fundamental principles, the worshipful Maitreya, a friend of the sage Dwaipāyana, (Vedavyāsa) addressed Vidura as follows according to the spirit of his enquiry. (4)

मैत्रेय उवाच

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया । तस्मिन् विन्दुसरेऽवात्सीद्भगवान् कपिलः किल । ५ ।

तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् । स्वसुतं देवहृत्याह धातुः संस्मरती वचः । ६ ।

**Maitreya said :** When Kardama (Lord Kapila's father) had left for the forest, Lord Kapila stayed (in the latter's hermitage) on the strand of the same Bindusarovara in order to please His mother (Devahūti). (5) (One day) when Kapila (Devahūti's son), who was capable of showing to her the culmination of the fundamental principles, sat at leisure, Devahūti recalled the words of Brahmā (vide verse 18 of the preceding discourse) and spoke to Him (as follows). (6)

देवहृतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात् । येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो । ७ ।  
तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् । सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् । ८ ।  
य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल । लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः । ९ ।  
अथ मे देव सम्मोहमपाक्रुष्टं त्वमर्हसि । योऽवग्रहोऽहंममेतीत्येतस्मिन् योजितस्त्वया । १० ।  
ते त्वा गताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुठारम् ।  
जिज्ञासयाहं प्रकृतेः पूरुषस्य नमामि सद्ब्रह्मविदां वरिष्ठम् । ११ ।

**Devahūti said :** I am awfully sick of the craving (for enjoyment) of my wicked senses, O Perfect One! It is because of my unremitting efforts to gratify this craving that I have fallen into the deep abyss of ignorance, O Lord. (7) In this present birth, which (I am sure) is going to be the last of a long series, I have now, by Your grace, secured in You an excellent eye to enable me to see through this thick veil of darkness, which is so difficult to penetrate. (8) You are no other than the Lord, the most ancient Person and the Ruler of all embodied souls, who has appeared, like the sun, as an eye to the world blinded by ignorance. (9) Now be pleased, my lord, to dispel my great delusion; for the feeling of I-ness with reference to the body and that of mine-ness in respect of all that is connected with it have been inspired by You. (10) For ascertaining the true nature of Prakṛti (Matter) and Puruṣa (Spirit) I have sought refuge in You, who afford protection to all and are a veritable axe to the tree of metempsychosis in the case of Your devotees. I bow to You, the foremost of those knowing the secret of true religion. (11)

मैत्रेय उवाच

इति स्वमातुर्निरवद्यमीप्सितं निशम्य पुंसामपवर्गवर्धनम् ।  
धियाभिनन्द्यात्मवतां सतां गतिर्बभाष ईषत्स्मितशोभिताननः । १२ ।

**Maitreya continued :** On hearing of His mother's innocent desire, which was calculated to stimulate in men the longing for liberation, the Lord, who is the goal of noble souls that have subdued their self, mentally approved of it and spoke as follows, His countenance beaming with a gentle smile. (12)

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे । अत्यन्तोपरतिर्यत्र दुःखस्य च सुखस्य च । १३ ।  
तमिमं ते प्रवक्ष्यामि यमवोचं पुरानघे । ऋषीणां श्रोतुकामानां योगं सर्वाङ्गनैपुणम् । १४ ।  
चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् । गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये । १५ ।  
अहंममाभिमानोऽर्थैः कामलोभादिभिर्मलैः । वीतं यदा मनः शुद्धमदुःखमसुखं समम् । १६ ।  
तदा पुरुष आत्मानं केवलं प्रकृतेः परम् । निरन्तरं स्वयंज्योतिरणिमानमखण्डितम् । १७ ।  
ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना । परिपश्यत्युदासीनं प्रकृतिं च हतौजसम् । १८ ।

न युज्यमानया भक्त्या भगवत्यखिलात्मनि । सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये । १९ ।  
 प्रसङ्गमजरं पाशमात्मनः कवयो विदुः । स एव साधुषु कृतो मोक्षद्वारमपावृतम् । २० ।

**The Lord said :** In my opinion the only means to final beatitude is Yoga in the form of contemplation on the Supreme Spirit, which is characterized by absolute cessation of both joy and sorrow. (13) I shall now explain to you that very Yoga, which is perfect in every limb, and which I taught of yore to sages (like Nārada), who were keen to hear of it, O virtuous lady. (14) Mind alone is held responsible for the bondage and emancipation of the soul. Attached to the objects of senses, it leads to bondage; when, however, it develops affinity to the Supreme Person, it brings liberation to the soul. (15) When the mind is purged of its impurities in the form of lust, greed etc.—which have their root in the sense of I-ness and mine-ness—and becomes pure, it grows indifferent to pleasure and pain and gets equipoised. (16) With a mind equipped with true knowledge and dispassion as well as with Devotion, the Jiva (individual soul) then perceives the Self as one (without a second), undifferentiated, self-efulgent, subtle, indivisible, unattached and beyond Prakṛti (Matter), and Prakṛti as reduced in strength. (17-18) For striving souls there is no blissful road to God-Realization like Devotion directed towards the Lord, who is the Soul of the universe. (19) The wise consider attachment as an unyielding fetter for the soul. The same, however, serves as an open door to liberation, when it is directed towards saints. (20)

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् । अजातशत्रवः शान्ताः साधवः साधुभूषणाः । २१ ।  
 मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् । मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः । २२ ।  
 मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च । तपन्ति विविधास्तापा नैतान्मद्वत्चेतसः । २३ ।  
 त एते साधवः साध्वि सर्वसङ्गविवर्जिताः । सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते । २४ ।  
 सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।  
 तजोषणादाश्वपवर्गवर्त्मनि श्रद्धा रतिर्भक्तिरनुक्रमिष्यति । २५ ।  
 भक्त्या पुमाञ्जातविराग ऐन्द्रियाद् दृष्टश्रुतान्मद्रचनानुचिन्तया ।  
 चित्तस्य यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभिव्योगमार्गैः । २६ ।  
 असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविक्षुम्भितेन ।  
 योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहावरुन्धे । २७ ।

Saints are forbearing, compassionate and composed; they are friendly to all living beings and inimical to none and follow the injunctions of the Śāstras. Their good disposition itself serves as an ornament to them. (21) With an undivided heart they practise unflinching devotion to Me; and for My sake they abandon even their obligatory duties and forsake their kinsmen and relatives. (22) Nay, they listen to and narrate delightful stories relating to Me, their mind ever set on Me. Afflictions of various kinds, therefore, never torment such people. (23) Such are holy men, free from all attachment, O virtuous lady. Attachment to such holy men must be sought for by you; for they counteract the pernicious effects of attachment. (24) Through the fellowship of saints one gets to hear My stories, leading to a correct and full knowledge of My glory and pleasing to the heart as well as to the ear. By hearing such stories one is sure to develop one after another reverence and fondness for and Devotion to the Lord, whose realization is preceded by the cessation of ignorance. (25) Developing distaste for the pleasures of sense, belonging to this world as well as to the next, through Devotion engendered by contemplation on My pastimes connected with the creation, preservation and dissolution of the universe, the man who enjoys the fellowship of saints will diligently and devoutly strive to subdue his mind through easy processes of Yoga (Devotion). (26)

Through renunciation of the material objects of sense, through wisdom supplemented by dispassion, through Yoga (concentration of mind) and through Devotion directed towards Me, man attains to Me, the Self of all embodied souls, in that very life. (27)

देवहूतिरुवाच

काचित्त्वय्युचिता भक्तिः कीदृशी मम गोचरा । यया पदं ते निर्वाणमञ्जसान्वाश्रवा अहम् । २८ ।

यो योगो भगवद्वाणो निर्वाणात्मस्त्वयोदितः । कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् । २९ ।

तदेतन्मे विजानीहि यथाहं मन्दधीर्हरि । सुखं बुद्धयेय दुर्बोधं योषा भवदनुग्रहात् । ३० ।

**Devahūti said :** What kind of Devotion is worth developing towards You, and what is the type fit to be practised by me, through which I may easily and immediately attain to Your Being, a synonym for Liberation? (28) What is the character of the Yoga (discipline) referred to by You, O Embodiment of supreme bliss, as a direct means to God-Perception (like an arrow which goes straight to its target) as well as to the realization of Truth; and how many are the processes supplementary to the same? (29) Kindly explain all this to me in such a way that I, a dull-witted woman, O Hari, may understand the difficult process with ease by Your grace. (30)

मैत्रेय उवाच

विदित्वार्थं कपिलो मातुरिस्थं जातस्नेहो यत्र तन्वाभिजातः ।

तत्त्वाप्रायं यत्नवदन्ति सांख्यं प्रोवाच वै भक्तिवितानयोगम् । ३१ ।

**Maitreya resumed :** Having thus learnt the object of His mother (Devahūti) through whom He had appeared in a human semblance, Lord Kapila was filled with affection for her and expounded the system of philosophy which teaches the fundamental principles (such as Prakṛti, Puruṣa and so on) and which they call Sāṅkhya, as well as the elaborate course of Devotion and Yoga (the process of meditation and the other methods of mind-control). (31)

श्रीभगवानुवाच

देवानां गुणलिङ्गानामानुश्रविककर्मणाम् । सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या । ३२ ।

अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी । जयत्याशु या कोशं निर्गोर्णमनलो यथा । ३३ ।

नैकात्मतां मे स्पृहयन्ति केचिन्मत्पादसेवाभिरता मदीहाः ।

येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि । ३४ ।

पश्यन्ति ते मे रुचिराण्यम्ब सन्तः प्रसन्नवक्त्रारुणलोचनानि ।

रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहणीयां वदन्ति । ३५ ।

तैर्दर्शनीयावयवैरुदारविलासहासेक्षितवामसूक्तैः ।

हतात्मनो हतप्राणांश्च भक्तिरनिच्छतो मे गतिमर्णवीं प्रयुङ्क्ते । ३६ ।

अथो विभूतिं मम मायाविनस्तामैश्वर्यमष्टाङ्गमनुप्रवृत्तम् ।

श्रियं भागवतीं वास्पृहयन्ति भद्रां परस्य मे तेऽश्रुवते तु लोके । ३७ ।

न कर्हिचिन्मत्पराः शान्तरूपे नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः ।

येषामहं प्रिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम् । ३८ ।

**The Lord said :** Motiveless devotion to the Lord may be defined as the natural inclination—towards the Lord, who is an embodiment of Sattva (goodness)—of the senses of a man of undivided mind, which are the only means of perceiving the objects, as well as of his organs of action, which are engaged in activities enjoined by the Vedas. Devotion (as

defined above) is superior to final beatitude itself in that it speedily dissolves the subtle body even as the gastric fire digests the food that is devoured. (32-33) Some devotees of the Lord—who ever delight in the service of My feet and are engaged in activities only for My sake, and who lovingly sing to one another of My exploits alone—crave not even for absorption into My Being. (34) The aforesaid saints, O mother, behold My charming and divine forms possessed of a smiling face and ruddy eyes—forms which confer boons on them—and have talks with them, which are the envy even of the greatest sages. (35) Their devotion (to Me) secures to them (a place in) My subtle Abode even though they never seek it, their mind and senses fascinated by those forms with attractive limbs, captivating playful gestures, glances accompanied with a smile and delightful speech. (36) They no longer crave for the wealth and enjoyments of Satyaloka (the highest heaven) and the other spheres falling within My jurisdiction as the Lord of Māyā, nor for the eight kinds of supernatural powers that come to them of their own accord as a sequel to Devotion, nor even for the wealth and splendour of the Lord's own realm (Vaikuṅṭha), which are full in every respect; yet they do enjoy these in that Abode of the Supreme. (37) They who depend on Me, nay, to whom I am the only object of love, nay, the very self, the son, the friend, the preceptor, the kith and kin and the chosen deity, are never deprived of these enjoyments in Vaikuṅṭha (which consists of pure Sattva); nor does My weapon in the shape of Time ever devour them. (38)

इमं लोकं तथैवामुमात्मानमुभयायिनम् । आत्मानमनु ये चेह ये रायः पशवो गृहाः ।३९।  
 विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् । भजन्यनन्यया भक्त्या तान्मृत्योरतिपास्ये ।४०।  
 नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् । आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ।४१।  
 मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् । वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ।४२।  
 ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः । क्षेमाय पदामूलं मे प्रविशन्त्यकुतोभयम् ।४३।  
 एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः । तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ।४४।

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने पञ्चविंशोऽध्यायः ।२५।

I take them once for all to the other side of death (the ocean of birth and death), who worship Me with exclusive devotion in the aforesaid manner, realizing My presence in every quarter and renouncing this world and the next, nay, even their own conditioned self (in the shape of their subtle body), which wanders through both, and all those who are connected with the same here (viz., one's near and dear ones) as well as (one's possessions such as) wealth, cattle and houses and everything else. (39-40) The terrible fear of birth and death can never be got rid of by resorting to anyone other than Myself, the almighty Lord, the Ruler of both Prakṛti and Puruṣa (Matter and Spirit), the Self of all living beings. (41) It is through fear of Me that the wind blows; it is through fear of Me that the sun shines; it is through fear of Me that Indra (the god of rain) sends forth showers, fire burns and death goes about (taking its toll). (42) For lasting happiness the Yogīs (striving souls) betake themselves through the practice of Devotion, accompanied by spiritual Knowledge and Dispassion, to My feet, which are free from fear (of every kind). (43) A mind fixed on Me through the intense practice of Devotion and steadied thereby—that is the only means for men in this world to attain final beatitude. (44)

*Thus ends the twenty-fifth discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Samhitā.*



## अथ षड्विंशोऽध्यायः

### Discourse XXVI

#### The process of evolution of the Mahat-tattva and other fundamental principles

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् । यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः । १ ।  
 ज्ञानं निःश्रेयसार्थाय पुरुषस्यात्मदर्शनम् । यदाहुर्वर्णये तत्ते हृदयग्रन्थिभेदनम् । २ ।  
 अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः । प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम् । ३ ।  
 स एष प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः । यदृच्छयैवोपगतामभ्यपद्यत लीलया । ४ ।  
 गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः । विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया । ५ ।  
 एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् । कर्मसु क्रियमाणेषु गुणैरात्मनि मन्वते । ६ ।  
 तदस्य संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम् । भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः । ७ ।  
 कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः । भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् । ८ ।

**The Lord continued:** Now I shall tell you, one by one, the distinctive features of the different categories, by knowing which a man is freed once for all from (the yoke of) the modes of Prakṛti. (1) I shall (also) explain to you the nature of Knowledge in the form of Self-Realization, which, by cutting the knot of egotism existing in the heart, leads the Jiva to final beatitude: so declare the wise. (2) The Puruṣa is no other than the Spirit, who is beginningless, devoid of attributes, existing beyond Prakṛti (Matter), revealed in the heart (of all beings) and self-effulgent, nay, pervaded by whom the universe presents itself to our view. (3) This all-pervading Puruṣa accepted of his own free will the unmanifest divine Prakṛti, consisting of the three Guṇas, that sought him in her playful mood. (4) (Already) abiding in Prakṛti, the Puruṣa fell a prey to her charms, that obscure knowledge, and forgot himself the moment he saw her evolving through her Guṇas (Sattva, Rajas and Tamas) progeny of various kinds with forms conforming to either of the three Guṇas. (5) By identifying himself with Prakṛti, who is other than himself, the Puruṣa attributes the doership of actions which are being performed by the Guṇas of Prakṛti to himself. (6) It is this feeling of doership which binds him to actions, although (really speaking) he is a mere witness and therefore a non-doer. And it is this bondage through action which makes him helpless (in the matter of pleasurable and painful experiences), although he is independent (in reality), and subjects him to repeated births and deaths even though he is blissful by nature. (7) The knowers of Truth recognize Prakṛti as responsible for the identification of the soul with body, with the senses and mind as well as with the agents (the deities presiding over the senses etc.). As for the experience of pleasure and pain they hold the Puruṣa (identifying himself with Prakṛti) to be responsible, although (as a matter of fact) he is beyond Prakṛti. (8)

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम । ब्रूहि कारणयोरस्य सदसद्य यदात्मकम् । ९ ।

**Devahūti said:** Kindly also tell me, O Supreme Person, the characteristics of Prakṛti and Puruṣa, the two causes of this universe, which in its gross and subtle forms is nothing but a manifestation of these. (9)

श्रीभगवानुवाच

यत्तत्रिगुणमव्यक्तं नित्यं सदसदात्मकम् । प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् । १० ।

पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा । एतद्यतुर्विंशतिकं गणं प्राधानिकं विदुः । ११ ।  
 महाभूतानि पञ्चैव भूरापोऽग्निर्मरुत्रभः । तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे । १२ ।  
 इन्द्रियाणि दश श्रोत्रं त्वग्दृशसननासिकाः । वाक्करौ चरणौ मेढूं पायुर्दशम उच्यते । १३ ।  
 मनो बुद्धिरहङ्कारश्चित्तमित्यन्तरात्मकम् । चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया । १४ ।  
 एतावानेव सद्ब्रह्मातो ब्रह्मणः सगुणस्य ह । सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः । १५ ।  
 प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् । अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः । १६ ।  
 प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि । चेष्टा यतः स भगवान् काल इत्युपलक्षितः । १७ ।  
 अन्तः पुरुषरूपेण कालरूपेण यो बहिः । समन्वेत्येष सत्त्वानां भगवानात्ममायया । १८ ।

**The Lord resumed :** The wise speak of Pradhāna (Primordial Matter) as Prakṛti—the Pradhāna, which consists of the three Guṇas (Sattva, Rajas and Tamas), nay, which is unmanifest and eternal and exists both as cause and effect and which, though undifferentiated (in its causal state) is the source of distinct categories (such as Mahat-tattva and so on). (10) The aggregate of twenty-four categories—viz., the five gross elements, the five subtle elements, the four internal senses, the five senses of perception and the five organs of action—is known to be an evolute of the Pradhāna. (11) The gross elements are only five, viz., earth, water, fire, air and ether. The number of the subtle elements too is in My opinion just the same: they are smell, taste, colour, touch and sound. (12) The Indriyas (the senses of perception and the organs of action) are ten in number, viz., the auditory sense, the tactile sense, the sense of sight, the sense of taste, the olfactory sense, the organ of speech, the hands, the feet, the organ of generation and the organ of defecation, which is said to be the tenth. (13) The internal sense is seen to have four aspects in the shape of mind, understanding, ego and reason. Their distinction lies in their functions which represent their characteristics. (14) The disposition of the conditioned Brahma (Brahma manifested through the Guṇas of Prakṛti) has been recognized (by the knowers of Truth) as consisting of the twenty-four principles just enumerated by Me and no other, Kāla (Time) being the twenty-fifth. (15) Some people speak of Kāla as a potency (destructive power) of the Puruṣa (God), which causes fear to the doer (the individual soul) who has come to associate himself with Prakṛti and is deluded by egotism (arising out of self-identification with body etc.). (16) As a matter of fact, O daughter of Swāyambhuva Manu, the Lord Himself, who activates Prakṛti—which is only another name for the equilibrium of the three Guṇas (Sattva, Rajas and Tamas), and which (in that state) admits of no particular name or form—is designated as Kāla (Time). (17) In this way the Lord Himself, who by His own Māyā (wonderful divine energy) abides unaffected within all living beings as the Puruṣa (their Inner Controller) and outside them as Kāla (is the twenty-fifth category). (18)

दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान् । आद्यत् वीर्यं सासूत महत्त्वं हिरण्यम् । १९ ।

विश्वमात्मगतं व्यञ्जन् कूटस्थो जगद्भ्रुः । स्वतेजसापिवत्तीव्रमात्मप्रस्वापनं तमः । २० ।

When the Supreme Person placed His energy (in the form of Cit-Śakti or the power of intelligence) in His own Māyā, the source of all created beings, the equilibrium of whose Guṇas had been disturbed by the destiny of the various Jivas, the Māyā gave birth to the Mahat-tattva (the principle of cosmic intelligence), which is full of light. (19) The Mahat-tattva, which knew no languor or distraction etc., and represented the shoot of the tree of the universe, drank off by its own effulgence the thick gloom (prevailing at the time of universal dissolution)—which had once swallowed the Mahat-tattva—in order to manifest the universe, which lay in it in a subtle form. (20)

यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् । यदाहुर्वासुदेवाख्यं चित्तं तन्महदात्मकम् । २१ ।  
 स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः । वृत्तिभिल्लक्षणं प्रोक्तं यथापां प्रकृतिः परा । २२ ।  
 महत्तत्त्वाद्विकुर्वाणाद्भगवद्वीर्यसम्भवात् । क्रियाशक्तिरहङ्कारस्त्रिविधः समपद्यत । २३ ।  
 वैकारिकस्तैजसश्च तामसश्च यतो भवः । मनसश्चेन्द्रियाणां च भूतानां महतामपि । २४ ।  
 सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते । सङ्कर्षणारख्यं पुरुषं भूतेन्द्रियमनोमयम् । २५ ।  
 कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् । शान्तघोरविमूढत्वमिति वा स्यादहंकृतेः । २६ ।  
 वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत । यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः । २७ ।  
 यद्विदुर्हानिरुद्धाख्यं हर्षीकाणामधीश्वरम् । शारदेन्द्रीवरश्यामं संराध्यं योगिभिः शनैः । २८ ।  
 तैजसान्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति । द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः । २९ ।  
 संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च । स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् । ३० ।  
 तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागज्ञः । प्राणस्य हि क्रिया शक्तिर्बुद्धेर्विज्ञानशक्तिता । ३१ ।

Citta (the faculty of reason)—which abounds in the quality of Sattva, is pure and free from passion and is the place where one can realize God—is spoken of as the Mahat-tattva and is also called by the name of Vāsudeva (because it is through the cosmic Citta that they worship Vāsudeva, the foremost of the Lord's four forms). (21) Just as water in its natural state (when it is free from foam and ripples etc.), before its coming in contact with earth etc., is clear (as crystal), sweet and unruffled, even so transparency, freedom from languor and distraction etc., and serenity are predicated of Citta (reason) as its characteristic traits. (22) From the Mahat-tattva, evolved from the Lord's own energy (in the form of Cit-Śakti or the power of intelligence), as it underwent transformation, sprang up Ahaṅkāra (the Ego), which is predominantly endowed with active power and is of three kinds—Sāttvika, Rājasika and Tāmasika. From these three types of Ahaṅkāra were severally evolved the mind, the Indriyas (the senses of perception as well as the organs of action) and the gross elements. (23-24) This (threefold) Ahaṅkāra—the source of the gross elements, the Indriyas and the mind, and hence identical with them (because it is the cause which reproduces itself as the effect)—is the same as (symbolic of) the Puruṣa called Saṅkarṣaṇa (the second of the four forms of the Lord), whom the Vaiṣṇavas speak of as no other than Lord Ananta with a thousand heads. (25) The Ahaṅkāra is characterized as a doer (when conceived in the form of deities presiding over the Indriyas and the mind), an instrument (in the form of the Indriyas) and an effect (in the form of the gross elements). It is further characterized as serene, active or dull (according as it is Sāttvika, Rājasika or Tāmasika). (26) From the Vaikārika (Sāttvika) type of Ahaṅkāra, as it underwent transformation, was evolved the mind, whose thoughts and reflections give rise to desire. (27) It is mind which is known by the name (recognized as a symbol) of Lord Aniruddha (the fourth of the four forms of the Lord), the supreme Ruler of the Indriyas, who is possessed of a form swarthy as the blue lotus growing in autumn, and who is slowly won by the Yogīs. (28) From the Rājasika ego, as it underwent transformation sprang up the principle of Buddhi (understanding), O virtuous lady. Ascertaining the nature of objects on their coming to view and helping the senses (in their work of perceiving objects)—these are the functions of Buddhi (known by the name of Pradyumna, the third form of the Lord). (29) Doubt, misapprehension, correct apprehension, memory and sleep are said to be the distinct characteristics of Buddhi as determined by their functions\*. (30) The senses of perception as well as the organs of action—both the types of Indriyas too are

\* Mahārṣi Patañjali too attributes the same functions to Buddhi in his "Aphorisms on Yoga":—

"प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ।" (1.1.6)

evolutes of the Taijasa (Rājasika) ego alone, since the power of action belongs to Prāṇa (the vital air) and the power of perception inheres in Buddhi (and both these—Prāṇa and Buddhi—are evolutes of the Taijasa ego). (31)

तामसाच्च विकुर्वाणाद्भगवद्वीर्यचोदितात् । शब्दमात्रमभूत्स्मात्प्रथः श्रोत्रं तु शब्दगम् । ३२ ।

अर्थाश्रयत्वं शब्दस्य द्रष्टुर्लिङ्गत्वमेव च । तन्मात्रत्वं च नभसो लक्षणं कवयो विदुः । ३३ ।

भूतानां छिद्रदानृत्वं बहिरन्तरमेव च । प्राणेन्द्रियात्मधिष्यत्वं नभसो वृत्तिलक्षणम् । ३४ ।

From the Tāmasika ego, as it underwent transformation, impelled by the Lord's energy (Cit-Śakti), sprang up the principle of sound; and from the latter was evolved ether and the auditory sense too, which catches sound. (32) The knowers of truth define sound as that which conveys the idea of an object (not within sight), indicates the presence of a speaker screened from view and constitutes the subtle form of ether. (33) Even so ether is characterized as that which affords room to living beings, gives rise to the notions of inside and outside and is the abode of Prāṇa (the vital air), the Indriyas and the mind. (34)

नभसः शब्दतन्मात्रात्कालगत्या विकुर्वतः । स्पर्शोऽभ्यवसतो वायुस्त्वक् स्पर्शस्य च संग्रहः । ३५ ।

मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च । एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः । ३६ ।

चालनं व्यूहनं प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः । सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् । ३७ ।

From ether, which is an evolute of the principle of sound, as it underwent transformation under the impulse of Time, sprang up the principle of touch and thence the air as well as the tactile sense, by which we perceive touch. (35) Softness and hardness, and even so cold and heat are the distinguishing attributes of touch and it is further characterized as the subtle form of air. (36) Even so shaking (the boughs of trees etc.), bringing together (straws lying apart), having access everywhere, bearing particles of substances containing smell etc., to the olfactory and other senses, and sound to the auditory sense and giving strength and vitality to all the Indriyas—these are the characteristic functions of air. (37)

वायोश्च स्पर्शतन्मात्राद्रूपं देवेरितादभूत् । समुत्थितं ततस्तेजश्चक्षु रूपोपलम्बनम् । ३८ ।

द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च । तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः । ३९ ।

द्योतनं पचनं पानमदनं हिममर्दनम् । तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तुडेव च । ४० ।

From air—which is a product of the principle of touch—impelled by the destiny of the various Jīvas, was evolved the principle of colour and thence fire as well as the sense of sight, which enables us to perceive colour. (38) To appear in the same form as the material substance (in which it inheres), to depend (for its existence) on the substance, to have the same spatial relation as the substance and to constitute the essential nature of fire—these, O virtuous lady, are the functions of the principle of colour. (39) To give light, to cook and digest food, to destroy cold, to dry (moisture etc.), to give rise to hunger and thirst and to drink and eat through them—these are the functions of fire. (40)

रूपमात्राद्विकुर्वाणात्तेजसो देवचोदितात् । रसमात्रमभूत्स्मादम्भो जिह्वा रसग्रहः । ४१ ।

कषायो मधुरस्तिक्तः कट्वम्ल इति नैकधा । भौतिकानां विकारेण रस एको विभिद्यते । ४२ ।

क्लेदनं पिण्डनं तृप्तिः प्राणनाप्याचनोन्दनम् । तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः । ४३ ।

From fire—which is an evolute of the principle of colour—impelled by the destiny of the various Jīvas, proceeded the principle of taste and thence water as well as the sense of taste, which enables us to perceive taste. (41) Taste, though one (sweet only), becomes manifold as astringent, sweet, bitter, pungent, sour and salt, due to contact with other substances. (42) Even so to wet substances, to bring about cohesion, to cause satisfaction, to maintain

life\*, to refresh by slaking thirst, to soften things, to drive away heat and to be in a state of incessant supply (in wells etc.)—these are the functions of water. (43)

रसमात्राद्विकुर्वाणादभसो देवचोदितात् । गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः । ४४ ।

करभपूतिसौरभ्यशान्तोग्राम्लादिभिः पृथक् । द्रव्यावयववैषम्याद्गन्ध एको विभिद्यते । ४५ ।

भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् । सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् । ४६ ।

From water—which is an evolute of the principle of taste—impelled by the destiny of the various Jivas, proceeded the principle of smell and thence earth as well as the olfactory sense, which enables us to perceive odour alone. (44) Smell, though one, becomes many—as mixed, offensive, fragrant, mild, strong, acid and so on, according to the proportion of connected substances. (45) Even so to give form (through images etc.) to the concept of Brahma (the Infinite); to remain in position (without any support other than water etc., which are its causes); to hold (water and other substances); to limit (the unlimited space through walls of houses etc.) and to manifest the bodies as well as the distinctive qualities (sex etc.) of all living beings—these are the characteristic functions of earth. (46)

नभोगुणविशेषोऽर्थो यस्य तच्छ्रेत्रमुच्यते । वायोगुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः । ४७ ।

तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते । अभोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः ।

भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते । ४८ ।

परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् । अतो विशेषो भावानां भूमावेवोपलक्ष्यते । ४९ ।

एतान्यसंहत्य यदा महदादीनि सप्त वै । कालकर्मगुणोपेतो जगदादिरुपाविशत् । ५० ।

ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽप्यमचेतनम् । उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् । ५१ ।

एतदप्यं विशेषारख्यं क्रमवृद्धेर्दशोत्तरैः । तोयादिभिः परिवृतं प्रधानेनावृतेर्बहिः ।

यत्र लोकवितानोऽयं रूपं भगवतो हरेः । ५२ ।

हिरण्मयादप्यण्डकोशादुत्थाय सलिलेशयात् । तमाविश्य महादेवो बहुधा निर्विभेद खम् । ५३ ।

निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत् । वाण्या बहिरथो नासे प्राणोतो घ्राण एतयोः । ५४ ।

घ्राणाद्वायुरभिद्येतामक्षिणी चक्षुरेतयोः । तस्मात्सूर्यो व्यभिद्येतां कर्णां श्रोत्रं ततो दिशः । ५५ ।

निर्विभेद विराजस्त्वग्रोमश्मश्र्वादयस्ततः । तत ओषधयश्चासन् शिश्रं निर्विभिदे ततः । ५६ ।

रेतस्तस्मादाप आसन्निरभिद्यत वै गुदम् । गुदादपानोऽपानाच्च मृत्युलोकभयङ्करः । ५७ ।

हस्तौ च निरभिद्येतां बलं ताभ्यां ततः स्वराट् । पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः । ५८ ।

नाड्योऽस्य निरभिद्यन्त ताभ्यो लोहितमाभृतम् । नद्यस्ततः समभवन्नुदरं निरभिद्यत । ५९ ।

क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत् । अथास्य हृदयं भिन्नं हृदयान्मन उत्थितम् । ६० ।

मनसश्चन्द्रमा जातो बुद्धिर्वुद्धेर्गिरां पतिः । अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत् । ६१ ।

The sense whose object of perception is sound (the distinctive characteristic of ether), is called the auditory sense. And that whose object of perception is touch (the distinctive characteristic of air) is known as the tactile sense. (47) Even so the sense whose object of perception is colour (the distinctive characteristic of fire) is spoken of as the sense of sight. Again, that whose object of perception is taste (the distinctive characteristic of water) is known as the sense of taste. And (finally) that whose object of perception is odour (the distinctive characteristic of earth) is called the olfactory sense. (48) Since a cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the

\* The Śruti too says:— आपोमयः प्रणः । "Life depends on water."

peculiarities of all the elements are found (to exist) in earth alone. (49) When the Mahatattva, the ego and the five gross elements—these seven stood disunited, Lord Nārāyaṇa (the Cause of the universe) entered them taking with Him Time, the destiny of the various Jīvas and the Guṇas (modes of Prakṛti). (50) From these seven principles, roused into activity and united by the presence of the Lord, arose an unintelligent egg, from which appeared the well-known Cosmic Being. (51) This egg, which is known by the name of Viśeṣa, is enveloped on all sides by belts of water, fire, air, ether, the ego and the Mahatattva, each ten times larger than that which it encloses, and these six being enveloped by the outermost belt of Pradhāna (Primordial Matter). All the fourteen worlds, which are a manifestation of Śrī Hari Himself, are spread within this egg. (52) Shaking off an attitude of indifference to that shining egg, which lay on the causal waters, the Cosmic Being (now) presided over it and manifested the seats of the various Indriyas out of it. (53) First of all appeared in Him a mouth and thence came forth the organ of speech and along with it the god of fire (the deity presiding over the organ of speech). Then appeared a pair of nostrils and in them the olfactory sense along with Prāṇa (the vital air). (54) In the wake of the olfactory sense came the wind-god (the god presiding over that sense)\* and thereafter appeared (in Him) a pair of eyes and in them the sense of sight. In the wake of this sense came the sun-god (the god presiding over the same) and next appeared (in Him) a pair of ears and in them the auditory sense and in the wake of it the Digdevatās (the deities presiding over the latter). (55) Then appeared in the Cosmic Being the skin and thereon the hair (on the body as well as on the head), a pair of moustaches and a beard. In the wake of these came the herbs and annual plants (the deities presiding over the hair, which represent the sense abiding in the skin), and then appeared in Him an organ of generation. (56) In the latter appeared the faculty of procreation and thereafter the god presiding over the waters. Next appeared in Him an anus and in the wake of it the organ of defecation and thereafter came the god of death, the terror of the world. (57) Then sprouted forth in Him a pair of hands and in them the capacity of grasping and dropping things and thereafter came the god Indra (the deity presiding over the hands). Next shot forth in Him a pair of feet and in them appeared the power of locomotion and thereafter appeared Lord Viṣṇu (the deity presiding over that power). (58) Next appeared in Him the blood vessels and thereafter came forth blood (the power of circulation). In the wake of it came the rivers (the deities presiding over the blood vessels) and then appeared an abdomen. (59) Next grew therein a feeling of hunger and thirst and in their wake came the ocean (the deity presiding over the abdomen). Then appeared in Him a heart and in the wake of the heart a mind. (60) After the mind appeared the moon (the deity presiding over the mind) as well as Buddhi (the faculty of understanding); and in the wake of Buddhi came Brahmā (the lord of speech and the deity presiding over Buddhi). Next appeared in Him the ego and thereafter Lord Rudra (the deity presiding over the ego); and last of all appeared in Him a Citta (reason) and then the Kṣetrajña (the Inner Controller, the deity presiding over reason). (61)

एते ह्यभ्युत्थिता देवा नैवास्योत्थापनेऽशकन् । पुनराविविशुः खानि तमुत्थापयितुं क्रमात् । ६२ ।  
 वह्निर्वाचा मुखं भेजे नोदतिष्ठत्तदा विराट् । घ्राणेन नासिके वायुर्नोदतिष्ठत्तदा विराट् । ६३ ।  
 अक्षिणी चक्षुषाऽऽदित्यो नोदतिष्ठत्तदा विराट् । श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत्तदा विराट् । ६४ ।  
 त्वचं रोमभिरोषध्यो नोदतिष्ठत्तदा विराट् । रेतसा शिश्रमापस्तु नोदतिष्ठत्तदा विराट् । ६५ ।  
 गुदं मृत्युरपानेन नोदतिष्ठत्तदा विराट् । हस्ताविन्द्रो बलेनैव नोदतिष्ठत्तदा विराट् । ६६ ।

\* In Brahmā's creation it is the twin-gods Aśvinīkumāras who preside over the olfactory sense. In the body of the Cosmic Being, however, it is the wind-god who is mentioned as presiding over this sense.

विष्णुर्गत्यैव चरणौ नोदतिष्ठत्तदा विराद् । नाडीर्नद्यो लोहितेन नोदतिष्ठत्तदा विराद् । ६७ ।  
 क्षुत्तृड्भ्यामुदरं सिन्धुर्नोदतिष्ठत्तदा विराद् । हृदयं मनसा चन्द्रो नोदतिष्ठत्तदा विराद् । ६८ ।  
 बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत्तदा विराद् । रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्तदा विराद् । ६९ ।  
 चित्तेन हृदयं चैत्यः क्षेत्रज्ञः प्राविशद्यदा । विराद् तदैव पुरुषः सलिलादुदतिष्ठत् । ७० ।  
 यथा प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः । प्रभवन्ति विना येन नोत्थापयितुमोजसा । ७१ ।  
 तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्तया । भक्त्या विरक्त्या ज्ञानेन विविच्यात्मनि चिन्तयेत् । ७२ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां तृतीयस्कन्धे कापिलेये तत्त्वसमाप्त्रये

पञ्चविंशोऽध्यायः । २६ ।

When all the aforesaid deities (with the exception of the Inner Controller), though active, were unable to rouse the Cosmic Being into activity, they re-entered each his own seat in order to rouse Him one by one. (62) The god of fire entered His mouth along with the organ of speech; but the Cosmic Being could not be roused even then. The wind-god entered His nostrils along with the olfactory sense; but the Cosmic Being refused to wake up even then. (63) The sun-god entered His eyes along with the sense of sight; but the Cosmic Being failed to get up even then. The Digdevatās entered His ears along with the auditory sense; but the Cosmic Being could not be stirred into activity even then. (64) The herbs and annual plants (the deities presiding over the skin) entered the skin along with the hair on the body; but the Cosmic Being refused to get up even then. The god presiding over the waters entered His organ of generation along with the faculty of procreation; but the Cosmic Being would not rise even then. (65) The god of death entered His anus along with the organ of defecation; but the Cosmic Being could not be spurred into activity even then. The god Indra entered the hands along with their power (of grasping and dropping things); but the Cosmic Being would not get up even then. (66) Lord Viṣṇu entered His feet along with the faculty of locomotion; but the Cosmic Being refused to stand up even then. The rivers entered His blood vessels along with blood (the power of circulation); but the Cosmic Being could not be made to stir even then. (67) The ocean entered His abdomen along with hunger and thirst; but the Cosmic Being refused to rise even then. The moon-god entered the heart along with the mind; but the Cosmic Being would not be roused yet. (68) Brahmā too entered the heart along with reason (Buddhi); but even then the Cosmic Being could not be prevailed upon to get up. Lord Rudra also entered the heart along with the ego; but even then the Cosmic Being could not be made to rise. (69) When, however, the Inner Controller, the deity presiding over Citta (reason), entered the heart along with reason, that very moment the Cosmic Being rose from the causal waters. (70) Even as Prāṇa (the vital air), the Indriyas (the senses of perception as well as the organs of action), the mind as well as the understanding are unable to awaken an embodied soul, who is fast asleep, by their own power, without the presence of the Inner Controller, similarly they could not do so in the case of the Cosmic Being. (71) Therefore, through Devotion, dispassion and spiritual wisdom acquired through a concentrated mind one should contemplate on that Inner Controller as present in this very body, though apart from it. (72)

*Thus ends the twenty-sixth discourse, forming part of the teaching of Lord Kapila on the nature of the fundamental principles, in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṃhitā.*



## अथ सप्तविंशोऽध्यायः

### Discourse XXVII

#### How to attain Liberation through the differentiation of Matter and Spirit ?

श्रीभगवानुवाच

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः । अविकारादकर्तृत्वात्त्रिगुणत्वाज्जलार्कवत् । १ ।  
 स एष यर्हि प्रकृतेर्गुणेषु भिविषज्जते । अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते । २ ।  
 तेन संसारपदवीमवशोऽभ्येत्यनिर्वृतः । प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु । ३ ।  
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा । ४ ।  
 अत एव शनैश्चित्तं प्रसक्तमसतां पथि । भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् । ५ ।  
 चमादिभिर्योगपथैरभ्यसन् श्रद्धयान्वितः । मयि भावेन सत्येन मत्कथाश्रवणेन च । ६ ।  
 सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः । ब्रह्मचर्येण मौनेन स्वधर्मेण बलीयसा । ७ ।  
 यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ् मुनिः । विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् । ८ ।  
 सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् । ज्ञानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च । ९ ।  
 निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः । उपलभ्यात्मनाऽऽत्मानं चक्षुषेवार्कमात्मदृक् । १० ।  
 मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते । सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्वयम् । ११ ।

**The Lord continued :** Just as the sun, though seen reflected in water, remains unaffected by the attributes of water (such as coolness, unsteadiness and so on), so the Spirit, though abiding in a material body, remains unaffected by its pleasurable and painful experiences, being devoid of attributes and doership and, therefore, free from change. (1) When, however, he gets attached to the Gunas (modes) of Prakṛti, he begins to look upon himself as a doer, being completely deluded by egotism. (2) Due to this sense of doership he loses his peace of mind through evils attaching to action (in the shape of virtue and sin) and brought about by association with Matter and, helplessly thrown into wombs of good, evil and mixed types, has to undergo repeated births and deaths. (3) Just as a dreaming man experiences sorrow—even though there is no real cause for it—(because he takes the things seen in the dream to be real), even so for the man who dwells on the objects of senses, the round of births and deaths does not cease, even though those objects do not exist in reality. (4) Therefore, through concentrated practice of Devotion as well as through dispassion one should gradually bring under control one's mind, addicted to the pursuit of sense-objects. (5) Practising concentration of mind through Yama (self-control in the form of non-violence etc.) and other paths of Yoga with reverence, he who has realized the Self (as distinct from Prakṛti) by means of sincere devotion to Me, and by listening to My stories, by even-mindedness towards all beings and absence of enmity or attachment to any, by practising continence and observing a vow of silence, and by devotion to one's own duty in a spirit of dedication to God; who remains contented with whatever is got by chance (as a dispensation of Providence) and takes food in a measured quantity, is ever given to contemplation, lives in seclusion, and is calm and composed, friendly (to all), compassionate and self-possessed; nay, by virtue of wisdom acquired through the perception of reality of both Matter and Spirit, he who ceases to identify himself with his body and to regard those

connected with it as his own, who transcends the three states of consciousness (waking, dream and deep sleep), and therefore no longer sees anything else than God—such a man is able to perceive his true Self with his purified intellect even as one sees the sun with his eyes, and (forthwith) attains to that Brahma who is one without a second, who is free from all adjuncts (such as body), who shines as the only reality through the false ego, who is the foundation of Prakṛti, (the material cause of the universe), nay, who reveals the Mahat-tattva and other evolutes and interpenetrates everything—both cause and effect. (6–11)

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते । स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः । १२ ।

एवं त्रिवृदहङ्कारो भूतेन्द्रियमनोमयैः । स्वाभासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् । १३ ।

भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिष्विह निद्रया । लीनेष्वसति यस्तत्र विनिद्रो निरहंक्रियः । १४ ।

मन्यमानस्तदाऽऽत्मानमनष्टो नष्टवन्मुषा । नष्टेऽहङ्कारणे द्रष्टा नष्टवित्त इवातुरः । १५ ।

एवं प्रत्यवमृश्यासावात्मानं प्रतिपद्यते । साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः । १६ ।

Just as a reflection of the sun in water (existing in a pot in a corner of some house) is discovered (by the inmates of the house) with the help of a reflection of that reflection on a wall of the house, and the sun in the heavens can be seen with the help of its own reflection in water, even so the threefold (Sāttvika, Rājasika and Tāmasika) ego (which reflects the Spirit) is revealed through its reflections on the body, the Indriyas and the mind; and through the ego, which contains a reflection of the Spirit, is seen God, who is possessed of true wisdom, is absolutely free from egotism and keeps awake even when the subtle elements (in the shape of sound etc.), the Indriyas, the mind and the intellect etc., get merged in the Unmanifest (Primordial Matter) on account of sleep (during the state of deep slumber). (12–14) Although (in waking life) the existence of the Self can be vividly felt as the seer (of objects of perception such as sound etc.), he falsely takes himself as lost, though not lost, because of the disappearance of the ego (which forms its adjunct) during the state of deep sleep, just as a man who has lost his fortune feels distressed and takes himself as lost. (15) Pondering thus, a man of understanding realizes his own Self, who is the substratum and revealer of all fundamental principles including the ego. (16)

देवहूतिरुवाच

पुरुषं प्रकृतिर्ब्रह्मत्र विमुञ्चति कर्हिचित् । अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो । १७ ।

यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः । अपां रसस्य च यथा तथा बुद्धेः परस्य च । १८ ।

अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः । गुणेषु सत्सु प्रकृतेः कैवल्यं तेषुतः कथम् । १९ ।

क्वचित् तत्त्वावमर्शेन निवृत्तं भयमुल्बणम् । अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते । २० ।

Devahūti said : Matter, O divine sage, can never leave the Spirit, the two being interdependent and co-eternal, O Lord. (17) Just as odour and earth and (similarly) taste and water can never exist apart, so can Buddhi ( understanding, which is an evolute of Matter) and the Spirit never remain dissociated from each other. (18) Hence how can there be any freedom for the soul so long as the Guṇas (modes) of Prakṛti continue to exist—Guṇas that bind the soul, who is a non-doer, to actions? (19) Even if the great fear of such bondage is averted through an enquiry into (the nature of) the fundamental principles in any particular case; the same may appear again, since the cause of it (in the shape of the aforesaid Guṇas) has not ceased. (20)

श्रीभगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना । तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् । २१ ।

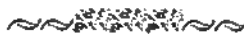
ज्ञानेन दृष्टतत्त्वेन वैराग्येण वलीयसा । तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना । २२ ।

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् । तिरोभवित्री शनकैरग्रेयोनिरिवारणिः । २३ ।  
 भुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः । नेश्वरस्याशुभं धत्ते स्वे महिम्नि स्थितस्य च । २४ ।  
 यथा ह्यप्रतिबुद्धस्य प्रखापो बह्वनर्थभृत् । स एव प्रतिबुद्धस्य न वै मोहाय कल्पते । २५ ।  
 एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम् । युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् । २६ ।  
 यदैवमध्यात्मरतः कालेन बहुजन्मना । सर्वत्र जातवैराग्य आब्रह्मभुवनान्मुनिः । २७ ।  
 मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा । निःश्रेयसं स्वसंस्थानं कैवल्यारख्यं मदाश्रयम् । २८ ।  
 प्राप्नोतीहाञ्जसा धीरः स्वदशा छिन्नसंशयः । यद्भवा न निवर्तेत योगी लिङ्गाद्विनिर्गमे । २९ ।  
 यदा न योगोपचितासु -चेतो पायासु सिद्धस्य विषज्जतेऽङ्ग ।  
 अनन्यहेतुष्वथ मे गतिः स्याद् आत्यन्तिकी यत्र न मृत्युहासः । ३० ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने सप्तविंशोऽध्यायः । २७ ।

**The Lord replied :** Assailed day and night by intense devotion to Me—developed by hearing My stories for a long time with a heart purified by doing one's duties in a disinterested spirit—by spiritual enlightenment which enables one to perceive the truth, by strong dispassion, by practice of meditation accompanied by sacred vows and religious observances, and by thorough concentration of mind, Prakṛti, which binds the soul, gradually withdraws, even as the wooden stick used for kindling the sacred fire by attrition is consumed by the very fire it produces. (21–23) Ever recognized to be a source of evil and abandoned after enjoyment, she no longer does any harm to the soul, who stands supreme in his glory (blissful nature) and is now absolutely independent. (24) Just as the dream of a sleeping man is fraught with many evils, but the same does not conduce to his infatuation once he is awake, so Prakṛti can never do any harm to him who, having realized the truth, ever keeps his mind fixed on Me and who (consequently) delights in his own Self. (25-26) When a man who is given to contemplation remains absorbed (as aforesaid) in (meditation on) the Self for a period extending over many births, he develops a distaste for everything as far as (the enjoyments of) Brahmāloka (the highest heaven, the abode of Brahmā). (27) Having realized the Self by My abundant grace, that strong-minded devotee of Mine has all his doubts resolved by Self-vision and, when freed from his astral body, easily attains in that very life the supremely blissful state known by the name of final beatitude, which is his essential character and rests on Me, and having attained which a Yogī never returns to (the cycle of) birth and death. (28-29) If the mind of the accomplished Yogī, O beloved mother, does not get attached to the (eight kinds of) superhuman powers (such as the faculty of reducing one's body to the size of an atom and so on, which are products of Māyā), developed through Yoga, which is the only means of acquiring them, he is sure to attain My immortal state, where death has no power. (30)

*Thus ends the twenty-seventh discourse, forming part of the "Story of Lord Kapila" in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टाविंशोऽध्यायः

### Discourse XXVIII

#### The process of the eightfold Yoga

श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सवीजस्य नृपात्मजे । मनो येनैव विधिना प्रसन्नं याति सत्यथम् । १ ।  
 स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् । दैवाल्लब्धेन सन्तोष आत्मविचरणार्चनम् । २ ।  
 ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा । मितमेध्यादनं शश्वद्विक्तक्षेमसेवनम् । ३ ।  
 अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः । ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् । ४ ।  
 मौनं सदाऽऽसनजयस्थैर्यं प्राणजयः शनैः । प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि । ५ ।  
 स्वधिष्णयानामेकदेशे मनसा प्राणधारणम् । वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः । ६ ।  
 एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्यथम् । बुद्ध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः । ७ ।

**The Lord continued :** (Now) I shall tell you, O princess, the character of Yoga (meditation) with some object to rest upon, by practising which—and in no other way—the mind gets purified and takes to the path of God. (1) To do one's allotted duty to the best of one's ability and to shrink from prohibited acts; to remain contented with whatever is got as a dispensation of Providence; to adore the feet of one who has realized the Self and to cease from duties connected with the pursuit of religious merit, worldly possessions and sensuous enjoyment; even so to take delight in duties tending to final beatitude; to take pure food in a measured quantity\*; to dwell permanently in a place which is not only secluded but also free from molestation; to practise non-violence (in thought, word and deed); to speak the truth, to abstain from thieving, to limit one's possessions to the extent of one's barest needs, to abstain from sexual commerce, to practise austere penance, to observe purity (of body and mind), to study the Vedas and other sacred texts, to worship the Deity, to observe silence, to acquire steadiness by firmness in the very best postures, to control one's breath by slow degrees, to withdraw one's senses from their objects and direct them towards the heart with the help of the mind, to fix one's mind as well as the vital air on any mystical circle in one's body, to contemplate without break on the pastimes of Lord Viṣṇu and thereby to compose one's mind—by these and other such methods. (e.g., observing fasts, bestowing gifts and so on) one should diligently control one's breath and then gradually curb one's wicked mind, addicted to evil ways, with the help of one's reason and apply it to contemplation on God. (2–7)

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् । तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् । ८ ।  
 प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः । प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् । ९ ।  
 मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः । वाय्वग्निभ्यां यथा लोहं ध्यातं त्यजति वै मलम् । १० ।  
 प्राणायामैर्देहोषान्धारणाभिश्च किल्बिषान् । प्रत्याहारेण संसर्गाभ्यानेनानीश्वरान् गुणान् । ११ ।  
 यदा मनः स्वं विरजं योगेन सुसमाहितम् । काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः । १२ ।

\* The quantity of food one should take has been indicated in the following Smṛti-text, quoted by Śrīdhara Swāmī:—  
 द्वौ भागौ पूरयेदन्नेस्तात्रेनैकं प्रपूरयेत् । मातृतस्य प्रचारार्थं चतुर्थमवशेषयेत् ॥

\*One should fill two quarters of one's belly with articles of food and one quarter with water. The fourth quarter should be kept empty for the free passage of air.\*

Having controlled one's posture, one should spread a seat (consisting of Kuśa grass, deerskin and so on) in an undefiled spot. And sitting there in an easy posture, keeping the body erect, one should practise control of breath.(8) (At the very outset) the striver should clear the passage of the breath by first inhaling the air to his utmost capacity, then holding the breath and finally exhaling it, or by reversing the process( i. e., by exhaling the air in the first instance, then holding the breath outside and finally inhaling it), so that the mind may become steady and free from distraction.(9) Even as gold throws off its dross when heated (and melted) by the force of air and fire, so the mind of the striver who has controlled his breath gets purified before long.(10) A striver should (therefore) eradicate the disorders of the three humours of the body (wind, bile and phlegm) by the (aforesaid three) processes of breath-control, his sins by concentrating his mind, contacts (with sense-objects) by withdrawing the senses from their objects and the characteristics which are contrary to the Lord's divine nature (such as attachment and aversion etc.), by means of meditation. (11) When his mind gets purified and concentrated by the practice of Yoga, he should meditate on the form of the Lord (as indicated hereafter) with his gaze fixed on the tip of his nose.(12)

प्रसन्नवदनाभोजं पद्मगर्भाक्षणेक्षणम् । नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् । १३ ।  
 लसत्यङ्गुजकिञ्जल्कपीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् । १४ ।  
 मत्तद्विरेफकलया परीतं वनमालया परार्घ्यहारवलयकिरीटाङ्गदनुपुरम् । १५ ।  
 काञ्चीगुणोल्लसच्छ्रेणिं हृदयाभोजविष्टरम् । दर्शनीयतमं शान्तं मनोनयनवर्धनम् । १६ ।  
 अपीच्यदर्शनं शश्वत्सर्वलोकेनमस्कृतम् । सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम् । १७ ।  
 कीर्तन्यतीर्थयशसं पुण्यश्लोकयशस्करम् । ध्यायेद्देवं समग्राह्यं यावन्न च्यवते मनः । १८ ।  
 स्थितं ब्रजन्तमासीनं शयानं वा गुहाशयम् । प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा । १९ ।  
 तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम् । विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः । २० ।

The Lord has a cheerful lotus-like countenance, eyes ruddy like the interior of a lotus, and a body swarthy (of complexion) like the petals of a blue lotus and bearing a conch, discus and mace (in three of His four hands). (13) He has wrapped round His loins a shining piece of silk yellow as the filaments of a lotus, bears the mark of Śrīvatsa (a curl of white hair) on His bosom and has the brilliant Kaustubha gem suspended from His neck. (14) He also wears round His neck a garland of sylvan flowers, that has attracted a swarm of bees drunk with its delicious fragrance and sweetly humming about it, and is further adorned with a pearl necklace and a crown, and pairs of armlets, wristlets and anklets, all superb.(15) With His loins and hips graced by a girdle He stands on the lotus of His devotee's heart, is most charming to look at, wears a serene aspect and gladdens the soul and eyes of those who behold Him.(16) Eternally continuing in the prime of youth, He has a captivating appearance, is ever greeted by the entire universe and is impatient to show His grace to His servants.(17) His glory is worth singing and sanctifies all; nay, He confers glory even on men of sacred renown (like the demon king Bali). In this way one should meditate on the integral form of the Lord till the mind does not shake. (18) The pastimes of the Lord are all attractive to the sight; hence with a mind full of sincere devotion one should visualize Him as standing, moving, sitting, lying or dwelling in one's heart. (19) Having ascertained that his mind, though fixed on the aforementioned form of the Lord, only takes a collective view of all His limbs, the practicant should fix it on each individual limb of the Lord (as follows).(20)

सञ्चिन्तयेद्भगवतश्चरणारविन्दं वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम् ।

उज्ज्वरक्तविलसन्नखचक्रवालज्योत्स्नाभिराहतमहद्भृदयान्धकारम्

। २१ ।

वच्छौचनिःसृतसखिलवरोदकेन तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत् ।  
ध्यातुर्मनःशमलशैलनिसुष्टवन्नं ध्यायेच्चिरं भगवतश्चरणारविन्दम् ।२२।

The devotee should (first of all) concentrate his thought on the Lord's lotus-foot—adorned with the marks (in the form of lines) of a thunderbolt, a goad, a banner and a lotus—the splendour of whose prominent, ruddy and brilliant nails, resembling the orb of the moon, dispels the thick gloom of one's heart. (21) The blessed Lord Śiva became all the more blessed by bearing on His head the holy waters of the Gaṅgā (the foremost of all rivers), which has its source in the water that washed the Lord's lotus-feet. Again, His feet are like a thunderbolt hurled to shatter the mountain of sins stored in the mind of the devotee meditating upon them. One should meditate on these for a long time. (22)

जानुद्वयं जलजलोचनया जनन्या लक्ष्म्याखिलस्य सुखन्दितया विधातुः ।  
ऊर्वोर्निधाय करपल्लवरोचिषा यत् संलालितं हृदि विभोरभवस्य कुर्यात् ।२३।  
ऊरू सुपर्णभुजयोरधिशोभमानावोजोनिधी अतसिकाकुसुमावभासौ ।  
व्यालम्बिपीतवरवाससि वर्तमानकाञ्चीकलापपरिरम्भि नितम्बद्विम्बम् ।२४।  
नाभिहृदं भुवनकोशगुहोदरस्थं यत्रात्मयोनिधिषणारखिललोकपद्मम् ।  
व्यूढं हरिन्मणिवृषस्तनयोरमुख्य ध्यायेद् द्वयं विशदहारमचूरवगौरम् ।२५।  
वक्षोऽधिवासमृषभस्य महाविभूतेः पुंसा मनोनयननिर्वृतिमादधानम् ।  
कण्ठं च कौस्तुभमणोरधिभूषणार्थं कुर्यान्मनस्यखिललोकनमस्कृतस्य ।२६।

Then the devotee should impress on his heart the knees (as well as the shanks) of the birthless Lord (who cuts short the transmigration of His devotees), which are fondled by Lakṣmī (the goddess of fortune), the lotus-eyed mother of Brahmā—the maker of the universe—and the adored of the gods, with Her shining sprout-like hands, placing them (the knees) on Her thighs. (23) Next he should fix his mind on the Lord's thighs, the storehouse of energy, that possess the (blue) lustre of the linseed flower and appear most graceful when borne on the shoulders of Garuḍa (the king of the birds). Similarly he should contemplate on His rounded hips, encircled by a girdle resting on the exquisite yellow silk that covers them and extends up to His ankles. (24) Now he should meditate on His pool-like navel at the centre of His belly, the abode of the entire system of the worlds, from which sprang the lotus representing all the spheres and forming the home of Brahmā (the self-born). Likewise he should concentrate his thought on the Lord's nipples, resembling a pair of most excellent emeralds, which look whitish on account of the rays of the milk-white pearl necklaces (adorning His chest). (25) He should then fix his mind on the bosom of the Supreme Person, the abode of Goddess Mahālakṣmī—which brings delight to the mind and eyes of men (who contemplate on it). He should also imprint on his mind an image of the neck of the Lord who is adored by the whole universe—a neck which serves to enhance the beauty of the Kaustubha gem itself. (26)

बाहूश्च मन्दरगिरेः परिवर्तनेन निर्णिक्तबाहुवलयानधिलोकपालान् ।  
सञ्चिन्तयेद्दशशतारमसहतेजः शङ्खं च तत्करसरोरुहराजहंसम् ।२७।  
कौमोदकीं भगवतो दयितां स्मरेत् दिग्धामरातिभटशोणितकर्दमेन ।  
मालां मधुव्रतवरूथगिरोपघुष्टां चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ।२८।

He should further focus his thought on the Lord's four arms, the abode of the guardians of the various spheres, the ornaments (armletsetc.), on which were burnished by revolving Mount Mandara (at the time of churning the milk ocean along with the gods at the dawn of

creation). He should also duly contemplate on the Lord's discus (Sudarśana), containing a thousand spokes and possessing a dazzling lustre, as well as on the conch, which looks like a swan in His lotus-like palm. (27) He should then call to mind the Lord's beloved mace, known by the name of Kaumodakī and besmeared with the clotted blood of enemy warriors; His garland (of sylvan flowers), attended with the humming of a swarm of bees; and the gem (Kaustubha) adorning His neck and representing the pure essential character of the Jivas (viz., the Spirit). (28)

भृत्यानुकम्पितधियेह गृहीतमूर्तेः सञ्चिन्तयेद्भगवतो वदनारविन्दम् ।  
यद्विस्फुरन्मकरकुण्डलवल्गितेन विद्योतितामलकपोलमुदारनासम् ।२९।  
यच्छ्रीनिकेतमलिभिः परिसेव्यमानं भृत्या स्वया कुटिलकुन्तलवृन्दजुष्टम् ।  
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं ध्यायेन्मनोमयमतन्द्रित उल्लसद्भ्रु ।३०।

Next he should rivet his thought on the lotus-like countenance of the Lord, who reveals His form in this world out of compassion for His devotees—a countenance which is distinguished by a prominent nose and whose crystalline cheeks are irradiated by the oscillation of His glittering alligator-shaped ear-rings. (29) Adorned with curly tresses and possessed of lotus-like eyes, the Lord's face, which is further characterized by dancing eyebrows, puts to shame by its elegance a lotus (the abode of Goddess Lakṣmī) swarming with bees, with a pair of fish throbbing on it. With an alert mind he should dwell on a conceptual image of the aforesaid countenance. (30)

तस्यावलोकमधिकं कृपयातिघोरातापत्रयोपशमनाय निसृष्टमक्षणोः ।  
स्त्रिगंधस्मितानुगुणितं विपुलप्रसादं ध्यायेच्चिरं विततभावनया गुहायाम् ।३१।  
हासं हरेरवनताखिललोकतीव्रशोकाश्रुसागरविशोषणमत्स्युदारम् ।  
सम्पोहनाय रचितं निजमाययास्य भ्रूमण्डलं मुनिकृते मकरध्वजस्य ।३२।  
ध्यानायनं प्रहसितं बहुलाधरोष्ठभासारुणायिततनुद्विजकुन्दपङ्क्ति ।  
ध्यायेत्स्वदेहकुहरेऽवसितस्य विष्णोर्भक्त्याऽऽर्द्रयार्पितमना न पृथग्ददृक्षेत् ।३३।

With full devotion he should contemplate for a long time in his heart on the glances frequently cast out of compassion by His eyes in order to soothe the most fearful threefold agony of His devotees—glances which are accompanied by loving smiles and are full of abundant grace. (31) He should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which dries away the ocean of tears—caused by intense grief—of all those who bow to Him, as well as on His arched eyebrows manifested by dint of His own Māyā (wonderful creative energy) in order to charm the god of love (whose ensign bears the emblem of an alligator) for the good of hermits (who are molested by him). (32) Full of devotion steeped in love, he should finally fix his thought on the laughter of Lord Viṣṇu, visualized as abiding in the cavity of his heart—a laughter which is so captivating that it can be easily meditated upon, and in the course of which come to view the rows of His small teeth, resembling jasmine buds, rendered rosy by the profuse (crimson) splendour of His lips. And having (exclusively) devoted his mind to the same, he should no more desire to see anything else. (33)

एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्धृदय उत्पुलकः प्रमोदात् ।  
औत्कण्ठ्यबाष्पकलया मुहुरर्द्यमानस्तद्यापि चित्तबडिशं शनकैर्वियुङ्क्ते ।३४।  
मुक्ताश्रयं यर्हि निर्विषयं विरक्तं निर्वाणमृच्छति मनः सहसा यथार्चिः ।  
आत्मानमत्र पुरुषोऽव्यवधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ।३५।

सोऽप्येतया चरमया मनसो निवृत्त्या तस्मिन्महिम्न्यवसितः सुखदुःखबाहो ।  
हेतुत्वमप्यसति कर्तरि दुःखयोर्वत् स्वात्मन् विधत्त उपलब्धपरात्मकाष्ठः ।३६।  
देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।  
दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदाद्यः ।३७।  
देहोऽपि दैववशात् खलु कर्म यावत् स्वारम्भकं प्रतिसमीक्षत एव सासुः ।  
तं सप्रपञ्चमधिरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ।३८।

By following the above course of meditation the devotee develops love for Śrī Hari: his heart melts through Devotion, the hair on his body stand erect through excessive joy and he is constantly bathed in a stream of tears occasioned by intense love, so that he now gradually withdraws (from the object of meditation) even the mind, which was (till now) being used by him as a means to attract Śrī Hari (just as a hook is used for capturing fish). (34) Even as the flame of a lamp is extinguished (i. e., becomes one with its cause, viz., the element of fire) when the oil etc., are burnt and the lamp broken, so the mind gets immediately dissolved (becomes one with Brahma or the Absolute) the moment it is cut off from its moorings in the shape of the soul and, rid of passion, it ceases to think of anything. The adjuncts of the soul in the shape of body etc. (which are nothing but a continuous flow of the Guṇas or modes of Prakṛti), being withdrawn at this stage, the striver sees pervading everywhere the one Absolute having no distinction of subject, object and so on. (35) Having established himself in the glory of his own being (viz., Brahma)—which transcends joy and sorrow—through the dissolution of his mind, brought about by the practice of Yoga and divorced from ignorance, the striver realizes the truth of the Supreme Self, and discovers that pleasure and pain as well as their experience, which he attributed till now to his own self, are attributable to the ego, which is a product of ignorance. (36) Even as a man blinded by intoxication caused by spirituous liquor sees not whether the cloth wrapped round his loins is still there or has dropped therefrom, so the enlightened soul who has attained this final stage no longer discerns whether the body (which they still call his own) is seated or has risen from its seat, whether it has shifted (from the place where it was) by the will of Providence or whether it has come back (to that place) by the will of the same Providence; for he has realized his essential character. (37) The body too, which is (now) subject to the will of Providence, survives along with the senses till the destiny which contributed to its existence has not been reaped. Yet the enlightened soul who has attained to the heights of Yoga culminating in Samādhi (abstract meditation) and (consequently) realized the truth no longer regards that body or those connected with it (e.g., wife, children and so on) as his own, even as a man who is awake no longer thinks of the body etc. —seen in a dream—as his own. (38)

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते । अप्यात्मत्वेनाभिमताद्देहादेः पुरुषस्तथा ।३९।  
यथोल्लुमुकाद्विस्फुलिङ्गाद्भूमाद्वापि स्वसम्भवात् । अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्लुमुकात् ।४०।  
भूतेन्द्रियान्तः करणात्प्रधानाञ्जीवसंज्ञितात् । आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ।४१।  
सर्वभूतेषु चात्मानं सर्वभूतानि चात्मानि । ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ।४२।  
स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते । चोनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ।४३।  
तस्मादिमां स्वां प्रकृतिं दैवीं सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ।४४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां तृतीयस्कन्धे कापिलेयं साधनानुष्ठानं

नामाष्टाविंशोऽध्यायः ।२८।

Just as a man is realized (on a little thought) as distinct from his son and possessions,

that are regarded (by the common people) as their own self (on account of excessive fondness), so is the perceiving subject recognized as distinct from the body, senses and other adjuncts, which are generally identified with one's own self (due to ignorance). (39) (To take another illustration) just as fire is distinct from a piece of burning wood, a spark or even from the smoke arising from it, and just as it is distinct even from a torch, which is recognized as identical with it, so the perceiving subject is distinct from the elements, the senses and the internal sense; the all-pervading Self, which is called Brahma is distinct even from the perceiving subject, which is called Jiva (an individual soul); and the Lord (the Supreme Person) is distinct from Prakṛti (which is activated by Him). (40-41) One should see the Self as identical in all living beings and all beings as identical in the Self, even as all (the four species of) living beings (viz., mammals, oviparous animals, sweat-born creatures and those sprouting from the earth) are seen as identical in essence with the gross elements (being products of the same). (42) Just as fire, though one (undifferentiated) appears as diversified in the media (pieces of wood etc.) manifesting it, due to the diverse characteristics (size, shape etc.) of those media, so the Self, though one, appears different as abiding in the various material bodies, due to the diverse characteristics (species etc.) of those bodies. (43) Therefore, conquering (by the grace of the Lord) this divine Prakṛti (Māyā)—which veils the true character, and brings about the bondage of the Jiva, a fragment of the Lord, nay, which appears both as cause and effect and is so difficult to comprehend—a devotee of the Lord realizes his true being. (44)

*Thus ends the twenty-eighth discourse entitled "The pursuit of disciplines for God-Realization", forming part of the "Teachings of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकोनत्रिंशोऽध्यायः

### Discourse XXIX

#### True meaning of devotion and the glory of Time

*देवहूतिरुवाच*

लक्षणं महदादीनां प्रकृतेः पुरुषस्य च । स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम् । १ ।  
 यथा सांख्येषु कथितं यन्मूलं तत्प्रवक्षते । भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो । २ ।  
 विरागो येन पुरुषो भगवन् सर्वतो भवेत् । आचक्ष्व जीवलोकस्य विविधा मम संसृतीः । ३ ।  
 कालस्येश्वररूपस्य परेषां च परस्य ते । स्वरूपं वत कुर्वन्ति यद्धेतोः कुशलं जनाः । ४ ।  
 लोकस्य मिथ्याभिमतेरचक्षुषश्चिरं प्रसुप्तस्य तमस्यनाश्रये ।  
 श्रान्तस्य कर्मस्वनुविद्धया धिया त्वमाविरासीः किल योगभास्करः । ५ ।

Devahūti said : You have told me, as described in works on the Sāṅkhya system of philosophy, the characteristics of Mahat-tattva (the principle of cosmic intelligence) as well as of Prakṛti (Primordial Matter) and Puruṣa (the Spirit)—characteristics which reveal their true (and distinctive nature); now be pleased to reveal to me at length, O Lord, the path of

Bhaktiyoga (the discipline of devotion), which is said to be the end of the above discussion. (1-2) Pray, also tell me the various destinies (in the form of birth in different species as well as of death) attained by the Jivas, by hearing an account of which man may develop a distaste for everything (in this world as well as in the next), O almighty Lord I (3) Further let me know the essential character of the all-powerful Time, who is the Ruler even of Brahmā and others and identical with You, and for fear of whom people do that which is good. (4) You have appeared as a sun to diffuse the light of Yoga for awakening men, who having lost the eye (of wisdom), have identified themselves with objects (such as the body) possessing no reality and who, feeling fatigued on account of their mind being attached to action, have long been lying asleep in the bottomless darkness of ignorance. (5)

मैत्रेय उवाच

इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महामुनिः । आवभाषे कुरुश्रेष्ठ प्रीतस्तां करुणार्दितः । ६ ।

**Maitreya continued :** The great sage (Kapila) greeted these charming words of His mother and overwhelmed with compassion and full of delight, O crest-jewel of the Kurus, replied to her (as follows). (6)

श्रीभगवानुवाच

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते । स्वभावगुणमार्गेण पुंसां भावो विभिद्यते । ७ ।  
 अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा । संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः । ८ ।  
 विषयानभिसन्धाय यश ऐश्वर्यमेव वा । अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः । ९ ।  
 कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् । यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः । १० ।  
 मदगुणश्रुतिमात्रेण मयि सर्वगुहाशये । मनोगतिरविच्छिन्ना यथा गङ्गासोऽम्बुधौ । ११ ।  
 लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । अहेतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे । १२ ।  
 सालोक्यसाष्टिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः । १३ ।  
 स एव भक्तियोगाख्य आत्यक्तिक उदाहृतः । चेनातिव्रज्य त्रिगुणं मद्भावाद्योपपद्यते । १४ ।

**The Lord said :** The discipline of devotion, O noble lady, is recognized as manifold according to our ways of approach (attitudes of mind with regard) to it; and men's attitude of mind varies according to the diversity of their natural characteristics. (7) A man who is given up to anger and views Me as distinct from himself, and who practises devotion to Me with a mind full of violence, hypocrisy and jealousy, is a devotee of the Tāmasika type. (8) He who worships Me through an image etc., as distinct from himself with a view to acquiring objects of senses, fame and power is a devotee of the Rājasika type. (9) And he who adores Me as distinct from himself, aiming at the eradication of his sins or with the intention of offering his actions to the Supreme or again with the feeling that it is his duty to worship Me is a devotee of the Sātvika type. (10) The uninterrupted flow of the mind-stream towards Me, dwelling in the heart of all—like that of the waters of the Gaṅgā towards the ocean—at the mere mention of My virtues, combined with motiveless and unremitting love to Me, the Supreme Person, is spoken of as the distinguishing character of unqualified Bhaktiyoga. (11-12) My devotees accept not, in exchange for My service (the five forms of final beatitude, viz.) Sālokya (residence in My divine realm), Sārṣṭi (enjoying My powers), Sāmīpya (living in My presence), Sārūpya (possessing a form similar to Mine) and Sāyujya (absorption into My Being), even when they are offered to him (by Me). (13) The aforesaid Bhaktiyoga has been declared as the highest (final) goal; for transcending the realm of the three Guṇas (modes of Prakṛti) the devotee thereby becomes qualified for My state (without any effort). (14)

निषेवितेनानिमित्तेन स्वधर्मेण महीयसा । क्रियायोगेन शस्तेन नातिहिंसेण नित्यशः । १५ ।  
 मद्भिष्यदर्शनस्पर्शपूजास्तुत्याभिवन्दनैः । भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च । १६ ।  
 महता बहुमानेन दीनानामनुकम्पया । मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च । १७ ।  
 आध्यात्मिकानुश्रवणाग्रामसङ्कीर्तनाद्य मे । आर्जवेनार्यसङ्गेन निरहंक्रियया तथा । १८ ।  
 मद्धर्मणो गुणैरेतैः परिसंशुद्ध आशयः । पुरुषस्याङ्गसाभ्येति श्रुतमात्रगुणं हि माम् । १९ ।

By devoutly performing one's duties (both of an obligatory nature and those arising out of a special occasion) in a disinterested spirit; by following everyday a course of worship (enjoined by the Pāñcarātra and other sacred works) involving no destruction of life and actuated by no worldly desire; by beholding, touching, adoring, extolling and bowing to My images etc., by regarding all living beings as My own manifestations; by resorting to patience and dispassion; by showing great respect to exalted souls, commiserating with the afflicted and behaving in a friendly manner with one's equals; by practising the five Yamas (non-violence, truthfulness, non-thieving, abstaining from sexual commerce and possessing things not exceeding the bare necessities of life) and the five Niyamas (viz., external and internal purity, contentment, undergoing penance, study of sacred texts and meditation on God); by hearing spiritual discourses and chanting the divine names; by unity of mind, speech and body, fellowship with holy men and absence of egotism, the mind of the man engaged in activities intended to please Me gets thoroughly purified and conceives a liking for Me without any effort the moment My virtues enter his ears. (15—19)

यथा वातरथो घ्राणमावृङ्क्ते गन्ध आशयात् । एवं योगरतं चेत आत्मानमविकारि यत् । २० ।  
 अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा । तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् । २१ ।  
 यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् । हित्वार्चा भजते मौढ्याद्भस्मन्येव जुहोति सः । २२ ।  
 द्विषतः परकाये मां मानिनो भिन्नदर्शिनः । भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति । २३ ।  
 अहमुद्यावचैर्द्रव्यैः क्रिययोत्पन्नयानघे । नैव तुष्येऽर्चितोऽर्चायां भूतग्राभावात्मानिनः । २४ ।  
 अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् । यावन्न वेद स्वहृदि सर्वभूतेषुवस्थितम् । २५ ।  
 आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् । तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्बणम् । २६ ।  
 अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् । अर्हयेद्दानमानाभ्यां मैत्र्याभिन्नेन चक्षुषा । २७ ।

Just as odour wafted from its source through the vehicle of a breeze catches the olfactory sense, so an equipoised mind engaged in the pursuit of Yoga (Devotion) embraces Me. (20) I am ever present in all living beings as their very Self (Inner Controller). A man (therefore) who worships Me through an idol, showing disrespect to Me (as abiding in all creatures), makes a travesty of worship. (21) Ignoring Me, the Supreme Ruler, the Self present in all living beings, he who stupidly resorts to idol-worship alone throws oblations into the ashes. (22) The mind of a man who, full of pride, hates Me, abiding in the body of another, views Me as distinct from himself and bears deep-rooted malice to living creatures can never find peace. (23) I am not pleased, even though adored through an image by means of formal worship carried on with costly or cheap materials, O sinless mother, by a man slighting other creatures. (24) Performing his (allotted) duties, a man should worship Me, the Supreme Ruler, through images etc., only so long as he does not realize Me as present in his own heart as well as in (the heart of) other living beings. (25) Figuring as Death, I cause great fear to him who makes the least discrimination between himself and another because of his differential outlook. (26) Therefore, through charitable gifts and attentions as well as through friendly behaviour and by viewing all alike, one should propitiate Me, abiding in all creatures as their very Self. (27)

सोऽनन्तोऽन्तकरः कालोऽनादिरादिकद्वयः । जनं जनेन जनयन्मारयन्मृत्युनान्तकम् । ४५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे 'कापिलेयोपाख्याने' एकोनत्रिंशोऽध्यायः । २९ ।

The Yoga (discipline) of Devotion as well as the Yoga with eight limbs have (thus) been expounded by Me, O daughter of Swāyambhuva Manu! By following either of these two Yogas a man can attain to the Supreme Person. (35) The aforesaid aspect of the Lord—who is the same as the Absolute (of the Vedānti) and the Supreme Spirit (of the Yogi), nay, who figures both as Prakṛti (Primordial Matter) and Puruṣa (the Spirit) and yet lies beyond the two—is also known by the name of Providence, who brings into play the activity of Karma (the destiny of the different Jivas in the shape of birth in the various species of life). (36) It also bears the appellation of Kāla (Time), which brings about the transformation of things and is possessed of wonderful prowess, nay, which is a source of (constant) terror to those who regard themselves as a separate entity and have identified themselves with Mahat-tattva (the principle of cosmic intelligence) and other products of Matter. (37) Kāla (the Time-spirit), who is the Ruler of rulers (Brahmā and others) and who, being the support of all, enters the heart of all living beings (as their Inner Controller) and devours (destroys) them through other beings, is no other than the deity presiding over sacrifices and known by the name of Viṣṇu. (38) Although there is none dear or hateful to Him nor anyone His Kinsman, He is ever on the alert and attacks and destroys the man who (having forgotten the Lord) wallows in the error of sensuality. (39) For fear of Him blows the wind; for fear of Him the sun shines; for fear of Him the god of rain pours forth showers and for fear of Him the host of heavenly bodies shed their lustre. (40) Afraid of Him, trees and creepers along with herbs or annual plants (that die the moment their fruit ripens) put forth blossoms and fructify each in its own season. (41) Afraid of Him, rivers flow and the ocean never overflows. Nay, for fear of Him fire burns and the earth with its mountains sinks not (into the waters supporting it). (42) Subject to His control the yonder sky allows room to living beings and Mahat-tattva (the principle of cosmic intelligence) expands its own (sprout-like) form into this (vast) universe enveloped by seven sheaths (in the shape of earth, water, fire, air, ether, the ego and Prakṛti). (43) For fear of Him the deities presiding over the (three) Guṇas or modes of Prakṛti (viz., Brahmā, Viṣṇu and Śiva), who hold sway over the entire creation consisting of animate and inanimate beings, remain engaged in their duties of creating, preserving and destroying it from time to time. (44) That imperishable Time-Spirit, who, though beginningless, is the first maker (of the universe) and who, though endless, brings about the end of the phenomenal world, carries on the work of creation by bringing into existence one individual (a son) through another (his father) and likewise dissolves the universe by destroying even Yama (the lord of death) through Himself (the Destroyer even of Death). (45)

*Thus ends the twenty-ninth discourse, forming part of the "Story of Lord Kapila," in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ त्रिंशोऽध्यायः

### Discourse XXX

Downfall of men attached to their body, house etc.

कपिल उवाच

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् । काल्यमानोऽपि बलिनो वायोरिव घनावलिः । १ ।

यं यमर्थमुपादत्ते दुःखेन सुखहेतवे । तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते । २ ।  
 यदधुवस्य देहस्य सानुबन्धस्य दुर्मतिः । ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च । ३ ।  
 जन्तुर्वै भव एतस्मिन् यां यां योनिमनुब्रजेत् । तस्यां तस्यां स लभते निर्वृतिं न विरज्यते । ४ ।  
 नरकस्थोऽपि देहं वै न पुमांस्यक्तुमिच्छति । नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः । ५ ।  
 आत्मजायासुतागारपशुद्रविणवन्धुषु । निरूढमूलहृदय आत्मानं बहु मन्यते । ६ ।  
 सन्दह्यमानसर्वाङ्ग एषामुद्बहनाधिना । करोत्यविरतं मूढो दुरितानि दुराशयः । ७ ।  
 आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च माचया । रहोरचितयाऽऽलापैः शिशूनां कलभाषिणाम् । ८ ।  
 गृहेषु कूटधर्मेषु दुःखतत्त्वेष्टतन्द्रितः । कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही । ९ ।  
 अर्थैरापादितैर्गुर्व्यां हिंसयेतस्ततश्च तान् । पुष्पाति येषां पोषेण शेषभुग्वात्यधः स्वयम् । १० ।  
 वार्तायां लुप्यमानावाभारब्धायां पुनः पुनः । लोभाभिभूतो निःसत्त्वः परार्थे क्रुस्ते स्पृहाम् । ११ ।  
 कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः । श्रिया विहीनः कृपणो ध्यायञ्छ्रुसिति मूढधीः । १२ ।

**Lord Kapila continued :** Just as a mass of clouds knows not the inordinate strength of the mighty wind-god, though driven (here and there) by the latter, so this Jīva surely does not know the enormous power of the omnipotent Kāla though being subjected to repeated births and deaths (by the latter). (1) The almighty Time-Spirit destroys each and every object the Jīva acquires with great pains for the sake of happiness, and for whose loss he grieves much. (2) That is because the stupid creature foolishly regards as everlasting the house, lands and wealth etc., belonging to one's transient body and those connected with it (viz., one's wife, son and so on, who are equally perishable). (3) The Jīva in this world finds delight in whatever species of life he is born into, and never feels aversion for it. (4) Deluded by the Lord's Māyā, the Jīva feels little inclined to cast off his body even in hell, taking delight in the infernal enjoyments. (5) With his heart deeply attached to body, wife, progeny, house, animals, wealth and relations, he deems himself blessed. (6) Burning all over with anxiety to maintain them all, the evil-minded fool incessantly commits sins. (7) Nay, with his mind and senses captivated by the charms wrought on him in the private chamber by lewd women, as well as by the talks of lisping infants, the householder remains attached to his home life, which is mainly full of trouble and the duties of which involve the practice of wiles; and if, while scrupulously performing these duties, he succeeds in averting calamity, he deems himself happy as it were. (8-9) Through moneys procured from here and there by practising great violence, he maintains those people (the members of his family) by fostering whom he goes down to perdition, himself enjoying only what is left after nourishing them. (10) When he finds his business hampered, though renewed again and again, he loses patience and, overwhelmed with greed, longs for others' wealth. (11) His efforts coming to nought through bad luck, he becomes moneyless and is no longer able to maintain his family. Nay, puzzled in mind, he is reduced to a wretched plight, and full of anxiety, heaves deep sighs. (12)

एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा । नाद्रियन्ते यथापूर्वं कीनाशा इव गोजरम् । १३ ।  
 तत्राप्यजातनिर्वेदो भ्रियमाणः स्वयम्भृतैः । जरयोपात्तवैरुष्यो मरणाभिमुखो गृहे । १४ ।  
 आस्तेऽवमत्वोपन्वस्तं गृहपाल इवाहरन् । आमघाव्यप्रदीप्ताग्निरल्पाहारोऽल्पचेष्टितः । १५ ।  
 वायुनोत्क्रमतोत्तारः कफसंरूढनाडिकः । कासश्वासकृतायासः कण्ठे घुरघुरायते । १६ ।  
 शयानः परिशोचद्भिः परिवीतः स्वयन्धुभिः । वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः । १७ ।

Seeing him unable to support them as aforesaid, his wife and others treat him not with

the same respect as before, even as the miserly cultivators do not accord the same treatment to their old and worn-out oxen. (13) Yet he feels no aversion for them. Maintained by those whom he had (once) brought up himself and deformed on account of old age, he falls a prey to diseases like dyspepsia; his diet and activity both diminish and he remains confined to his house, awaiting his death and living like a dog on whatever is thrown despisngly (by his sons and wife). (14-15) (At the approach of death) his eye-balls are shot out by the action of the life-breath trying to find an exit; his wind-pipe gets choked with phlegm, coughing and breathing cause him exertion and death-rattle is heard from his throat. (16) Lying (in his bed) surrounded by his sorrowing relations and caught in the noose of Death, he cannot utter a word even when addressed. (17)

एवं कुटुम्बभरणे व्यापृतात्माजितेन्द्रियः । प्रियते रुदतां स्वानामुरुवेदनयास्तधीः । १८ ।  
यमदूतौ तदा प्राप्नौ भीमौ सरभसेक्षणौ । स दृष्ट्वा व्रस्तहृदयः शक्नुमूत्रं विमुञ्चति । १९ ।  
यातनादेह आकृत्य पाशैर्बद्ध्वा गले बलात् । नवतो दीर्घमध्वानं दण्ड्यं राजभटा यथा । २० ।  
तयोर्निर्भिन्नहृदयस्तर्जनैर्जातवेषथुः । पथि श्वभिर्भक्ष्यमाण आतौऽघं स्वमनुस्मरन् । २१ ।

क्षुत्परीतोऽर्कदवानलानिलैः सन्तप्यमानः पथि तप्तवालुके ।

कृच्छ्रेण पृष्ठे कशया च ताडितश्चलत्यशक्तोऽपि निराश्रमोदके । २२ ।

तत्र तत्र पतञ्ज्रान्तो मूर्च्छितः पुनरुत्थितः । पथा पापीयसा नीतस्तमसा यमसादनम् । २३ ।  
योजनानां सहस्राणि नवति नव चाध्वनः । त्रिभिर्मुहूर्तैर्द्वाभ्यां वा नीतः प्राप्नोति यातनाः । २४ ।  
आदीपनं स्वगात्राणां वेष्टयित्वोल्मुकादिभिः । आत्ममांसादनं क्वापि स्वकृतं परतोऽपि वा । २५ ।  
जीवतश्चात्राभ्युद्धारः श्वगृध्रैर्यमसादने । सर्पवृश्चिकदंशाद्यैर्दशद्विश्वात्मवैशसम् । २६ ।  
कृत्तनं चावयवशो गजादिभ्यो भिदापनम् । पातनं गिरिशृङ्गेभ्यो रोधनं चाम्बुगर्तयोः । २७ ।  
यास्तामिस्त्राभ्यतामिस्त्रा रौरवाद्याश्च यातनाः । भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः । २८ ।  
अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते । या यातना वै नारक्यस्ता इहाप्युपलक्षिताः । २९ ।

He whose mind is thus engrossed in the thought of maintaining his family and who has failed to subdue his senses dies in the midst of his weeping kinsmen, rendered unconscious or thrown out of his wits by excessive agony. (18) Trembling at heart to see a couple of frightful messengers of Death arrived at the moment, their eyes full of wrath, he passes stool and urine. (19) Clothing his soul in a special (aerial) body\* fit for undergoing the tortures of hell and binding him with cords about the neck, they forcibly drag him along a long road (to the abode of Yama) even as the constables of a king drag a convict (to gaol). (20) With his heart cleft by their threats and trembling (with fear) he feels deeply distressed at the thought of his sins when bitten on the way by dogs. (21) Nay, overcome by hunger and thirst, oppressed by sunshine, forest fire and hot winds and flogged on the back with whips, he trudges along, though unable to walk, on that road, which has no shelter or water and is covered by burning sands. (22) Dropping down now and then and fainting due to exhaustion and rising again, he is quickly taken by that exceedingly troublesome path to the abode of Yama (the god of punishment). (23) Dragged along this road, which is ninety-nine thousand Yojanas (7,92,000 miles) long, within two to three hours, he suffers the tortures (indicated hereafter). (24) Placed in the midst of burning pieces of wood, his limbs are set on fire, while in some cases he is made to eat his own flesh cut out either by himself or by others. (25) His entrails are pulled out by the hounds and vultures of hell, even though he is still alive (to see

\* It is mentioned in our scriptures that sinners condemned to hell are invested with an aerial body, which, though subjected to tortures in various forms, is wonderfully tenacious and does not perish till the sinner has fully served the sentence.

it); and he is subjected to torment by serpents, scorpions, gnats etc., that bite (or sting) him (26) Nay, his limbs are lopped of one by one and rent asunder by elephants;(in some cases) he is hurled down from hill-tops and is also held up either in water or in a cave. (27) Whether man or woman, one has to suffer in the regions of hell known by the names of Tāmīśra, Andhatāmīśra, Raurava and so on (enumerated hereafter in Book Five), tortures brought about by association with one another in sinful acts. (28)Some people aver that heaven and hell exist in this very world, O mother; for the tortures which are experienced in hell are seen even here.(29)

एवं कुटुम्बं विभ्राण उदरम्भर एव वा । विसृज्येहोभयं प्रेत्य भुङ्क्ते तत्फलमीदृशम् । ३० ।  
 एकः प्रपद्यते ध्वान्तं हित्वेदं स्वकलेवरम् । कुशलेतरपाथेयो भूतद्रोहेण यद् भृतम् । ३१ ।  
 दैवेनासादितं तस्य शमलं निरये पुमान् । भुङ्क्ते कुटुम्बपोषस्य हतवित्त इवातुरः । ३२ ।  
 केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः । याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् । ३३ ।  
 अधस्तान्नरलोकस्य यावतीर्यातनादयः । क्रमशः समनुक्रम्य पुनरत्राव्रजेद्भुचिः । ३४ ।

इति श्रीमद्भागवते महापुराणे परमहंसां संहितायां तृतीयस्कन्धे कापिलेयोपाख्याने कर्मविपाको नाम त्रिंशोऽध्यायः । ३० ।

He who supports his family in the aforesaid manner (vide verses 7, 10 and 11 above) or simply nourishes his own body leaves both (his family as well as his body) here and, departing hence, reaps the fruit of his actions as indicated above (in verses 20 to 28). (30) Shuffling off his body, which he nourished by marring the interests of other creatures, he goes down to the dark region of hell alone, carrying a wallet of sins (on his head). (31) Man reaps in hell the evil consequences, inflicted by Providence, of (the sins committed by him in) maintaining his family, and feels distressed like a man who has lost his wealth.(32)The man who is keen to support his family by recourse to purely unrighteous ways goes to the darkest region of hell known by the name of Andhatāmīśra.(33) Having gone through in a regular order all the tortures of hell and passed through the lowest forms of animal life preceding human birth (such as that of a dog, swine and so on), and thus purged of his sins, he is reborn as a human being on this earth.(34)

*Thus ends the thirtieth discourse entitled "the fruit of actions pursuing those who commit them through subsequent existences", forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकत्रिंशोऽध्यायः

### Discourse XXXI

#### The stages of growth of a human embryo

श्रीभगवानुवाच

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये । स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः । १ ।  
 कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् । दशाहेन तु कर्कशः पेय्यण्डं वा ततः परम् । २ ।

मासेन तु शिरो द्वाभ्यां बाह्वङ्घ्राद्यङ्गविग्रहः । नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्धवन्निभिः । ३ ।  
 चतुर्भिर्धातवः सप्त पञ्चभिः क्षुत्तुद्धवः । षडभिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे । ४ ।  
 मातुर्जग्धान्नपानाद्यैरेधद्भ्रातुरसम्पत्ते । शेते विण्मूत्रयोगतिं स जन्तुर्जन्तुसम्भवे । ५ ।  
 कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् । मूर्च्छामाप्नोत्युरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः । ६ ।  
 कटुतीक्ष्णोष्णालवणरूक्षाम्लादिभिरुल्बणैः । मातृभुक्तैरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः । ७ ।  
 उल्बेन संवृतस्तस्मिन्नत्रैश्च बहिरावृतः । आस्ते कृत्वा शिरः कुक्षौ भुग्मपृष्ठशिरोधरः । ८ ।  
 अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्जरे । तत्र लब्धस्मृतिर्देवात्कर्म जन्मशतोद्धवम् ।  
 सरन्दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते । ९ ।

**The Lord resumed :** By force of Karma (destiny), as directed by Providence, the soul (destined to be born as a man) enters the womb of a woman through the generative fluid of a man for the formation of a body. (1) In the course of a night it is integrated by being united with the ovum, and in five nights it is rounded into the shape of a bubble. In a period of ten days it becomes as hard as a plum and later on it develops into the shape of a ball of flesh or an egg (in the case of oviparous creatures). (2) In the course of a month a head is formed and at the end of two months hands, feet and other limbs take shape. By the end of three months the nails (of fingers and toes), the hair on the body, bones and skin appear, as also the organ of generation and the other apertures in the body (those of eyes, nostrils, ears, mouth and anus). (3) In as many as four months the seven essential ingredients of the body (viz., chyle, blood, flesh, fat, bone, marrow and semen) come into being; while at the end of five months hunger and thirst make themselves felt: In the course of six months the foetus is enclosed by an amnion and begins to move in the right side of the abdomen (or in the left if it is a female). (4) Deriving its nutrition from the food and drink etc., taken by the mother, the foetus grows and remains in that abominable receptacle of faeces and urine, the breeding-place of worms. (5) Bitten again and again all over the body by the hungry worms in the abdomen itself, the creature suffers terrible agony on account of its tenderness and swoons away moment after moment. (6) Nay, adversely affected by the bitter, pungent, hot, salt, dry, acid and other such irritating substances consumed by its mother, the foetus experiences a painful sensation in every part of its body. (7) Enclosed by the amnion and covered outside by the intestines, it remains lying in one side of the abdomen with its head turned towards the belly and with its back and neck arched (like a bow). (8) Unable to move its own limbs like a bird which cannot freely move in a cage, the creature in the womb finds its memory awakened by the will of Providence and recollects its doings committed during hundreds of previous lives and feels suffocated for a long time. What peace of mind can it have under such circumstances? (9)

आरभ्य सप्तमान्मासाल्लब्धबोधोऽपि वेपितः । नैकत्रास्ते सूतिवातैर्विष्ठाभूरिव सोदरः । १० ।

नाथमान ऋषिर्भूतः सप्तवधिः कृताञ्जलिः । स्तुवीत तं विष्णुवया वाचा येनोदरेऽर्पितः । ११ ।

The foetus, though endowed with consciousness from the seventh month of its conception, is tossed by the winds that press the embryo downwards during the weeks preceding delivery, and cannot remain at one place like the worm born of faeces in the same abdominal cavity. (10) Tied to the physical body, made up of the seven ingredients (mentioned in verse 4 above), which are like so many cords to bind it, the human soul, which regards the body as his own self, is much afraid (of the process of gestation being repeated in other such births), and with joined palms he entreats and extols Him by whom he was cast into the womb, in a tone full of agony. (11)

जन्तुरुवाच

तस्योपसन्नमवितुं जगदिच्छयात्तनानातनोर्भुवि चलच्चरणारविन्दम् ।  
 सोऽहं ब्रजामि शरणं ह्यकुतोभयं मे येनेदृशी गतिरदर्शयसतोऽनुरूपा । १२ ।  
 यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।  
 आस्ते विशुद्धमविकारमखण्डबोधमातप्यमानहृदयेऽवसितं नमामि । १३ ।  
 यः पञ्चभूतरचिते रहितः शरीरेच्छत्रो यथेन्द्रियगुणार्थचिदात्मकोऽहम् ।  
 तेनाविकुण्ठमहिमानमृषिं तमेनं वन्दे परं प्रकृतिपूरुषयोः पुमांसम् । १४ ।  
 यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन् सांसारिके पथि चरंस्तदभिभ्रमेण ।  
 नष्टस्मृतिः पुनरयं प्रवृणीत लोकं युक्त्या कया महदनुग्रहमन्तरेण । १५ ।  
 ज्ञानं यदेतददधात्कतमः स देवस्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।  
 तं जीवकर्मपदवीमनुवर्तमानास्तापत्रयोपशमनाय वयं भजेम । १६ ।

**The human soul says :** I take shelter in the lotus-feet, which once trod the earth and bring immunity from all fear, of Him who of His own sweet will assumes various forms in order to protect the universe—which has sought His protection (from time to time)—and by whom I have been thrown into such a condition as this, which is quite becoming of my wicked self. (12) I bow to Him who, having embraced Māyā in the form of this psychophysical organism (consisting of the gross elements, the Indriyas and the mind) in this womb, appears as bound by virtuous and sinful acts, and has His reality screened by Māyā, but who flashes on my afflicted heart as absolutely pure (untainted by Māyā), immutable and possessed of wisdom which knows no break. (13) Though bodiless (in reality), I appear as clothed in a body made up of the five elements and as consisting of the Indriyas, the Guṇas (modes of Prakṛti), the objects of senses and the ego (a reflection of the intelligent Spirit). Therefore, I adore the all-knowing Supreme Person, the Controller of both Prakṛti (Matter) and Puruṣa (Spirit), whose glory can never be obscured by such veils (the body etc.). (14) Having forgotten his own self under the influence of the Lord's Māyā, the embodied soul traverses the path of Saṁsāra (transmigration)—strewn with numerous shackles of Karma, having their source in the three Guṇas—undergoing hardships of many kinds. By what other expedient, then, than through the grace of that Supreme Being can he expect to realize his true nature? (15) Who else than that Lord has bestowed upon me this knowledge of the past, present and future? For it is He who dwells in all animate and inanimate beings as the Inner Controller, who is no other than a part manifestation of the Lord Himself. Therefore, for soothing our threefold agony it is Him that we adore—we who are playing the role of a Jīva as a result of our Karma (destiny). (16)

देहान्यदेहविवरे जठराग्निनासृग्विण्मूत्रकूपपतितो भृशतप्तदेहः ।  
 इच्छन्नितो विवसितुं गणयन् स्वमासान् निर्वास्यते कृपणधीर्भगवन् कदा नु । १७ ।  
 येनेदृशीं गतिमसौ दशमास्य ईश संग्राहितः पुरुद्ध्येन भवादृशेन ।  
 खेनैव तुष्यतु कृतेन स दीननाथः को नाम तत्रति विनाञ्जलिमस्य कुर्यात् । १८ ।

Fallen into a sink of blood, faeces and urine within the abdomen of another body (the body of the mother) and with his own body scorched by the (mother's) gastric fire, this embodied soul (my own self) is anxious to get out of it, counting his months (the period of gestation). Oh, when shall this wretched soul be released (from this confinement), O Lord? (17)

Overflowing with compassion, it is Your peerless Self, O Lord, that has imparted to this creature, who is (hardly) ten months old, such (incomparable) wisdom. May that Protector of the afflicted (Yourself) be pleased with His own (benevolent) act (the bestowal of wisdom); for who can ever repay His obligations except by joining his palms (out of gratitude)? (18)

पश्यत्ययं धिषणया ननु सप्तवधिः शारीरके दमशरीर्यपरः स्वदेहे ।  
 यत्सृष्टयाऽऽसं तमहं पुरुषं पुराणं पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् । १९ ।  
 सोऽहं वसन्नपि विभो बहुदुःखवासं गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।  
 यत्रोपयातमुपसर्पति देवमाया मिथ्यामतिर्यदनु संसृतिचक्रमेतत् । २० ।  
 तस्मादहं विगतविक्लव उद्धरिष्य आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।  
 भूयो यथा व्यसनमेतदनेकरन्ध्रं मा मे भविष्यदुपसादितविष्णुपादः । २१ ।

The other type of embodied souls (viz., birds, beasts and so on) perceives (experiences) by instinct only the agreeable and disagreeable sensations in its body. I, however, endowed as I am with a (human) body capable of practising self-control (and other spiritual disciplines), behold that most ancient Person, both without and within my heart, by virtue of reason conferred on me by the selfsame Person, who is as manifest as my own self, referred to as 'I' (19) Though living in this womb a life full of numerous troubles, O Lord, I have no desire to get out of it and descend into the pitfall of the outside world; for the Lord's (Your) Māyā overtakes the soul who goes there, and in the wake of Māyā appear the false notion of 'I' (with reference to the body) and the consequent cycle of births and deaths. (20) Therefore, having installed (in my heart) the feet of Lord Viṣṇu and shaking off all distraction of mind, I shall quickly redeem myself from the ocean of worldly existence with the help of reason, which is my greatest friend, so that this calamity (in the shape of transmigration), entailing many rounds of gestation, may not befall me again. (21)

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एवं कृतमतिर्गर्भे दशमास्यः स्तुवन्नृषिः । सद्यः क्षिपत्यवाचीनं प्रसूत्यै सूतिमास्तः । २२ ।  
 तेनावसृष्टः सहसा कृत्वावाक् शिर आतुरः । विनिष्कामति कृच्छ्रेण निरुच्छ्वासो हतस्मृतिः । २३ ।  
 पतितो भुव्यसृष्टमूत्रे विघ्नाभूरिव चेष्टते । रोरूयति गते ज्ञाने विपरीतां गतिं गतः । २४ ।

Lord Kapila went on : When the ten-month-old Jiva, who has thus resolved even while in the womb, extols the Lord as aforesaid, the wind that helps parturition propels him forthwith, with his face turned downward, in order that the child may be born. (22) Pushed downwards all of a sudden by the wind, the child issues out (of the womb) with great trouble, head downward, breathless and deprived of memory out of agony. (23) Fallen on earth in a pool of blood and urine (discharged by the mother), the new-born babe tosses like a worm sprung from ordure, and having lost its wisdom (acquired in the womb) and reduced to a state (of self-identification with the body) which is just the reverse of wisdom, cries loudly. (24)

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः । अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः । २५ ।  
 शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते । नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने । २६ ।  
 तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः । रुदन्तं विगतज्ञानं कृमयः कृमिकं यथा । २७ ।

Being nourished by people who do not know the mind of another, it is given something which was not intended; and (the pity of it is that) the child is unable to refuse it. (25) Laid on a foul bed infested by sweat-born creatures the (poor) creature is incapable even of scratching its limbs (to relieve itching), much less of sitting up, standing or moving itself. (26) Just as smaller worms bite a big worm, even so gnats, mosquitoes, bugs and other creatures

sting or bite the babe, who is most tender of skin and deprived of its wisdom (acquired in the womb), cries (bitterly). (27)

इत्येवं शैशवं भुक्त्वा दुःखं पौगण्डमेव च । अलब्धाभीप्सितोऽज्ञानादिद्वमन्युः शुचार्पितः । २८ ।  
 सह देहेन मानेन वर्धमानेन मन्युना । करोति विग्रहं कामी कामिषुन्ताय चात्मनः । २९ ।  
 भूतैः पञ्चभिरारब्धो देहे देहाद्बुधोऽसकृत् । अहंममेत्यसदशाहः करोति कुमतिर्मतिम् । ३० ।  
 तदर्थं कुरुते कर्म यद्बद्धो याति संसृतिम् । योऽनुयाति ददत्क्लेशमविद्याकर्मबन्धनः । ३१ ।  
 यद्यसद्भिः पथि पुनः शिश्रोदरकृतोद्यमैः । आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् । ३२ ।  
 सत्यं शौचं दया मौनं बुद्धिः श्रीर्हीर्यशः क्षमा । शमो दमो भगश्चेति यत्सङ्गाद्यति सङ्ख्यम् । ३३ ।  
 तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु । सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडामुगेषु च । ३४ ।  
 न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः । योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः । ३५ ।  
 प्रजापतिः स्वां दुहितरं दृष्ट्वा तद्रूपधर्षितः । रोहिद्भूतां सोऽन्वधावदृक्षरूपी हतत्रपः । ३६ ।  
 तत्सृष्टसृष्टेषु को न्खण्डितधीः पुमान् । ऋषिं नारायणमृते योषिन्मय्येह मायया । ३७ ।  
 वलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम् । या करोति घदाक्रान्तान् भूविजृम्भेण केवलम् । ३८ ।

Having similarly gone through the painful experiences of infancy and boyhood too, the man (on attaining his youth) flares up due to ignorance when he fails to attain his desired object and is overcome by grief. (28) His pride and anger growing with age, that seeker of sensuous enjoyment enters into hostility with (other) pleasure-seeking men for his own destruction. (29) Clinging to the unreal, the foolish Jīva of misguided intellect constantly regards the body, made up of the five elements, as his own self or something belonging to him. (30) For the sake of this body—which is a source of constant trouble to him and ever follows him, bound by ties of ignorance and destiny—he performs actions (of various kinds), tied to which he goes through repeated births and deaths. (31) If under the influence of sensually-minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate he delights in their ways again, he goes to hell as before. (32) One should never cultivate the fellowship of those wicked fools, the toys of women, who are ever fidgety, have identified themselves with the body and therefore deserve to be pitied, nay, by whose company truthfulness, purity, compassion, control over the tongue, wisdom, prosperity, modesty, fair name, forbearance, control of mind and the senses and good fortune are blotted out of existence. (33-34) The infatuation and bondage which accrue to a man from attachment to any other object are not so complete as those resulting from attachment to women and from the fellowship of men fond of women. (35) At the sight of his own daughter (Sarasvatī) Brahmā (the lord of created beings) was bewitched by her charms and shamelessly ran after her in the form of a stag when she took the form of a hind. (36) Among the creatures (gods, human beings and so on) begotten by Kaśyapa and others, (who had sprung from the loins of Marīci and the other sages, the mind-born sons of Brahmā), then, what male is there, save the (divine) sage Nārāyaṇa, whose mind is not distracted by the Lord's Māyā in the form of woman? (37) Behold the might of My Māyā in the shape of woman, who by the mere play of her eyebrows treads under foot even the conquerors of the four quarters. (38)

सङ्गं न कुर्यात्प्रमदासु जातु योगस्य पारं परमारुरुक्षुः ।

मत्सेवया प्रतिलब्धात्मलाभो वदन्ति या निरयद्वारमस्य । ३९ ।

योपयाति शनैर्माया योषिद्देवविनिर्मिता । तामीक्षेतात्मनो मृत्युं तृणैः कूपमिवावृतम् । ४० ।

He who aspires to reach the culmination of Yoga (in the shape of God-Realization) or who has realized his true nature by adoring Me should never cultivate the fellowship of young

women, whom the scriptures declare as a gate to hell for him. (39) Woman is a personification of Māyā (illusion) created by the Lord and slowly entraps man (under the pretext of service etc.). One should, therefore, regard her as death to oneself, even as a well whose mouth is covered with grass (is to an unwary traveller). (40)

यां मन्यते पतिं मोहान्मन्यायामृषभायतीम् । स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम् । ४१ ।  
 तामात्मनो विजानीयात्पत्यपत्यगृहात्मकम् । दैवोपसादितं मृत्युं मृगयोगार्थिनं यथा । ४२ ।  
 देहेन जीवभूतेन लोकाल्लोकमनुव्रजन् । भुञ्जान एव कर्माणि करोत्यविरतं पुमान् । ४३ ।  
 जीवो ह्यस्यानुगो देहो भूतेन्द्रियमनोमयः । तन्निरोधोऽस्य मरणमाविर्भावस्तु सम्भवः । ४४ ।  
 द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा । तत्पञ्चत्वमहंमानादुत्पत्तिर्द्रव्यदर्शनम् । ४५ ।  
 यथाक्ष्णोर्द्रव्यावयवदर्शनायोग्यता यदा । तदैव चक्षुषो द्रष्टुर्द्रष्टृत्वायोग्यतानयोः । ४६ ।  
 तस्मान्न कार्यः सन्नासो न कार्पण्यं न सम्भ्रमः । बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह । ४७ ।  
 सम्यग्दर्शना बुद्ध्या योगवैराग्ययुक्तया । मायाविरचिते लोके चरेन्न्यस्य कलेवरम् । ४८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां तृतीयस्कन्धे कापिलेयोपरख्याने

जीवगतिर्नामैकत्रिंशोऽध्यायः । ३१ ।

Similarly the Jīva who has been endowed with the form of a woman as a result of attachment to a woman (in his previous life) foolishly looks upon My Māyā, figuring as a man, as her husband, the bestower of wealth, progeny, house and so on. (41) A woman should, therefore, know that Māyā as veritable death to her—in the form of a husband, progeny and house etc.—preordained by Fate, even as the song of a hunter (is to the deer). (42) Moving from one sphere (the earth) to another (heaven or hell) with the subtle body, which is (falsely) recognized as the very self of a Jīva, the human soul goes on reaping the fruit of his actions (performed in previous existences) and unceasingly at the same time performing fresh actions (thus paving the way for future births). (43) The subtle body (which is an adjunct of the Jīva) and that which accompanies it (viz., the physical body)—both these go to make the psycho-physical organism, which is constituted of the gross and subtle elements, the ten Indriyas and the mind. When this organism ceases to function as a whole, it is known as the death of a Jīva; while its beginning to function as a whole is spoken of as his birth. (44) Just as when the eyes lose their capacity to see colour etc. (due to a morbid affection of the optic nerve or other such diseases), the sense of sight also gets deadened that very moment and the Jīva too, the seer of both (the eyes as well as the sense of sight), loses its power of sight, similarly when the physical body (the place where the perception of objects takes place) is rendered incapable of perceiving them, that is known as death (because when the physical body ceases to function, the subtle body too is no longer there to function); and when one begins to view the physical body as one's very self, that is called birth. (45-46) Therefore, a man should neither view death with horror nor have recourse to stinginess in life nor give way to infatuation. Realizing the true nature of the Jīva, he should move about in this world free from attachment and steadfast of purpose. (47) Nay, he should relegate his body to this illusory world through his reason endowed with right vision and strengthened by Yoga (concentration of mind) and dispassion, and move about (unconcerned). (48)

*Thus ends the thirty-first discourse entitled "The Fate of the Jīva", forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वात्रिंशोऽध्यायः Discourse XXXII

Destiny of the souls departing from this world by the "Bright Path",  
the "Dark Path" and so on, and the superiority of Bhaktiyoga

कपिल उवाच

अथ यो गृहमेधीयान्धर्मान्निवावसन् गृहे । काममर्थं च धर्मान् स्वान् दोग्धि भूयः पिपतिं तान् । १ ।  
स चापि भगवद्भर्मात्काममूढः पराङ्मुखः । यजते क्रतुभिर्देवान् पितृंश्च श्रद्धयान्वितः । २ ।  
तच्छ्रद्धयाक्रान्तमतिः पितृदेवव्रतः पुमान् । गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति । ३ ।  
यदा चाहीन्द्रशय्यायां शेतेऽनन्तासनो हरिः । तदा लोका लयं यान्ति त एते गृहमेधिनाम् । ४ ।  
ये स्वधर्मान्न दुहन्ति धीराः कामार्थहेतवे । निःसङ्गा न्यस्तकर्माणाः प्रशान्ताः शुद्धचेतसः । ५ ।  
निवृत्तिधर्मनिरता निर्ममा निरहङ्कृताः । स्वधर्माख्येन सत्त्वेन परिशुद्धेन चेतसा । ६ ।  
सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् । परावरेण प्रकृतिमस्योत्पत्त्यन्तभावनम् । ७ ।  
द्विपरान्द्वावसाने यः प्रलयो ब्रह्मणस्तु ते । तावदध्यासते लोकं परस्य परचित्तकाः । ८ ।

क्षमाभ्योऽनलानिलवियन्मनइन्द्रियार्थभूतादिभिः परिवृतं प्रतिसङ्ग्रहीर्षुः ।

अव्याकृतं विशति यर्हि गुणत्रयात्मा कालं पराख्यमनुभूय परः स्वयम्भूः । ९ ।

एवं परेत्य भगवन्तमनुप्रविष्टा ये योगिनो जितमरुन्मनसो विरागाः ।

तेनैव साकममृतं पुरुषं पुराणं ब्रह्म प्रधानमुपयान्त्यगतभिमानाः । १० ।

अथ तं सर्वभूतानां हृत्पद्मेषु कृतालयम् । श्रुतानुभावं शरणं ब्रज भावेन भामिनि । ११ ।  
आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः । योगेश्वरैः कुमारार्द्यैः सिद्धैर्योगप्रवर्तकैः । १२ ।  
भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् । १३ ।  
स संसृत्य पुनः काले कालेश्वरमूर्तिना । जाते गुणव्यतिकरे यथापूर्वं प्रजायते । १४ ।  
ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिर्मितम् । निषेव्य पुनरायान्ति गुणव्यतिकरे सति । १५ ।

Lord Kapila continued : As for the man who, while continuing at home, performs the duties of a householder and, earning wealth and the pleasures of sense through them resorts to those actions again, he too turns his face away from the Lord, deluded as he is by desire, and worships through sacrificial performances the gods as well as the manes with reverence. (1-2) His mind being swayed by reverence for the aforesaid beings, the man undertakes vows to propitiate the gods and the manes and, having attained (thereby) to the realm of the moon (a part of the heavenly world) drinks (with them) the (inebriating) sap of the Soma plant; but (when the stock of merit that earned him an abode in the aforementioned realm is exhausted) he must return (to this mortal world). (3) When (at the end of a Kalpa) Śrī Hari, who has Ananta (the serpent-god Śeṣa) for His seat, reclines on His couch of Śeṣa (the lord of the serpents), these worlds, attained to by the householders, get dissolved (enter His body and disappear). (4) Those wise men, however, who do not perform their duties for the sake of sensuous enjoyment and wealth but offer their actions to Me, nay, who are free from attachment, most serene, pure of mind, devoted to the duties of those who have retired from the world, have no feeling of "I" and "mine" (with regard to the body and everything connected with it) and are endowed with a mind thoroughly cleansed by recourse to Sattva (the quality of goodness) passing by the name of one's own sacred duty, reach by the "Bright Path" the all pervading Supreme Person, the Lord of both Prakṛti and Puruṣa (Matter and

Spirit), the ultimate Cause (of the universe) and also responsible for the creation, preservation and dissolution of the world.(5-7) As for those who meditate on Hiraṇyagarbha (Brahmā) as no other than the Supreme, dwell in the realm of Brahmā (the highest heaven known by the name of Satyaloka) till the dissolution of Brahmā, which takes place at the end of two Parārdhas. (8) Intending to dissolve the universe enclosed by earth, water, fire, air, ether, the mind, the senses and their object and the ego (the source of the elements) and so on, and having finished his regime extending over two Parārdhas, when Brahmā (the self-born), who is higher than the other gods, identifies himself with Prakṛti (consisting of the three Guṇas) and enters the Absolute, the Yogīs that have controlled their breath and mind and are free from passion enter (the body of) the worshipful Brahmā after casting off their body, and along with him get merged into the Supreme Brahma, who is an embodiment of the highest bliss and no other than the most ancient Person, and to whom they did not attain before inasmuch as their egotism had not left them till then.(9-10) Therefore, O great lady, seek refuge with devotion in Him alone who has taken up His abode in the lotus-like heart of all living beings and of whose glory you have (just) heard (from Me). (11) On the other hand, even Brahmā (the repository of the Vedas and) the cause of the mobile and immobile creation, alongwith the sages (Marīci and others), the lords of Yoga like Sanaka and others, and other Siddhas who are the first teachers of Yoga—even after entering (at the time of final dissolution), by virtue of their disinterested action, (the body of) the first Puruṣa, the foremost of all Puruṣas, who is no other than Brahma presiding over the three Guṇas—is born again as before (if the Lord so desires) at the time of creation—when the equilibrium of the Guṇas is disturbed by the Time-Spirit, a manifestation of the Lord Himself—because of his retaining the notion of difference and due to his sense of doership. (12-14) And the sages too—after enjoying the glorious life of the highest heaven, earned by their meritorious acts—(likewise) return (by the will of the Lord as the mind-born sons of Brahmā) on the equilibrium of the Guṇas being disturbed (at the time of creation). (15)

ये त्विहासक्तमनसः कर्मसु श्रद्धयान्विताः । कुर्वन्त्यप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः । १६ ।  
 रजसा कुण्ठमनसः कामात्मानोऽज्जितेन्द्रियाः । पितृन् यजन्त्यनुदिनं गृहेष्वभिरताशयाः । १७ ।  
 त्रैवर्गिकास्ते पुरुषा विमुखा हरिमेधसः । कथायां कथनीयोरुविक्रमस्य मधुद्विषः । १८ ।  
 नूनं दैवेन विहता ये चाच्युतकथासुधाम् । हित्वा शृण्वन्त्यसद्वाथाः पुरीषमिव विद्भुजः । १९ ।  
 दक्षिणेन पथार्थम्याः पितृलोकं व्रजन्ति ते । प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः । २० ।  
 ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति । पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः । २१ ।  
 तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् । तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् । २२ ।  
 वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् । २३ ।  
 यदास्य चित्तमर्थेषु समेष्ट्विन्द्रियवृत्तिभिः । न विगृह्णाति वैषम्यं प्रियमप्रियमित्युत । २४ ।  
 स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् । हेयोपादेयरहितमारूढं पदमीक्षते । २५ ।  
 ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान् । दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते । २६ ।  
 एतावानेव योगेन समप्रेणेह योगिनः । युज्यतेऽभिमतो ह्यर्थो यदसङ्गस्तु कृत्स्नशः । २७ ।  
 ज्ञानमेकं पराचीनैरिन्द्रियैर्ब्रह्म निर्गुणम् । अवभात्यर्थरूपेण भ्रान्त्या शब्दादिधर्मिणा । २८ ।  
 यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराद् । एकादशविधस्तस्य वपुरण्डं जगद्यतः । २९ ।  
 एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः । समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति । ३० ।

They, however, whose mind is attached to the world and who are full of reverence for religious rites perform actions that are actuated by desire, though not prohibited by the

scriptures, as well as those which are of an obligatory nature, in their entirety. (16) With their understanding clouded by passion, their mind full of desires and their senses uncontrolled, they worship the manes everyday, their heart finding delight in the home alone. (17) Devoted to the first three objects of human pursuit (viz., religious merit, wealth and sensuous enjoyment) only, these people are averse to the stories of Śrī Hari (the Slayer of the demon Madhu), whose knowledge takes away the fear of birth and death and whose innumerable exploits are worth recounting. (18) Abandoning the nectar-like stories of the immortal Lord, they who listen to vile talks (relating to sensual enjoyment)—even as the swine feed on filth—have surely been cheated by fate. (19) Performing religious rites from the ceremony connected with impregnation down to the obsequies, they ascend to the abode of the manes presided over by Aryamā (the lord of the manes) by the southern path (also known as the "dark path") and are (eventually) born in the line of their own progeny. (20) Thereafter, when their merit (that earned them an abode in the realm of the manes) is exhausted, they are forthwith robbed of their glorious state by the gods (in charge of that realm) and helplessly descend once more to this world (of mortals), O virtuous lady. (21) Therefore, do you worship with all your being the supreme Lord—whose lotus-like feet are worth adoring—through devotion evoked by His virtues. (22) A link formed through Devotion with Lord Vāsudeva calls forth before long dispassion and spiritual wisdom that reveals the truth of the Absolute. (23) When the mind of the devotee ceases to perceive, even through the faculty of the senses, any difference, in the shape of agreeability of otherwise, in the objects of senses, which are just the same (as being the manifestations of the same Reality, viz., Brahma), he forthwith realizes by his intellect his own self as the revealer of unity, free from attachment, devoid of merit and demerit (that which is worth accepting or rejecting) and established in its own (glorious) state. (24-25) The Lord is nothing but absolute Consciousness and is the same as the Transcendent Reality (Brahma), the Supreme Spirit, the Ruler of all and the Highest Person. Though One, He appears in diverse forms as the seer, the object seen, the means of sight and so on. (26) Absence of attachment to all—that is the only desired end to be attained through all forms of Yoga practised by a Yogi. (27) Brahma is absolute Consciousness, one and attributeless; yet, through the senses, which have an outward tendency, it erroneously appears in the form of various objects possessing sound and other attributes. (28) Just as the same supreme Brahma appeared as Mahat-tattva (the principle of cosmic intelligence), the threefold (Sātvika, Rājasika and Tāmasika) Ego, the five gross elements and the eleven Indriyas, and the same self-effulgent Being was named as Jīva when endowed with these, even so the body of the Jīva in the form of the universe is no other than Brahma; for it is from Brahma that it has sprung. (29) Of course, he alone can perceive it as such, whose mind has been composed and rid of all attachment through reverence, Devotion, daily practice of Yoga and dispassion. (30)

इत्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् । येनानुबुद्धयते तत्त्वं प्रकृतेः पुरुषस्य च । ३१ ।  
 ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः । द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः । ३२ ।  
 यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः । एको नानेयते तद्ब्रह्मगवान् शास्त्रवर्त्मभिः । ३३ ।  
 क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शिनैः । आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् । ३४ ।  
 योगेन विविधाङ्गेन भक्तियोगेन चैव हि । धर्मणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान् । ३५ ।  
 आत्मतत्त्वावबोधेन वैराग्येण दृढेन च । ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् । ३६ ।

I have thus expounded to you, O revered mother, the wisdom which reveals the true nature of the Absolute, and by means of which one can realize the truth about Prakṛti (Matter) and Puruṣa (Spirit). (31) The discipline of Jñāna (spiritual knowledge) and the discipline of Devotion—which is free from the influence of the three Guṇas—directed towards Me, lead

to the same goal, which is signified by the word 'Bhagavān'. (32) Just as one and the same substance possessed of several attributes (such as colour, taste and so on) is perceived in different ways through the senses, following different courses, even so the Lord, though one, is variously realized through different paths recommended by the scriptures.(33) Through works of public utility (such as the digging of wells and tanks, construction of roads etc.) and sacrifices, charitable gifts and austere penance, study of the Vedas and an enquiry into their meaning, nay, even through the control of the mind and senses ((i.e., abstaining from prohibited acts) as well as through the renunciation of action, through Yoga with different limbs (such as Yama, Niyama and so on) and likewise through the discipline of Devotion, through the twofold Dharma, viz., that which is accompanied by worldly activity and that which is characterized by renunciation, and again through the realization of the true nature of the Self and through dispassion do we attain to the same self-effulgent Lord, who is both with attributes and without attributes. (34—36)

प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम् । कालस्य चाव्यक्तगतेर्योऽन्तर्धावति जन्तुषु । ३७ ।  
 जीवस्य संसृतीर्बह्वीरविद्याकर्मनिर्मिताः । यास्वङ्ग प्रविशन्नात्मा न वेद गतिमात्मनः । ३८ ।  
 नैतत्खलायोपदिशेन्नाविनीताय कर्हिचित् । न स्तब्धाय न भिन्नाय नैव धर्मध्वजाय च । ३९ ।  
 न लोलुपायोपदिशेन्न गृहारूढचेतसे । नाभक्ताय च मे जातु न मद्भक्तद्विषामपि । ४० ।  
 श्रद्धधानाय भक्ताय विनीतायानसूयवे । भूतेषु कृतमैत्राय शुश्रूषाभिरताय च । ४१ ।  
 बहिर्जातविरागाय शान्तचित्ताय दीयताम् । निर्मत्सराय श्चये यस्याहं प्रेयसां प्रियः । ४२ ।  
 य इदं शृणुयादस्य श्रद्धया पुरुषः सकृत् । यो वाभिधत्ते मद्भित्तः स ह्येति पदवीं च मे । ४३ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां तृतीयस्कन्धे कापिलेये द्वित्रिंशोऽध्यायः । ३२ ।

I have already told you the fourfold character (according as it is predominated by any one of the three Guṇas or is absolutely free from their influence) of Bhaktiyoga (the discipline of Devotion) as well as the nature of Kāla (the Time-Spirit), whose movement cannot be perceived (through the senses) and who brings about the birth and death etc., of living beings. (37) I have also described the various states of existence of the Jīva—brought about by his actions prompted by Avidyā (ignorance)—passing through which, O mother, the soul forgets his true nature. (38) One should never teach this gospel of Mine to a wicked person (a source of annoyance to others) nor to him who is wanting in modesty, nor to an arrogant man nor again to a moral rake and in no case to a hypocrite. (39) Nor should one impart it to a man thirsting after pleasures, nor to him who is attached to his home, nor again to him who is not My devotee, nor to those who hate My devotees. (40) It may no doubt be imparted to a man full of reverence, a devotee, a meek soul, an uncavilling man, one who is friendly to living beings, and (likewise) to him who takes delight in service, one who has developed a distaste for external objects, a man who is serene of mind, one who is free from jealousy, one who is pure both within and without and above all to him who holds Me dearer than all. (41-42) With his mind fixed on Me, O mother, the man who reverently listens to or repeats this (discourse of Mine) but once will surely attain to My state.(43)

*Thus ends the thirty-second discourse, forming part of the "Story of Lord Kapila", in Book Three of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयस्त्रिंशोऽध्यायः

### Discourse XXXIII

Devahūti receives the light of wisdom and attains final beatitude

मैत्रेय उवाच

एषं निशम्य कपिलस्य वचो जनित्री सा कर्दमस्य दयिता किल देवहूतिः ।

विस्त्रस्तमोहपटला तर्मभिप्रणम्य तुष्टाव तत्त्वविषयाङ्कितसिद्धिभूमिम् ।१।

**Maitreya resumed :** When Devahūti, the beloved spouse of the sage Kardama and mother of Lord Kapila, heard the foregoing discourse of the Lord, the veil of her ignorance was torn asunder. She bowed to Him, the disseminator of the knowledge of Sāṅkhya—which throws light on the fundamental principles—and extolled him thus: (1)

देवहूतिरुवाच

अथाप्यजोऽन्तःसलिले शयानं भूतेन्द्रियार्थात्मपयं वपुस्ते ।

गुणप्रवाहं सदशेषबीजं दध्मौ स्वयं यज्जठराब्जजातः ।२।

स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेण विभक्तवीर्यः ।

सर्गाद्यनीहोऽवितथाभिसन्धिरात्पेश्वरोऽतर्व्यसहस्रशक्तिः ।३।

स त्वं भूतो मे जठरेण नाथ कथं नु यस्योदर एतदासीत् ।

विश्वं युगान्ते वटपत्र एकः शेते स्म मायाशिशुरङ्घ्रिपानः ।४।

त्वं देहतन्त्रः प्रशमाय पाप्मनां निदेशभाजां च विभो विभूतये ।

यथावतारास्तव सूकरादयस्तथायमप्यात्मपथोपलब्धये ।५।

यन्नामधेयश्रवणानुकीर्तनाद् यत्प्रह्वणाद्यत्स्मरणादपि क्वचित् ।

श्वादेऽपि सद्यः सवनाय कल्पते कुतः पुनस्ते भगवन्नु दर्शनात् ।६।

अहो बत श्वपचोऽतो गरीयान् यज्जिह्वाग्रे वर्तते नाम तुभ्यम् ।

तेपुस्तपस्ते जुहुवुः सन्तुरार्या ब्रह्मानूद्युर्नाम गृणन्ति ये ते ।७।

तं त्वामहं ब्रह्म परं पुमांसं प्रत्यक्स्रोतस्यात्मनि संविभाव्यम् ।

स्वतेजसा ध्वस्तगुणप्रवाहं वन्दे विष्णुं कपिलं वेदगर्भम् ।८।

**Devahūti said :** Brahmā (the birthless creator) saw only with his mental eyes Your (Cosmic) Body—pervaded by the (five) gross elements, the (ten) Indriyas, the (five) objects of senses and the mind—from which proceeds the stream of the three Guṇas (modes of Prakṛti), nay, which is the seed of all and lay manifest on the waters that had submerged the universe at the time of Final Dissolution, and from the lotus of whose navel Brahmā himself had sprung. (2) Though actionless, You are of unflinching resolve and possessed of countless inconceivable powers, and the Ruler of all the Jīvas. That is why, having partitioned Your energy according to the predominance of the three Guṇas, it is You who carry on the creation, preservation and dissolution of the universe. (3) How, then, could it be that You were borne in my womb—You into whose belly the whole of this universe disappears at the time of universal dissolution and who at the end of a Kalpa rest all alone on a leaf of a banyan tree in the form of an infant possessing inconceivable powers and sucking its great toe? (4) You assume a personality for the extermination of the sinful and the exaltation, O Lord, of those who abide by Your commands. Just as You appear in the semblance of a boar and so on (for various other purposes), even so this descent of Yours is intended for showing (to

the world) the path leading to Self-Realization. (5) By occasionally hearing and chanting Your names, bowing to You or even remembering You, a pariah (one who feeds on the flesh of dogs) becomes worthy of adoration in this very life as a Brāhmaṇa who has performed a Soma-sacrifice (a sacrifice which brings great sanctity and extraordinary religious merit to the sacrificer)! There could be no doubt, then, about one's attaining the object of life by Your sight. (6) Oh, how wonderful that even a pariah (who cooks the flesh of dogs) becomes highly venerable only because he has Your name on the tip of his tongue! Nay, they who utter Your name have (thereby or in their previous life) practised austere penance, poured oblations into the sacred fire, bathed (in sacred waters), conducted themselves well, and even recited the Vedas. (7) In the form of Kapila (my son) You are no other than that Supreme Reality, the Highest Person, who could be rightly conceived only in a mind that has been turned inward, and who brings to an end the stream of the three Guṇas (in the shape of transmigration) by His own effulgence. You are Lord Viṣṇu Himself, the source of the Vedas. I bow to You. (8)

मैत्रेय उवाच

ईडितो भगवानेवं कपिलारव्यः परः पुमान्। वाचा विक्रवयेत्याह मातरं मातृवत्सलः। १९।

**Maitreya went on :** Thus praised (by Devahūti), the Supreme Person bearing the name of Lord Kapila, who was full of filial affection, spoke to His mother in unfaltering accents. (9)

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे। आस्थितेन परां काष्ठामचिरादवरोत्ससि। १०।

श्रद्धत्सवैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः। येन मामभवं याया मृत्युमुच्छन्स्यतद्विदः। ११।

**Lord Kapila said :** By following the easy path pointed out by Me, O mother, you will attain before long to the supreme goal (in the shape of final beatitude). (10) Have faith in this doctrine of Mine, which has been followed even by the exponents of Veda, so that you may attain to My birthless state. Those who are ignorant of this go through the process of (birth and) death (again and again). (11)

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम्। स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ। १२।

सा चापि तनयोक्तेन योगादेशेन योगयुक्। तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता। १३।

अभीक्ष्णावगाहकपिशान् जटिलान् कुटिलालकान्। आत्मानं चोग्रतपसा विभ्रती चीरिणं कृशम्। १४।

प्रजापतेः कर्दमस्य तपोयोगविजुम्भितम्। स्वगार्हस्थ्यमनौपम्यं प्रार्थ्यं वैमानिकैरपि। १५।

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः। आसनानि च हैमानि सुस्पशास्त्ररणानि च। १६।

स्वच्छस्फटिककुड्येषु महामारकतेषु च। रत्नप्रदीपा आभान्ति ललनारत्नसंयुताः। १७।

गृहोद्यानं कुसुमितै रम्यं बह्वमरद्दुर्मैः। कूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम्। १८।

यत्र प्रविष्टमात्मानं विबुधानुचरा जगुः। वाप्यामुत्पलगन्धिन्यां कर्दमेनोपलालितम्। १९।

हित्वा तदीप्सिततममप्याखण्डलयोषिताम्। किञ्चिच्चकार धदनं पुत्रविश्लेषणातुरा। २०।

**Maitreya continued :** Having thus shown to His mother the noble way to Self-Realization, and permitted by her, who now declared that all was Brahma, Lord Kapila went His way. (12) She too applied herself to the practice of Yoga, according to the process of meditation taught by her son, in that hermitage, which stood like a diadem of flowers on (the head of) the Saraswatī, and attained peace of mind. (13) The curly locks she wore on her head turned brown on account of ablutions performed thrice a day, and became matted; while her body, which was clad in rags, grew emaciated as a result of severe penance. (14)

She renounced her incomparable house, which had been enriched by the austere penance and Yogic power of the sage Kardama, a lord of created beings, and was coveted even by the gods, furnished as it was with beds of ivory, soft and white as the foam of milk and adorned with gold, and seats of gold provided with cushions exceedingly soft to the touch. (15-16) In the walls of that house, which were made of transparent crystal and precious emerald, shone lights of jewels borne by beautiful statues of women. (17) She also deserted the garden attached to her house, charming with its many blossoming celestial trees, cooing pairs of birds and humming bees drunk with honey. (18) When she used to enter the pond in that garden, (the water of) which was scented with the fragrance of lotuses, along with Kardama, who bestowed his loving attention on her, Gandharvas and Kinnaras (the attendants of gods) sang her praises. (19) (Although she felt no compunction) while leaving that garden, which was most eagerly sought after even by the spouses of Indra (the lord of paradise), Devahūti did wear a desolate look on her face, afflicted as she was at the separation from her son. (20)

वनं प्रव्रजिते पत्यावपत्यविरहातुरा । ज्ञाततत्त्वाप्यभून्नष्टे वत्से गौरिव वत्सला । २१ ।  
 तमेव ध्यायती देवमपत्यं कपिलं हरिम् । बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे । २२ ।  
 ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् । सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया । २३ ।  
 भक्तिप्रवाहयोगेन वैराग्येण वलीयसा । युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना । २४ ।  
 विशुद्धेन तदाऽऽत्मानमात्मना विश्वतोमुखम् । स्वानुभूत्या तिरोभूतमायागुणविशेषणम् । २५ ।  
 ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये । निवृत्तजीवापत्तित्वात्क्षीणक्लेशाऽऽप्तनिर्वृतिः । २६ ।  
 नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा । न सस्मार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः । २७ ।  
 तद्देहः परतः पोषोऽप्यकृशश्चाध्यसम्भवात् । बभौ मलैरवच्छन्नः सधूम इव पावकः । २८ ।  
 स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् । दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः । २९ ।

(She had somehow consoled herself by the presence of her son) when her husband (the sage Kardama) retired to the forest; but she felt very disconsolate, in spite of her having realized the truth, at the separation from her son (Lord Kapila), even as a cow, who is extremely fond of her calf, is grieved at the loss of the latter. (21) Fixing her thought exclusively on her son, the divine Kapila, who was no other than Śrī Hari, she soon grew indifferent, my son, even to such a house (as has been described above). (22) She (now) meditated on the form of the Lord, adorned with a cheerful countenance and spoken of by her son as worth meditating upon, fixing her thought on the same as a whole as well as in parts. (23) With a mind thoroughly depurated by the uninterrupted practice of Devotion, most intense dispassion and spiritual enlightenment leading to Brahmahood (oneness with Brahma) and resulting from a due performance of one's duties, she then contemplated on her own self as projected everywhere, having set aside by the realization of its true nature the limitations imposed on it by the modes of Prakṛti. (24-25) Her mind being now settled in Brahma, the substratum of all the Jīvas, who is no other than the Lord, she no more thought of herself as a Jīva, and was accordingly rid of all afflictions and attained final beatitude. (26) Firmly established in perpetual Samādhi (deep meditation), her misapprehension about the reality of the sense-objects now disappeared and she was no more conscious of her body than the man arisen from sleep remembers the body seen in a dream. (27) Her body, though nourished by others (the Vidyādhara damsels summoned and lodged in the hermitage by her husband to look after her), did not grow lean because there was no mental agony. Though covered with layers of dirt, it shone through it like a fire enveloped in (a mass of) smoke. (28) Her mind being fully merged in Lord Vāsudeva, she did not perceive her own body—which was completely given up to austerity and Yoga, and was being maintained by

Providence—even when her hair got loose and her clothes fell off from her body.(29)

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् । आत्मानं ब्रह्म निर्वाणं भगवन्तमवाप ह । ३० ।  
तद्वीरासीत्पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् । नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी । ३१ ।  
तस्यास्तद्योगविधुतमार्त्यं मर्त्यमभूत्सरित् । स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता । ३२ ।

In this way, by following the path pointed out by Lord Kapila, she attained before long to (the abode of) the Lord, who is eternally free and is no other than the Supreme Spirit or Brahma.(30) The most sacred spot where she attained final beatitude, O valiant Vidura, was known all over the three worlds by the name of 'Siddhapada'.(31) Her mortal frame, which had been purged through Yoga of all its dross, was transformed into a river, which ranks foremost among all streams, O gentle Vidura, confers the highest blessings (on those who bathe in it) and is (frequently) resorted to by Siddhas.(32)

कपिलोऽपि महायोगी भगवान् पितुराश्रमात् । मातरं समनुज्ञाप्य प्रागुदीर्चो दिशं ययौ । ३३ ।  
सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोगणैः । सूचमानः समुद्रेण दत्तार्हणनिकेतनः । ३४ ।  
आस्ते योगं समास्थाय सांख्याचार्यैरभिष्टुतः । त्रयाणामपि लोकानामुपशान्त्यै समाहितः । ३५ ।

Having taken leave of His mother (Devahūti), Lord Kapila, the great Yogī, proceeded towards the north-east from the hermitage of His father.(33) Duly worshipped and offered an abode by Ocean himself, He continues (there even to this day) in perfect peace of mind, absorbed in deep meditation for the good of all the three worlds, and is (ever) being extolled by Siddhas, Cāraṇas (celestial bards), Gandharvas (celestial musicians) and sages as well as by hosts of Apsarās (celestial nymphs), and praised by the teachers of Sāṅkhya (Āsuri and others).(34-35)

एतन्निगदितं तात यत्पुष्टोऽहं तवानघ । कपिलस्य च संवादो देवहृत्याश्च पावनः । ३६ ।  
य इदमनुशृणोति योऽभिधत्ते कपिलमुनेर्मतमात्ययोगगुह्यम् ।  
भगवति कृतधीः सुपर्णकेतावुपलभते भगवत्पदारविन्दम् । ३७ ।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां तृतीयस्कन्धे  
कपिलयोपारख्यानं त्रयस्त्रिंशोऽध्यायः । ३३ ।

इति तृतीयः स्कन्धः समाप्तः

॥ हरिः ॐ तत्सत् ॥

I have thus narrated to you, dear and sinless Vidura, what you asked me, viz., the holy dialogue between Lord Kapila and Devahūti (His mother).(36) He who listens to and (similarly) he (too) who expounds this teaching of the (divine) sage Kapila, which is the most secret of all the doctrines teaching the ways and means of God-Realization, is able to fix his mind on Lord Viṣṇu (who bears on His banner an emblem of Garuḍa, the king of the birds) and attains (proximity) to the Lord's feet. (37)

*Thus ends the thirty-third discourse, forming part of the "Story of Lord Kapila",  
in Book Three of the great and glorious Bhāgavata-Purāṇa, otherwise  
known as the Paramahansa-Saṁhitā, composed by  
the sage Vedavyāsa and consisting of  
eighteen thousand Ślokas.*

END OF BOOK THREE

ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

चतुर्थः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa

Book Four

Discourse I

The Progeny of Swāyambhuva Manu's Daughters

मैत्रेय उवाच

मनोस्तु शतरूपायां तिस्रः कन्याश्च जज्ञिरे । आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः । १ ।

आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः । पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः । २ ।

Maitreya continued : (Besides his two sons, Priyavrata and Uttānapāda) three daughters were also born to Swāyambhuva Manu through Śatarūpā (his wife). They were severally known by the names of Ākūti, Devahūti and Prasūti. (1) With the concurrence of Śatarūpā he gave away Ākūti to Ruci (one of the lords of created beings), treating her as a Putrikā (a daughter married on the explicit understanding that her first male issue would be taken in adoption by her father), even though she (already) had (two) brothers. (2)

प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत् । मिथुनं ब्रह्मवर्चस्वी परमेण समाधिना । ३ ।

यस्तयोः पुरुषः साक्षाद्विष्णुर्यज्ञस्वरूपधृक् । या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी । ४ ।

आनित्ये स्वगृहं पुत्र्याः पुत्रं विततरोचिषम् । स्वायम्भुवो मुदा युक्तो रुचिर्जग्राह दक्षिणाम् । ५ ।

तां कामयानां भगवानुवाह यजुषां पतिः । तुष्टायां तोषमापन्नोऽजनयद् द्वादशात्मजान् । ६ ।

तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः । इध्मः कविर्विभुः स्वह्नः सुदेवो रोचनो द्विषद् । ७ ।

तुषिता नाम ते देवा आसन् स्वायम्भुवान्तरे । मरीचिमिश्रा ऋषयो यज्ञः सुरगणेश्वरः । ८ ।

प्रियव्रतोत्तानपादौ मनुपुत्रौ महींजसौ । तत्पुत्रपौत्रनमूणामनुवृत्तं तदन्तरम् । ९ ।

The worshipful Ruci, who was a lord of created beings and invested with the spiritual glory appropriate to a Brāhmaṇa, begot through her (Ākūti) a pair—a male and a female child—after propitiating the Lord through his supreme concentration of mind (on the Lord). (3) Of them, the male was no other than Lord Viṣṇu, who takes the form of sacrifices, (and was also known by the name of Yajña). And the female was Dakṣiṇā (representing the sacrificial fee), who was a part manifestation of Lakṣmī (the goddess of fortune) and hence inseparable from the Lord. (4) Full of joy, Swāyambhuva brought his daughter's son of boundless glory to his home (as stipulated), while Ruci accepted Dakṣiṇā (as his own progeny). (5) Lord Yajña, who is the Ruler of all sacrifices, married Dakṣiṇā, who longed for Him and was (accordingly) much delighted (at her union with Him). The Lord (too) felt (highly) gratified and begot through her (as many as) twelve sons. (6) These twelve sons were Toṣa, Pratoṣa,

Santoṣa, Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Swahna, Sudeva and Rocana. (7) It was these (twelve sons of Lord Yajñā) who held the office of gods in the Swāyambhuva Manvantara and were collectively known as the Tuṣitas. Marīci and others figured as the (seven) Ṛṣis, while Lord Yajñā Himself filled the place of Indra (the chief of the gods). (8) Priyavrata and Uttānapāda, who were possessed of great might, were the two sons of Manu. Their sons, grandsons and great grandsons as well as their progeny ruled for the whole length of that (Swāyambhuva) Manvantara. (9)

देवहूतिमदान्तात कर्दमायात्मजां मनुः । तत्सम्बन्धि श्रुतप्राये भवता गदतो मम । १० ।

दक्षाय ब्रह्मपुत्राय प्रसूतिं भगवान्मनुः । प्रायच्छद्यत्कृतः सर्गत्रिलोक्यां विततो महान् । ११ ।

As for Devahūti, his (next) daughter, Manu gave her to sage Kardama (another lord of created beings), O dear Vidura. Their story has already been heard by you' from my mouth almost in full. (10) And the worshipful Manu gave Prasūti (his third and youngest daughter) to Dakṣa (still another lord of created beings and) a mind-born son of Brahmā, whose numberless descendants are spread all over the three worlds. (11)

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः । तासां प्रसूतिप्रसवं प्रोच्यमानं निबोध मे । १२ ।

पत्नी मरीचेस्तु कला सुपुत्रे कर्दमात्मजा । कश्यपं पूर्णिमानं च ययोरापूरितं जगत् । १३ ।

पूर्णिमासूत विरजं विश्वगं च परंतप । देवकुल्यां हरेः पादशौचाद्याभूत्सरिदिवः । १४ ।

अत्रेः पत्न्यनसूया त्रीञ्जज्ञे सुयशसः सुतान् । दत्तं दुर्वाससं सोममात्पेशब्रह्मसम्भवान् । १५ ।

Now hear as I tell you about the sons and grandsons of the nine daughters of the sage Kardama, who became the wives of (great) Brāhmaṇa sages (the mind-born sons of Brahmā) and of whom I have already spoken. (12) The daughter of Kardama named Kalā, the wife of Marīci, bore Kaśyapa and Pūrṇimā, whose race filled the universe. (13) Pūrṇimā (the younger brother), O Vidura (a chastiser of enemies), begot Viraja and Viśwaga and Devakulyā (a daughter) who (in her next incarnation) descended in the form of the heavenly stream (Gaṅgā) from the waters washing the feet of Lord Viṣṇu. (14) Atri's wife, Anasūyā, gave birth to three well-renowned sons, Datta (Lord Dattātreya), the sage Durvāsā and the moon-god, who were severally born as (part) manifestations of Lord Viṣṇu, Lord Śiva and Brahmā (the creator). (15)

विदुर उवाच

अत्रेगृहे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः । किञ्चिच्चिकीर्षवो जाता एतदाख्यामि मे गुरो । १६ ।

Vidura said: With what intention did the three foremost gods (Brahmā, Viṣṇu and Śiva), who are severally responsible for the (processes of) creation, preservation and destruction (of the universe), appear in the house of Atri? Tell me this, my master. (16)

मैत्रेय उवाच

ब्रह्मणा नोदितः सृष्टावत्रिर्ब्रह्मविदां वरः । सह पत्न्या यथावृक्षं कुलाद्रिं तपसि स्थितः । १७ ।

तस्मिन् प्रसूनस्तवकपलाशाशोककानने । वार्षिःस्रवद्विद्रुद्युष्टे निर्विन्ध्यायाः समन्ततः । १८ ।

प्राणायामेन संयम्य मनो वर्षशतं मुनिः । अतिष्ठदेकपादेन निर्द्वन्द्वोऽनिलभोजनः । १९ ।

शरणं तं प्रपद्येऽहं य एव जगदीश्वरः । प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् । २० ।

Maitreya replied: Urged by Brahmā to multiply creation, the sage Atri, the foremost of the knowers of Brahma, removed with his wife to the Ṛkṣa mountain, one of the principal mountain ranges (of India), intent on practising austere penance. (17) On that mountain, clothed with a forest of Palāśa and Aśoka trees, which was laden with bunches of flowers and echoed on all sides with the sound of the waters of the Nirvindhya river falling (on its

rocks), the sage subjugated his mind by means of Prāṇāyāma (breath-control) and remained standing on one foot for a full century, subsisting on the air and defying cold and heat and other such pairs of opposites. (18-19) The thought which was foremost in his mind (all the time) was : "I resort for protection to Him who is the Lord of the (whole) universe. May He bless me with offspring like Himself." (20)

तप्यमाने त्रिभुवने प्राणायामैधसाग्निना । निर्गतेन मुनेर्मूर्धः समीक्ष्य प्रभवस्त्रयः । २१ ।  
 अप्सरोमुनिगन्धर्वसिद्धविद्याधरोरगैः । वितायमानयशसस्तदाश्रमपदे ययुः । २२ ।  
 तत्रादुर्भावसंयोगविद्योतितमना मुनिः । उत्तिष्ठन्नेकपादेन ददर्श विबुधर्षभान् । २३ ।  
 प्रणम्य दण्डवद्भ्रूमावुपतस्थेऽर्हणाञ्जलिः । वृषहंससुपर्णस्थान् स्वैः स्वैश्चिह्नैश्च चिह्नितान् । २४ ।  
 कृपावलोकेन हसद्ददनेनोपलम्बितान् । तद्रोचिषाप्रतिहते निमील्य मुनिरक्षिणी । २५ ।  
 चैतस्तत्रवर्णं युञ्जन्स्तावीत्संहताञ्जलिः । श्लक्ष्णया सूक्तया वाचा सर्वलोकेगरीयसः । २६ ।

Seeing the three worlds being tormented with the fire produced by the fuel of Prāṇāyāma and issuing from the crown of the sage's head, all the three lords (Brahmā, Viṣṇu and Śiva) went to his hermitage. Their glory was being sung (all the time) by Apsarās (celestial nymphs), sages, Gandharvas (celestial musicians) and (other demigods such as) Siddhas, Vidyādharas and Nāgas. (21-22) His mind being flooded with light by their simultaneous appearance, the sage stretched himself up even on one leg and saw the three foremost gods seated severally on a swan, Garuḍa (the king of the birds) and a bull (Nandī and distinguished by their characteristic marks (a Kamaṇḍalu or water-pot, a discus and a trident and so on). He greeted them by falling prostrate on the ground and paid them homage with articles of worship (such as water, flowers and so on) in the hollow of his palms, their gracious look and smiling faces bearing testimony to their pleasure. The sage closed his eyes, which were dazzled by Their splendour, and collecting his mind, which had conceived a fondness for them, extolled with joined palms and in sweet and significant words, the three gods, who were the greatest of all in the whole universe. (23—26)

अत्रिरुवाच

विश्वोद्भवस्थितिलयेषु विभज्यमानैर्मायागुणैरनुयुगं विगृहीतदेहाः ।  
 ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्यहं वस्तेभ्यः क एव भवतां म इहेपहूतः । २७ ।  
 एको मयेह भगवान् विबुधप्रधानैश्चिन्तीकृतः प्रजननाय कथं नु यूयम् ।  
 अत्रागतास्तनुभृतां मनसोऽपि दूराद् श्रूत प्रसीदत महानिह विस्मयो मे । २८ ।

**Atri said :** You are (evidently) Brahmā, Viṣṇu and Śiva, who assume a personality at the beginning of every Kalpa (round of creation) with the help of the three Guṇas (modes) of Māyā (Prakṛti), divided for the purpose of creation, preservation and destruction of the universe. I bow to You all. (Pray tell me,) of You three, who was called by me here? (27) It was the one (supreme) Lord, the foremost of all the gods, whose presence here was invoked by me in order to be able to beget children. How, then, did You all (condescend to) come here—You, who are beyond the reach even of the mind of embodied beings ? Be pleased to tell me (the secret of it); for great is my wonder at this. (28)

मैत्रेय उवाच

इति तस्य वचः श्रुत्वा त्रयस्ते विबुधर्षभाः । प्रत्याहुः श्लक्ष्णया वाचा प्रहस्य तमुषि प्रभो । २९ ।

**Maitreya went on :** Hearing these words of Atri, the three foremost divinities laughed and replied to the sage in sweet accents as follows, O mighty Vidura. (29)

देवा ऊचुः

यथा कृतस्ते संकल्पो भाव्यं तेनैव नान्यथा । सत्सङ्कल्पस्य ते ब्रह्मन् यद्वै ध्यायति ते वयम् । ३० ।

अथास्मदंशभूतास्ते आत्मजा लोकविश्रुताः । भवितारोऽङ्ग भद्रं ते विस्रप्यन्ति च ते यशः । ३१ ।

**The Deities said:** As you willed, precisely so it must happen; it could not be otherwise. For it was your will, O Brāhmaṇa—you, who are so true of resolve. We three (taken together) represent the truth on which you contemplated. (30) Now there will be born to you, may you be blessed, three sons embodying our rays, who will themselves be celebrated throughout the world; O-dear sage, and shall spread your fame too. (31)

एवं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः । सभाजितास्तयोः सम्यग्दम्पत्योर्मिषतोस्ततः । ३२ ।  
सोमोऽभुद्ब्रह्मणोऽंशेन दत्तो विष्णोस्तु योगवित् । दुर्वासाः शंकरस्यांशो निबोधाङ्गिरसः प्रजाः । ३३ ।  
श्रद्धा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः । सिनीवाली कुहू राका चतुर्थ्यनुमतिस्तथा । ३४ ।  
तत्पुत्रावपरावास्तां रथ्यातौ स्वारोचिषेऽन्तरे । उतथ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च बृहस्पतिः । ३५ ।  
पुलस्त्योऽजनयत्पत्यामगस्त्यं च हविर्भुवि । सोऽन्यजन्मनि दह्मिर्त्रिर्विश्वाश्च महातपाः । ३६ ।  
तस्य यक्षपतिर्देवः कुबेरस्त्विडासुतः । रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः । ३७ ।  
पुलहस्य गतिर्भार्या त्रीनसूत सती सुतान् । कर्मश्रेष्ठं वरीयांसं सहिष्णुं च महामते । ३८ ।  
क्रतोरपि क्रिया भार्या वालखिल्यानसूयत । ऋषीन्वष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा । ३९ ।  
ऊर्जायां जज्ञिरे पुत्रा वसिष्ठस्य परंतप । चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः । ४० ।  
चित्रकेतुः सुरोचिश्च विरजा मित्र एव च । उल्बणो वसुभृद्यानो द्युमान् शक्यादयोऽपरे । ४१ ।  
चित्तिस्त्वथर्वणः पत्नी लेभे पुत्रं धृतव्रतम् । दध्यञ्चमश्वशिरसं भृगोर्वशं निबोध मे । ४२ ।

Having thus granted the boon sought after by him, and duly worshipped by the Brāhmaṇa couple (Atri and his wife), the three Rulers of the gods returned thence (each to His own abode) even as the couple stood looking on with wide open eyes. (32) The moon-god was born with a portion of Brahmā, while Dattātreya, a Master of Yoga, appeared with a ray of Lord Viṣṇu and the sage Durvāsā represented a portion of Lord Śaṅkara. (Now) hear of the progeny of the sage Aṅgirā (another mind-born son of Brahmā). (33) Aṅgirā's wife, Śraddhā, gave birth to four daughters—Sinivālī, Kuhū and Rākā, Anumati being the fourth.\* (34) Besides these, they had a couple of sons too, who attained celebrity in the Swārociṣa(next) Manvantara—the really worshipful Utathya and the sage Bṛhaspati (the preceptor of the gods), who was the foremost of the knowers of Brahma. (35) Pulastya (the fourth mind-born son of Brahmā) begot through his wife, Havirbhū, the sage Agastya, who took the form of the gastral fire in his next incarnation; and the great ascetic Viśravā was his second son. (36) Of the latter was born the (celebrated) god Kubera (the god of riches), the lord of the Yakṣas (a class of demigods), son of Iḍaviḍā; while (the world-renowned demons) Rāvaṇa, Kumbhakarṇa and Vibhiṣaṇa were born to his other wife (Keśinī). (37) Pulaha's virtuous wife, Gati, bore three sons—Karmaśreṣṭha, Varīyān and Sahiṣṇu, O talented Vidura. (38) Even so Kratu's wife, Kriyā, brought forth sixty-thousand sages collectively known as the Vālakhilyas, all burning with spiritual glow appropriate to a Brāhmaṇa. (39) By (his wife) ūrjā, O chastiser of enemies, Vasiṣṭha (the seventh son of Brahmā) had seven sons, Citraketu and others, who all turned out to be pure-hearted Brāhmaṇa sages. (40) They were Citraketu, Surōci, Virajā, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān. He had other sons too, Śakti and so on (by another wife). (41) Atharvā's wife, citti (Śānti), got a son, Dadhīci, also known

\* Of the four daughters of Aṅgirā, and Śraddhā, Sinivālī is the deity presiding over the fourteenth day of a dark fortnight, while Kuhū presides over the fifteenth; even so Rākā presides over the full-moon day and Anumati over the fourteenth day of every bright fortnight.

as Aśwaśirā, who had taken a vow of austere penance. (Now) hear from me of Bhṛgu's race. (42)

भृगुः ख्यात्यां महाभागः पत्यां पुत्रानजीजनत् । धातारं च विधातारं श्रियं च भगवत्पराम् । ४३ ।  
 आयतिं नियतिं चैव सुते मेरुस्तयोरदात् । ताभ्यां तयोरभवतां मृकण्डः प्राण एव च । ४४ ।  
 मार्कण्डेयो मृकण्डस्य प्राणाद्देदशिरा मुनिः । कविश्च भार्गवो यस्य भगवानुशना सुतः । ४५ ।  
 त एते मुनयः क्षत्तलोकान् सर्गैरभावयन् । एष कर्दमदौहित्रसंतानः कथितस्तव ।  
 शृण्वतः श्रद्धधानस्य सद्यः पापहरः परः । ४६ ।

The illustrious sage Bhṛgu begot through his wife, Khyāti, two sons, Dhātā and Vidhātā, and a daughter named Śrī (a part manifestation of goddess Lakṣmī), who was devoted to the Lord. (43) The sage Meru severally gave away his two daughters, Āyati and Niyati, to these (two sons of Bhṛgu). By them (Āyati and Niyati) Dhātā and Vidhātā severally had (two sons) Mṛkaṇḍa and Prāṇa. (44) (The celebrated sage) Mārkaṇḍeya was the son of Mṛkaṇḍa, while the sage Vedaśirā was sprung from the loins of Prāṇa. The sage Bhṛgu had one more son, Kavi by name, who had the worshipful Uśanā (the sage Śukrācārya, the preceptor of the demons), for his son. (45) The above-mentioned sages too (in their turn) peopled the (different) worlds with their descendants, O Vidura. I have thus given you an account of the progeny of Kardama's grandsons (daughters' sons), which is the best and quickest means of driving away the sins of a man who would listen to it with reverence. (46)

प्रसूतिं मानवीं दक्ष उपयेमे ह्यजात्मजः । तस्यां ससर्ज दुहितुः षोडशामललोचनाः । ४७ ।  
 त्रयोदशादाद्धर्माय तथैकामग्रये विभुः । पितृभ्य एकां युक्तेभ्यो भवायैकां भवच्छिदे । ४८ ।  
 श्रद्धा मैत्री दया शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः । बुद्धिर्मेधा तितिक्षा ह्रीर्मूर्तिर्धर्मस्य पत्नयः । ४९ ।  
 श्रद्धासूत शुभं मैत्री प्रसादमभयं दया । शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत । ५० ।  
 योगं क्रियोन्नतिर्दर्ममर्थं बुद्धिरसूयत । मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रश्रयं सुतम् । ५१ ।  
 मूर्तिः सर्वगुणोत्पत्तिर्नरनारायणावृषी । ५२ ।

यद्योर्जन्मन्यदो विश्वमभ्यनन्दत्सुनिर्वृतम् । मनांसि ककुभो वाताः प्रसेदुः सरितोऽद्रयः । ५३ ।  
 दिव्यवाद्यन्त तूर्याणि पेतुः कुसुमवृष्टयः । पुनयस्तुष्टुवस्तुष्टा जगुर्गन्धर्वकिन्नराः । ५४ ।  
 नृत्यन्ति स्म स्त्रियो देव्य आसीत्परममङ्गलम् । देवा ब्रह्मादयः सर्वे उपतस्थुरभिष्टवैः । ५५ ।

Dakṣa, another (mind-born) son of Brahmā, accepted the hand of Prasūti, (the third) daughter of Swāyambhuva Manu (as already mentioned in verse 11 above), and through her he begot sixteen fair-eyed daughters. (47) Dakṣa gave away thirteen (of them) to Dharma (the god of piety), another to Agni (the fire-god), still another to (all) the Pitr̥s (manes) combined and the last one to Bhava (Lord Śiva), who cuts asunder the bonds of worldly life. (48) Śraddhā, Maitrī, Dayā, Śānti, Tuṣṭi, Puṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hri and Mūrti are (the names of) Dharma's wives. (49) (Of these) Śraddhā bore Śubha; Maitrī, Prasāda; Dayā, Abhaya; Śānti, Sukha; Tuṣṭi, Mud (a daughter); and Puṣṭi gave birth to Smaya. (50) (Even so) Kriyā brought forth Yoga; Unnati, Darpa; Buddhi, Artha; Medhā, Smṛti (a female child); Titikṣā, Kṣema; Hri a son called Praśraya.\* (51) And Mūrti, who is a mine of all virtues, bore the (divine) sages Nara and Nārāyaṇa, on (the occasion of) whose descent (on earth) the whole world rejoiced, highly pleased, and the minds (of the people) as well as

\* Twelve of the thirteen wives of Dharma are the deities presiding over virtues and mental states and other phenomena of the same name, viz., reverence, friendliness (towards all), compassion, calmness of mind, complacency, prosperity, formal worship, advancement, prudence, intelligence, forbearance and modesty. The progeny of these are also embodiments of similar other virtues, mental states and phenomena which are the direct outcome of the previous ones. They are in order good fortune, placidity, fearlessness, happiness, joy, pride, concentration of mind, arrogance, opulence, understanding, peace of mind and civility.

the quarters, the winds, rivers and mountains (all) became placid and tranquil. (52-53) Musical instruments played in heaven, showers of flowers rained, sages offered their praises (highly) gratified, the Gandharvas and Kinnaras sang and celestial women danced. (In this way) there was supreme felicity and Brahmā (the creator) and all the other divinities waited on the Lord with songs of praised. (54-55)

देवा ऊचुः

यो मायया विरचितं निजयाऽऽत्मनीदं खे रूपभेदमिव तत्रतिचक्षणाय ।  
एतेन धर्मसदने ऋषिमूर्तिनाद्य प्रादुश्चकार पुरुषाय नमः परस्मै । ५६ ।  
सोऽयं स्थितिव्यतिकरोपशमाय सृष्टान् सत्त्वेन नः सुरगणाननुमेयतत्त्वः ।  
दृश्याददभ्रकरुणेन विलोकनेन यच्छ्रीनिकेतममलं क्षिपतारविन्दम् । ५७ ।

**The gods said :** Obeisance to that Supreme Person who manifested in His Self this universe created by His own Māyā (delusive potency), even like the phenomenal appearances in the sky, and who has appeared today in the house of Dharma (the god of piety) in the yonder form of a sage in order to reveal that Self. (56) May He whose true nature can only be inferred be pleased to look on us, the gods—who have been created by Him by means of Sattva (the principle of goodness and harmony) in order to put an end to any disturbance in the orderly existence of the world—with an eye full of compassion, an eye which outvies the shining lotus, which is the abode of beauty (or the home of Lakṣmī, the goddess of beauty). (57)

एवं सुरगणैस्तात भगवन्तावभिष्टुतौ । लब्धावलोकैर्ययतुरर्चितौ गन्धमादनम् । ५८ ।  
ताविमौ वै भगवतो हरेरंशाविहागतौ । भारव्यचाय च भुवः कृष्णौ यदुकुरुद्वहौ । ५९ ।

Thus extolled and honoured by the gods, who were blessed by Their sight, dear Vidura, the two divine sages (Nara and Nārāyaṇa) left for the Gandhamādana mountain. (58) It is those two part manifestations of Lord Śrī Hari that appeared in this world, with a view to relieving the earth of its burden, in the person of Śrī Kṛṣṇa, the Ornament of the Yadus, and Arjuna (also known by the name of Kṛṣṇa because of his swarthy complexion), the foremost of the Kurus. (59)

स्वाहाभिमानिनश्चाग्नेरात्मजांस्त्रीनजीजनत् । पावकं पवमानं च शुचिं च हुतभोजनम् । ६० ।  
तेभ्योऽग्रयः समभवन् चत्वारिंशच्च पञ्च च । त एवैकोनपञ्चाशत्साकं पितृपितामहैः । ६१ ।  
वैतानिके कर्मणि यन्नामभिर्ब्रह्मवादिभिः । आग्नेव्य इष्टयो यज्ञे निरूप्यन्तेऽग्रयस्तु ते । ६२ ।

Swāhā (the spouse of the fire-god) bore three sons—Pāvaka, Pavamāna and Śuci—all of whom are deities presiding over fire and partake of the sacrificial offerings. (60) From these, again, sprang up forty and five other fire-gods. It is these (forty-five) together with their fathers and grandfather (mentioned in the preceding verse), that make the forty-nine fire-gods. (61) These are the (forty-nine sacred) fires in whose names Iṣṭis (sacrifices on a small scale) intended for the propitiation of the fire-god are undertaken during Vedic sacrificial performances by men well-versed in the Vedas. (62)

अग्निष्वात्ता बर्हिषदः सौम्याः पितर आज्यपाः । साग्रयोऽनग्रयस्तेषां पत्नी दाक्षायणी स्वधा । ६३ ।

The Agniṣwāttas, the Barhiṣads, the Saumyas and the Ājyapas—these are (the four main divisions of) the Pitṛs (the eternal manes). They are either Sāgnika (receiving libations of water through the sacred fire) or Niragnika (receiving libations of water without such medium). Swadhā, daughter of Dakṣa, is their common spouse. (63)

तेभ्यो दधार कन्ये द्वे वयुनां धारिणीं स्वधा । उभे ते ब्रह्मवादिन्यौ ज्ञानविज्ञानपारगे । ६४ ।  
 भवस्य पत्नी तु सती भवं देवमनुव्रता । आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः । ६५ ।  
 पितर्यप्रतिरूपे स्वे भवाद्यानागसे रुषा । अप्रौढैवात्मनाऽऽत्मानमजहाद्योगसंयुता । ६६ ।

इति श्रीमद्भागवते महापुराणे परमहंसां संहितायां चतुर्थस्कन्धे विदुरमैत्रेयसंवादे प्रथमोऽध्यायः । १ ।

Swadhā bore them a couple of daughters, Dhāriṇī and Vayunā, both of whom not only mastered the scriptures but also attained spiritual wisdom, and further taught such spiritual wisdom. (64) Sati (Dakṣa's youngest daughter and) the Consort of Bhava (Lord Śiva), was devoted to Lord Bhava, but did not get a son resembling her in good qualities and character. For, while yet very young, she dropped her body of her own accord by dint of Yoga (concentration of mind), in a spirit of indignation against her father (Dakṣa) on account of his antagonism against Lord Bhava, who had done him no wrong. (65-66)

*Thus ends the first discourse, forming part of the Dialogue between Vidura and Maitreya, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वितीयोऽध्यायः

### Discourse II

#### III feeling between Lord Śiva and Dakṣa

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः । विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम् । १ ।  
 कस्तं चराचरगुहं निर्वैरं शान्तविग्रहम् । आत्मारामं कथं द्वेष्टि जगतो दैवतं महत् । २ ।  
 एतदाख्याहि मे ब्रह्मन् जामातुः श्वशुरस्य च । विद्वेषस्तु यतः प्राणांस्तत्यजे दुस्त्यजान्सती । ३ ।

**Vidura said:** How did Dakṣa, who was (so) fond of his daughters, happen to bear ill-will towards Lord Bhava, the foremost among those possessed of an amiable disposition, disregarding his own daughter, Sati? (1) Who would bear enmity and how could anyone bear enmity to Him, the Teacher of the whole animate and inanimate creation, who bears enmity to none, is possessed of a tranquil personality, delights in His own Self and is the highest object of veneration to the (whole) universe? (2) Be pleased to tell me, holy sage, what led to such bitterness of feeling between the son-in-law (Lord Śiva) and the father-in-law (Dakṣa), as compelled Sati to give up her very life, which is so difficult to part with? (3)

मैत्रेय उवाच

पुरा विश्वसृजां सत्रे समेताः परमर्षयः । तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः । ४ ।  
 तत्र प्रविष्टमृषयो दृष्ट्वाकमिव रोचिषा । भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सदः । ५ ।  
 उदतिष्ठन् सदस्यास्ते स्वधिष्येभ्यः सहाग्नयः । ऋते विरिञ्चं शर्वं च तद्भासाऽऽक्षिप्तचेतसः । ६ ।  
 सदसस्पतिभिर्दक्षो भगवान् साधु सत्कृतः । अजं लोकगुहं नत्वा निषसाद् तदाज्ञया । ७ ।

**Maitreya replied:** (Once) of old all foremost seers and sages as well as hosts of divinities including the gods presiding over the sacred fires assembled with their attendants in a

sacrificial session held by the Prajāpatis (lords of created beings). (4) Dakṣa too appeared there, shining like the sun and illumining the grand assembly by his splendour. With their mind overwhelmed by his brilliance, (all) those assembled there, including the deities presiding over the sacrificial fires, rose from their seats when they saw him, excepting, of course, Brahmā (his father) and Lord Śiva (the Destroyer of the universe). (5-6) Duly honoured by the superintending priests, the worshipful Dakṣa bowed to Brahmā, the progenitor of the universe, and took his seat with the latter's permission. (7)

प्राङ्निषण्णं मृडं दृष्ट्वा नामृष्यत्तदनादृतः। उवाच वामं चक्षुर्भ्यामिष्वीक्ष्य दहन्निव । ८ ।

Seeing Lord Śaṅkara (the Delighter of the world) already seated, and receiving no attention from Him, Dakṣa grew indignant. He looked with angry eyes at Śiva as if he would burn Him, and exclaimed :(8)

श्रूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्रयः। साधूनां ऋवतो वृत्तं नाज्ञानान्न च मत्सरात् । ९ ।  
अयं तु लोकपालानां यशोघ्नो निरपन्नपः। सद्भिराचरितः पन्था येन स्तब्धेन दूषितः । १० ।  
एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत्। पाणिं विप्राग्निमुखतः सावित्र्या इव साधुवत् । ११ ।  
गृहीत्वा मृगशावाक्ष्याः पाणिं मर्कटलोचनः। प्रस्युत्यानाभिवादाहे वाचाप्यकृत नोचितम् । १२ ।  
लुप्तक्रियायाश्चुद्ये मानिने भिन्नसेतवे। अनिच्छन्नप्यदां बालां शृङ्गायेवोशर्तां गिरम् । १३ ।  
प्रेतावासेषु घोरेषु प्रेतैर्भूतगणैर्वृतः। अटत्युन्मत्तवन्नग्नो व्युप्तकेशो हसन् रुदन् । १४ ।  
चिताभस्मकृतस्त्रानः प्रेतस्त्रङ्गं त्रस्थिभूषणः। शिवापदेशो ह्यशिवो मत्तो मत्तजनप्रियः ।

पतिः प्रमथभूतानां तमोमात्रात्मकात्मनाम् । १५ ।

तस्मा उन्मादनाथाय नष्टशौचाय दुर्हृदि दत्ता वत मया साध्वी चोदिते परमेष्ठिना । १६ ।

"Listen to me, O Brāhmaṇa sages along with the gods (present here) including the deities presiding over the sacred fires, as I speak to you about the conduct of pious souls neither from ignorance nor from spite. (9) This shameless fellow has wrecked the fame of the guardians of the various spheres inasmuch as the arrogant man has violated the path trodden by the virtuous. (10) He has become a veritable son to me ever since he accepted the hand of my daughter, who is another Sāvitrī (the consort of Brahmā) as it were, in the presence of Brāhmaṇas and the sacred fire like a good-natured soul. (11) Though he has taken the hand of that fawn-eyed girl, this monkey-eyed fellow did not show due courtesy to me even by word of mouth, when (as a matter of fact) he ought to have risen from his seat and greeted me. (12) To this haughty and impure person, who has not only abandoned all pious acts but has outstepped all bounds of propriety, I gave away the girl, though unwilling to do so, even as one would impart the sacred word (Veda) to a Śūdra (who has been declared by the scriptures as unqualified to receive it). (13) Surrounded by spirits and troops of ghosts, with his hair scattered about, now laughing and now crying, he roves about uncovered like a madman in frightful crematories (the abodes of spirits). (14) Bathed in the ashes of funeral piles and adorned with a garland of skulls (befitting spirits) and wearing ornaments of human bones, he is really inauspicious, though bearing the appellation of Śiva (all-auspicious). (Ever) drunk (himself), he is fond of drunken people and is the lord of goblins and-ghosts, who are purely Tāmasika (wicked) by nature. (15) At the instance of Brahmā, alas ! I gave away my virtuous girl to such an impure and evil-minded person, the lord of ghosts." (16)

मैत्रेय उवाच

विनिन्द्यैवं स गिरिशमप्रतीपमवस्थितम्। दक्षोऽथाप उपस्पृश्य क्रुद्धः शमुं प्रचक्रमे । १७ ।

अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः । सह भागं न लभतां देवैर्देवगणाधमः । १८ ।  
 निषिध्यमानः स सदस्यमुख्यैर्दक्षो गिरित्राय विसृज्य शापम् ।  
 तस्माद्विनिष्क्रम्य विवृद्धमन्युर्जगाम कौरव्य निजं निकेतनम् । १९ ।

**Maitreya continued :** Having thus reviled Lord Śiva (who has His abode on Mount Kailāsa and) who remained unmoved without the least show of resistance, Dakṣa now sipped a little water and indignantly proceeded to curse Him:—(17) "Yonder Bhava, the vilest among the gods, shall no longer get a share in the sacrificial offerings along with the other gods such as Indra (the lord of paradise), Upendra (Lord Viṣṇu manifested in the form of a dwarf, so-called because of His being a younger brother of Indra) and so on." (18) Having pronounced this imprecation upon Lord Śiva, though warned against such a course by the leading members of the assembly, Dakṣa left the place, highly enraged, and returned to his own abode, O scion of Kuru. (19)

विज्ञाय शापं गिरिशानुगाप्रणीर्नन्दीश्वरो रोषकषायदूषितः ।  
 दक्षाय शापं विससर्ज दारुणं ये चान्वमोदस्तदवाच्यतां द्विजाः । २० ।  
 य एतन्मर्त्यमुद्दिश्य भगवत्यप्रतिद्विहि । द्रुह्यत्यज्ञः पृथग्दृष्टिस्तत्त्वतो विमुखो भवेत् । २१ ।  
 गृहेषु कूटधर्मेषु सक्तो ग्राम्यसुखेच्छया । कर्मतन्त्रं वितनुते वेदवादविपन्नधीः । २२ ।  
 बुद्ध्या पराभिध्यायिन्या विसृतात्मगतिः पशुः । स्त्रीकामः सोऽस्त्वतितरां दक्षो वस्तमुखोऽचिरात् । २३ ।  
 विद्याबुद्धिरविद्यायां कर्ममय्यामसौ जडः । संसरन्त्विह ये चामुमनु शर्वावमानिनम् । २४ ।  
 गिरः श्रुतायाः पुष्पिण्या मधुगन्धेन भूरिणा । मग्ना चोन्मथितात्मानः सम्मुह्यन्तु हरद्विषः । २५ ।  
 सर्वभक्षा द्विजा वृत्त्यै धृतविद्यातपोव्रताः । वित्तदेहेन्द्रियारामा याचका विचरन्त्विह । २६ ।

Having come to know of this execration, Nandīśwara, the foremost of Lord Śiva's attendants, grew wild with rage and uttered a terrible curse on Dakṣa as well as on those (other) Brāhmaṇas who had countenanced his blasphemy. (20) "This fool, who makes much of his mortal frame and bears enmity to the divine Śiva—who has no vindictive spirit in Him—and looks upon the body etc., (which is other than the self) as his own self, shall have his face turned away from the Truth. (21) Attached to his home, the duties pertaining to which involve the practice of many a self-deception, in the search for carnal pleasures, and deprived of his judgment by attractive promises contained in the Vedas (such as the text-promising eternal happiness to those who perform the sacrifice called Cāturmāsa\* ), he remains engaged in elaborate rituals. (22) With his mind ever contemplating on the son-self as the self, Dakṣa has forgotten the true nature of his self and is (no better than) a brute. He shall, therefore, be excessively fond of women and shall have his head forthwith changed into that of a goat. (23) This stupid fellow—who regards ignorance in the form of addiction to rituals as wisdom and has slighted Lord Śiva (the Destroyer of the universe)—and those who follow him shall be born in this world again and again. (24) With their mind bewildered by the alluring, sweet and profuse odour (in the shape of the promises of happiness) emitted by the flowery texts of the Vedas, these enemies of Hara (Lord Śiva) shall remain infatuated (for ever). (25) Eating anything and everything (making no distinction between what is worth eating and what is not) and devoted to learning, austerity and sacred vows only for the sake of their livelihood, the Brāhmaṇas shall wander in this world as beggars, finding delight only in wealth, physical comforts and the gratification of their senses." (26)

\*अश्रायं ह वै चातुर्मास्ययाजिनः सुखं भवति ॥

तस्यैवं ददतः शापं श्रुत्वा द्विजकुलाय वै । भृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं दुरत्ययम् । २७ ।  
 भवव्रतधरा ये च ये च तान् समनुव्रताः । पाखण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः । २८ ।  
 नष्टशौचा मूढधियो जटाभस्मास्थधारिणः । विशन्तु शिवदीक्षायां यत्र दैवं सुरासवम् । २९ ।  
 ब्रह्म च ब्राह्मणांश्चैव यद्व्ययं परिनिन्दथ । सेतुं विधारणं पुंसामतः पाखण्डमाश्रिताः । ३० ।  
 एष एव हि लोकानां शिवः पन्थाः सनातनः । यं पूर्वं चानुसंतस्थुर्यत्प्रमाणं जनार्दनः । ३१ ।  
 तद्ब्रह्म परमं शुद्धं सतां वर्त्म सनातनम् । विगर्ह्य यात पाखण्डं दैवं वो यत्र भूतराट् । ३२ ।

Hearing him thus pronounce a curse upon the Brāhmaṇa race, the sage Bhṛgu uttered a counter-curse, which was difficult to revoke, being the punishment inflicted by a Brāhmaṇa:—(27) "They who observe vows sacred to Bhava and (likewise) those who follow there latter shall become heretics and act contrary to (the injunctions of) the true scriptures. (28) Only those who have cast all purity to the winds, are silly-minded and wear matted locks, ashes and bones shall get themselves initiated in the cult of Śiva-worship, where wine and other spirituous liquor will be held in high esteem. (29) Because you denounce the Vedas, which lay down the bounds of propriety for men (following the conduct prescribed for the different grades of society and stages in life) and thereby preserve the society (from disruption), as well as the Brāhmaṇas (the custodians of the Vedas), therefore (it seems) you have embraced the creed of heretics. (30) The path chalked out by the Vedas is the eternal and the only blessed path for the people—a path which has been trodden by the ancients and has the authority of Janārdana (Lord Viṣṇu). (31) Condemning as you do the Vedas, which constitute the supremely faultless and eternal path of the virtuous, do you take to the path of heretics, where that lord of the ghosts is the Deity." (32)

#### मैत्रेय उवाच

तस्यैवं वदतः शापं भृगोः स भगवान् भवः । निश्चक्राम ततः किञ्चिद्विमना इव सानुगः । ३३ ।  
 तेऽपि विश्वसृजः सत्रं सहस्रपरिवत्सरान् । संविधाय महेश्वास यत्रेज्य ऋषभो हरिः । ३४ ।  
 आप्नुत्यावभृथं यत्र गङ्गा यमुनयान्विता । विरजेनात्मना सर्वे स्वं स्वं धाम यद्युस्ततः । ३५ ।  
 इति श्रीमद्भागवते महापुराणे परमहंस्यो संहितायां चतुर्थस्कन्धे दक्षशापो नाम द्वितीयोऽध्यायः । २ ।

Maitreya went on : While Bhṛgu was thus uttering his imprecation, Lord Bhava along with his retinue left the assembly hall, a bit disconsolate at heart as it were. (33) The lords of created beings, O Vidura (a great archer), duly carried on the sacrifice for a thousand years—the sacrifice in which Śrī Hari, the Supreme Being, was the Deity worshipped. (34) At the conclusion of the sacrifice they took their bath in the Gaṅgā where it is joined by the Yamunā and, with their mind and body cleansed of all impurities, they all returned therefrom each to his own abode. (35)

*Thus ends the second discourse entitled "Dakṣa's Imprecation"  
 in Book Four of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

Satī insists on joining the sacrificial festival at her father's

मैत्रेय उवाच

सदा विद्विषतोरेवं कालो वै ध्रियमाणयोः । जामातुः श्वशुरस्यापि सुमहानतिचक्रमे । १ ।  
 यदाभिषिक्तो दक्षस्तु ब्रह्मणा परमेष्ठिना । प्रजापतीनां सर्वेषामाधिपत्ये स्मयोऽभवत् । २ ।  
 इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च । बृहस्पतिसवं नाम समारेभे क्रतूत्तमम् । ३ ।  
 तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः । आसन् कृतस्वस्त्ययनास्तत्पत्यश्च सभर्तृकाः । ४ ।  
 तदुपश्रुत्य नभसि खेचराणां प्रजल्पताम् । सती दाक्षायणी देवी पितुर्यज्ञमहोत्सवम् । ५ ।  
 ब्रजन्तीः सर्वतो दिग्भ्य उपदेववरस्त्रियः । विमानयानाः सप्रेष्ठा निष्ककण्ठीः सुवाससः । ६ ।  
 दृष्ट्वा खनिलयाभ्याशे लोलाक्षीर्मृष्टकुण्डलाः । पतिं भूतपतिं देवमौत्सुक्यादभ्यभाषत । ७ ।

**Maitreya resumed:** While Lord Śiva (the son-in-law) and Dakṣa (the father-in-law) thus continued to bear lasting enmity to each other, a very long time elapsed. (1) Now that Dakṣa was installed by Brahmā, the highest of the gods, as the chief of all the lords of created beings, he was puffed up with pride. (2) Having performed a Vājapeya sacrifice, and insulted (by his overbearing demeanour) those who were most skilled in sacred knowledge, he (now) commenced the greatest of all sacrifices, known by the name of Br̥haspati-Sava.\* (3) In that sacrifice all the Br̥hmaṇa seers as well as celestial sages, manes and gods were adorned with all kinds of jewels; and their wives too were similarly adorned along with their husbands. (4) At that time Goddess Satī, daughter of Dakṣa, heard of the great sacrificial festival at her father's from the mouth of heavenly beings who were passing through the air and talking loudly (of that festival). (5) She also saw charming spouses of demigods (Gandharvas and Yakṣas) with rolling eyes, dressed in fine costumes and adorned with polished ear-rings and wearing gold ornaments round their necks, flying in their aerial cars with their husbands from all directions past her own abode. In her eagerness (to join the festival) she (thus) spoke to her Consort, God Śiva (the lord of the ghosts). (6-7)

सत्युवाच

प्रजापतेस्ते श्वशुरस्य साम्प्रतं निर्यापितो यज्ञमहोत्सवः किल ।  
 वयं च तत्राभिसराम वाम ते यद्यर्थात्तामी विबुधा ब्रजन्ति हि । ८ ।  
 तस्मिन् भगिन्द्रो भम भर्तृभिः स्वकैर्भुवं गमिष्यन्ति सुहृदिदृक्षवः ।  
 अहं च तस्मिन् भवताभिकामये सहोपनीतं परिवर्हमर्हितुम् । ९ ।  
 तत्र स्वसूमे ननु भर्तृसम्पिता मातृष्वसूः क्लिन्नधियं च मातरम् ।  
 द्रक्ष्ये विरोत्कण्ठमना महर्षिभिरुन्नीयमानं च मृडाध्वरध्वजम् । १० ।  
 त्वय्येतदाश्चर्यमजात्प्रमायया विनिर्मितं भाति गुणत्रयात्मकम् ।  
 तथाप्यहं योषिदतत्त्वविद्य ते दीना दिदृक्षे भव मे भवक्षितिम् । ११ ।

\* It is laid down in the Śrutis that after performing a Vājapeya sacrifice one should next undertake what is known as a Br̥haspati-Sava—'वाजपेयेनेष्ट्वा बृहस्पतिसवेन यजेत ।'

पश्य प्रयान्तीरभवान्ययोषितोऽप्यलंकृताः कान्तसखा वरूथशः ।  
 यासां ब्रजद्विः शितिकण्ठ मण्डितं नभो विमानैः कलहंसपाण्डुभिः ।१२।  
 कथं सुतायाः पितृगेहकौतुकं निशम्य देहः सुरवर्यं नेङ्गते ।  
 अनाहुता अप्यभियन्ति सौहृदं भर्तुर्गुरोर्देहकृतश्च केतनम् ।१३।  
 तन्मे प्रसीदेदममर्त्यं वाञ्छितं कर्तुं भवान्कारुणिको बतार्हति ।  
 त्वयाऽऽत्मनोऽर्धेऽहमदभ्रचक्षुषा निरूपिता मानुगृहाण याचितः ।१४।

**Sati said:** I hear a grand sacrificial festival has been set on foot at the residence of Your father-in-law, the lord of created beings. Let us also move thither, if You so desire, O Vāmadeva; these heavenly beings are (all) going there. (8) My sisters will surely attend it with their husbands in their eagerness to see their kinsfolk. I too long to be there with You and receive the presents that will be bestowed (on me by my parents). (9) There I hope to see my own sisters, the esteemed of their spouses, as well as my mother's sisters and (above all) my own mother, whose mind is so full of affection for me, for all of whom my heart has been yearning for a long time. And I shall also see, my blissful lord, the great sacrifice which is being performed by eminent seers. (10) (Undoubtedly) this wonderful creation, consisting of the three Guṇas (Sattva, Rajas and Tamas) and brought forth by Your own Māyā, appears in You. Nevertheless I, a pitiable woman, and ignorant of Your reality, long to see my native place, O birthless Śiva (the ultimate source of the universe). (11) Behold, my birthless lord, other women (in no way connected with my parents), also richly adorned, going with their consorts in large numbers. The sky looks charming with their moving aerial cars, white as swans, O Lord with a dark spot in the throat (caused by swallowing a most deadly poison in the interest of the world\* ). (12) How can the (mind and) body of a daughter remain unmoved, O Chief of the gods, on hearing of a festivity at the house of her parents? People go to the house of their husband, preceptor, parents and other near and dear ones even uninvited. (13) Therefore, compassionate as You are, be pleased to grant this desire of mine, O immortal lord! Though possessed of infinite wisdom, You have located me in the (left) half of Your person (and accepted the appellation of Ardhanārīśvara); (therefore) do me this favour as entreated by me. (14)

ऋषिरुवाच

एवं गिरित्रः प्रिययाभिभाषितः प्रत्यभ्यद्यत् प्रहसन् सुहृत्प्रियः ।  
 संस्मारितो मर्मभिदः कुवागिषून् यानाह को विश्वसृजां समक्षतः ।१५।

**The sage resumed:** Thus importuned by His beloved spouse, Śiva (the Lord of Kailāsa), who is so loving to His relations, was reminded of the shaft-like words of reproach that Dakṣa had uttered in the presence of the other lords of created beings, and which were cutting to the quick. He, therefore, laughed and made the following reply. (15)

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियन्ति बन्धुषु ।  
 ते यद्यनुत्पादितदोषदृष्टयो बलीयसानात्व्यमदेन मन्युना ।१६।  
 विद्यातपोवित्तवपुर्वयःकुलैः सतां गुणैः षड्भिरसत्तमेतरैः ।  
 स्मृतौ हतायां भूतमानदुर्दृशः स्तब्धा न पश्यन्ति हि धाम भूयसाम् ।१७।  
 नैतादृशानां स्वजनव्यपेक्षया गृहान् प्रतीयादनवस्थितात्मनाम् ।

येऽभ्यागतान् वक्रधियाभिचक्षते आरोपितभ्रूभिरमर्षणाक्षिभिः । १८ ।  
 तथारिभिर्न व्यथते शिलीमुखैः शेतेऽर्दिताङ्गो हृदयेन दूयता ।  
 स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः । १९ ।

**The Lord said :** It has been well said by you, O good lady, that people go to their relations even uninvited; but this happens only when the latter's mind is not tainted with malice due to excessive arrogance and anger born of self-identification with the body. (16) The pride of the arrogant is heightened and their mind perverted by learning, austerity, opulence, a charming personality, youth and pedigree, which are the six embellishments for the noble but a curse to the most wicked; and deprived of their judgment, they fail to perceive the glory of the most exalted. (17) Considering them as one's own relations, one should never visit the house of such men of unsteady judgment, who view their visitors with a suspicious mind and with angry and frowning eyes. (18) One whose body has been mutilated with arrows by the enemy does not feel the same torture as he who has been cut to the quick by the abusive words of his own people having a malignant mind. For, while the former is able to sleep (on receiving proper treatment and nursing), the latter suffers from heartache day and night. (19)

ध्वक्तं त्वमुत्कृष्टगतेः प्रजापतेः प्रियाऽऽत्मजानामसि सुधु सम्मता ।  
 अथापि मानं न पितुः प्रपत्स्यसे मदाश्रयात्कः परितप्यते यतः । २० ।  
 पापच्यमानेन हृदाऽऽतुरेन्द्रियः समृद्धिभिः पूरुषबुद्धिसाक्षिणाम् ।  
 अकल्प एषामधिरोढुमञ्जसा पदं परं द्वेष्टि यथासुरा हरिम् । २१ ।

You are surely the most beloved and esteemed of all the daughters of Dakṣa (the lord of created beings) of exalted rank, my charming lady; yet you will not receive the attention of your father because of your connection with Me, which is a source of great torment to him. (20) He whose heart is burning (with jealousy) and who feels troubled in mind at the sight of the glories of those exalted souls who stand as a witness to the mind of a Jīva (embodied soul), is unable easily to ascend the supreme heights reached by them and merely hates them even as the demons hate Śrī Hari. (21)

प्रस्तुद्गमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।  
 प्राज्ञैः परस्मै पुरुषाय चेतसा गुहाशयार्यैव न देहमानिने । २२ ।  
 सत्त्वं विशुद्धं वसुदेवशब्दितं यदीयते तत्र पुमानपावृतः ।  
 सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते । २३ ।  
 तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम द्विद् तदनुव्रताश्च ये ।  
 यो विश्वसुग्यज्ञगतं वरोरु मामनागसं दुर्वचसाकरोतिरः । २४ ।  
 यदि ब्रजिष्यस्यतिहाय मद्वचो भद्रं भवत्या न ततो भविष्यति ।  
 सप्भावितस्य स्वजनात्पराभवो यदा स सद्यो मरणाय कल्पते । २५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे उमाहरसंवादे तृतीयोऽध्यायः । ३ ।

As regards exchange of formalities in the shape of rising from one's seat and advancing to meet a friend, respectful behaviour and salutation etc., O slender-waisted lady, it is properly done only by the wise, who do all this mentally with respect to the Supreme Person dwelling in every heart, and not to him who regards the body as his own self. (22) It is the absolutely pure mind which is termed as 'Vasudeva', because it is there that the Supreme Person is realized in His unmasked glory. It is in (the shrine of) such a mind that I wait upon with obeisance Lord Vāsudeva, who is beyond sense-perception. (23) Therefore, you

should never look at the face of Dakṣa—even though he is your father, your very procreator—nor of those who are devoted to him, because he bears ill-will to me and offered indignity to me by abusing me, O charming lady, when I visited the sacrifice performed by the lords of created beings, even though I did no wrong to him. (24) If you ignore my advice and go there, no good will come to you thereby. For, when a man who is held in high esteem suffers indignity at the hands of a relation, the affront forthwith causes his death. (25)

*Thus ends the third discourse, forming part of the Dialogue between Goddess Umā and Lord Rudra, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

#### Satī burns herself with the fire of Yoga

मैत्रेय उवाच

एतावदुक्त्वा विरराम शंकरः पत्न्यङ्गनाशं ह्युभयत्र चिन्तयन् ।  
 सुहृद्दक्षुः परिशङ्किता भवान्निष्कामती निर्विशती द्विधाऽऽस सा । १ ।  
 सुहृद्दक्षप्रतिघातदुर्मनाः स्नेहाद्दुदत्यश्रुकलातिविह्वला ।  
 भवं भवान्यप्रतिपूरुषं रुषा प्रघक्ष्यतीवैक्षत जातवेपथुः । २ ।  
 ततो विनिःश्रस्य सती विहाय तं शोकेन रोषेण च दूयता हृदा ।  
 पित्रोर्गात्त्रैणविमूढधीर्गृहान् प्रेम्णाऽऽत्मनो योऽर्धमदात्सतां प्रियः । ३ ।  
 तामन्वगच्छन् द्रुतविक्रमां सतीमेकां त्रिनेत्रानुचराः सहस्रशः ।  
 सपार्षदयक्षा मणिमन्मदादयः पुरोवृषेन्द्रास्तरसा गतव्यथाः । ४ ।  
 तां सारिकाकन्दुकदर्पणाम्बुजश्वेतातपत्रव्यजनस्त्रगादिभिः ।  
 गीतायनैर्दुन्दुभिश्शङ्खवेणुभिवृषेन्द्रमारोप्य विटङ्किता ययुः । ५ ।  
 आब्रह्मघोषोर्जितयज्ञवैशसं विप्रर्षिजुष्टं विबुधैश्च सर्वशः ।  
 मृद्दार्वयःकाञ्चनदर्भचर्मभिर्निसृष्टभाण्डं यजनं समाविशत् । ६ ।  
 तामागतां तत्र न कश्चनाद्रियद् विमानितां यज्ञकृतो भयाजनः ।  
 ऋते स्वसूर्वे जननीं च सादराः प्रेमाश्रुकण्ठ्यः परिष्वजुर्मुदा । ७ ।  
 सौदर्यसम्प्रश्रसमर्थवार्तया मात्रा च मातृश्रुसुभिश्च सादरम् ।  
 दत्तां सपर्यां वरमासनं च सा नादत्त पित्राप्रतिनन्दिता सती । ८ ।

**Maitreya continued:** Having said this much, Lord Śaṅkara (the Bestower of happiness) became silent; for He thought the death of His consort was inevitable in either case (whether she proceeded to her father's house or stayed behind). (As for the latter) she swung like a pendulum, (now) sallying forth in her eagerness to see her relations and (now) returning for fear of Lord Śiva (the Source of the universe). (1) Vexed at the thwarting of her desire to see her relations and overpowered with emotion, she burst into tears and wept. Shaking with

anger, Satī (the spouse of Lord Bhava) looked at her peerless lord, Bhava, as if she would burn Him. (2) Thereafter, with a heart tormented by grief and anger and her judgment clouded by her womanish nature, and heaving deep sighs, she proceeded to her parents' home, leaving Lord Śaṅkara, the beloved of the saints, who had fondly given her half of His body. (3) The servants of Lord Śiva (who is characterized by three eyes)—Manimān, Mada and others—accompanied by His own personal attendants and Yakṣas, followed her apace in thousands, placing Nandiśwara (the chief of the bulls, the mount of Lord Śiva) at their head and free from remorse (at their parting from the Lord, because they could not bear to see Satī going without escort). (4) Placing her on (the back of) the chief of the bulls, they travelled (as her escort), duly equipped with her Sārikā (a thrushlike bird generally brought up as a pet by ladies of high rank), ball (to play with), looking-glass and lotus flower, white umbrella, chowrie and wreath etc., (as insignia of royalty) \* and kettledrums, conchs, flutes and other accompaniments of music. (5) Satī (presently reached her destination and) entered the sacrificial grounds, where Vedic hymns were being chanted in every direction, giving rise to a keen contest (among the Brāhmanas reciting the Vedas), nay, which were crowded with Brāhmana seers and divinities on all sides and strewn with utensils of clay, wood, iron, gold, Kuśa grass and hides. (6) Afraid of Daksa (the sacrificer), who treated her with disrespect, nobody bestowed any attention on her when she arrived there, excepting of course her sisters and mother, who gladly and fondly embraced her, their throats choked with tears of love. (7) Not addressed kindly by her father, Satī did not accept the presents or the exalted seat lovingly offered by her mother and mother's sisters; nor did she receive (with a glad heart) the enquiries of her sisters about her health, even though they were couched in a most appropriate language. (8)

अरुद्रभागं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेलनं विभौ ।

अनादृता यज्ञसदस्यधीश्वरी चुकोप लोकानिव धक्ष्यती रुषा । १ ।

जगर्हं सामर्षविपन्नया गिरा शिवद्विषं धूमपथश्रमस्सयम् ।

स्वतेजसा भूतगणान् समुत्थितान् निगृह्य देवी जगतोऽभिभृण्वतः । १० ।

Seeing that no share of the sacrificial offerings had been allotted to Rudra (Lord Śiva) and that her father (Daksa) had shown great disrespect towards the omniscient Lord, and herself slighted in the sacrificial assembly, Satī (a lady in supreme authority) flew into a rage as if she would burn (all) the worlds with her fury. (9) Controlling by her command the hosts of ghosts (that had accompanied her and) who had sprung on their feet (to kill Dakṣa), she proceeded to reproach that enemy of Lord Śiva—whose vanity had been tickled by his proficiency in the ritual—in accents faltering with anger within the hearing of the whole world (all those assembled there). (10)

श्रीदेव्युवाच

न यस्य लोकेऽस्त्यतिशायनः प्रियस्तथाप्रियो देहभृतां प्रियात्मनः ।

तस्मिन् समस्तात्मनि मुक्तवैरके ऋते भवन्तं कतमः प्रतीपयेत् । ११ ।

दोषान् परेषां हि गुणेषु साधवो गृह्णन्ति केचिन्न भवाद्दृशा द्विज ।

गुणांश्च फल्गून् बहुलीकरिष्णवो महत्तमास्तेषुविदद्भवानधम् । १२ ।

नाश्चर्यमेतद्यदसत्सु सर्वदा महद्विनिन्दा कुणयात्मवादिषु ।

सेष्यं महापूरुषपादपांसुभिर्निरस्ततेजःसु तदेव शोभनम् । १३ ।

\* Lord Śiva being one of the eight Lokapālas (regents of the quarters), Satī is depicted here as enjoying royal honours.

यद् दूयक्षरं नाम गिरेरितं नृणां सकृत्प्रसङ्गादधमाशु हन्ति तत् ।  
 पवित्रकीर्ति - तमलङ्घ्यशासनं भवानहो द्वेष्टि शिवं शिवेतरः । १४ ।  
 यत्पादपद्मं महतां मनोऽलिभिर्निषेवितं ब्रह्मरसासवार्थिभिः ।  
 लोकस्य यद्वर्षति चाशिषोऽर्थिनस्तस्मै भवान् हुह्यति विश्वबन्धवे । १५ ।

**The worshipful goddess said:** None other than you would antagonize Him (Lord Śiva), who is unsurpassed in this world, to whom no one is dear or hateful, who is the beloved Self of all embodied beings, nay, who is the cause of all and is free from enmity. (11) People like you, O Brāhmaṇa, discover faults even in the virtues of others; but there are some pious souls who never do so. The greatest of all are they who are wont to magnify even the most trifling virtues (of others). You, however, have found fault even with such people. (12) It is no wonder that those ignoble souls who declare the material body—which is no better than a corpse—as the self, always indulge in maliciously reveling exalted souls. Such a behaviour befits those people, since their glory is obscured by the dust of feet of those exalted souls. (Failing to reach the heights of glory attained by such exalted souls, they try to hide their shame by vilifying these people). (13) You hate Lord Śiva of sacred renown, whose command is inviolable, nay, whose (celebrated) name of two syllables (ŚIVA), uttered with the tongue even once and that too casually, immediately wipes out the sins of men (who utter them)! You are a cursed indeed. (14) You bear enmity to that Befriender of the universe, whose lotus-feet are not only resorted to by the bee-like minds of exalted souls, thirsting for honey in the shape of the joy of absorption in Brahma (the Absolute), but also shower the blessings sought after by interested people. (15)

किं वा शिवाख्यमशिवं न विदुस्त्वदन्ये ब्रह्मादयस्तमवकीर्य जटाः श्मशाने ।  
 तन्माल्यभस्मनुकपाल्यवसत्पिशाचैर्ये मूर्धभिर्दधति तच्चरणावसृष्टम् । १६ ।  
 कर्णौ पिघाय निरयाद्यदकल्प ईशे धर्मावितर्यसृणिभिर्नृधिरस्यमाने ।  
 छिन्द्यात्प्रसह्य रुशतीमसती प्रभुश्चेज्जिह्वामसूनपि ततो विसृजेत्स धर्मः । १७ ।  
 अतस्तवोत्पन्नमिदं कलेवरं न धारयिष्ये शितिकण्ठगर्हिणः ।  
 जग्धस्य मोहाद्धि विशुद्धिमन्थसो जुगुप्सितस्योद्धरणं प्रचक्षते । १८ ।  
 न वेदवादाननुवर्तते मतिः स्व एव लोके रमतो महामुनेः ।  
 यथा गतिर्देवमनुष्ययोः पृथक् स्व एव धर्मे न परं क्षिपेत्स्थितः । १९ ।  
 कर्म प्रवृत्तं च निवृत्तमप्युतं वेदे विविच्योभयलिङ्गमाश्रितम् ।  
 विरोधि तद्यौगपदैककर्तरि द्वयं तथा ब्रह्मणि कर्म नर्च्छति । २० ।

Do not people other than you, such as Brahmā (the creator) and others, who place on their heads flowers etc., dropped from His feet, know Him to be inauspicious, though bearing the appellation of Śiva (all-auspicious)—Him who lived in the company of fiends in crematories, throwing about His matted locks and wearing on His person the wreaths lying there as well as the ashes (of funeral piles) and human skulls? (16) A man should shut his ears and leave the place where his master—a defender of righteousness—is being vituperated by unbridled men, in case he is powerless (to take the life of the reviler or to lay down his own life); or, if he has the power, he should forcibly cut off the vile tongue that indulges in such blasphemy, and then give up his own life as well (if need be). Such is the course of duty. (17) Therefore, I shall no longer retain this body, begotten of you, a vilifier of Lord Śiva (the dark-necked)! For the wise declare that one gets purified only by vomiting the impure food consumed through ignorance. (18) The mind of a great sage reveling in his

own Self does not (invariably) follow the utterances of the Vedas (in the form of injunctions and interdictions). Just as the movements of an immortal and a human being vary (while the one can tread on air, the other can walk on solid ground alone), even so the ways of the enlightened and the ignorant are not alike. Therefore, while holding fast exclusively to one's own duty, one should never cast aspersions against another. (19) Activity in the shape of performing one's religious duties (pouring oblations into the sacred fire and so on) and that consisting of pursuits carried on in retirement (such as the control of one's mind and senses etc.) are equally right, both being prescribed in the Vedas severally for the two types of men, the one characterized by worldly attachment and the other by its absence, as will appear from the fact that the two are found incompatible in an agent practising both at a time. (But even as the one duty is not incumbent on the other type of men) so no duty of any kind devolves on Lord Śiva (who is the same as Brahma). (20)

मा वः पदव्यः पितरस्मदास्थिता या यज्ञशालासु न धूमवर्त्मभिः ।  
 तदन्नतृप्तेरसुभृद्दिरीडिता अव्यक्तलिङ्गा अवधूतसेविताः । २१ ।  
 नैतेन देहेन हरे कृतागसो देहोद्भवेनालमलं कुजन्मना ।  
 व्रीडा ममाभूलुकुजनप्रसङ्गतस्तज्जन्म धिग् यो महतामवद्यकृत् । २२ ।  
 गोत्रं त्वदीयं भगवान् वृषध्वजो दाक्षायणीत्याह यदा सुदुर्मनाः ।  
 व्यपेतनर्मस्मितमाशु तद्द्वयहं व्युत्त्रक्ष्य एतत्कुणपं त्वदङ्गजम् । २३ ।

The natural gifts (mystic powers) possessed by us, O father, cannot be acquired by you. They are not extolled in sacrificial halls by creatures following the path of ritual and gratified with the food offered in sacrifices; for their origin is unknown (depending as they do on our will) and they are enjoyed only by the knowers of Brahma. (21) I have no longer any use for this body of ignoble birth, sprung as it is from the loins of one who has sinned against Lord Śiva (the Destroyer of the universe). Away, away with it ! I am ashamed of my relationship with a vile man. Accursed be the birth from him who offends against exalted souls. (22) When Lord Śiva (whose banner bears the device of a bull) calls me (jocularly) by the name of Dākṣāyaṇī (Dakṣa's daughter)—an appellation derived from your name, I shall feel deeply piqued, and forget all mirth and smile. Therefore, I will forthwith cast off this corpse-like body begotten of you (so that no such occasion may arise). (23)

मैत्रेय उवाच

इत्यध्वरे दक्षमनूद्य शत्रुहन् क्षितावुदीचीं निषसाद शान्तवाक् ।  
 स्पृष्ट्वा जलं पीतदुकूलसंवृता निमील्य दृग्योगपथं समाविशत् । २४ ।  
 कृत्वा समानावनिलौ जितासना सोदानमुत्थाप्य च नाभिचक्रतः ।  
 शनैर्हृदि स्थाप्य धियोरसि स्थितं कण्ठाद् भ्रुवोर्मध्यमनिन्दितानयत् । २५ ।  
 एवं स्वदेहं महतां महीवसा मुहुः समारोपितमङ्गमादरात् ।  
 जिहासती दक्षरुषा मनस्विनी दधार गात्रेणुनिलाग्निधारणाम् । २६ ।  
 ततः स्वभर्तृश्चरणाम्बुजासवं जगद्गुरोश्चिन्तयती न चापरम् ।  
 ददर्श देहो हतकल्पषः सती सद्यः प्रजज्वाल समाधिजग्मिना । २७ ।

**Maitreya went on:** Having thus addressed Dakṣa in the sacrificial assembly, O Vidura (queller of enemies in the shape of lust, anger and so on), Satī sat down silent on the floor, facing the north. She sipped (some) water (by way of purification), wrapped herself with a

yellow piece of linen, closed Her eyes and resorted to the device of shedding the body after the manner of the Yogīs. (24) Having steadied herself in a squatting posture, she brought the Prāna and Apāna airs on the same level (at the navel) and forcing the Udāna\* air upwards from the mystical circle at the navel, held it in the region of the heart along with the intellect. Thereafter the irreproachable lady drew the air thus held in the region of the heart to the middle of her eyebrows through her throat. (25) Thus intending to drop her body—which had been lovingly placed on the lap more than once by Lord Śiva (the most adored even of exalted souls)—as a mark of displeasure against Dakṣa (her father), the strong-willed lady summoned the presence of air and fire in her limbs through (deep) concentration of mind. (26) Thereafter Satī was so completely absorbed in enjoying with her mind the honey of the lotus-feet of her lord (Bhagavān Śaṅkara), the Preceptor of the whole world, that she perceived none else. She was thereby rid of the last traces of impurity (in the shape of the consciousness that she was a daughter of Dakṣa) and her body was soon ablaze with the fire produced by deep meditation. (27)

तत्पश्यतां खे भुवि चाद्भुतं महद् हाहेति वादः सुमहानजायत ।  
 हन्त प्रिया दैवतमस्य देवी जहावसून् केन सती प्रकोपिता ।२८।  
 अहो अनातयं महदस्य पश्यत प्रजापतेर्यस्य चराचरं प्रजाः ।  
 जहावसून् यद्विमताऽऽत्मजा सती मनस्विनी मानमभीक्ष्णमर्हति ।२९।  
 सोऽयं दुर्मर्षहृदयो ब्रह्मधुक् च लोकेऽपकीर्तिं महतीमवाप्स्यति ।  
 यदङ्गजां स्वां पुरुषद्विदुद्यतां न प्रत्यवेधन्मृतयेऽपराधतः ।३०।

There ensued in the heavens as well as on the earth a tremendous uproar among those who witnessed this most extraordinary event : "Alas ! angered by Dakṣa (her own father), Goddess Satī, the beloved spouse of the most adorable Divinity (Lord Śiva), has given up the ghost ! (28) Ah, look at the enormous wickedness of this lord of created beings, who is the father of all these mobile and immobile creatures, and slighted by whom Satī, his own high-souled daughter, gave up her life—Satī, who ever deserved honour at his hands ! (29) Possessed of a jealous heart and an enemy of the Supreme Spirit, he will incur great infamy in the world. People will say that this Śiva-hater did not forbid his own begotten child when she was preparing to die because of the ill-treatment received from him !" (30)

वदत्येवं जने सत्या दृष्ट्वासुत्यागमद्भुतम् । दक्षं तत्पार्षदा हन्तुमुदतिष्ठन्नुदायुधाः ।३१।  
 तेषामापततां वेगं निशाम्य भगवान् भृगुः । यज्ञघ्नघ्नेन यजुषा दक्षिणाग्नौ जुहाव ह ।३२।  
 अध्वर्युणा हूयमाने देवा उत्पेतुरोजसा । ऋभवो नाम तपसा सोमं प्राप्ताः सहस्रशः ।३३।  
 तैरल्लातायुधैः सर्वे प्रमथाः सहगुह्यकाः । हन्यमाना दिशो भेजुरुशब्द्विर्ब्रह्मतेजसा ।३४।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां चतुर्थस्कन्धे सतीदंष्ट्रोत्सर्गं नाम चतुर्थोऽध्यायः ।४।

While the people were observing thus Satī's attendants, who saw the wonderful self-immolation rose with uplifted weapons to kill Dakṣa. (31) Seeing the vehemence of their onrush, the worshipful Bhṛgu poured oblations into the fire known by the name of Dakṣiṇāgni, reciting the text of the Yajurveda possessing the efficacy of killing those who are out to wreck a sacrifice. (32) While the sage Bhṛgu (the priest officiating at the sacrifice) was pouring oblations, heavenly beings called the Rbhus, who had attained to (the sphere of) the moon-god by dint of their austere penance, rose (from the sacrificial pit) in thousands with great

\* For a clear conception of these airs, vide the foot-note below III vi. 9 (p. 175).

force. (33) Beaten by these (divinities), who were armed with firebrands and resplendent with the spiritual glow investing a holy Brāhmaṇa, all the Pramathas (attendants of Lord Śiva) along with the Guhyakas (Yakṣas, attendants of Kubera, the god of riches) ran away in various directions. (34)

*Thus ends the fourth discourse entitled "The Self-immolation of Satī"  
in Book Four of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahaṁsa-Saṁhitā.*



## अथ पञ्चमोऽध्यायः

### Discourse V

Virabhadra wrecks Dakṣa's sacrifice and beheads him

मैत्रेय उवाच

भवो भवान्या निधनं प्रजापतेरसत्कृताया अवगम्य नारदात् ।  
स्वपार्षदसैन्यं च तदध्वरभुभिर्विद्रावितं क्रोधमपारमादधे । १ ।  
क्रुद्धः सुदष्टोष्ठपुटः स धूर्जटिर्जटां तडिद्वह्निसटोग्ररोचिषम् ।  
उत्कृत्य रुद्रः सहस्रोत्थितो हसन् गम्भीरनादो विससर्ज तां भुवि । २ ।  
ततोऽतिकायस्तनुवा स्पृशन्दिवं सहस्रबाहुर्धनरुक् त्रिसूर्यदृक् ।  
करालदंष्ट्रो ज्वलदग्निमूर्धजः कपालमाली विविधोद्यतायुधः । ३ ।  
तं किं करोमीति गृणन्तमाह बद्धाञ्जलिं भगवान् भूतनाथः ।  
दक्षं सयज्ञं जहि मद्भटानां त्वमग्रणी रुद्र भटांशको मे । ४ ।  
आज्ञप्त एव कुपितेन मन्युना स देवदेवं परिचक्रमे विभुम् ।  
मेने तदाऽऽत्मानमसङ्गरंहसा महीयसां तात सहः सहिष्णुम् । ५ ।  
अन्वीयमानः स तु रुद्रपार्षदैर्भृशं नदद्विर्व्यनदत्सुभैरवम् ।  
उद्यम्य शूलं जगदन्तकान्तकं स प्राद्रवद् घोषणभूषणाङ्घ्रिः । ६ ।

**Maitreya continued :** Lord Śiva's fury knew no bounds when He learnt from Nārada that Satī (His spouse) had burnt herself to death on being slighted by Dakṣa (a lord of created beings) and that the host of His own attendants had been driven away by the Ṛbhus, who had appeared from Dakṣa's sacrifice. (1) Sharply biting His lips in rage, Lord Śiva (who bore a heavy burden of matted locks on His head) pulled up one of those clotted locks, which shone brightly like a flash of lightning or as a flame of fire and, springing on His feet all at once, laughed with a deep roar and dashed the lock against the ground. (2) From that lock sprang a colossal being (Virabhadra by name) whose (tall) figure touched the skies, who was possessed of a thousand arms and, dark like a cloud, had three eyes bright as the sun, fierce teeth and matted hair shining like flaming fire, wore a garland of skulls and was armed with various uplifted weapons. (3) When he prayed with joined palms, "(Command me) what to do!" Lord Śiva (the lord of the spirits) said, "You being My part manifestations, O valiant Rudra, lead My warriors (against Dakṣa) and dispose of Dakṣa and his sacrifice." (4) Enjoined thus by the wrathful Rudra (who is anger personified), he went round (as a mark

of respect) the all-pervading Lord, the adored of (all) the gods (and departed). At that time he thought himself, by virtue of his irresistible force, as capable of braving the might of the most powerful, O dear Vidura. (5) He thundered most terribly and, lifting his trident, which was capable of destroying even Death (the destroyer of the universe), ran (towards Dakṣa's abode), followed by the attendants of Śrī Rudra—who were (all) roaring violently—the anklets about his ankles making a jingling sound (even as he trod on the earth). (6)

अथर्त्विजो यजमानः सदस्याः ककुभ्युदीच्यां प्रसमीक्ष्य रेणुम् ।  
 तमः किमेतत्कुत एतद्रजोऽभूदिति द्विजा द्विजपत्न्यश्च दध्युः । ७ ।  
 वाता न वान्ति न हि सन्ति दस्यवः प्राचीनबर्हिर्जीवति होय्रदण्डः ।  
 गावो न काल्यन्त इदं कुतो रजो लोकोऽधुना किं प्रलयाय कल्पते । ८ ।  
 प्रसूतिमिश्राः स्त्रिय उद्विगच्छिता ऊचुर्विपाको वृजिनस्यैष तस्य ।  
 यत्पश्यन्तीनां दुहितृणां प्रजेशः सुतां सतीमवदध्यावनागाम् । ९ ।  
 यस्त्वन्तकाले व्युत्पन्नजटाकलापः स्वशूलसूच्यर्पितदिग्गजेन्द्रः ।  
 वितत्य नृत्यत्युदितास्रदोर्ध्वजानुद्याट्टहासस्तनयितुभिन्नदिक् । १० ।  
 अमर्षयित्वा तमसहृतेजसं मन्युमृतं दुर्विषहं भृकुट्या ।  
 करालदंष्ट्राभिरुदस्तभागणं स्यात्स्वस्ति किं कोपयतो विधातुः । ११ ।

Seeing dust in the northern quarter, the priests officiating at the sacrifice, the sacrificer (Dakṣa), those assembled there and all the (other) Brāhmanas and their wives thought on the other side: "What can this darkness be? Whence has this dust come? (7) Winds are not blowing and there are certainly no robbers; for (king) Prācīnabarhi, who rules with an iron rod is (still) alive. Nor is it the time for cows being hurriedly taken back (from the pastures). Whence is this (cloud of) dust (then)? Is the world preparing for its doom (just) now?" (8) Troubled in mind, Prasūti (Dakṣa's wife) and the other ladies observed, "This is nothing but the (evil) consequence of the wrong perpetrated by Dakṣa (the lord of created beings), who before the very eyes of his (other) daughters slighted his innocent daughter, Satī! (9) (Or it may be the fruit of the offence committed against Śrī Rudra, the god of destruction) who dances at the time of (universal) destruction, throwing about the tuft of His matted hair and extending His banner-like arms equipped with uplifted weapons, when the lords of elephants presiding over the quarters are pierced by the prongs of His trident and the quarters rent with His thunder-like peals of laughter. (10) Nay, possessed of a dazzling splendour and filled with anger, He assumes an unbearable aspect by His knit brows, and the whole group of constellations is scattered by His frightful teeth. Having angered Him can any one fare well even if the individual provoking Him is the creator himself?" (11)

बह्वेवमुद्विगदृशोच्यमाने जनेन दक्षस्य मुहुर्महात्मनः ।  
 उत्पेतुरुत्पाततमाः सहस्रशो भयावहा दिवि भूमौ च पर्यक् । १२ ।  
 तावत्स रुद्रानुचरैर्मखो महान् नानायुधैर्वापनकैरुदायुधैः ।  
 पिङ्गैः पिशङ्गैर्मकरोदराननैः पर्याद्रवद्विर्विदुरान्वरुध्यत । १३ ।  
 केचिद्बभञ्जुः प्राग्वंशं पत्नीशालां तथापरे । सद आग्नीध्रशालां च तद्विहारं महानसम् । १४ ।  
 रुजुयुर्जपत्राणि तथैकेऽग्नीननाशयन् । कुण्डेष्वमूत्रयन् केचिद्विभित्तुर्वेदिमेखलाः । १५ ।  
 अबाधन्त मुनीनन्य एके पत्नीरतर्जयन् । अपरे जगूहर्देवान् प्रत्यासन्नान् पलायितान् । १६ ।  
 भृगुं बबन्ध मणिमान् वीरभद्रः प्रजापतिम् । चण्डीशः पूषणं देवं भगं नन्दीश्वरोऽग्रहीत् । १७ ।

While the people were saying many such things with perturbation in their eyes, there appeared on all sides in the heavens as well as on earth again and again thousands of ill-omens of the worst type, causing fear even to the strong-minded Dakṣa. (12) By this time, O Vidura, the followers of Rudra, who were (all) armed with various uplifted weapons and were dwarfish in stature, some red-brown and other tawny of hue, and had bellies and faces resembling those of an alligator, ran up in all directions and surrounded that spacious sacrificial ground. (13) Some broke the beam resting on the eastern and western pillars (of the sacrificial hall), while others destroyed the apartment reserved for the wives of the sacrificer and the priests (to the west of the sacrificial hall) as well as the assembly-hall (in front of the sacrificial hall), the cottage (in front of the assembly-hall) where clarified butter and other substances poured into the sacrificial fire are stored, the hut occupied by the sacrificer himself and the kitchen. (14) Some smashed the sacrificial vessels and extinguished the sacred fires, while others urinated in the sacrificial pits and snapped the cotton threads marking the boundaries of the sacrificial dais (in the north). (15) Some molested the hermits, while others threatened the wives (of the sacrificer and the priests) and still others seized the divinities who were sitting close to them, even though they tried to run away. (16) Maṇimān bound the sage Bhṛgu; Virabhadra, Dakṣa (the lord of created beings) himself; Caṇḍīśa, the god Pūṣā (one of the twelve sons of Aditi who preside over the sun month by month) and Nandīśwara seized Bhaga (another god presiding over the sun). (17)

सर्व एवर्त्विजो दृष्ट्वा सदस्याः सदिवौकसः । तैरर्द्यमानाः सुभृशं ग्रावभिर्नैकधाद्रवन् । १८ ।  
 जुह्वतः स्तुवहस्तस्य श्मश्रूणि भगवान् भवः । भृगोर्लुलुञ्चे सदसि योऽहसच्छ्मश्रु दर्शयन् । १९ ।  
 भगस्य नेत्रे भगवान् पातितस्य रुषा भुवि । उज्जहार सदःस्थोऽक्षणा यः शपन्तमसूसुचत् । २० ।  
 पूषाश्चापातयदन्तान् कालिङ्गस्य यथा बलः । शप्यमाने गरिमणि योऽहसद्दर्शयन्दतः । २१ ।  
 आक्रम्योरसि दक्षस्य शितधारेण हेतिना । छिन्दन्नपि तदुद्धर्तुं नाशक्रेत् त्र्यम्बकस्तदा । २२ ।  
 शस्त्रैरखान्वितैरेवमनिर्भिन्नत्वचं हरः । विस्मयं परमापन्नो दध्वा पशुपतिश्चिरम् । २३ ।  
 दृष्ट्वा संज्ञपनं योगं पशूनां स पतिर्मखे । यजमानपशोः कस्य कायात्तेनाहरच्छिरः । २४ ।  
 साधुवादस्तदा तेषां कर्म तत्तस्य शंसताम् । भूतप्रेतपिशाचानामन्येषां तद्विपर्ययः । २५ ।  
 जुहावैतच्छिरस्तस्मिन्दक्षिणाग्रावमर्षितः । तद्देवयजनं दग्ध्वा प्रातिष्ठद् गुह्यकालयम् । २६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दक्षयज्ञविध्वंसो नाम पञ्चमोऽध्यायः । ५ ।

Seeing this (outrage) and being most severely pelted with stones by these (attendants of Śiva), all the priests officiating at the sacrifice as well as those assembled there, including the heavenly beings, ran in various directions. (18) The worshipful Virabhadra (a part manifestation of Lord Bhava) pulled up the moustaches and beard of Bhṛgu, who was pouring oblations into the sacrificial fire, holding the sacrificial ladle in his hand, and who had laughed (at Lord Śiva) in open assembly, (proudly) displaying his moustaches. (19) Lord Virabhadra angrily knocked down Bhaga to the ground and plucked his eyes inasmuch as he had in the assembly (of the lords of created beings) countenanced Dakṣa in his calumny of Lord Śiva by blinking. (20) Even as Lord Balarāma knocked \* down the teeth of the king of the Kalingas (during the wedding of Aniruddha, Śrī Kṛṣṇa's grandson), so Virabhadra dashed off the teeth of Pūṣā, who had laughed showing his teeth while Śiva (the most adorable) was being vilified (by Dakṣa). (21) Setting his foot on Dakṣa's breast (after knocking him down), the three-eyed Virabhadra proceeded to cut off his head with a sharp-edged weapon but failed to sever it then. (22) Virabhadra, who was no other than Lord Śiva

(the Destroyer of the universe), was filled with great wonder when he found that no weapon or missile could even cut Dakṣa's skin that way, and pondered for a long time. (23) Observing the way in which animals were being slaughtered for the sacrifice, Virabhadra severed the head of Dakṣa from his body in the same way, treating the sacrificer as an animal to be sacrificed. (24) There arose a shout of applause from the ghosts, spirits and fiends, who extolled that achievement of Virabhadra; while others (those belonging to Dakṣa's party) raised an outcry against the same. (25) Full of anger, Virabhadra threw Dakṣa's head as an offering into the sacrificial fire called Dakṣiṅgni; and, setting fire to that sacrificial edifice, left for Mount Kailāsa (the abode of the Yakṣas, Kubera's attendants). (26)

*Thus ends the fifth discourse entitled "The Destruction of Dakṣa's sacrifice"  
in Book Four of the great and glorious Bhāgavata-Purāna,  
otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

**Brahmā and the other gods proceed to Kailāsa and appease Lord Śiva**

मैत्रेय उवाच

अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः । शूलपट्टिशनिखिंशगदापरिघमुद्गरैः । १ ।  
 संछिन्नभिन्नसर्वाङ्गाः सत्त्विक्सभ्या भयाकुलाः । स्वयम्भुवे नमस्कृत्य कात्स्न्येनैतन्न्यवेदयन् । २ ।  
 उपलभ्य पुरैर्वैतद्भगवानब्रह्मसम्भवः । नारायणश्च विश्वात्मा न कस्याध्वरमीयतुः । ३ ।  
 तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि । क्षेमाय तत्र सा भूयान्न प्रायेण बुभूषताम् । ४ ।  
 अथापि यूयं कृतकिल्बिषा भवं चे बर्हिषो भागभाजं परादुः ।  
 प्रसादयध्वं परिशुद्धचेतसा क्षिप्रप्रसादं प्रगृहीताङ्घ्रिपद्मम् । ५ ।  
 आशासाना जीवितमध्वरस्य लोकः सपालः कुपिते न यस्मिन् ।  
 तमाशु देवं प्रियया विहीनं क्षमापयध्वं हृदि विद्धं दुरुक्तैः । ६ ।  
 नाहं न यज्ञो न च यूयमन्ये चे देहभाजो मुनयश्च तत्त्वम् ।  
 विदुः प्रमाणं बलवीर्ययोर्वा यस्यात्पतन्नस्य क उपायं विधिस्तेत् । ७ ।

**Maitreya went on:** Worsted by the forces of Rudra and stricken with fear, and having all their limbs mangled and broken by (the blows of ) their tridents, Paṭṭīśas ( a kind of spear),swords, maces, iron clubs and mallets, the hosts of divinities along with the priests officiating and assisting at the sacrifice (approached and) bowed to Brahmā (the self-born) and narrated the story to him in all details. (1-2) The worshipful Brahmā (the lotus-born creator) and Lord Nārāyaṇa, the Soul of the universe, who had foreseen this, did not attend Dakṣa's sacrifice. (3) Hearing their story, Brahmā said, "On the part of those wishing to get square with a person possessed of great power, who has given them cause for offence, such a desire does not generally conduce to their welfare. (4) You were, on the other hand, actually guilty of offence against Lord Śiva in that you deprived Him of a share in the sacrificial offerings, to which He had a rightful claim. You, however, (go and) invoke His favour by clasping His lotus-feet with a guileless heart; for He can be speedily propitiated. (5) If you

wish the sacrifice to be revived (and completed), make haste to crave the forgiveness of that Divinity (Lord Śiva), who was stung to the quick by the abusive words (of Dakṣa) and has now lost His beloved spouse; for the world with its guardian deities will be nowhere if He continues to be angry. (6) Neither I nor Yajña (the deity presiding over sacrifices) nor (any of) you (the other gods) nor the sages, much less any other embodied beings know His true character or the extent of His strength and power. None would feel inclined (under the circumstance) to contrive any means (other than clasping His feet) to placate Him who is (absolutely) independent!" (7).

स इत्थमादिश्य सुरानजस्तैः समन्वितः पितृभिः सप्रजेशैः ।

ययौ स्वधिष्ण्यान्निलयं पुरद्विषः कैलासमद्रिप्रवरं प्रियं प्रभोः । ८ ।

जन्मौषधितपोमन्त्रयोगसिद्धैर्निरतैः । जुष्टं किन्नरगन्धर्वैरप्सरोर्भिवृतं सदा । ९ ।

नानामणिमयैः शृङ्गेरानाधातुविचित्रितैः । नानाद्रुमलतागुल्मैर्नानामृगराणावृतैः । १० ।

नानामलप्रस्रवणैर्नानाकन्दरसानुभिः । रमणं विहरन्तीनां रमणैः सिद्धयोषिताम् । ११ ।

मयूरकेकाभिरुतं मदास्थालिविपुच्छितम् । प्लावितै रक्तकण्ठानां कूजितैश्च पतत्रिणाम् । १२ ।

आह्वयन्तमिवोद्धतैर्द्विजान् कामदुर्धर्मैः । ब्रजन्तमिव मातङ्गैर्गुणन्तमिव निर्झरैः । १३ ।

Having thus enjoined the gods, and accompanied by them as well as by the manes and the lords of created beings, Brahmā (the birthless creator) went from his own realm (the Brahmāloka) to Mount Kailāsa, the chief of the mountains, the beloved abode of Lord Śiva (the Destroyer of the three cities). (8) Mount Kailāsa is inhabited by gods endowed with supernatural powers from their very birth or who acquired them by the use of specific herbs, by recourse to austere penance and spells or through the practice of Yoga, and is ever crowded with Kinnaras and Gandharvas (celestial musicians) and Apsarās (heavenly dancing girls). (9) With its summits consisting of jewels of various kinds and variegated with minerals of every description—which are clothed with trees, creepers and shrubs of various species and infested with wild beasts of every kind, nay, which contain many a rill of limpid water and are spotted with many a cave and eminence—it affords delight to the wives of Siddhas (a class of heavenly being endowed with supernatural powers from their very birth), that sport there in the company of their spouses. (10-11) The mountain is resonant with the screams of peacocks and echoes with the melodious humming of bees blinded by intoxication. Nay, through the shrill notes of its cuckoos and the warbling of other birds and by its wish-yielding trees with their towering boughs it seems to call new birds, raising its arms; nay, through its (moving) elephants it seems to be in motion and through its (murmuring) rills it appears to speak. (12-13)

मन्दारैः पारिजातैश्च सरलैश्चोपशोभितम् । तमालैः शालतालैश्च कोविदारसनाजुनैः । १४ ।

चूतैः कदम्बैर्नीपैश्च नागपुत्रागचम्पकैः । पाटलाशोकवकुलैः कुन्दैः कुस्वकैरपि । १५ ।

स्वर्णार्णशतपत्रैश्च वरेणुकजातिभिः । कुब्जकैर्मल्लिकाभिश्च माधवीभिश्च मण्डितम् । १६ ।

पनसोदुम्बराश्वत्थप्लक्ष्म्यग्रोधहिङ्गुभिः । भूर्जैरोषधिभिः पूगै राजपूगैश्च जम्बुभिः । १७ ।

खजूराम्रातकाम्राद्यैः प्रियालमधुकेजुदैः । हुमजातिभिरन्यैश्च राजितं वेणुकीचकैः । १८ ।

कुमुदोत्पलकह्लारशतपत्रवनर्द्धिभिः । नलिनीषु कलं कूजत्खगवृन्दोपशोभितम् । १९ ।

मृगैः शाखामृगैः क्रोडैर्मृगेन्द्रैर्ऋक्षशल्यकैः । गवयैः शरभैर्व्याघ्रै रुरुभिर्महिषादिभिः । २० ।

कर्णात्रैकपदाश्वासैर्निर्जुष्टं वृकनाभिभिः । कदलीखण्डसंरुद्धनलिनीपुलिनश्रियम् । २१ ।

पर्यस्तं नन्दया सत्याः स्नानपुण्यतरोदया । विलोक्य भूतेशंगिरि विबुधा विस्मयं ययुः । २२ ।

The mountain is adorned with (celestial trees such as) Mandāras and Pārijātas, as well as with (other trees such as ) Saralas (a species of pines), Tamālas, Sālas and Palmyras, Kovidāras, Asanas and Arjunas. (14) It is further beautified with mango trees, Kadambas and Nīpas, Nāgas, Punnāgas and Campakas, Pāṭalas ( trees bearing the trumpet flowers), Aśokas and Bakulas, Kundas (a species of jasmine) as well as Kurabakas (trees bearing the red amaranth flower), golden lotuses, creepers bearing cardamoms, Mālatīs, Kubjas, Mallikās and Mādhavis. (15-16) Nay, its beauty is enhanced by breadfruit trees, Udumbaras, the holy fig trees, Plakṣas (the waved-leaf fig trees), banyans and bdelliums, birches, annual trees (such as the banana, which are cut down after they have borne fruit), betel-nut trees, Rājapūgas (a species of areca-nut palms) and rose-apple trees, date-palms, hog-plums, Āmras ( a species of mango trees) and so on, Priyālas, Madhukas and soap-nut trees and other varieties of trees, and clusters of bamboos—both of the hollow and solid types. (17-18) It is further graced with swarms of birds sweetly warbling on the margin of its ponds rich in their beds of lilies and lotuses of various kinds. (19) It is infested with deer, monkeys, boars, lions, bears and porcupines, Gayals, Śarabhas (a species of eight-footed animals now extinct), tigers, Rurus (a species of black antelopes), wild buffaloes and other wild beasts as well as with Kaṁāntras, Ekapadas (a species of one-footed animals) Aśwamukhas, wolves and musk-deer; and the strands of its ponds look charming with the clusters of banana trees surrounding them. (20-21) It is hemmed in by the river Nandā (the holy Gaṅgā), whose waters have been hallowed by the touch of Sati (the deceased consort of Lord Śiva), who bathed in it. The gods felt astonished to see (the beauty of) Mount Kailāsa, the abode of Lord Śiva (the lord of ghosts). (22)

ददृशुस्तत्र ते रम्यामलकां नाम वै पुरीम् । वनं सौगन्धिकं चापि यत्र तत्राम पङ्कजम् । २३ ।

नन्दा चालकनन्दा च सरितौ ब्राह्मणतः पुरः । तीर्थपादपदाम्भोजरजसातीव पावने । २४ ।

ययोः सुरस्त्रियः क्षत्त्रवरुह्य स्वधिष्यतः । क्रीडन्ति पुंसः सिञ्चन्त्यो विगाह्य रतिकर्षिताः । २५ ।

ययोस्तत्त्रानविभ्रष्टनवकुङ्कुमपिञ्जरम् । वितृषोऽपि पिवन्त्यम्भः पाययन्तो गजा गज्जीः । २६ ।

There (on that mountain) they saw the celebrated and beautiful city of Alakā (the capital of Kubera, the lord of the Yakṣas) as well as the garden named Saugandhika, where can be seen a species of lotuses bearing the same name ( and singularly noted for their fragrance). (23) Along the outskirts of the city flow the two rivers Nandā and Alakanandā, both of which have derived utmost sanctity from (their contact with) the dust of the feet of Lord Viṣṇu (which are the abode of all sanctity). (24) Descending from their aerial cars, O Vidura, celestial women, exhausted by their amorous dalliance, take a plunge into these streams and sport therein, sprinkling their mates with water. (25) The water of these rivers gets coloured by the saffron washed (from their bosom) during their ablutions, and (tempted by its delicious fragrance) elephants drink it, even though they have no thirst, and give the same to the she-elephants also to drink. (26)

तारहेममहारत्नविमानशतसंकुलाम् । जुष्टां पुण्यजनस्त्रीभिर्भयथा खं सतडिद्यनम् । २७ ।

हित्वा यक्षेश्वरपुरीं वनं सौगन्धिकं च तत् । द्रुमैः कामदुर्घैर्हृद्यं चित्रमाल्यफलच्छदैः । २८ ।

रक्तकण्ठखगानीकस्वरमण्डितषट्पदम् । कलहंसकुलप्रेष्ठं खरदण्डजलाशयम् । २९ ।

वनकुञ्जरसंगृह्यहरिचन्दनवायुना । अधि पुण्यजनस्त्रीणां मुहुरुन्मथयन्मनः । ३० ।

वैदूर्यकृतसोपाना चाप्य उत्पलमालिनीः । प्राप्तं किम्पुरुषैर्दृष्ट्वा त आराद्दृशुर्वटम् । ३१ ।

Crowded with hundreds of aerial cars made of silver, gold and most precious jewels, and

inhabited by the wives of Yakṣas, the city looked like the firmament overcast with clouds accompanied by lightning. (27) They overpassed the capital of Kubera (the lord of the Yakṣas) as well as the aforementioned garden called Saugandhika, which looked charming with its wish-yielding trees, laden with fruits, flowers and leaves of variegated colours. (28) The notes of cuckoos and hosts of other birds in that garden added to the melody of the (humming of) bees and it was spotted with ponds containing lotus beds, the most favourite resorts of swans. (29) By the breezes wafting the perfume of its sandal-trees, whose (soft) bark was scratched by wild elephants (rubbing their bodies against it in order to relieve their itching sensation), it flamed the passion of Yakṣa women again and again. (30) (Going further) they saw a number of extensive wells containing beds of blue lotuses and provided with stairs of cat's-eye, which were frequented by Kimpuruṣas (another class of demigods); and not far from them they sighted a banyan tree. (31)

स योजनशतोत्सेधः पादोनविटपायतः । पर्यङ्कताचलच्छायो निर्नीडस्तापवर्जितः । ३२ ।  
 तस्मिन्महायोगमये मुमुक्षुशरणे सुराः । ददृशुः शिवमासीनं त्यक्तामर्षमिवान्तकम् । ३३ ।  
 सनन्दनाद्यैर्महासिद्धैः शान्तैः संशान्तविग्रहम् । उपास्यमानं सख्या च भर्त्रा गुह्यकरक्षसाम् । ३४ ।  
 विद्यातपोयोगपथमास्थितं तमधीश्वरम् । चरन्तं विश्वसुहृदं वात्सल्याल्लोकमङ्गलम् । ३५ ।  
 लिङ्गं च तापसाभीष्टं भस्मदण्डजटाजिनम् । अङ्गेन संध्याभ्ररुचा चन्द्रलेखां च विभ्रतम् । ३६ ।  
 उपविष्टं दर्भमय्यां वृष्यां ब्रह्म सनातनम् । नारदाय प्रवोचन्तं पृच्छन्ते शृण्वतां सताम् । ३७ ।  
 कृत्वोरौ दक्षिणे सव्यं पादपद्मं च जानुनि । बाहुं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया । ३८ ।  
 तं ब्रह्मनिर्वाणसमाधिमाश्रितं व्युपाश्रितं गिरिशं योगकक्षाम् ।  
 सलोकपाला मुनयो मनूनामाद्यं मनुं प्राञ्जलयः प्रणोमुः । ३९ ।  
 स तूपलभ्यागतमात्मयोनिं सुरासुरेशैरभिवन्दिताङ्घ्रिः ।  
 उत्थाय चक्रे शिरसाभिवन्दनमर्हतमः कस्य यथैव विष्णुः । ४० ।  
 तथापरे सिद्धगणा महर्षिभिरेवै समन्तादनु नीललोहितम् ।  
 नमस्कृतः प्राह शशाङ्कशेखरं कृतप्रणामं प्रहसन्निवात्मभूः । ४१ ।

The tree had a height of one hundred Yojanas (or eight hundred miles) and its boughs extended to a distance of seventy-five Yojanas (or six hundred miles) on every side. It cast a permanent shade on all sides and thus warded off the sun; yet it contained no nest. (32) Beneath that tree, which induced great concentration of mind and was the (happy) resort of those seeking liberation, the gods beheld Lord Śiva seated like Death free from anger. (33) Possessed of a most tranquil personality, He was being waited upon by highly realized and peaceful souls, Sanandana and others, as well as by His friend, Kubera (the lord of the Yakṣas and the Rākṣasas). (34) That supremé Lord, who is the disinterested friend of the whole universe, remains engaged in the practice of worship, concentration of mind and deep meditation (in order to set a noble example to others) and does penance which is conducive to the welfare of the world out of affection (for all). (35) On His body possessing the (reddish) hue of an evening cloud He wears the marks so dear to ascetics, viz., a coat of ashes, a staff, matted locks and deerskin, and the crescent moon (on His forehead). (36) Seated on a mattress of Kuśa grass, He was expounding the truth relating to the eternal Brahma to (the celestial sage) Nārada, who was putting questions to Him, while (other) worthy personages also listened. (37) Placing His left lotus foot on the right

thigh and the left arm on the left knee \* and with a rosary of Akṣa seeds coiled round His (right) wrist, He sat with His right hand formed into what is known as the Tarkamudrā † (generally adopted by those teaching wisdom to their disciples). (38) With their palms joined in prayer the sages as well as the protectors of the world bowed low to Lord Śiva—the Sage ranking foremost among those given to contemplation—who sat absorbed in the joy of oneness with the Absolute and leaning on a wooden support generally used by Yogīs. (39) Seeing Brahmā (the self-born) arrived (there), Lord Śiva, whose feet are revered by the lords of immortals as well as by Asura chiefs, rose (from His seat) and greeted him by bowing His head, even as the most adorable Lord Viṣṇu (appearing in the form of the divine Dwarf) bows to Kaśyapa (His father and a lord of created beings). (40) So also the hosts of other Siddhas as well as the great sages, who were devoted to Lord Śiva and sat around Him, bowed to him. Greeted (by them all), Brāhmā (the self-born) smilingly addressed Lord Śiva (who wears the crescent moon on His head and) who was still bowing to him. (41)

### ब्रह्मोवाच

जाने त्वामीशं विश्वस्य जगतो योनिवीजयोः । शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम् । ४२ ।  
 त्वमेव भगवन्नेतच्छिवशक्त्योः सरूपयोः । विश्वं सृजसि पास्यस्ति क्रीडन्नूर्णपटो यथा । ४३ ।  
 त्वमेव धर्मार्थदुघाभिपत्तये दक्षेण सूत्रेण ससर्जिथाध्वरम् ।  
 त्वयैव लोकेऽवसिताश्च सेतवो यान्नाह्वानाः श्रद्धधते धृतव्रताः । ४४ ।  
 त्वं कर्मणां मङ्गलमङ्गलानां कर्तुः स्म लोकं तनुषे स्वः परं वा ।  
 अमङ्गलानां च तमिस्रमुल्बणं विपर्ययः केन तदेव कस्यचित् । ४५ ।

**Brahmā said :** I know You to be the Ruler of the universe; for You are the same as the undifferentiated Brahma, the cause of both Śakti (the Divine Energy or Prakṛti) and Śiva (the Spirit or Puruṣa), who are severally the womb (source) and seed of the creation. (42) Carrying on Your sport through Śiva and Śakti, who are essentially one, O Lord, it is You who create, protect and swallow ( withdraw into Yourself) this universe, even as the spider evolves (from its mouth) the cobweb, preserves it and then takes it back into its mouth. (43) It is You who evolved the (institution of) sacrifice through the instrumentality of Dakṣa for the preservation of the three Vedas (which yield both religious merit and wealth); and by You have been fixed the bounds of propriety which the Brāhmaṇas who have adopted sacred vows duly respect. (44) O blissful Lord, You confer (the enjoyments of) heaven or even final beatitude on him who performs benevolent deeds, and assign the frightful inferno to the perpetrator of evil deeds. But how is it that in the case of some individuals the fruit of certain acts is quite the contrary ? (45)

न वै सतां त्वच्छरणार्पितात्मनां भूतेषु सर्वेषुभिपश्यतां तव ।  
 भूतानि चात्मन्यपृथग्दृक्षतां प्रायेण रोषोऽभिभवेद्यथा पशुम् । ४६ ।  
 पृथग्धियः कर्मदृशो दुराशयाः परोदयेनार्पितहृद्भुजोऽनिशम् ।  
 परान् दुरुक्तैर्वितुदन्त्यरुनुदास्तान्मा वधीर्द्वैवधान् भवद्विधः । ४७ ।  
 यस्मिन् यदा पुष्करनाभमायया दुरन्तया स्पृष्टधियः पृथग्दृशः ।

\* This posture is referred to under the name of "Virāsana" in works on Yoga, as the following verse will show :

एकपादमथैकस्मिन् विन्यसेदूर्ध्वस्थितम् । इतरस्मिस्तथा धातुं कोरान्मिदं स्मृतम् ॥

† The Tarka-Mudrā, more popularly known as the Jāñāna-Mudrā, has been described as follows :—

तर्जयुद्धयोरे मिथः संयोज्य चाङ्गुलीः । प्रसार्य बन्धनं प्राहुस्तर्कमुद्रेति मान्त्रिकाः ॥

\*Joining the tips of the thumb and the Index finger and straightening the other fingers after joining them together—the position of the hand is what the knowers of Mantras call "Tarkamudrā."

कुर्वन्ति तत्र ह्यनुकम्पया कृपां न साधवो देवबलात्कृते क्रमम् । ४८ ।

Indeed anger does not generally overpower—even as it overwhelms the ignorant—the noble souls who have surrendered themselves to Your feet, who behold You in all living beings and who are inclined to see all living beings in their own self as identical with them. (46) Let not one (an exalted soul) like You kill them whose mind perceives diversity and whose eyes are fixed on the ritual, nay, who have a malignant mind and whose heart is ever burning (with jealousy) at the sight of others' prosperity and who, being naturally disposed to hurt others' feelings, prick them with abusive words, and are (thus already) doomed by Providence. (47) On them whose mind is bewildered by the Māyā (deluding potency) of Lord Viṣṇu (whose navel is the seat of a lotus), so difficult to overcome, and whose eye is (therefore) fixed on diversity, pious souls only shower their grace because of their compassionate nature; they never use their power against something which (they believe) has been wrought by their own (adverse) fate. (48)

भवांस्तु पुंसः परमस्य मायया दुरन्तयास्पृष्टमतिः समस्तदृक् ।

तया हतात्मस्वनुकर्मचेतःस्वनुग्रहं कर्तुमिहार्हसि प्रभो । ४९ ।

कुर्वध्वरस्योद्धरणं हतस्य भोस्त्वयासमाप्तस्य मनो प्रजापतेः ।

न यत्र भागं तव भागिनो ददुः कुयज्विनो येन मखो निनीयते । ५० ।

जीवताद्यजमानोऽयं प्रपद्येताक्षिणी भगः । भृगोः श्मश्रूणि रोहन्तु पूष्णो दत्ताश्च पूर्ववत् । ५१ ।

देवानां भग्नगात्राणामृत्विजां चायुधाश्मभिः । भवतानुगृहीतानामाशु मन्योऽस्त्वनातुरम् । ५२ ।

एष ते रुद्र भागोऽस्तु यदुच्छिष्टोऽध्वरस्य वै । यज्ञस्ते रुद्रभागेन कल्पतामद्य यज्ञहन् । ५३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां चतुर्थस्कन्धे रुद्रसान्त्वनं नाम षष्ठोऽध्यायः । ६ ।

Omniscient as You are, Your judgment has not been clouded by that Māyā of the Supreme Person, which is so difficult to get through. Therefore, my lord, be pleased to shower Your grace on these people (Dakṣa and others), whose judgment has been impaired by Māyā and who have accordingly fixed their mind on the ritual. (49) O Lord presiding over destruction, revive the sacrifice started by Dakṣa (lord of created beings), which has been wrecked by You and could not, therefore, be consummated—which was due to the fact that the unwise priests did not offer You Your share, to which You had a rightful claim inasmuch as it is by You that a sacrifice is made to yield the desired fruit. (50) Let the sacrificer (Dakṣa) come to life (again); let the god Bhaga get back his eyes; let the sage Bhṛgu's moustaches and beard sprout again and let the god Pūṣā's teeth reappear as before. (51) Further, let the gods and priests whose limbs have been broken by weapons and stones be whole again at once by Your favour, O Rūdra (anger personified). (52) Let that which is left of the sacrifice, offerings be Your share, O god presiding over destruction! Let this sacrifice, O Rudra, be consummated today with Your share, O Destroyer of sacrifice. (53)

*Thus ends the sixth discourse entitled "The Appeasement of Rudra"  
in Book Four of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तमोऽध्यायः

### Discourse VII

vsn.

#### Completion of Dakṣa's Sacrifice

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेन परितुष्यता । अभ्यधायि महाबाहो प्रहस्य श्रूयतामिति । १ ।

**Maitreya resumed :** Thus supplicated by Brahmā (the unborn), Lord Śiva (the father of the universe) felt much pleased, and with a hearty laugh said, O Vidura (possessed of mighty arms), "Listen !" (1)

श्रीमहादेव उवाच

नाद्यं प्रजेश बालानां वर्णये नानुचिन्तये । देवमायाभिभूतानां दण्डस्तत्र धृतो मया । २ ।

प्रजापतेर्दग्धशीर्ष्णो भवत्वजमुखं शिरः । मित्रस्य चक्षुषेक्षेत भागं स्वं बर्हिषो भगः । ३ ।

पूषा तु यजमानस्य दद्विर्जक्षतु पिष्टभुक् । देवाः प्रकृतसर्वाङ्गा ये म उच्छेषणं ददुः । ४ ।

बाहुभ्यामश्विनोः पूष्णो हस्ताभ्यां कृतवाहवः । भवन्त्वध्वर्यवश्चान्ये वस्तश्मश्रुर्भुगुर्भवेत् । ५ ।

**Śrī Mahādeva said :** I never complain of nor do I recollect the misdemeanour of fools dominated by the Lord's Māyā (deluding potency), O lord of created beings. I have meted out punishment to them (just in order to teach them a lesson). (2) Let Dakṣa (a lord of created beings), whose head has been burnt, have the head of a goat above the neck. And let the god Bhaga look on his share in the sacrificial offerings through the eyes of Mitra (another god included in the list of the twelve Ādityas presiding over the sun). (3) Let the god Pūṣā, who eats flour alone, chew the same with the teeth of the sacrificer and let the (other) gods have all their limbs restored to a sound condition now that they have assigned to Me the remains of a sacrifice. (4) Let the Adhwaryus\* and the other priests ( who have lost their arms) use the arms of the Aświns (the twin gods who are reputed to be the physicians of heaven); while such of them as have lost their hands may use the hands of Pūṣā; and let the sage Bṛḡu have the beard and moustaches of a goat. (5)

मैत्रेय उवाच

तदा सर्वाणि भूतानि श्रुत्वा मीदुष्टमोदितम् । परितुष्टात्मभिस्तात साधु साध्वित्यथानुवन् । ६ ।

ततो मीद्व्वांसमामन्त्र्य शुनासीराः सहर्षिभिः । भूयस्तदेवयजनं समीद्वद्वेधसो ययुः । ७ ।

विधाय कार्त्स्न्येन च तद्यदाह भगवान् भवः । संदधुः कस्य कायेन सवनीयपशोः शिरः । ८ ।

संधीयमाने शिरसि दक्षो रुद्राभिधीक्षितः । सद्यः सुप्त इवोत्तस्थौ ददुशे चाग्रतो मृडम् । ९ ।

तदा वृषध्वजद्वेषकलिलात्मा प्रजापतिः । शिवावलोकादभवच्छरद्धद इवामलः । १० ।

भवस्तवाय कृतधीर्नाशकरोदनुरागतः । औत्कण्ठ्याद्वाष्पकलया सम्परेतां सुतां स्मरन् । ११ ।

कृच्छ्रात्सस्तभ्य च मनः प्रेमविह्वलितः सुधीः । शशंस निर्व्वलीकेन भावेनेशं प्रजापतिः । १२ ।

**Maitreya continued :** Hearing the words of Lord Śiva (the Most Bountiful), on that occasion, all the creatures (present there) forthwith exclaimed, "Well said ! Well said!!" with their soul fully gratified. (6) Thereafter the gods as well as the sages invited Lord Śiva (who showers the desired blessings on His devotees, to grace the sacrifice) and, taking with them

\* The function of an Adhwaryu is to measure the sacrificial ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to kindle the fire and so on. Whilst engaged in these duties, he is required to repeat the texts of the Yajurveda.

the bountiful Lord and Brahmā (the creator) went once more to the site of the sacrifice. (7) Having accomplished all that Lord Śiva had commanded them (to do), they joined the head of the sacrificial animal (goat) to the trunk of Dakṣa. (8) On the head (of the goat) being joined (to Dakṣa's trunk), Dakṣa, who (now) received a kindly glance from Rudra, immediately rose as though from slumber and beheld Lord Śiva (the Delighter of all) in front of Him. (9) Then Dakṣa ( a lord of created beings), whose mind had been tainted by ill-will towards Lord Śiva (whose banner bears the emblem of a bull), (now) became free from malice by virtue of Śiva's (gracious) look, even as a pool becomes clear in autumn. (10) He felt inclined to offer praises (to the Lord) but could not do so on account of affection and grief as he (now) recollected his deceased daughter and his throat was choked with tears. (11) Though overwhelmed with love, the wise Prajāpati (Dakṣa) controlled his mind with (great) difficulty and proceeded to extol the Lord with sincere devotion. (12)

दक्ष उवाच

भूयाननुग्रह अहो भवता कृतो मे दण्डस्त्वया मयि भूतो यदपि प्रलब्धः ।  
 न ब्रह्मबन्धुषु च वां भगवन्नवज्ञा तुभ्यं हरेश्च कुत एव धृतव्रतेषु ।१३।  
 विद्यातपोव्रतधरान् मुखतः स्म विप्रान् ब्रह्माऽऽत्मतत्त्वमवितुं प्रथमं त्वमस्माक ।  
 तद्ब्राह्मणान् परम सर्वविपत्सु पासि पालः पशूनिव विभो प्रगृहीतदण्डः ।१४।  
 योऽसौ मयाविदिततत्त्वदृशा सभायां क्षिप्रो दुरुक्तिविशिखैरण्यय तन्माम् ।  
 अर्वाक् पतन्तमर्हतमनिन्दयापाद् दृष्ट्याऽऽर्द्रया स भगवान् स्वकृतेन तुष्येत् ।१५।

**Dakṣa said :** Oh, You did me a great favour in that You meted out punishment to me (in order to correct me), even though I slighted You. You two, Śrī Hari and Yourself, have no disregard even for fallen Brāhmaṇas; how, then, can You ignore those who have taken sacred vows? (13) (Appearing) as Brahmā You evolved first of all out of Your mouth Brāhmaṇas rich in learning, austerity and sacred vows for preserving (the knowledge of) the spiritual Truth (through realization and instruction). It is therefore, O Supreme Lord, that You protect the Brāhmaṇa race in all crises, wielding the rod of punishment (to correct them if they go astray), even as the herdsman protects his cattle, staff in hand. (14) May that Lord who, though insulted with abuses piercing as arrows in open assembly by me—ignorant as I was of His reality—overlooked that fault (of mine) and saved me from falling down through the vilification of the Most Adorable, by casting His gracious look (on me); be pleased with His own (benevolent) act (since I am utterly incapable of repaying His obligation and thus winning His pleasure). (15)

मैत्रेय उवाच

क्षमायैवं स मीद्वांसं ब्रह्मणा चानुमन्त्रितः । कर्म सन्तानयामास सोपाध्यायत्विगादिभिः ।१६।  
 वैष्णवं यज्ञसन्तत्यै त्रिकपालं द्विजोत्तमाः । पुरोडाशं निरवपन् वीरसंसर्गशुद्धये ।१७।  
 अध्वर्युणाऽऽत्तहविषा यजमानो विशाम्पते । धिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ।१८।  
 तदा स्वप्रभया तेषां द्योतयन्त्या दिशो दश । मुष्णांस्तेज उपानीतस्ताक्ष्येण स्तोत्रवाजिना ।१९।  
 श्यामो हिरण्यरशानोऽर्ककिरीटजुष्टो नीलालकभ्रमरमण्डितकुण्डलास्यः ।  
 कम्बुञ्जचक्रशरचापगदासिचर्मव्यग्रैर्हिरण्यभुजैरिव कर्णिकारः ।२०।  
 वक्षस्यधिश्चितवधूर्वनमाल्युदारहासावलोककलया रमयंश्च विश्वम् ।  
 पार्श्वभ्रमद्व्यजनचामरराजहंसः श्वेतातपत्रशशिनोपरि रज्यमानः ।२१।

**Maitreya went on :** Having thus sought the forgiveness of Lord Śiva (who showers the

desired blessings on His devotees) and obtained leave of Brahmā (the creator), he (Dakṣa) had the ritual recommenced by the preceptor, priests and others. (16) For the removal of (the pollution caused by) the touch of the Pramathas (attendants of Rudra) and with a view to the continuity of the sacrifice, the good Brāhmaṇas offered (to the sacred fire) the oblation called Purodāśa.\* which was intended for Lord Viṣṇu and placed in three separate receptacles. (17) Even as the sacrificer (Dakṣa), O Vidura (lit., a ruler of men)† contemplated (on the Lord) with a guileless mind along with the Adhwaryu, who stood holding the oblation in his hand, Śrī Hari appeared (in person before his eyes). (18) Eclipsing the splendour of those present there by His own brilliance, which illumined all the ten quarters, the Lord was forthwith borne (to that assembly) by Tārksya (Garuḍa), who has the two types of Sāmas or metrical hymns (viz., Br̥hat and Rathantara) for his wings. (19) Swarthy of hue with a girdle of gold (and a golden piece of cloth wrapped about His lions), He was adorned by a crown shining like the sun; while His (lotus-like) countenance was graced with locks dark as bees, as well as with ear-rings. With His (eight) arms that severally bore a conch, a lotus, a discus, a shaft, a bow, a mace, a sword and a shield and were (ever) eager (to protect His devotees), and which shone (with gold ornaments), He looked like a blossoming Karṇikāra tree. (20) With Goddess Lakṣmī (His Spouse) lodged on His bosom (in the form of a golden curl of hair known as the mark of Śrīvatsa, and adorned with a garland of sylvan flowers, He enraptured the whole world with His winsome smiles and glances. Fans and chowries, which looked like swans, were waving on both His sides, and He shone splendid with a moon-like white umbrella (spread) over His head. (21)

तमुपागतमालक्ष्य सर्वे सुरगणादयः । प्रणेमुः सहस्रोत्थाय ब्रह्मेन्द्र्यक्षनायकाः । २२ ।  
 तत्तेजसा हतरुचः सन्नजिह्वाः ससाध्वसाः । मूर्ध्ना धृताञ्जलिपुटा उपतस्थुरधोक्षजम् । २३ ।  
 अप्यर्वाङ्मृतयो यस्य महि त्वात्मभुवादयः । यथामति गृणन्ति स्म कृतानुग्रहविग्रहम् । २४ ।  
 दक्षो गृहीतार्हणसादनोत्तमं यज्ञेश्वरं विश्वसृजां परं गुरुम् ।  
 सुनन्दनन्दाद्यनुगैर्वृतं मुदा गृणन् प्रपेदे प्रयतः कृताञ्जलिः । २५ ।

Seeing Him arrived near, all the hosts of divinities and other beings under the leadership of Brahmā (the creator), Indra (the lord of paradise and the ruler of the gods) and Lord Śiva (who is possessed of three eyes) instantly rose (from their seats) and bowed low to Him. (22) Their splendour obscured by His brilliance, they stood dumbfounded and struck with awe; and with their palms joined over their head they approached Lord Viṣṇu (who is beyond sense-perception) in a prayerful mood. (23) Even though their mind and speech had no access to His glory, Brahmā and others began to the best of their ability to glorify the Lord, who had manifested His form in order to shower His blessings (on those present there). (24) Gladly extolling the Lord with joined palms and a concentrated mind, Dakṣa sought the protection of the Lord, the supreme Teacher of the Prajāpatis (the progenitors of the world), who is the Enjoyer as well as the Bestower of the fruit of (all) sacrifices and was surrounded by Sunanda, Nanda and other attendants, and who had (graciously) taken the excellent receptacle of presents (from Dakṣa's hands). (25)

दक्ष उवाच

शुद्धं स्वधाम्नुपरतारिखलबुद्धयवस्थं चिन्मात्रमेकमभयं प्रतिषिध्य मायाम् ।  
 तिष्ठंस्तर्ह्येव पुरुषत्वमुपेत्य तस्याप्मास्ते भवानपरिशुद्ध इवात्मतन्त्रः । २६ ।

\* A mass of ground rice rounded into a kind of cake.

† Being of royal descent, Vidura is addressed here as a ruler of men.

**Dakṣa said :** In your own glorious being You are pure Consciousness, undifferentiated and fearless, beyond all the states of mind. You (ever) stand free, having negated Māyā; but when, assuming Jīvahood by the same Māyā, You abide in that Māyā, You appear as tainted (with passion etc.) (26)

ऋत्विज ऊचुः

तत्त्वं न ते वयमनञ्जन रुद्रशापात् कर्मण्यवग्रहधियो भगवन्विदामः ।

धर्मोपलक्षणमिदं त्रिवृद्ध्वाराख्यं ज्ञातं यदर्थमधिदैवमदोव्यवस्थाः । २७ ।

**The priests said :** With our mind foolishly attached to the ritual as a result of the imprecation uttered by Nandīśwara (the chief of Rudra's attendants), O Lord untainted by Māyā! we know not Your true character. We have known only that form of Yours which is known by the name of sacrifice, which yields religious merit and is the theme of the three Vedas and for conducting which the sphere of each particular deity has been defined. (27)

सदस्या ऊचुः

उत्पत्यध्वन्यशरण उरुक्लेशदुर्गेऽन्तकोग्रव्यालान्विष्टे विषयमृगतृष्यात्मगेहोरुभारः ।

द्वन्द्वश्रे खलमृगभये शोकदावेऽज्ञसार्थः पादौकस्ते शरणद कदा याति कामोपसृष्टः । २८ ।

**The superintending priests said :** Tormented by desire and oppressed by the heavy burden of body (which is regarded as the self) and house (which is called one's own), this company of ignorant folk has been traversing the path of transmigration, which is devoid of any shelter and difficult to tread on account of great hardships, where the fierce serpent of Death ever lies in wait (to devour them), nay, which tantalizes the way-farers with the mirage of sensuous pleasures, and is full of pitfalls in the form of pairs of opposites (such as pleasure and pain, heat and cold etc.), and which is fearful on account of carnivorous animals in the form of wicked people and is surrounded by the wild fire of grief. When will this crowd resort to Your feet for shelter, O Lord affording protection to all ? (28)

रुद्र उवाच

तव वरद वराङ्गवाशिषेहारिखलार्थे ह्यपि मुनिभिरसक्तैरादरेणार्हणीये ।

यदि रचितधियं माविद्यलोकोऽपविद्धं जपति न गणये तत्त्वत्परानुग्रहेण । २९ ।

**Rudra said :** Your charming feet, O Bestower of boons ! confer on those who are actuated by some desire all the blessings sought for in this world; nay, they deserve to be worshipped with reverence even by hermits who are not attached to enjoyments. If ignorant folk dub me as one who has cast to the winds all the rules of decorum—me whose mind is fixed on Your feet, by Your supreme grace I pay no heed to it. (29)

भृगुवाच

यन्मायया गहनयापहृतात्मबोधा ब्रह्मादयस्तनुभृतस्तमसि स्वपन्तः ।

नात्मन् श्रितं तव विदन्त्यधुनापि तत्त्वं सोऽयं प्रसीदतु भवान् प्रणतात्मबन्धुः । ३० ।

**Bṛgu said :** Brahmā and other embodied beings, who have been deprived of Self-Knowledge by Your incomprehensible Māyā (deluding potency) and sleep in the darkness of ignorance, are unable to know even to this day Your reality, which permeates their own self. Therefore, be gracious to them, since You are the friend, nay, the very Self of Your suppliants. (30)

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थभेदग्रहैः पुरुषो यावदीक्षेत् ।

ज्ञानस्य चार्थस्य गुणस्य चाश्रयो मायामयाद् व्यतिरिक्तो यतस्त्वम् । ३१ ।

**Brahmā said :** Your reality is not what the Jīva perceives through the senses, which cognize the distinctive characteristics of objects, since You are the very Ground of knowledge, the objects of sense-perception and the senses, and, therefore, distinct from this illusory world of matter. (31)

इन्द्र उवाच

इदमप्यच्युत विश्वभावनं वपुरानन्दकरं मनोदुशाम् ।  
सुरविद्विदक्षपणैरुदायुर्धुर्भुजदण्डैरुपपन्नमष्टभिः । ३२ ।

**Indra said :** This personality of Yours, O immortal Lord, which has manifested the universe and is distinguished by eight long and stout arms, holding weapons in readiness to exterminate the enemies of gods, brings delight to our soul and eyes. (32)

पत्न्य ऊचुः

यज्ञोऽयं तव यजनाय केन सृष्टो विध्वस्तः पशुपतिनाद्य दक्षकोपात् ।  
तं नस्त्वं शवशयनाभशान्तमेधं यज्ञात्मन्नलिनरुचा दृशा पुनीहि । ३३ ।

**The Priests' wives said :** This sacrifice, which was evolved by Brahmā (the lord of created beings) as a means of worshipping You, has been wrecked today by Lord Śiva, who was angered by Dakṣa. Therefore, O Embodiment of sacrifices, hallow this sacrifice of ours, which has been robbed of all joy and festivity and wears the (desolate) appearance of a crematory, (by casting a look at it) with Your eyes, lovely like a pair of lotuses. (33)

ऋषय ऊचुः

अनन्वितं ते भगवन् विचेष्टितं यदात्मनाऽऽचरसि हि कर्म नाज्यसे ।  
विभूतये यत उपसेदुरीश्वरी न मन्यते स्वयमनुवर्तती भवान् । ३४ ।

**The sages said :** Singular are Your doings, O Lord, in that while You perform deeds Yourself, You are not affected by them. You do not think much even of Lakṣmī (the supreme goddess) whom everyone worships for the sake of prosperity, even though She Herself remains ever waiting on You. (34)

सिद्धा ऊचुः

अयं त्वत्कथामृष्टपीयूषनद्यां मनोवारणः क्लेशदावाग्निदाधः ।  
तृषार्तोऽवगाढो न सस्मार दावं न निष्क्रामति ब्रह्मसम्पन्नवन्नः । ३५ ।

**The Siddhas said :** Scorched by the wild fire of afflictions and oppressed by the thirst for sensuous enjoyment, this elephant of our mind has plunged into the river of pure nectar in the shape of Your stories and thinks no more of that forest conflagration nor comes out of the river, like one that has attained (oneness with) Brahma. (35)

यजमान्युवाच

स्वागतं ते प्रसीदेश तुभ्यं नमः श्रीनिवास श्रिया कान्तया त्राहि नः ।  
त्वामृतेऽधीश नाङ्गैर्मखः शोभते शीर्षहीनः कबन्धो यथा पूरुषः । ३६ ।

**The sacrificer's wife said :** Welcome is Your visit (to this sacrifice). O Lord; be gracious to me. Hail to You, O Abode of Śrī (the goddess of beauty and prosperity); may You and Your beloved Spouse, Goddess Lakṣmī, protect us. Without You, O supreme Ruler (of the universe), a sacrifice, though complete in all its limbs, does not present a charming look any more than a man who is left without a head, a mere trunk, though perfect in all other limbs. (36)

लोकपाला ऊचुः

दृष्टः किं नो दृग्भिरसद्ग्रहैस्त्वं प्रत्यग्रद्रष्टा दृश्यते येन दृश्यम् ।  
माया होषा भवदीया हि भूमन् यस्त्वं षष्ठः पञ्चभिर्भासि भूतैः ।३७।

**The guardians of the spheres said :** Can You be seen with our senses, revealing as they do this unreal (illusory) world of matter—You, who witness things from within our heart and by whom all this phenomenal world is seen ? It is Your Māyā (conjuring feat), O infinite Lord, that though the sixth (transcending the five elements), You appear invested with a material body (consisting of the five elements). (37)

योगेश्वरा ऊचुः

प्रेयान्न तेऽन्योऽस्त्यमुतस्त्वयि प्रभो विश्वात्मनीक्षेत्र पृथग्व आत्मनः ।  
अथापि भक्त्येशतयोपधावतामनन्यवृत्त्यानुगृहाण वत्सल ।३८।  
जगदुद्भवस्थितिलयेषु दैवतो बहुभिद्यमानगुणयाऽऽत्ममायया ।  
रचितात्मभेदमतये स्वसंस्थया विनिवर्तितभ्रमगुणात्मने नमः ।३९।

**The Masters of Yoga (Sanaka and others) said :** No one else is dearer to You than he, O Lord, who sees no difference between You, the Soul of the universe, and himself. Nevertheless, be gracious. O Lover of Your devotees, to them (as well) who resort to You with exclusive devotion as to their master. (38) By Your Māyā, which exhibits a large variety of Guṇas (Sattva etc.), due to the destiny (of the Jivas), You give rise to a sense of diversity (in the people) with regard to Your Self (by assuming a multiplicity of forms such as Brahmā, Viṣṇu and Śiva) for the creation, preservation and destruction of the universe, although in Your own (absolute) state You have cast off from Your Self all motions of diversity as well as the three Guṇas (which are responsible for the same). Obeisance to You. (39)

ब्रह्मोवाच

नमस्ते श्रितसत्त्वाय धर्मादीनां च सूतये । निर्गुणाय च यत्काष्ठं नाहं वेदापरेऽपि च ।४०।

**Brahmā (Veda Incarnate) said :** Hail to You, who take upon Yourself the quality of Sattva (goodness) in order to yield Dharma (righteousness) and the other objects of human pursuit, and are at the same time destitute of all attributes, and whose real nature neither I nor even others know. (40)

अग्निरुवाच

यत्तेजसाहं सुसमिद्धतेजा हव्यं वह्ने स्वध्वर आज्यसिक्तम् ।  
तं यज्ञियं पञ्चविधं च पञ्चभिः स्वष्टं यजुर्भिः प्रणतोऽस्मि यज्ञम् ।४१।

**Agni (the god of fire) said :** With my flames brightly kindled by Your effulgence I bear (to the gods) the oblations soaked in clarified butter in every good sacrifice. You are Yajña (sacrifice) personified as well as the Protector of sacrifices. You are fivefold in character (in the form of the five varieties\* of sacrifices) and are duly worshipped with the five kinds of sacrificial formulas † occurring in the Yajurveda. I bow low to You. (41)

देवा ऊचुः

पुरा कल्पापाये स्वकृतमुदरीकृत्य विकृतं त्वमेवाद्यस्तस्मिन् सलिल उरगेन्द्राधिशयने ।  
पुमान् शेषे सिद्धैर्हृदि विमृशिताध्यात्मपदविः स एवाद्याक्ष्णोर्यः पथि चरसि भृत्यानवसि नः ।४२।

\* The five varieties of sacrifices are : Agnihotra, Darśa, Paurṇamāsa, Cāturmāsya and Paśusoma.

† The five kinds of sacrificial formulas mentioned in the Śruti are :—

(1) आश्रावय, (2) श्रौषद्, (3) यज, (4) ये यजामहे And (5) वयद्

**The gods (in a body) said :** At the end of the (previous) round of creation and before this creation it was You, the first Person, who reposed on the excellent bed of Śeṣa (the lord of serpents) on those waters (that submerged all the three worlds). The selfsame You, the way of whose realization is sought after in their heart (even) by the Siddhas (a class of celestial beings naturally endowed with the eight mystic powers such as Aṅimā and so on), have appeared before our eyes today and protect us, Your dependants (servants) ! (42)

गन्धर्वा ऊचुः

अंशांशास्ते देव मरीच्यादय एते ब्रह्मेन्द्राद्या देवगणा रुद्रपुरोगाः ।

क्रीडाभाण्डं विश्वमिदं यस्य विभूमन् तस्मै नित्यं नाथ नमस्ते करवाम ॥४३॥

**The Gandharvas (celestial musicians) said :** These Marīci and other sages as well as the hosts of divinities such as Brahmā (the creator), Indra (the lord of paradise), and others with Rudra at their head, are but rays of Your part manifestations, O shining one. We ever make obeisance to You, infinite Lord, to whom this universe is a mere toy-box. (43)

विद्याधरा ऊचुः

त्वन्माययार्थमभिपद्य कलेवरेऽस्मिन् कृत्वा ममाहमिति दुर्मतिरूपथैः स्वैः ।

क्षिप्तोप्यसद्विषयलालस आत्ममोहं युष्मत्कथामृतनिषेवक उद् व्युदस्तेत् ॥४४॥

**The Vidyādhara (a class of demigods) said :** (Even) after attaining the human body, a means of realizing the (highest) object of human pursuit (viz., Mokṣa or final beatitude), the foolish Jīva (embodied soul) regards it as his own, nay, his very self and, though reproached by his own senses, that have strayed from the path of virtue, he longs only for the unreal (illusory) pleasures of sense. He alone who quaffs the nectar of Your stories is able to shake off completely the infatuation of his mind. (44)

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद्भपात्राणि च ।

त्वं सदस्यत्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥४५॥

त्वं पुरा गां रसाया महासूकरो दंष्ट्रया पद्मिनी वारणेन्द्रो यथा ।

स्तूयमानो नदँल्लीलया योगिभिव्युज्जहर्षं त्रयीगात्र यज्ञक्रतुः ॥४६॥

स प्रसीद त्वमस्माकमाकाङ्क्षतां दर्शनं ते परिभ्रष्टसत्कर्मणाम् ।

कीर्त्तमाने नृभिर्नाग्नि यज्ञेश ते यज्ञविघ्नाः क्षयं यान्ति तस्मै नमः ॥४७॥

**The Brāhmaṇas said :** You are the sacrifice; You are the offering; You are Yourself the fire (that consumes the offerings poured into it). You are the Mantra (the sacred text recited at the time of pouring the oblations), the sacrificial wood (with which the fire is fed and kept alive), the (sacred) Kuśa grass and the (sacrificial) vessels. And You are the priests superintending, and officiating at, the sacrifice, the sacrificer and his wife, the deity (sought to be propitiated through the sacrifice), the act of offering oblations into the sacred fire, the oblation offered to the manes, the juice extracted from the Soma plant (used as a libation to the gods), clarified butter (also poured into the sacred fire as an offering to the gods) and the sacrificial animal. (45) Appearing as the mighty Boar, it was You who sportfully lifted the earth out of the depths of the ocean on Your tusks—even as a lordly elephant would lift a lotus plant—roaring and being glorified by the Yogis. Nay, the Vedas constitute Your very body and You are both the institution of sacrifice and the vow to perform a sacrifice. (46) Therefore, be gracious to us, whose noble undertaking (in the shape of this sacrifice) was interrupted and who were (therefore) longing for Your sight. Interruptions in sacrificial performances disappear when, O Lord of sacrifices, Your name is chanted by men. Hail to You ! (47)

मैत्रेय उवाच

इति दक्षः कविर्यज्ञं भद्रं रुद्रावमर्शितम् । कीर्त्यमाने हृषीकेशे संनिन्ये यज्ञभावने । ४८ ।  
भगवान् स्वेन भागेन सर्वात्मा सर्वभागभुक् । दक्षं बभाष आभाष्य प्रीयमाण इवानघ । ४९ ।

**Maitreya resumed :** While Lord Viṣṇu (the Controller of the senses and) the Protector of sacrifices was thus being extolled, the wise Dakṣa, O blessed Vidura, renewed the sacrifice that had been wrecked by Vīrabhadra. (48) Propitiated as it were by His share of oblations (in the shape of Puroḍāśa offered in three receptacles, vide verse 17 above), O sinless Vidura, the Lord who is the Enjoyer of all oblations, being the Self of all, accosted Dakṣa and spoke to him (as follows). (49)

श्रीभगवानुवाच

अहं ब्रह्मा च शर्वश्च जगतः कारणं परम् । आत्मेश्वर उपद्रष्टा स्वचंद्रगविशेषणः । ५० ।  
आत्ममायां समाविश्य सोऽहं गुणमयीं द्विजः । सृजन् रक्षन् हरन् विश्वं दध्ने संज्ञां क्रियोचिताम् । ५१ ।  
तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि । ब्रह्मरुद्रौ च भूतानि भेदेनाज्ञोऽनुपश्यति । ५२ ।  
यथा पुमान्न स्वाङ्गेषु शिरःपाण्यद्विषु क्वचित् । पारक्यबुद्धिं कुस्ते एवं भूतेषु मत्परः । ५३ ।  
त्रयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां ब्रह्मन् स शान्तिमधिगच्छति । ५४ ।

**The Lord said :** The supreme cause of the universe, I am also Brahmā (the creator) and Lord Śiva (the Destroyer of the universe). I am the Self, the Lord and the Witness (of all), self-effulgent and unqualified. (50) Embracing My own Māyā (deluding potency), consisting of the three Guṇas (modes of Prakṛti), it is I who create, protect and destroy the universe and have assumed (diverse) names (such as Brahmā, Viṣṇu and Śiva) appropriate to My functions, O Brāhmaṇa ! (51) It is in such a Brahma (the Absolute), the supreme Spirit, who is one without a second, that the ignorant fool views Brahmā, Rudra and other beings as distinct entities. (52) Just as a man never conceives his own head, hands and other limbs as belonging to anyone else, even so he who is devoted to Me does not regard his fellow-creatures as distant from himself. (53) He who sees no difference between Us three (Brahmā, Rudra and Myself)—who are identical in essence and the very selves of all living beings—attains (everlasting) peace, O Dakṣa. (54)

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रजापतिपतिर्हरिम् । अर्चित्वा क्रतुना स्वेन देवानुभयतोऽद्यजत् । ५५ ।  
रुद्रं च स्वेन भागेन ह्युपाधावत्समाहितः । कर्मणोदवसानेन सोमपानितरानपि ।  
उदवस्य सहर्त्विग्भिः सस्त्राववभृथं ततः । ५६ ।  
तस्मा अप्यनुभावेन स्वेनैवावापराधसे । धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः । ५७ ।

**Maitreya went on :** Thus enlightened by the Lord, Dakṣa (the chief of the lords of created beings) worshipped Śrī Hari through the sacrifice sacred to Himself (viz., the Trikapāleṣṭi!), and then the other gods both through the principal and secondary types of sacrifices. (55) With a concentrated mind he also waited upon Lord Rudra with the share due to Him (in the form of the remains of the sacrifice) and (even so) upon the other gods, including those that drink the Soma juice and those that do not, through the rite called Udavasāna (which is performed at the end of a sacrifice); and, having (thus) concluded the sacrifice, he then performed along with the priests the sacred ablutions known by the name of Avabhṛtha. (56) And having blessed Dakṣa—who had by his own greatness attained supernatural powers—with devotion to righteousness the gods ascended to heaven. (57)

एवं दाक्षायणीं हित्वा सती पूर्वकलेवरम् । जज्ञे हिमवतः क्षेत्रे मेनायामिति शुश्रुम् । ५८ ।  
 तमेव दयितं भूय आवृद्धे पतिमम्बिका । अनन्यभावेकगतिं शक्तिः सुप्तेव पूरुषम् । ५९ ।  
 एतद्भगवतः शम्भोः कर्म दक्षाध्वरद्वहः । श्रुतं भागवताच्छिष्यादुद्धवान्मे बृहस्पतेः । ६० ।  
 इदं पवित्रं परमीशचेष्टितं यशस्यमायुष्यमघौघमर्षणम् ।  
 यो नित्यदाऽऽकर्ण्य नरोऽनुकीर्तयेद् धुनोत्यघं कौरव भक्तिभावातः । ६१ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे दक्षयज्ञसंधानं नाम सप्तमोऽध्यायः । ७ ।

Having thus cast off her previous body, Satī, daughter of Dakṣa, was reborn through Menā, the spouse of Himavān (the deity presiding over the Himālaya mountains) : this is what we have heard. (58) Just as having lain dormant (during the final Dissolution), the Divine Energy, embraces the Lord (at the dawn of the next creation), Ambikā (mother Satī) sought union once more with her beloved Spouse (Lord Śiva), her only resort, exclusively devoted as she was to Him. (59) This story of Lord Śiva (the Source of Bliss), who wrecked Dakṣa's sacrificial performance, was heard by me from the (great) devotee of the Lord, Uddhava, a disciple of the sage Brhaspati (the preceptor of the gods). (60) The man who with a feeling of devotion daily listens to and repeats this (most) sanctifying story of Lord Śiva—which confers renown and longevity and wipes out a multitude of sins—shakes off all sin, O Vidura ( a descendant of Kuru). (61)

*Thus ends the seventh discourse entitled "The revival of Dakṣa's sacrificial performance", in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टमोऽध्यायः

### Discourse VIII

#### Dhruva's departure for the woods

मैत्रेय उवाच

सनकाद्या नारदश्च ऋभुर्हंसोऽरुणिर्यतिः । नैते गृहान् ब्रह्मसुता ह्यावसन्ध्वरितसः । १ ।  
 मृषाधर्मस्य भार्याऽऽसीद्दम्भं मायां च शत्रुहन् । असूत मिथुनं तत्तु निर्ऋतिर्जगृहेऽप्रजः । २ ।  
 तयो समभवल्लोभो निकृतिश्च महामते । ताभ्यां क्रोधश्च हिंसा च यदुरुक्तिः स्वसा कलिः । ३ ।  
 दुरुक्तौ कलिराधत्त भयं मृत्युं च सत्तम । तयोश्च मिथुनं जज्ञे यातना निरयस्तथा । ४ ।  
 संग्रहेण मयाऽऽख्यातः प्रतिसर्गस्तवानघ । त्रिःश्रुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम् । ५ ।  
 अथातः कीर्तये वंशं पुण्यकीर्तेः कुरुद्वह । स्वायम्भुवस्यापि मनोहरैरंशंशजन्मनः । ६ ।

Maitreya continued : Sanaka and his three brothers (Sanandana, Sanātana and Sanatkumāra), Nārada, Ṛbhu, Haṁsa, Aruṇi and Yati—these sons of Brahmā (the creator) did not enter the life of a householder, since they had vowed themselves to a life of perpetual celibacy. (1) Mrsā (the female spirit presiding over falsehood), who was the wife of Adharma (the spirit presiding over unrighteousness, another son of Brahmā gave birth, O Vidura (destroyer of enemies), to Dambha (the spirit presiding over dissimulation) and Māyā (the

female spirit presiding over deceit); and Nirṛti (the demon presiding over the south-west), who was issueless, adopted the couple (as his son and daughter-in-law). (2) Of these two (Dambha and Māyā) were born Lobha (the spirit presiding over greed) and Nikṛti (the female spirit presiding over wickedness), O Vidura ( a man of great wisdom); and of these latter came into being Krodha (the spirit presiding over anger) and Hirṃsā (the female spirit presiding over violence), from whom again, were sprung Kali (the spirit presiding over strife) and his sister Durukti (the female spirit presiding over abusive speech). (3) Kali (in his turn) begot, through Durukti, Bhaya (the spirit presiding over fear) and Mṛtyu (the female spirit presiding over death), O Vidura ( a noble soul); and of these two were born Niraya (the spirit presiding over hell) and Yātanā (the female spirit presiding over the tortures of hell). (4) (Thus) briefly have I told you, O sinless Vidura, about the family of Adharma (which leads to the dissolution of the universe). By hearing this genealogy, which sanctifies a man (by helping him in eschewing all these), thrice repeated, a man shakes off the impurity of his mind. (5) Well, I shall now describe the line of Swāyambhuva Manu of sacred renown, sprung from a part (the right half) of Brahmā, himself a ray of Śrī Hari, O scion of Kuru. (6)

प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ । वासुदेवस्य कलया रक्षायां जगतः स्थितौ । ७ ।

जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः । सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः । ८ ।

Priyavrata and Uttānapāda, the two sons of Śatarūpā's lord (Manu), were (ever) intent on the protection of the world, endowed as they were with a ray (of the protective energy) of Lord Vāsudeva. (7) Sunīti and Suruci were the two wives of Uttānapāda, of these, Suruci (the younger one) was the more beloved of her lord, but not so the other one ( Suniti), whose son was (the celebrated) Dhruva. (8)

एकदा सुरुचेः पुत्रमङ्कमारोप्य लालयन् । उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत । ९ ।

तथा चिकीर्षमाणं तं सपत्यास्तनयं ध्रुवम् । सुरुचिः शृण्वतो राज्ञः सेष्यमाहातिगर्विता । १० ।

न वत्स नृपतेर्धिष्यं भवानारोढुमर्हति । न गृहीतो मया यत्त्वं कुक्षावपि नृपात्मजः । ११ ।

बालोऽसि वत नात्मानमन्यस्त्रीगर्भसम्भृतम् । नूनं वेद भवान् यस्य दुर्लभेऽर्थे मनोरथः । १२ ।

तपसाऽऽराध्य पुरुषं तस्यैवानुग्रहेण मे । गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् । १३ ।

On a certain day, while fondling Suruci's son, prince Uttama, whom he had seated on his lap, the king (Uttānapāda) did not welcome Dhruva, who too sought to climb to his lap. (9) To Dhruva, her co-wife's son, thus striving, Suruci, who was exceedingly proud (of the king's attentions), spitefully spoke (as follows), the king (quietly) listening :— (10) "O child, you are not fit to ascend the royal throne, inasmuch as, though sprung from the king's loins, you were not conceived by me. (11) Alas ! you are yet a child and surely know not that you were borne in the womb of another woman; that is why you aspire for an object so difficult to attain. (12) Propitiating the Supreme Person through austere penance, seek (rebirth through) my womb by His grace if you covet the king's throne." (13)

मंत्रेय उवाच

मातुः सपत्याः स दुरुक्तिविद्धः श्वसन् रुषा दण्डहतो यथाहिः ।

हित्वा मिषन्तं पितरं सन्नवाचं जगाम मातुः प्ररुदन् सकाशम् । १४ ।

तं निःश्वसन्तं स्फुरिताधरोष्ठं सुनीतिरुत्सङ्ग उदूह्य बालम् ।

निशम्य तत्पौरमुखान्नितान्तं सा विव्यथे यद्भदितं सपत्या । १५ ।

सोत्सृज्य धैर्यं विललाप शोकदावाग्निना दावलन्तेव बाला ।

वाक्यं सपत्याः स्मरती सरोजश्रिया दृशा वाष्पकलामुवाह । १६ ।

दीर्घं श्वसन्ती वृजिनस्य पारमपश्यती वालकमाह बाला ।  
 मामङ्गलं तात परेषु मंस्था भुङ्क्ते जनो यत्परदुःखदस्तत् ।१७।  
 सत्यं सुरुच्याभिहितं भवान्मे यद् दुर्भगाया उदरे गृहीतः ।  
 स्तन्येन वृद्धश्च विलज्जते यां भावेति वा बोद्धुमिडस्पतिर्मात्म् ।१८।  
 आतिष्ठ तत्तात विमत्सरस्त्वमुक्तं समात्रापि यद्व्यलीकम् ।  
 -आराधयाधोक्षजपादपद्मं यदीच्छसेऽध्यासनमुत्तमो यथा ।१९।  
 यस्याङ्घ्रिपद्मं परिचर्य विश्वविभवनायात्तगुणाभिपत्तेः ।  
 अजोऽध्यतिष्ठत्वल्गु पारमेष्ठ्यं पदं जितात्मश्वसनाभिवन्द्यम् ।२०।  
 तथा मनुर्वो भगवान् पितामहो यमेकमत्या पुरुदक्षिणैर्षखैः ।  
 इष्ट्याभिपेदे दुरवापमन्यतो भौमं सुखं दिव्यमथापवर्ग्यम् ।२१।  
 तमेव वत्साश्रय भृत्यवत्सलं मुमुक्षुभिर्मृग्यपदाब्जपद्धतिम् ।  
 अनन्यभावे निजधर्मभाविते मनस्यवस्थाप्य भजस्व पूरुषम् ।२२।  
 नान्यं ततः पद्मपलाशलोचनाद् दुःखच्छिदं ते मृगयामि कंचन ।  
 यो मृग्यते हस्तगृहीतपद्मया श्रियेतैरङ्ग विमृग्यमाणया ।२३।

**Maitreya went on :** Pierced by the poignant remarks of his stepmother and hissing in indignation like a serpent beaten with a staff, Dhruva left his father, who kept gazing mutely, and went away crying loudly into the presence of his own mother. (14) Suniti lifted up in her arms the child, who was sobbing with quivering lips, and was sore distressed to hear from the mouth of the (other) inmates of the gynaeceum what his co-wife had said. (15) Scorched by grief as a wild creeper by the forest fire, the young girl lost heart and cried. Her eyes, which were graceful as a pair of lotuses, were filled with tears as she recalled the (poignant) remarks of his co-wife. (16) Seeing no way out of her sorrow, the girl heaved a deep sigh and said to her child, "Entertain no evil thought about others, dear child. For a man reaps (in this life) the very suffering he has inflicted on others (in a previous existence). (17) Suruci (your stepmother) has truly said that you were borne in the womb, and brought up with the milk of, my wretched self, whom the king feels ashamed to accept as his wife, nay, even as his servant-maid! (18) Therefore, dear child, abide ungrudgingly by those words, which, though uttered by your stepmother, are nonetheless true, and adore the lotus-feet of Lord Viṣṇu (who is beyond the range of sense-perception), if you aspire to (ascend) the royal throne like Uttama (your half-brother). (19) It was by worshipping the lotus-feet of Lord Viṣṇu, who assumed the quality of Sattva (harmony) for the protection of the universe, that Brahmā, (your great grandfather) attained to that most exalted position which is an object of reverence even to those who have conquered their mind and senses. (20) Even so your grandfather, the worshipful Manu, secured both earthly and heavenly bliss as well as final beatitude—which is so difficult to attain by any other means—by worshipping the Lord with single minded devotion through sacrifices with liberal sacrificial fees. (21) Take refuge, my child, in Him alone, who is so fond of His devotees and access to whose lotus-feet is sought after by men keen to get liberated; and, imprinting His image on your mind, purified by devotion to your duty and exclusively attached to Him, adore the Supreme Person. (22) I find none other than the Lord with lotus-like eyes, who can wipe out your sorrow. Even Śrī (the goddess of beauty and prosperity), who is eagerly sought, dear one, by (all) others, (ever) seeks after Him, holding a lotus (in place of a lamp) in her hand. (23)

## मैत्रेय उवाच

एवं संजल्पितं मातुराकर्णार्थागमं वचः । संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरान् । २४ ।

नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् । स्पृष्ट्वा मूर्धन्यघनेन पाणिना प्राह विस्मितः । २५ ।

अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम् । बालोऽप्ययं हृदा धत्ते चत्समातुरसद्वचः । २६ ।

**Maitreya resumed :** Hearing the words thus addressed by his mother (Suniti), which were conducive to the object sought after by him, Dhruva fully controlled his mind by force of his reason and sallied forth from his father's capital. (24) When Nārada heard of this and learnt what the child intended to do, he (met him on the way and,) touching the latter's head with his purifying hand, said (to himself), wondering :— (25) "Oh the spirit of the Kṣatriyas, who cannot brook insult ! Though yet a child, he has taken to heart the stinging words of his stepmother !" (26)

## नारद उवाच

नाधुनाप्यवमानं ते सम्मानं वापि पुत्रक । लक्षयामः कुमारस्य सक्तस्य क्रीडनादिषु । २७ ।

विकल्पे विद्यमानेऽपि न ह्यसंतोषहेतवः । पुंसो मोहमृते भिन्ना यल्लोके निजकर्मभिः । २८ ।

परितुष्येत्तस्तात तावन्मात्रेण पूरुषः । दैवोपसादितं यावद्दीक्ष्येश्वरगतिं बुधः । २९ ।

अथ मात्रोपदिष्टेन योगेनावरुत्ससि । यत्प्रसादं स वै पुंसां दुराराध्यो मृतो मम । ३० ।

मुनयः पदवीं यस्य निःसङ्गेनोरुजन्मभिः । न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना । ३१ ।

अतो निवर्ततामेष निर्बन्धस्तव निष्फलः । यतिष्यति भवान् काले श्रेयसां समुपस्थिते । ३२ ।

यस्य यद् दैवविहितं स तेन सुखदुःखयोः । आत्मानं तोषयन्देही तमसः पारमृच्छति । ३३ ।

गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् । मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते । ३४ ।

**Nārada said :** We do not find anything conducive to your honour or ignominy at this stage, dear son, a child as you are, fond of play and other things. (27) Even if you have developed the sense of honour and ignominy, there are no diverse causes of discontent for a man other than ignorance; for whatever he reaps in the world follows from his own (past) actions. (28) Seeing the ways of God, therefore, a wise man should rest contented, dear son, with whatever is placed within his reach by Providence. (29) Besides, He whose grace you seek to win by means of the discipline taught by your mother is accounted by me as hard to propitiate. (30) Sages fail to discover His path even though they seek for it with the help of abstract meditation coupled with rigorous self-discipline (in the form of Devotion etc.,) carried on in a detached way through numberless births. (31) Therefore, let this futile pertinacity of yours cease; you may strive (for that end) when the time for practices (such as Devotion and so on) leading to final beatitude comes. (32) Reconciling oneself to that which is decreed for that being by Providence in the form of joy or sorrow, an embodied being reaches the end of darkness (in the shape of mundane existence). (33) A man should be pleased at the sight of one who is superior in qualities, should have tender feelings towards one who is inferior in accomplishment and seek friendship with one who is on a par with him; by doing so a man is never overwhelmed with afflictions. (34)

## ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् । दर्शितः कृपया पुंसां दुर्दर्शोऽस्मद्विधैस्तु यः । ३५ ।

अथापि मेऽविनीतस्य क्षालनं घोरमुपेयुषः । सुरुच्या दुर्वचोवाणैर्न भिन्ने श्रयते हृदि । ३६ ।

पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे । ब्रह्मस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम् । ३७ ।

नूनं भवान् भगवतो योऽङ्गजः परमेष्ठिनः । वितुदन्नटते वीणां हितार्थं जगतोऽर्कवत् । ३८ ।

**Dhruva said :** Your venerable self has graciously shown a remedy for those whose mind is disturbed by joys and sorrows—a remedy which cannot be easily found by people like us. (35) Yet in the heart of my insubordinate self, who has inherited a violent martial spirit—a heart which has been cleft by the shaft-like taunts of Suruci (my stepmother)—the precept has failed to make any abiding impression. (36) Be pleased, O holy sage, to tell me a good path, keen as I am to attain to a place which is the highest in all the three worlds and which has not been attained to by (any of) our forefathers or anyone else. (37) You are surely no other than the son of the worshipful Brahmā, who for the good of the world roams about like the sun, playing on his lute. (38)

मैत्रेय उवाच

इत्युदाहृतमाकर्ण्य भगवान्नारदस्तदा । प्रीतः प्रत्याह तं बालं सद्वाक्यमनुकम्पया ।३९।

**Maitreya resumed :** The worshipful Nārada was pleased to hear the aforesaid words (of Dhruva) and full of compassion, replied to the child in the following excellent words:—(39)

नारद उवाच

जनन्याभिहितः यन्थाः स वै निःश्रेयसस्य ते । भगवान् वासुदेवस्तं भज तत्प्रवणात्मना ।४०।  
धर्मार्थकाममोक्षाख्यं य इच्छेच्छ्रेय आत्मनः । एकमेव हरेस्तत्र कारणं पादसेवनम् ।४१।  
तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि । पुण्यं मधुवनं यत्र सांनिध्यं नित्यदा हरेः ।४२।  
स्नात्वानुसवनं तस्मिन् कालिन्द्याः सलिले शिवे । कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ।४३।  
प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् । शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणा गुरुम् ।४४।

**Nārada said :** The course pointed out by your mother is the one leading to your highest good. Lord Vāsudeva (Himself) represents that course (means); (hence) adore Him with a mind exclusively devoted to Him. (40) For him who seeks his own good in the shape of what is known by the names of Dharma (religious merit), Artha (worldly riches), Kāma (sensuous enjoyment) and Mokṣa (final beatitude), adoration of Śrī Hari's feet is the only means to that end. (41) Therefore, God bless you, dear child, seek the holy bank of the Yamunā covered by the sacred spot of Madhuvana (the tract of land lying round Mathurā, the birthplace of Lord Śrī Kṛṣṇa), which is ever hallowed with the presence of Śrī Hari. (42) Bathing three times (in the morning and evening as well as at midday) in the blessed waters of the Kālindī (Yamunā) and after finishing one's proper duties one should spread a seat (of Kuśa grass etc.) and squat thereon (in a suitable and easy posture). (43) Having gradually cast off the impurities of one's life-breath, senses and mind by means of the threefold Prāṇāyāma (breath-exercises), one should (then) contemplate with a steady mind on Śrī Hari (the Supreme Preceptor) as below :—(44)

प्रसादाभिमुखं शश्वत्सन्नवदनेक्षणम् । सुनासं सुभ्रुवं चारुकपोलं सुरसुन्दरम् ।४५।  
तरुणं रमणीयाङ्गमरुणोष्ठेक्षणाधरम् । प्रणताश्रयणं नृप्यं शरण्यं करुणार्णवम् ।४६।  
श्रीवत्साङ्गं घनश्यामं पुरुषं वनमालिनम् । शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ।४७।  
किरीटनं कुण्डलिनं केयूरवलयान्वितम् । कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ।४८।  
काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम् । दर्शनीयतमं शान्तं मनोनयनवर्धनम् ।४९।  
पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम् । हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्ववस्थितम् ।५०।  
स्मयमानमभिध्यायेत्सानुरागावलोकनम् । नियतेनैकभूतेन मनसा वरदर्षभम् ।५१।  
एवं भगवतो रूपं सुभद्रं ध्यायतो मनः । निर्वृत्या परया तूर्णं सम्पन्नं न निवर्तते ।५२।

With an ever cheerful face and eyes, He is always disposed to shower His grace (on His devotees). He has a shapely nose, charming brows and lovely cheeks and is the most enchanting of all the gods. (45) (Eternally) youthful and possessed of charming limbs, He has rosy lips and reddish eyes and is the (sole) resort of his suppliants. Nay, He is supremely delightful, fit to protect all and an ocean of tenderness. (46) Bearing (on His breast) the mark of Śrīvatsa (a golden curl of hair) and swarthy as a cloud, He has all the features of an extraordinary personage and wears a garland of sylvan flowers (about His neck). And His four arms are distinguished by a conch, a discus, a mace and a lotus. (47) He wears a diadem and a pair of ear-rings and is adorned with armlets and bracelets; His neck adds to the beauty of the Kaustubha gem and He has a piece of yellow silk wrapped about His loins. (48) Encircled (at the waist) by a girdle of many strings, He has a shining pair of gold anklets, is most charming to look at wears a serene aspect and brings delight to the mind and eyes. (49) He stands in the mental horizon of those who worship Him, His feet—resplendent with a row of gems in the form of nails—installed in the pericarp of their lotus-like heart. (50) With a steadied and concentrated mind he should visualize the Lord, the foremost of all bestowers of boons, as smiling and casting a loving glance at the devotee. (51) The mind of a man who thus contemplates on the Lord's most blessed form is soon immersed in supreme bliss and never gives up the meditation. (52)

जयश्च परमो गुह्यः श्रूयतां मे नृपात्मज । यं सप्तरात्रं प्रपठन् पुमान् पश्यति खेचरान् । ५३ ।

'ॐ नमो भगवते वासुदेवाय' ।

मन्त्रेणानेन देवस्य कुर्याद् द्रव्यमयीं वृधः । सपर्यां विविधैर्द्रव्यैर्दशकालविभागवित् । ५४ ।

सलिलैः शुचिभिर्माल्यैर्वन्यैर्मूलफलादिभिः । शस्ताङ्कुरांश्चैतुलस्या प्रियया प्रभुम् । ५५ ।

लब्ध्वा द्रव्यमयीमर्चां क्षित्यम्बवादिषु वार्चयेत् । आभृतात्मा मुनिः शान्तो यतवाङ्मितवन्यभुक् । ५६ ।

स्वेच्छावतारचरितैरचिन्त्यनिजमायया । करिष्यत्युत्तमश्लोकस्तद्घ्यायेद्धृदयङ्गमम् । ५७ ।

परिचर्या भगवतो यावत्यः पूर्वसेविताः । ता मन्त्रहृदयेनैव प्रयुञ्ज्यान्मन्त्रमूर्तये । ५८ ।

Also hear from me, O prince, the most secret formula (which should be muttered along with the meditation and) by repeating which for seven days and nights a man is able to behold the Siddhas moving in the air. (53) The Mantra is : " ॐ नमो भगवते वासुदेवाय " (Obeisance to Lord Vāsudeva). While repeating this sacred formula, a wise man should perform the Lord's worship with the help of material substances, using various articles with due regard to the differences of place and time. (54) He should worship the Lord with undefiled water, (sylvan) flowers, wild roots and fruits etc., sprouts of approved plants, barks of trees and with (the leaves of) the Tulasī (the basil plant), so beloved (of the Lord). (55) Having secured an image of stone or any other substance, he should worship the Lord through the same or (else) through the medium of earth, water and so on, and with his mind and speech duly controlled, he should subsist on a limited quantity of wild fruits etc., and remain calm and collected and absorbed in contemplation. (56) He should also, mentally survey the soul-stirring deeds the glorious Lord will perform in the course of the manifestations He assumes according to His pleasure by His own incomprehensible Māyā (creative power). (57) One should offer to the Lord, who stands revealed in the form of a Mantra, all the articles of worship prescribed for Him by the ancients, while repeating this very Mantra (consisting of twelve letters). (58)

एवं कायेन मनसा वचसा च मनोगतम् । परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया । ५९ ।

पुंसामपादिनां सम्यग्भजतां भाववर्धनः । श्रेयो दिशत्यभिमतं यद्भूर्मांसिषु देहिनाम् । ६० ।

विरक्तश्चेन्द्रियरतौ भक्तियोगेन भूयसा । तं निरन्तरभावेन भजेताद्धा विमुक्तये । ६१ ।

Being thus waited upon with body, mind and speech through loving worship according to one's choice, the Lord heightens the devotion of men who adore Him in the right way and in a guileless spirit, and bestows on them the boon of their liking from among Dharma

(religious merit) and the other objects of human pursuit. (59-60) If the devotee is averse to sensuous enjoyment, he should wait upon the Lord Himself with an intense practice of Devotion carried on uninterruptedly for the sake of final beatitude. (61)

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्थकः । ययौ मधुवनं पुण्यं हेश्वरणचर्चितम् । ६२ ।  
तपोवनं गते तस्मिन्प्रविष्टोऽन्तःपुरं मुनिः । अर्हितार्हणको राज्ञा सुखासीन उवाच तम् । ६३ ।

Thus instructed (by the sage), the prince (Dhruva) went round the sage (as a mark of respect) and, bowing low to him, proceeded to the holy tract of Madhuvana, adorned with the footprints of Śrī Hari. (62) When he had left for the forest so suitable for austere penance, the sage (Nārada) made his way to the gynaeceum (of King Uttānapāda); and when the king had offered him worship (in the form of water to wash his hands and so on) and he was comfortably seated, he spoke to the king (as follows) :—(63)

नारद उवाच

राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता । किं वा न रिष्यते कामो धर्मो वार्थेन संयुतः । ६४ ।

Nārada said : With a withering face what are you brooding over so deeply ? I hope neither your luxuries nor your religious merit nor again your wealth has suffered any diminution ? (64)

राजोवाच

सुतो मे बालको ब्रह्मन् खेणेनाकरुणात्मना । निर्वासितः पञ्चवर्षः सह मात्रा महात्कविः । ६५ ।  
अप्यनाथं वने ब्रह्मन्मास्मादन्यर्भकं वृकाः । श्रान्तं शयानं क्षुधितं परिम्लानमुखाम्बुजम् । ६६ ।  
अहो मे बत दौरात्यं स्त्रीजितस्योपधारय । योऽङ्गं प्रेम्णाऽऽरुक्षन्तं नाभ्यनन्दमसत्तमः । ६७ ।

The king said : Uxorious and merciless as I am, O sage, I exiled my son, a child of five years, who was very noble and wise, along with his mother. (65) Wolves, O holy Brāhmaṇa, may not eat up the helpless child, who may be lying (somewhere) in the forest, fatigued and famished, with his lotus-like face faded. (66) Oh, just imagine the wickedness of my uxorious self, who did not greet the child while he was climbing up my lap with affection, extremely vile as I am ! (67)

नारद उवाच

मा मा शुचः स्वतनयं देवगुप्तं विशाम्पते । तत्रभावमविज्ञाय प्रावृद्धे यद्यशो जगत् । ६८ ।  
सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः । एष्यत्यचिरतो राजन् यशो विपुलयंस्तव । ६९ ।

Nārada said : No, sorrow not for your child, who enjoys the protection of the Lord, O ruler of the people, and whose glory shall pervade the (whole) world; for you know not his greatness. (68) Having wrought an achievement which even the protectors of the world find it difficult to perform, the glorious child shall return before long, O king, enhancing your reputation. (69)

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विश्रुत्य जगतीपतिः । राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत् । ७० ।  
तत्राभिविक्तः प्रयतस्तापुपोष्य विभावरीम् । समाहितः पर्यचरदृष्यादेशेन पूरुषम् । ७१ ।  
त्रिरात्रान्ते त्रिरात्रान्ते कपित्थबदराशनः । आत्मवृत्त्यनुसारेण मासं निन्द्येऽर्चयन्हरिम् । ७२ ।  
द्वितीयं च तथा मासं षष्ठे षष्ठेऽर्भको दिने । तृणपर्णादिभिः शीर्षैः कृतात्रोऽभ्यर्चयद्विभुम् । ७३ ।  
तृतीयं चानयन्मासं नवमे नवमेऽहनि । अब्भक्ष उत्तमश्लोकमुपाधावत्समाधिना । ७४ ।  
चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि । वायुभक्षो जितश्वासो ध्यायन्देवमधारयत् । ७५ ।

पञ्चमे मास्यनुप्राप्ते जितश्वासो नृपात्मजः । ध्यायन् ब्रह्म पर्दकेन तस्थौ स्थाणुरिवाचलः । ७६ ।  
 सर्वतो मन आकृष्य हृदि भूतेन्द्रियाशयम् । ध्यायन्भगवतो रूपं नाद्राक्षीत्किञ्चनापरम् । ७७ ।  
 आधारं महदादीनां प्रधानपुरुषेश्वरम् । ब्रह्म धारयमाणस्य त्रयो लोकाश्चकम्पिरे । ७८ ।  
 यदैकपादेन स पार्थिवाभकस्तस्थौ तदङ्गुलिनिपीडिता मही ।  
 ननाम तत्रार्थमिभेन्द्रधिष्ठिता तरीव सव्येतरतः पदे पदे । ७९ ।  
 तस्मिन्नधिध्यायति विश्वमात्मनो द्वारं निरुध्यासुमनन्यया धिया ।  
 लोका निरुच्छ्वासनिपीडिता भृशं सलोकपालाः शरणं ययुर्हरिम् । ८० ।

**Maitreya continued:** On hearing the message of Nārada (the celestial sage), Uttānapāda (the ruler of the world) remained exclusively engrossed in the thought of his son (Dhruva), neglectful of his royal fortune. (70) There (at Madhuvana) Dhruva bathed (in the Yamunā) and having remained without food that night and thus purified, he waited upon the Lord with a concentrated mind according to the sage's instructions. (71) Eating the Kapittha (wood-apple) and Badara (jajube) fruit, just enough to keep his body and soul together, at the end of every three nights, the prince spent one month in worshipping Śrī Hari. (72) And likewise during the second month the child adored the all-pervading Lord, feeding on withered blades of grass and leaves etc., every sixth day. (73) He spent the third month waiting upon the glorious Lord through Samādhi (abstract meditation), taking water (alone) every ninth day. (74) Having (fully) controlled his breath, he fixed his mind and meditated on the (Supreme) Divinity during the fourth month too, inhaling the air every twelfth day. (75) When the fifth month commenced, the prince stood motionless like a post on one foot, contemplating on Brahma (the Absolute) with his breath fully controlled. (76) Withdrawing his mind, the substratum of the senses and their objects, from all other objects, he fixed it on the form of the Lord enthroned in the heart and perceived nothing else. (77) All the three worlds (the earth, heaven and the intermediate region) began to shake as he meditated on Brahma (the Supreme), the ground of Mahat-tattva (the principle of cosmic intelligence) and the other categories, the Ruler of both Pradhāna (matter) and Puruṣa (the spirit). (78) When the prince (Dhruva) stood on one foot, the earth, pressed by his great toe, leaned to one side at that spot, even as a boat with a lordly elephant standing in it leans right and left at every step (as it moves on water). (79) As he contemplated on the Soul of the universe as no other than himself, stopping his breath as well as (the function of) his senses, all the worlds as well as their guardian deities resorted for protection to Śrī Hari, for they felt much agonized for want of breath. (80)

देवा ऊचुः

नेवं विदामो भगवन् प्राणरोधं चराचरस्याखिलसत्त्वधाम्नः ।  
 त्विधेहि तन्नो वृजिनाद्धिमोक्षं प्राप्तं वयं त्वां शरणं शरण्यम् । ८१ ।

**The gods said:** O Lord! we had never known before such (a sudden) stoppage of breath in the case of all living beings, mobile as well as immobile. Rid us, therefore, of this calamity since we have sought protection with You, who afford shelter to all. (81)

श्रीभगवानुवाच

मा भैष्ट्वालं तपसो दुरत्ययान्निवर्तयिष्ये प्रतियात स्वधाम ।  
 यतो हि वः प्राणनिरोध आसीदौत्तानपादिर्मयि संगतात्मा । ८२ ।

इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवचरितेऽष्टमोऽध्यायः । ८ ।

**The Lord said :** (I find that) Dhruva (son of king Uttānapāda) has identified his self with Me (the Soul of the universe); this accounts for the (sudden) stoppage of breath of all of you. Hence be not afraid and return each to your own adode; I shall (presently) deter the child from his penance, which is (otherwise) hard to resist. (82)

*Thus ends the eighth discourse, forming part of the Story of Dhruva,  
in Book Four of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Sarhītā.*

## अथ नवमोऽध्यायः

### Discourse IX

**Dhruva returns home after receiving a boon from the Lord**

*मैत्रेय उवाच*

त एवमुत्सन्नभया उरुक्रमे कृतावनामाः प्रययुस्त्रिविष्टपम् ।  
सहस्रशीर्षाणि ततो गरुत्मता मधोर्वनं भृत्यदिदृक्षया गतः । १ ।  
स वै धिया योगविपाकतीव्रया हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।  
तिरोहितं सहस्रैवोपलक्ष्य बहिःस्थितं तदवस्थं ददर्श । २ ।  
तद्दर्शनागतसाध्वसः क्षिताववन्दताङ्गं विनमय्य दण्डवत् ।  
दृग्भ्यां प्रपश्यन् प्रपिबन्निवार्षकश्चुम्बन्निवास्येन भुजैरिवाशिलषन् । ३ ।  
स तं विवक्षन्मतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।  
कृताञ्जलिं ब्रह्ममयेन कम्बुना पस्पर्शं बालं कृपया कपोले । ४ ।  
स वै तदैव प्रतिपादितं गिरं देवीं परिज्ञातपरात्मनिर्णयः ।  
तं भक्तिभावोऽभ्यगुणादसत्वरं परिश्रुतोरुश्रवसं ध्रुवक्षितिः । ५ ।

**Maitreya went on :** Thus rid of their fear, the gods bent their heads low to the Lord (who took very long strides during His descent as Vāmana or the Divine Dwarf in order to measure the three paces of land granted to Him by the demon king Bali) and returned to heaven. The Lord (who in His cosmic form appears with numberless heads) also thereupon flew on the back of Garuḍa to Madhuvana with a longing to see His devotee (Dhruva). (1) Dhruva saw that the form, brilliant as a flash of lightning, that was revealed in the lotus of his heart by an intellect sharpened by the ripeness of Yoga (concentration) had suddenly vanished, and (on opening his eyes) he beheld the same figure standing without. (2) Struck with awe at His sight, the child (Dhruva) greeted Him by prostrating his body like a log on the ground. He gazed at Him as if he would drink Him with his eyes, kiss Him with his lips and clasp Him with his arms. (3) Śrī Hari, who is enthroned in the heart of all and was (equally) present in that of Dhruva too, (readily) perceived that the child was eager to extol Him but knew not how to do it and stood (before Him) with joined palms. Hence He graciously touched his cheek with His conch, which is no other than Veda (appearing in a concrete form). (4) Instantly blessed with divine speech conferred (on him by the Lord) and having realized the truth of the individual soul as well as of the Supreme Spirit, Dhruva, who was destined to have an eternal abode (in the shape of the pole-star) calmly and devoutly proceeded to glorify the

Lord, whose great renown is universally known. (5)

ध्रुव उवाच

योऽन्तः प्रविश्य मम वाचमिषां प्रसुप्तां संजीवयत्यखिलशक्तिधरः स्वधात्रा ।  
 अन्यांश्च हस्तचरणश्रवणत्वगादीन् प्राणान्नमो भगवते पुरुषाय तुभ्यम् । ६ ।  
 एकस्त्वमेव भगवन्निदमात्मशक्त्या मायाख्ययोरुगुणया महदाद्यशेषम् ।  
 सृष्ट्वानुविश्य पुरुषस्तदसद्गुणेषु नानेव दारुषु विभावसुवद्विभासि । ७ ।  
 त्वद्दत्तया व्युनयेदमचष्ट विश्वं सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः ।  
 तस्यापवर्ग्यशरणं तव पादमूलं विस्मर्यते कृतविदा कथमार्तबन्धो । ८ ।  
 नूनं विमुष्टमतयस्तव पायया ते ये त्वां भवाप्ययत्रिमोक्षणमन्यहेतोः ।  
 अर्चन्ति कल्पकरुं कुणपोपभोग्यमिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम् । ९ ।  
 या निर्वृतिस्तनुभृतां तव पादपद्मध्यानाद्भवजनकथाश्रवणेन वा स्यात् ।  
 सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत् किं त्वन्तकासिलुलिततात्पतां विमानात् । १० ।  
 भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो भूयादनन्त महताममलाशयानाम् ।  
 येनाञ्जसोल्बणमुख्यसनं भवाब्धिं नेष्ये भवद्गुणकथामृतपानमतः । ११ ।  
 ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं ये चान्वदः सुतसुहृद्गृहवित्तदाराः ।  
 ये त्वब्जनाभ भवदीयपदारविन्दसौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः । १२ ।  
 तिर्यङ्मगद्विजसरीसृपदेवदैत्यमर्त्यादिभिः परिचितं सदसद्विशेषम् ।  
 रूपं स्थविष्ठमज ते महदाद्यनेकं नातः परं परम वेद्यि न यत्र वादः । १३ ।  
 कल्पान्त एतदखिलं जठरेण गृह्णन् शेते पुमान् स्वदृगनन्तसखस्तदङ्के ।  
 यत्राभिसिन्धुरुहकाञ्चनलोकपद्मगर्भं द्युमान् भगवते प्रणतोऽस्मि तस्मै । १४ ।  
 त्वं नित्यमुक्तपरिशुद्धविबुद्ध आत्मा कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।  
 यद्बुद्धयवस्थितिमखण्डितया स्वदृष्ट्या द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से । १५ ।  
 यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति विद्यादयो विविधशक्तय आनुपूर्व्यात् ।  
 तद्ब्रह्म विश्वभवेकमनन्तमाद्यमानन्दमात्रमविकारमहं प्रपद्ये । १६ ।  
 सत्याशिषो हि भगवंस्तव पादपद्ममाशीस्तथानुभजतः पुरुषार्थमूर्ते ।

अप्येवमयं भगवान् परिपाति दीनान् वाश्रेव वत्सकमनुग्रहकातरोऽस्मान् । १७ ।

**Dhruva said:** Hail to You, the Glorious Person, the Wielder of all potencies, who, having entered my inner self (heart), awoken by Your glory my dormant speech and other organs such as hands, feet, ears, the tactile sense and so on. (6) It is You alone, O Lord, who, having evolved the Mahat-tattva (the principle of cosmic intelligence) and all these other phenomena by Your own potency called Māyā, consisting of the three Guṇas—which are capable of assuming multitudinous forms—enter them as their Inner Controller, and presiding over the illusory senses (which are mere transformations of the three Guṇas) appear as many, though really one, even as fire appears diversified in relation to different pieces of wood. (7) Through the vision conferred by You, O Lord, Brahmā (who sought refuge in You) viewed this universe like one who has just woke from sleep. How can the soles of Your feet, the resort of even liberated souls, be forgotten by him who is conscious of Your benevolent acts. O friend of the afflicted ? (8) Their mind has surely been beguiled by Your Māyā (deluding potency), who worship You—a veritable wish-yielding tree, capable of freeing one from (the

bondage of) birth and death—for other purposes and hanker after the pleasures of sense, enjoyable by the body (which is no better than a corpse), and which can be had by living beings even in hell. (9) The bliss which is enjoyed by embodied souls through meditation on Your lotus-feet or by hearing the stories of Your devotees is not found even in Brahma (the Absolute), who is blissful in essence. How, then, could it be enjoyed by them (the gods) who are hurled from the aerial cars smashed by the sword of Death? (10) May I enjoy the intimate fellowship, O infinite Lord, of exalted souls, possessed of a pure heart and constantly devoted to You, so that I may easily cross the terrible ocean of metempsychosis, full of great perils, drunk with the nectar of Your (delectable) virtues and stories. (11) They who have cultivated the close fellowship of men whose heart is captivated with the fragrance of Your lotus-feet, O Lord with a lotus sprung from Your navel, think no more of their mortal frame, which is extremely dear to all, much less of those connected with it, viz., their sons, relations, house, wealth and wife. (12) O birthless one, I know only Your grossest (cosmic) form, full of animals, trees and mountains, birds, reptiles, gods and demons and human beings, consisting of gross and subtle elements and brought about by many causes, such as the Mahat-tattva and so on; I am not aware, O supreme Lord, of Your other Self, higher than this, which transcends all speech. (13) You are the same as the Supreme Person, who at the end of a cycle (at the time of universal dissolution) reposes with none beside Him save Lord Ananta (the serpent-god Śeṣa) and on his very coil, withdrawing all this universe into His belly and with His eyes turned inward (buried as He is in Yoganidrā or the sleep of Samādhi). Nay, it is in the seed-vessel of the gold lotus representing all the fourteen worlds and sprung from the ocean of Your navel that the shining Brahmā (the creator) appears I I bow to that Lord. (14) You are the eternally free, all-pure and all-knowing Self, the immutable, most ancient Person, possessed of all divine attributes and the Controller of the three Guṇas (modes of Prakṛti). Witnessing by Your unobstructed vision the different states of the mind, You appear as Viṣṇu (the Deity presiding over sacrifices) for the preservation (of the universe) and are altogether distinct (from the Jīva). (15) It is in You that the manifold potencies of opposite character, namely, Vidyā (the power of omniscience) and so on, constantly appear in unbroken succession. You are no other than Brahma (the Absolute), the cause of the universe, indivisible, without beginning or end, purely blissful in character and changeless. I take refuge in You. (16) In the eyes of him who constantly adores You as an embodiment of supreme bliss (seeking no other object), Your lotus-feet, O Lord, are the only true blessing as compared with other boons (sovereignty etc.). Nevertheless, my Master, just as a cow that has recently calved nourishes its calf (by its milk) and protects it (against wolves etc.) You foster even wretched (interested) devotees like us, impatient as You (always) are to shower Your grace on them. (17)

मैत्रेय उवाच

अथाभिष्टुत एवं वै सत्संकल्पेन धीमता । भृत्यानुरक्तो भगवान् प्रतिनन्द्येदमब्रवीत् । १८ ।

**Maitreya resumed :** Thus extolled by that sagacious child, who cherished a noble purpose, the Lord, who is fond of His devotees, cheerfully received its praises and spoke as follows. (18)

श्रीभगवानुवाच

वेदाहं ते व्यवसितं हृदि राजन्यबालक । तत्रयच्छामि भद्रं ते दुरापमपि सुव्रत । १९ ।

नान्यैरधिष्ठितं भद्रं यद्भ्राजिष्यु ध्रुवक्षिति । यत्र ग्रहर्क्षताराणां ज्योतिषां चक्रमाहितम् । २० ।

मेढ्यां गोचक्रवत्स्थास्तु परस्तात्कल्पवासिनाम् । धर्मोऽग्निः कश्यपः शुक्रो मुनयो ये वनौकसः ।

चरन्ति दक्षिणीकृत्य भ्रमन्तो यत्सतारकाः । २१ ।

प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः । षट्त्रिंशद्वर्षसाहस्रं रक्षिताव्याहतेन्द्रियः । २२ ।  
 त्वद्भ्रातर्युत्तमे नष्टे मृगयायां तु तन्मनाः । अन्वेषन्ती वनं माता दावाग्निं सा प्रवेक्ष्यति । २३ ।  
 इष्ट्वा मां यज्ञहृदयं यज्ञैः पुष्कलदक्षिणैः । भुक्त्वा चेहाशिषः सत्या अन्ते मां संस्मरिष्यसि । २४ ।  
 ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम् । उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः । २५ ।

**The Lord said :** I know the cherished desire of your heart, O Kṣatriya boy. Although it is difficult to attain, I grant it, O child of commendable vow. May prosperity wait on you. (19) I bestow on you O blessed one, that effulgent and lasting abode which has not (so far) been attained to by others. The entire stellar sphere—consisting of planets, lunar mansions and (other) stars—stands fastened to it even as oxen employed in trampling corn are bound to a post in the middle of a threshing-floor. It survives even those who live for a whole day of Brahmā (i.e., even after the dissolution of the three world—earth, heaven and the intermediate region); nay, the stars presided over by Dharma (the god of piety), Agni (the god of fire), Kaśyapa (a lord of created beings) and the seven Ṛṣis, the Venus and other stars too revolve round it, ever keeping it to their right. (20-21) (Even here) when your father retires to the forest after handing over ( the dominion of) the earth (to you), you will rule over the globe for a period of thirty-six thousand years, firmly established in righteousness and with your senses (faculties) unimpaired. (22) Again, when your half-brother, Uttama, loses his life in a hunting expedition, his mother (Suruci) will enter a forest fire while searching for him in the forest, he being the only subject of her thought. (23) (You know) Yajña (sacrifice) is My beloved form. Therefore, worshipping Me through a number of sacrifices, in which liberal fees will be paid (to the officiating priests), and having enjoyed true blessings in this life, you will ultimately fix your thought (exclusively) on Me. (24) Thereby you will ascend to My abode, which is adored by all other spheres and is situated even higher than (the abode of) the seven Ṛṣis (the Ursa Major), attaining to which one does not return (to this mortal world). (25)

मैत्रेय उवाच

इत्यर्चितः स भगवानतिदिश्यात्मनः पदम् । बालस्य पश्यतो धाम स्वमगाद्गुरुध्वजः । २६ ।  
 सोऽपि संकल्पजं विष्णोः पादसेवोपसादितम् । प्राप्य संकल्पनिर्वाणं नातिप्रीतोऽभ्यगात्पुरम् । २७ ।

**Maitreya continued :** Thus glorified (by Dhruva) and having promised to him (an abode in) His own realm, the Lord, who bears the emblem of Garuḍa on His banner, rose to His own abode, while the child stood gazing (in wonder) (26) The child was not very pleased even after attaining his cherished object—which had been obtained through the worship of Lord Viṣṇu's feet, and had quenched (all) his desires (once for all)—and returned to the city (the capital of his father). (27)

विदुर उवाच

सुदुर्लभं यत्परमं पदं हरेर्मायाविनस्तच्चरणार्चनार्जितम् ।  
 लब्ध्वाप्यसिद्धार्थमिवैकजन्मना कथं स्वमात्मानममन्यतार्थवित् । २८ ।

**Vidura said :** How is it that Dhruva (who knew the real value of things) felt as if he had not realized his object, even though he had secured in the course of a single life (a title to) the supreme Abode of Śrī Hari, the Lord of Māyā (Prakṛti), which is so very difficult to attain and is earned solely through the worship of His feet ? (28)

मैत्रेय उवाच

मातुः सपत्न्या वाग्बाणैर्हृदि विद्धस्तु तान् स्मरन् । नैच्छन्मुक्तिपतेर्मुक्तिं तस्मात्तापमुपेयिवान् । २९ ।

**Maitreya replied :** His heart having been pierced with the shaft-like words of his stepmother and their memory still fresh (in his mind), Dhruva did not seek Mukti (final

beatitude) even from the Lord of Mukti; that is why he was filled with remorse (when the bitterness was gone through the sight of the Lord). (29)

ध्रुव उवाच

समाधिना नैकभवेन यत्पदं विदुः सनन्दादय ऊर्ध्वरतसः ।

मासैरहं षड्भिरमुष्य पादयोश्छायामुपेत्यापगतः पृथङ्मतिः । ३० ।

अहो बत ममानात्म्यं मन्दभाग्यस्य पश्यत । भवच्छिदः पादमूलं गत्वायाचे यदन्तवत् । ३१ ।

मतिर्विदूषिता देवैः पतद्भिरसहिष्णुभिः । यो नारदवचस्तथ्यं नाग्राहिषमसत्तमः । ३२ ।

दैवीं मायामुपाश्रित्य प्रसुप्त इव भिन्नदृक् । तप्ये द्वितीयेऽप्यसति भ्रातृभ्रातृव्यहदुजा । ३३ ।

मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि । प्रसाद्य जगदात्मानं तपसा दुष्प्रसादनम् ।

भवच्छिदमयाचेऽहं भवं भाग्यविवर्जितः । ३४ ।

स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो बत । ईश्वरात्क्षीणपुण्येन फलीकारनिवाधनः । ३५ ।

**Dhruva said (to himself) :** Even after securing, in the course of (mere) six months, the asylum of His feet, whose truth perpetual celibates like Sanandana (and his three brothers—Sanaka, Sanātana and Sanatkumāra)—have been able to realize through abstract meditation practised through many lives, I have receded from them, my mind being fixed on diversity. (30) Oh, look at my folly! Alas! how unfortunate I am that, having reached the soles of His feet, who is capable of ending the cycle of birth and death, I asked for something which is bound to perish. (31) (It seems) my judgment was perverted by the gods, who (evidently) could not bear to see my rare good fortune inasmuch as they are sure (one day) to fall (from their elevated position). That is why I refused to believe the true words of Nārada, most wicked that I am. (32) Clinging to the Lord's Māyā (deluding potency) and (hence) taking a perverted view of things, I, burnt with jealousy, mistaking my own brother for an enemy—although (from the point of view of the spirit) there in none other than me—just as a sleeping (dreaming) man sees the projection of his own self in the form of a lion, snake and so on and gets afraid of the same. (33) Like medical treatment in the case of one whose life has come to an end I asked in vain for this (sovereignty of the world). Having propitiated through austere penance the Soul of the universe, who is (so) difficult to please and is capable of ending the cycle of birth and death, I asked of Him only worldly fortune (which is conducive to rebirth), hapless that I am! (34) Alas! like a pauper seeking unhusked grains of a universal monarch, I, whose stock of merit had been depleted, foolishly asked for worldly power and pelf (that tends to swell one's pride) at the hands of Him who was ready to grant me the joy that constitutes one's own essence. (35)

मैत्रेय उवाच

न वै मुकुन्दस्य पदारविन्दयो रजोजुषस्तात भवादृशा जनाः ।

वाञ्छन्ति तदास्यमृतेऽर्थमात्मनो यदृच्छया लब्धमनःसमृद्धयः । ३६ ।

**Maitreya began again :** People (devotees) like you, who take delight in the dust of the lotus-feet of Lord Śrī Kṛṣṇa (the Bestower of Liberation) and whose mind remains sated with whatever is got without any effort, seek nothing for themselves beyond the privilege of serving Him. (36)

आकर्ण्यत्पजमायान्तं सम्परेत्य यथाऽऽगतम् । राजा न श्रद्धे भद्रमभद्रस्य कुतो मम । ३७ ।

श्रद्धाय वाक्यं देवर्षेर्हर्षवेगेन धर्षितः । वार्ताहर्तुरतिप्रीतो हारं प्रादान्महाधनम् । ३८ ।

सदश्वं रथमारुह्य कार्तस्वरपरिष्कृतम् । ब्राह्मणैः कुलवृद्धैश्च पर्यस्तोऽमात्यबन्धुभिः । ३९ ।

शङ्खदुन्दुभिनादेन ब्रह्मघोषेण वेणुभिः । निश्चक्राम पुरानूर्णमात्मजाभीक्ष्णोत्सुकः । ४० ।  
 सुनीतिः सुरुचिश्रास्य महिष्यौ रुक्मभूषिते । आरुह्य शिविकां सार्धमुत्तमेनाभिजग्मतुः । ४१ ।  
 तं दृष्टोपवनाभ्याश आयान्तं तरसा रथात् । अवरुह्य नृपस्तूर्णमासाद्य प्रेमविह्वलः । ४२ ।  
 परिरिभेऽङ्गं दोर्था दीर्घोत्कण्ठमनाः श्वसन् । विष्टुक्सेनाङ्घ्रिसंस्पर्शहताशेषाघबन्धनम् । ४३ ।  
 अथाजिघ्रन्मुहुर्मुग्धं शीतैर्नयनवारिभिः । स्नापयामास तनयं जातोद्दाममनोरथः । ४४ ।

When the king (Uttānapāda) heard that his son (Dhruva) was coming back, he did not give credence to the news any more than one would believe the story of anyone's returning to life after death (and said to himself,)" How could a wretched being like me have such good luck ?" (37) He (however) put faith in the words of the celestial sage (Nārada) and was (forthwith) overwhelmed with intensity of joy. Highly pleased with the man who had brought the news, he rewarded him with a costly pearl necklace. (38) Eager to see his son, he mounted a car decked with gold and drawn by excellent horses and, surrounded by Brāhmaṇas, the elders of his race, ministers and kinsfolk, sallied forth from the city, while conchs were being blown and kettledrums sounded, Vedic hymns were loudly chanted and flutes played upon (even as he drove in the car). (39-40) Adorned with gold ornaments, his two queens, Sunīti and Suruci, too mounted a palanquin and proceeded along with prince Uttama ( Suruci's son). (41) The king, whose heart had been pining for his son for a long time, hurriedly alighted from the car when he saw the boy coming near the garden, and quickly went up to him. Overpowered with affection and heaving deep sighs, he folded in his arms Dhruva, who had been absolved of all his sins and freed from all bondages by the touch of Lord Viṣṇu's feet. (42-43) His great ambition (of seeing his son safe and sound again) having been realized, the king smelt Dhruva's head (out of affection) again and again and bathed him with his cool tears (of love and joy). (44)

अभिवन्द्य पितुः पादावाशीर्भिश्चाभिमन्त्रितः । ननाम मातरौ शीर्ष्णां सक्ततः सज्जनाग्रणीः । ४५ ।  
 सुरुचित्तं समुत्थाप्य पादावनतमर्भकम् । परिष्वज्याह जीवेति बाष्पगद्गदया गिरा । ४६ ।  
 यस्य प्रसन्नो भगवान् गुणैर्मैत्र्यादिभिर्हरिः । तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् । ४७ ।  
 उत्तमश्च ध्रुवश्चोभावन्योन्यं प्रेमविह्वलौ । अङ्गसङ्गादुत्पुलकावस्त्रौघं मुहुरुहतुः । ४८ ।  
 सुनीतिरस्य जननी प्राणेभ्योऽपि प्रियं सुतम् । उपगृह्य जहावाधिं तदङ्गस्पर्शनिर्वृता । ४९ ।  
 पयःस्तनाभ्यां सुस्त्राव नेत्रजैः सलिलैः शिवैः । तदाभिविच्यमानाभ्यां वीर वीरसुवो मुहुः । ५० ।  
 तां शशंसुर्जना राज्ञीं दिष्ट्या ते पुत्र आर्तिहा । प्रतिलब्धश्चिरं नष्टो रक्षिता मण्डलं भुवः । ५१ ।  
 अभ्यर्चितस्त्वया नूनं भगवान् प्रणतार्तिहा । यदनुध्यायिनो धीरा मृत्युं जिग्युः सुदुर्जयम् । ५२ ।

Having bowed at his father's feet and received his benedictions (in return), and being kindly spoken to and received with honour by him, Dhruva, the foremost of noble souls, bent his head low to both his mothers (Sunīti and Suruci). (45) Lifting up the child fallen at her feet, Suruci (Dhruva's stepmother) pressed it to her bosom and in a voice choked with tears said, "May you live (long) !" (46) Just as water flows down to a low level of its own accord, so all living beings submit to him who has pleased Śrī Hari through virtues like friendliness (to all) and so on. (47) Both Uttama and Dhruva experienced a thrill of joy when, overwhelmed with love, they hugged each other and shed a flood of tears again and again. (48) Sunīti, Dhruva's mother, was relieved of her agony as she hugged her son, who was dearer (to her) than life, and felt gratified by the very touch of his body. (49) Milk incessantly flowed, O valiant Vidura, from the breasts of Sunīti (the mother of a hero), bathed as they were at that time with her tears of joy. (50) The people (of the city) felicitated the (senior) queen (Sunīti) and said,

"Luckily enough (for all of us) your son, who had long been lost, has been recovered and has (thus) wiped out your agony. He will in course of time rule over the terrestrial globe. (51) You have surely adored the Lord, who puts an end to the suffering of the suppliant, and by constantly contemplating on whom the wise have succeeded in conquering death, which is so very difficult to conquer." (52)

लाल्यमानं जनैरेवं ध्रुवं सभ्रातरं नृपः । आरोप्य करिणीं हृष्टः स्तूयमानोऽविशतुरम् । ५३ ।  
 तत्र तत्रोपसंक्लृप्तैर्लसन्मकरतोरणैः । सवन्दैः कदलीस्तम्भैः पूगपोतैश्च तद्विधैः । ५४ ।  
 चूतपल्लववासःस्रङ्मुक्तादामविलम्बिभिः । उपस्कृतं प्रतिद्वारमपां कुम्भैः सदीपकैः । ५५ ।  
 प्राकारैर्गोपुरागारैः शातकुम्भपरिच्छदैः । सर्वतोऽलंकृतं श्रीमद्विमानशिखरद्वयभिः । ५६ ।  
 मृष्टचत्वररथ्यादृमार्गं चन्दनचर्चितम् । लाजाक्षतैः पुष्पफलैस्तण्डुलैर्बलिधिर्युतम् । ५७ ।  
 ध्रुवाय पथि दृष्टाय तत्र तत्र पुरस्त्रियः । सिद्धार्थाक्षतदध्यम्बुदूर्वापुष्पफलानि च । ५८ ।  
 उपजहुः प्रयुञ्जाना वात्सल्यादाशिषः सतीः । शृण्वंस्तद्वल्गुर्गातानि प्राविशद्भवनं पितुः । ५९ ।

Placing Dhruva, who was thus being fondly caressed by the people, on (the back of) a female elephant along with his (younger) brother (Uttama), the king (Uttānapāda) joyously entered the city (of Barhiṣmati), acclaimed (by all). (53) The city was decorated here and there with plantain trees and young arecas containing bunches (of fruits and blossoms) set up with charming alligator-shaped festoons tied to them, and was adorned at every entrance with jars full of water with lights burning on them and leaves of mango trees, pieces of cloth, wreaths of flowers and strings of pearls hanging about their necks. (54-55) It was graced on all sides with defensive walls, gates and mansions decked with gold and with their tops shining like the glorious pinnacles of aerial cars. (56) Its quadrangles, streets, attics and roads had been cleaned and the city sprinkled with sandal water. Again, it was scattered with fried as well as unfried rice, unbroken rice, flowers, fruits and (other) offerings. (57) Everywhere the virtuous women of the city showered on Dhruva, as they saw him on the road, white mustard seeds, unbroken rice, curds, water, blades of Dūrvā (panic grass), flowers and fruits, uttering their benedictions (on the child) out of (pure) affection; and hearing their sweet strains, Dhruva entered the palace of his father. (58-59)

महामणिन्नतमये स तस्मिन् भवनोत्तमे । लालितो नितरां पित्रा न्यवसद्वि देववत् । ६० ।  
 पयः फेननिभाः शय्या दान्ता रुक्मपरिच्छदाः । आसनानि महार्हाणि यत्र रौक्मा उपस्कराः । ६१ ।  
 यत्र स्फटिककुड्येषु महामारकतेषु च । मणिप्रदीपा आभाति ललनारत्नसंयुताः । ६२ ।  
 उद्यानानि च रम्याणि विचित्रैरमरद्रुमैः । कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः । ६३ ।  
 वाय्यो वैदूर्यसोपानाः पद्मोत्पलकुमुद्वतीः । हंसकारण्डवकुलैर्जुष्टाश्चक्राह्वसारसैः । ६४ ।

Fondly caressed by his father, Dhruva lived in that excellent palace built of most precious stones, like a god in heaven. (60) It was furnished with best of ivory (soft and white) as the froth of milk and provided with coverings of gold, and contained costly seats and other furniture, made of gold. (61) In its walls of crystal and emerald shone lights in the shape of bright gems placed in the hands of beautiful female figures carved in precious stones. (62) Within the premises of the palace there were pleasure-gardens charming with different species of celestial trees, resorted to by warbling pairs of birds and humming bees drunk with honey. (63) It also contained extensive wells with steps of cat's-eye, containing white and blue lotuses and water-lilies and inhabited by swarms of swans and ducks, ruddy geese and cranes. (64)

उत्तानपादो राजर्षिः प्रभावं तनयस्य तम् । श्रुत्वा दृष्ट्वाद्भुततमं प्रपेदे विस्मयं परम् । ६५ ।  
 वीक्ष्योढवयसं तं च प्रकृतीनां च सम्मतम् । अनुक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम् । ६६ ।  
 आत्मानं च प्रवयसमाकलय्य विशाम्यतिः । वनं विरक्तः प्रातिष्ठद्विमृशन्नात्मनो गतिम् । ६७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे ध्रुवराज्याभिषेकवर्णनं नाम नवमोऽध्यायः । १९ ।

The royal sage Uttānapāda was highly amazed to see (with his own eyes) the most wonderful glory of his son (Dhruva), of which he had (already) heard (from the mouth of Nārada). (65) (Later on) the king made Dhruva the sovereign of the entire globe, when he saw that the prince had not only come of age, but had also won the esteem of the ministers and the devotion of the people. (66) And perceiving himself advanced in age, the king was (now) disgusted with the pleasures of sense and departed for the woods, contemplating on the essential character of the Self. (67)

*Thus ends the ninth discourse entitled "The Coronation of Dhruva" in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ दशमोऽध्यायः

### Discourse X

Uttama's death at the hands of the Yakṣas and  
Dhruva's encounter with them

मैत्रेय उवाच

प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः । उपयेमे भ्रमिं नाम तत्सुतौ कल्पवत्सरौ । १ ।  
 इलायामपि भार्यायां वायोः पुत्र्यां महाबलः । पुत्रमुत्कलनामानं योषिद्रत्नमजीजनत् । २ ।  
 उत्तमस्त्वकृतोद्वाहो मृगयायां बलीयसा । हतः पुण्यजनेनाद्रौ तन्मातास्य गतिं गता । ३ ।

**Maitreya continued :** Dhruva married Bhramī, daughter of Śiśumāra, a lord of created beings, and the couple were blessed with two sons, Kalpa and Vatsara. (1) Through his (other) wife, Ilā, daughter of Vāyu (the wind-god), too, the mighty Dhruva begot a son, Utkala by name, and a daughter, a very jewel among women. (2) Uttama (Dhruva's half-brother), however, who was yet unmarried, was killed in the course of a hunting expedition on the Himālaya mountain by a Yakṣa, who was stronger than he, and his mother (Suruci, Dhruva's stepmother) followed him (to the abode of Yama). (3)

ध्रुवो भ्रातृवधं श्रुत्वा कोपामर्षशुचार्पितः । जैत्रं स्यन्दनमास्थाय गतः पुण्यजनालयम् । ४ ।  
 गत्वोदीचीं दिशं राजा रुद्रानुचरसेविताम् । ददर्श हिमवदद्रोण्यां पुरीं गुह्यकसंकुलाम् । ५ ।  
 दध्मौ शङ्खं बृहद्बाहुः खं दिशश्चानुनादयन् । येनोद्विग्नदृशः क्षत्तरूपदेव्योऽत्रसन्भृशम् । ६ ।

Overcome with anger, indignation and grief at the news of his brother's death, Dhruva mounted his victorious car and marched against the city of Alakā (the abode of the Yakṣas). (4) Proceeding in a northerly direction, the king (Dhruva) saw in a valley of the Himālayas the city (of Alakā) crowded with the Guhyakas (Yakṣas) and inhabited by spirits and ghosts

(the attendants of Lord Rudra). (5) The stout-armed Dhruva blew his conch, causing the heavens as well as the quarters to resound, and the women of the demigods, O Vidura, were greatly alarmed at the sound and cast a bewildered look. (6)

ततो निष्क्रम्य बलिन उपदेवमहाभटाः । असहन्तस्त्रिनादमभिपेतुस्तायुधाः । ७ ।  
 स तानापततो वीर उग्रधन्वा महारथः । एकैकं युगपत्सर्वानहन् बाणैस्त्रिभिस्त्रिभिः । ८ ।  
 ते वै ललाटलग्नैस्तैरिषुभिः सर्व एव हि । मत्वा निरस्तमात्मानमाशंसन् कर्म तस्य तत् । ९ ।  
 तेषु चामुममृष्यन्तः पादस्यशर्मिवोरगाः । शरैरविध्यन् युगपद् द्विगुणं प्रचिकीर्षवः । १० ।  
 ततः परिघनिस्त्रिंशैः प्रासशूलपरश्वधैः । शक्त्युष्टिभिर्भुशुण्डीभिश्चित्रवाजैः शरैरपि । ११ ।  
 अभ्यवर्षन् प्रकुपिताः सरथं सहसाराथिम् । इच्छन्तस्तत्रतीकर्तुमयुतानि त्रयोदश । १२ ।  
 औत्तानपादिः स तदा शस्त्रवर्षेण भूरिणा । न उपादृश्यतच्छन्न आसारेण यथा गिरिः । १३ ।  
 हाहाकारस्तदैवासीत्सिद्धानां दिवि पश्यताम् । हतोऽयं मानवः सूर्यो मग्नः पुण्यजनार्णवे । १४ ।  
 नदत्सु यातुधानेषु जयकाशिषुथो मृधे । उदतिष्ठद्रथस्तस्य नीहारादिव भास्करः । १५ ।

Impatient at the blast, the mighty and great warriors among the demigods sallied forth from their stronghold with uplifted weapons and proceeded (against Dhruva). (7) As they rushed towards him, O valiant Vidura, Dhruva (the great car-warrior), who was armed with a fierce bow, hit them all at once with three shafts each. (8) With the arrows planted in their brow, they all thought themselves vanquished and applauded that feat of his. (9) Intolerant of his valour like serpents, who cannot tolerate being trodden on, they in their anxiety to achieve twice as much as he had done simultaneously struck him (with six arrows each). (10) Full of rage and eager to return his volleys, the Yakṣas, numbering one hundred and thirty thousand, rained on him as well as on his car and charioteer iron clubs, swords, lances, pikes and axes, javelins, double-edged swords, Bhuṣuṅḍis and arrows with many-coloured feathers. (11-12) Screened with the thick volley of weapons, even as a hill is covered with a torrential shower. Dhruva (the son of Uttānapāda) could not be seen at that time. (13) That very moment arose a plaintive cry raised by the Siddhas who had been witnessing the scene from heaven: "Drowned in the sea of the Puṇyajana (Yakṣa) host, this sun of Manu's race has set !" (14) Then, in the midst of the roaring of the Rākṣasas (Yakṣas) \* who were proclaiming their own triumph on the field of battle, Dhruva's car came into view, like the sun from behind (a cloud of) mist. (15)

धनुर्विस्फूर्जयन्दिष्यं द्विषतां खेदमुद्रहन् । अस्त्रौघं व्यधमद्गणैर्घनानीकमिवानिलः । १६ ।  
 तस्य ते चापनिर्मुक्ता भित्त्वा वर्माणि रक्षसाम् । कायानाविविशुस्तिग्मा गिरीनशनयो यथा । १७ ।  
 भल्लैः संछिद्यमानानां शिरोभिश्चारुकुण्डलैः । ऊरुभिर्हेमतालाभैर्दोर्धिवर्लयवल्गुभिः । १८ ।  
 हारकेयूरमुकुटैरुष्णीषैश्च महाधनैः । आस्तुतास्ता रणभुवो रेजुर्वीरमनोहराः । १९ ।

Twanging his celestial bow and inspiring terror into (the heart of) the enemies, Dhruva tore to pieces their host of missiles even as a blast disperses an army of clouds. (16) Piercing the armour of the Rākṣasas, the sharp arrows discharged from his bow disappeared into their bodies as thunderbolts into mountains. (17) Strewn all over with the heads adorned with beautiful ear-rings, thighs resembling gold palmyras, arms graced with bracelets as well as with the necklaces, armlets, diadems and costly turbans of the enemies, who were being mowed down with the shafts (of Dhruva), the fields of battle, which ravished the mind of heroes, looked very charming. (18-19)

\* Here as well as in the subsequent verses the Yakṣas have been promiscuously referred to as 'Rākṣasas' and 'Asuras' obviously because all these species are akin to one another and the population of Alakā was a mixture of all these.

हतावशिष्टा इतरे रणाजिराद् रक्षोगणाः क्षत्रियवर्षसायकैः ।  
 प्रायो विवृक्णावयवा विदुद्दुर्मुगेन्द्रविक्रीडितयूथपा इव ।२०।  
 अपश्यमानः स तदाऽऽततायिनं महामृधे कंचन मानवोत्तमः ।  
 पुरीं दिदृक्षन्नपि नाविशद् द्विषां न मायिनां वेद चिकीर्षितं जनः ।२१।  
 इति ब्रुवंश्चित्ररथः स्वसारथिं यत्तः परेषां प्रतियोगशङ्कितः ।  
 शुश्राव शब्दं जलधेरिवेरितं नभस्वतो दिक्षु रजोऽन्वदृश्यत ।२२।

Hosts of other Rākṣasas, who had escaped death, yet who had most of their limbs cut off with the arrows of Dhruva (the foremost of the Kṣatriyas), fled from the field of battle like troop-leaders of elephants disturbed in their sport by the king of beasts. (20) Not finding then anyone left with a weapon in that extensive field of battle, Dhruva (the foremost of Manu's race) felt inclined to behold the city of the enemies, yet he refrained from entering it (and said,) "No man can know the intention of those skilled in enchantment !" (21) Addressing his charioteer as above, Dhruva (who rode in a wonderful chariot) remained on his guard, apprehending renewed opposition from the enemy, when he heard a (loud) noise like the roaring of an ocean, and further beheld in every direction the dust raised by a blast. (22)

क्षणेनाच्छादितं व्योम घनानीकेन सर्वतः । विस्फुरत्तडिता दिक्षु त्रासयत्स्तनयित्नुना ।२३।  
 ववृषु रुधिरौघासुक्पूयविण्मूत्रमेदसः । निपेतुर्गगनादस्य कवन्धान्यग्रतोऽनघ ।२४।  
 ततः खेऽदृश्यत गिरिर्निपेतुः सर्वतोदिशम् । गदापरिघनिस्त्रिंशमुसलाः साश्मवर्षिणः ।२५।  
 अहयोऽशनिनिःश्वासा वमन्तोऽग्निं रुषाक्षिभिः । अभ्यधावन् गजा मत्ताः सिंहव्याघ्राश्च यूथशः ।२६।  
 समुद्र ऊर्मिभिर्भीमः प्लावयन् सर्वतो भुवम् । आससाद् महाह्लादः कल्पान्त इव भीषणः ।२७।  
 एवंविधान्यनेकानि त्रासनान्यमनस्विनाम् । ससुजुस्तिग्मगतय आसुर्या मावयासुराः ।२८।  
 ध्रुवे प्रयुक्तामसुरैस्तां मायामतिदुस्तराम् । निशम्य तस्य मुनयः शमाशंसन् समागताः ।२९।

In an instant the sky was overcast on all sides with a canopy of clouds accompanied by flashes of lightning and alarming claps of thunder in every direction. (23) They rained torrent of blood as well as phlegm etc., pus, ordure, urine and fat and before him fell headless trunks from the sky, O sinless Vidura. (24) Then appeared a mountain in the air and there rained on all sides maces, iron clubs, swords and Musalas (a particular type of arrow), as well as showers accompanied with volleys of stones. (25) Serpents ran up to him hissing with a thunder-like roar and discharging fire from their eyes in rage, and there came rushing in herds mad elephants, lions and tigers. (26) Assuming a threatening aspect as at the time of universal dissolution and roaring deeply, the terrible ocean approached on all sides deluging the earth with waves. (27) By their conjuring tricks, peculiar to the demons, the Yakṣas, who are noted for their cruel disposition, displayed many such phenomena which inspired terror into (the heart of) the pusillanimous. (28) Seeing the conjuring trick employed by the Yakṣas against Dhruva—a trick which was so very difficult to counteract—a number of hermits that had assembled there prayed for his welfare (in the following words). (29)

मुनय ऊचुः

औत्तानपादे भगवांस्तव शार्ङ्गधन्वा देवः क्षिणोत्ववनतार्तिहरो विपक्षान् ।  
 यन्नामधेयमभिधाय निशम्य चाद्धा लोकोऽञ्जसा तरति दुस्तरमङ्गमृत्युम् ।३०।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां चतुर्थस्कन्धे दशमोऽध्यायः । १० ।

**The hermits said :** O son of Uttānapāda may the almighty Lord Viṣṇu (the Wielder of the famous Śārṅga bow), who relieves the agony of His suppliants, wipe out your enemies! By uttering and hearing His very Name people easily succeed in this very life in conquering death, which is so hard to overcome, O dear Dhruva. (30)

*Thus ends the tenth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकादशोऽध्यायः

### Discourse XI

**Swāyambhuva Manu intervenes and persuades Dhruva to cease fighting**

मैत्रेय उवाच

निशम्य गदतामेवमृषीणां धनुषि ध्रुवः । संदधेऽस्त्रमुपसृश्य यन्नारायणनिर्मितम् । १ ।

संधीयमान एतस्मिन्माया गुह्यकनिर्मिताः । क्षिप्रं विनेशुर्विदुर क्लेशा ज्ञानोदये यथा । २ ।

तस्यार्षास्त्रं धनुषि प्रयुञ्जतः सुवर्णपुङ्खाः कलहंसवाससः ।

विनिःसृता आविविशुद्विषद्वलं यथा वनं भीमरवाः शिखण्डिनः । ३ ।

तैस्तिग्मधारैः प्रधने शिलीमुखैरितस्ततः पुण्यजना उपद्रुताः ।

तमभ्यधावन् कुपिता उदायुधाः सुपर्णमुन्नद्धफणा इवाहयः । ४ ।

स तान् पृषत्कैरभिधावतो मृधे निकृत्तबाहूरुशिरोधरोदरान् ।

निनाय लोकं परमर्कमण्डलं व्रजन्ति निर्भिद्य यमूर्ध्वरितसः । ५ ।

तान् हन्यमानानभिवीक्ष्य गुह्यकाननागसश्चित्ररथेन भूरिशः ।

औत्तानपादि कृपया पितामहो मनुर्जगादोपगतः सहर्षिभिः । ६ ।

**Maitreya went on :** On hearing the prayer of the sages, who spoke as above, Dhruva sipped some water and (after washing his hand) set to his bow the missile that had been evolved by the divine sage Nārāyaṇa. (1) While the missile was being fixed to the bow, the illusory appearances conjured up by the Guhyakas (Yakṣas) forthwith vanished in the same way as nescience and its progeny (egotism and so on) disappear at the dawn of wisdom, O Vidura. (2) Even as he fixed on his bow the missile evolved by the sage Nārāyaṇa there flew from it arrows with shafts of gold and feathers resembling the wings of a swan, and penetrated the enemy ranks like peacocks entering a forest with a terrible noise. (3) Assailed on the battle-field with those sharp-edged arrows, the Puṇyajanas (Yakṣas) felt much enraged and with uplifted weapons darted against Dhruva from all sides even as serpents would rush at Garuḍa with their hoods drawn up. (4) As they ran towards him on the field of battle he tore off with his arrows their arms, thighs, necks and bellies and despatched them to that highest realm (Satyaloka, the abode of Brahmā), which recluses attain to, carving their way through the sphere of the sun. (5) Dhruva's grandfather, Swāyambhuva Manu, was overcome with compassion to see those innocent Guhyakas being killed in large numbers by Dhruva (who was mounted on a wonderful car). He arrived (on the scene) along with a

number of sages and spoke to the son of Uttānapāda (as follows). (6)

मनुरुवाच

अलं वत्सातिरोषेण तमोद्वारेण पाप्मना । येन पुण्यजनानेतानवधीस्त्वमनागसः । ७ ।  
 नास्मत्कुलोचितं तात कर्मैतत्सद्विगर्हितम् । वधो यदुपदेवानामारव्यस्तेऽकृतैतंसाम् । ८ ।  
 नन्वेकस्यापराधेन प्रसङ्गाद् बहवो हताः । भ्रातुर्वधाभितप्तेन त्वयाङ्ग भ्रातृवत्सल । ९ ।  
 नायं मार्गो हि साधूनां हृषीकेशानुवर्तिनाम् । यदात्मानं परागृह्य पशुवद्भूतवैशसम् । १० ।  
 सर्वभूतात्मभावेन भूतावासं हरि भवान् । आराध्याप दुराराध्यं विष्णोस्तत्परमं पदम् । ११ ।  
 स त्वं हरेरनुध्यातस्तत्पुंसामपि सम्मतः । कथं त्ववद्यं कृतवाननुशिक्षन् सतां व्रतम् । १२ ।  
 तितिक्षया करुणया मैत्र्या चारिखलजन्तुषु । समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति । १३ ।  
 सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः । विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमुच्छति । १४ ।

**Manu said :** Have done, dear child, with this sinful rage, a gateway to hell, swayed by which you have slain (all) these innocent Puṇyajanas. (7) The carnage of innocent demigods which you have embarked upon is not becoming of our race, dear son; for such an act is denounced by the righteous. (8) Indeed for the fault of one many have been killed by you because of their connection with the offender, highly perturbed as you were by the death of your brother, whom you loved so dearly, my darling. (9) That one should destroy living beings after the manner of the beasts, taking the body—which is external to the mind—as one's own self, surely this is not the way of the righteous, who are devoted to the Lord (the Ruler of our senses). (10) Having adored (in your very childhood) Śrī Hari, the abode of all living beings, who is so difficult to propitiate, regarding all creatures as your own self, you have secured (for yourself) that supreme realm of Lord Viṣṇu ! (11) Constantly abiding in the thought of Śrī Hari and esteemed even by His devotees, how did you perpetrate this reprehensible act—you who ought to instruct others in the ways of the righteous ? (12) It is through forbearance (towards our elders), compassion (towards our inferiors), friendliness (towards our equals) and even-mindedness towards all living beings that the Lord, the Universal Spirit, is thoroughly pleased (with us). (13) On the Lord being thoroughly pleased a man is rid of the three modes of Prakṛti (Sattva etc..) and of their evolute, the subtle body, and becomes one with the all-blissful Brahma. (14)

भूतैः पञ्चभिरारब्धैर्योषित्पुरुष एव हि । तयोर्व्यवायात्सभूतियोषित्पुरुषयोरिह । १५ ।  
 एवं प्रवर्तते सर्गः स्थितिः संयम एव च । गुणव्यतिकराद्राजन् मायया परमात्मनः । १६ ।  
 निमित्तमात्रं तत्रासीन्निर्गुणः पुरुषर्षभः । व्यक्ताव्यक्तमिदं विश्वं यत्र भ्रमति लोहवत् । १७ ।  
 स खल्विदं भगवान् कालशक्त्या गुणप्रवाहेण विभक्तवीर्यः ।  
 करोत्यकर्तैव निहन्यहन्ता चेष्टा विभूषः खलु दुर्विभाव्या । १८ ।  
 सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः । जनं जनेन जनयन्मारयन्मृत्युनान्तकम् । १९ ।  
 न वै स्वपक्षोऽस्य विपक्ष एव वा परस्य मृत्योर्विशतः समं प्रजाः ।  
 तं धावमानमनुधावन्यनीशा यथा रजांस्यनिलं भूतसङ्घः । २० ।  
 आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः । उभाभ्यां रहितः स्वस्थो दुःस्थस्य विदधात्यसौ । २१ ।  
 केचित्कर्म वदन्त्येनं स्वभावमपरे नृप । एके कालं परे देवं पुंसः काममृतापरे । २२ ।  
 अव्यक्तस्याप्रमेयस्य नानाशक्त्युदयस्य च । न वै चिकीर्षितं तात को वेदाथ स्वसम्भवम् । २३ ।

The male and the female are products of the five gross elements developed in the form of a gross body and from their copulation spring up other men and women in the world. (15)

Thus proceed the creation and preservation as well as the dissolution (of the universe) from a disturbance in the equilibrium of the three Guṇas (Sattva, Rajas and Tamas) brought about by the Lord's own Māyā (deluding potency) O king ! (16) As for God (the Supreme Person), who is (ever) free from the three Guṇas ( modes of Prakṛti), He serves only as an occasion for the transformation of these Guṇas. It is due to Him that this universe, consisting of both cause and effect, (ever) remains in a state of flux even as iron is set in motion (by the presence of a loadstone). (17) The Lord's energy is divided (in the form of the creative, protective and destructive powers) when the equilibrium of the three Guṇas gets disturbed under the force of His energy known by the name of Time. That is how He creates this universe, though remaining a non-doer, and dissolves it even though a non-destroyer. The Lord's energy (in the shape of Time) is indeed hard to conceive. (18) It is the same immortal Lord who as the Time-Spirit puts an end to the world, though endless Himself, and is the first Maker (of the universe), though Himself without beginning. It is He who creates the universe by begetting one individual through another and dissolves the same by destroying the destroyer Himself through Death.(19) Equally entering all created beings as Death, the Supreme Being treats none as His own or as His enemy. Like particles of dust following a blast, all living beings follow the course of the Time- Spirit subject to their own destiny. (20) The all-pervading Lord, who ever remains in His own natural state, cuts short as well as prolongs the life of a living being, a creature of its destiny, though Himself immune from such changes.(21) Some (the followers of the Mīmāṃsā school of thought) speak of Him as Karma (ritual), while others (the Cārvākas or materialists) call Him by the name of Nature, O ruler of men. Some refer to Him as Kāla (Time), others (the astrologers) as Destiny, while still other people give Him the appellation of Kāma (Desire). (22) No one, dear son, knows (even) the intention of the Lord, who is neither open to sense-perception nor to any other means of cognition and who is the fountain-head of manifold energies (such as Mahat-tattva or the principal of cosmic intelligence). Who, then, can know the Lord Himself, one's own origin ? (23)

न चैते पुत्रक भ्रातुर्हन्तारो धनदानुगाः । विसर्गादानयोस्तात पुंसो दैवं हि कारणम् । २४ ।

स एव विश्वं सृजति स एवावति हन्ति च । अथापि ह्यनहंकारान्नाज्यते गुणकर्मभिः । २५ ।

एष भूतानि भूतात्मा भूतेशो भूतभावनः । स्वशक्त्या मायया युक्तः सृजत्यन्ति च पाति च । २६ ।

तमेव मृत्युममृतं तात दैवं सर्वात्मनोपेहि जगत्परायणम् ।

यस्मै बलिं विश्वसृजो हरन्ति गावो यथा वै नसि दामयन्त्रिताः । २७ ।

यः पञ्चवर्षो जननीं त्वं विहाय मातुः सपत्न्या वचसा भिन्नमर्मा ।

वनं गतस्तपसा प्रत्यगक्षमारोध्य लेभे मूर्ध्नि पदं त्रिलोक्याः । २८ ।

तमेनमद्गात्मनि मुक्तविग्रहे व्यपाश्रितं निर्गुणमेकमक्षरम् ।

आत्मानमन्विच्छ विमुक्तमात्मदृग् यस्मिन्नदं भेदमसत्प्रतीयते । २९ ।

त्वं प्रत्यगात्मनि तदा भगवत्वनन्त आनन्दमात्र उपपन्नसमस्तशक्तौ ।

भक्तिं विधाय परमां शनकैरविद्याग्रन्थिं विभेत्ससि ममाहमिति प्ररूढम् । ३० ।

संयच्छ रोषं भद्रं ते प्रतीपं श्रेयसां परम् । श्रुतेन भूयसा राजन्नगदेन यथाऽऽमयम् । ३१ ।

येनोपसृष्टात्सुरुषाल्लोक उद्विजते भृशम् । न बुधस्तद्वशं गच्छेदिच्छन्नभयमात्मनः । ३२ ।

हेलनं गिरिशभ्रातुर्थनदस्य त्वया कृतम् । यज्जघ्निवान् पुण्यजनान् भ्रातृघ्नानित्यमर्षितः । ३३ ।

तं प्रसादय वत्साशु सन्नत्या प्रश्रयोक्तिभिः । न यावन्महतां तेजः कुलं नोऽभिभविष्यति । ३४ ।

It is not these Yakṣas (attendants of Kubera, the Bestower of riches), my child, who slew

your brother. It is God alone, dear son, who is responsible for a man's birth and death. (24) It is He who creates the universe and it is He again who preserves and destroys it. Nevertheless, being free from egotism, He is neither attached to the modes of Nature nor to the functions (of creation etc., discharged by Him). (25) United with His own energy known by the name of Māyā, He evolves, protects and withdraws into Himself (all) living beings—He who is their Ruler and Protector, nay, their very Self. (26) With all your being, dear son, resort to that Divinity alone, who is death itself (to those who are not devoted to Him) and Immortality (to His devotees), who is the ultimate resort of the (whole) universe and to whom (even) the creators of the world (Brahmā and the other lords of created beings) bear offerings even as oxen, controlled by a string passed through their nostrils, bear loads (for their master). (27) Cut to the quick by the (taunting) words of your stepmother, you left your (own) mother when a (mere) child of five; and, retiring to the woods, you succeeded in propitiating the Lord by means of your penance and by controlling your senses, and secured (for yourself) an abode higher than the three worlds (the earth, heaven and the intermediate region) ! (28) With your eyes turned inward, seek, dear Dhruva, that Supreme Spirit, who fondly stays in a mind free from animosity, who is devoid of attributes, one (without a second), imperishable and ever free, and by whose presence this phenomenal world of diversity, though unreal, appears to exist. (29) Then, by practising supreme devotion to the immortal Lord, who is the Inner Controller of all selves, who is pure and absolute Bliss and is possessed of all powers, you will gradually succeed in breaking asunder the hard knot of ignorance in the shape of (the notions of) "I" and "mine". (30) By dint of your vast learning, O king, curb your anger—which is the greatest impediment to (the attainment of) every blessing—even as a disease is controlled with the help of a medicine. May God bless you. (31) A wise man who seeks (to attain) for himself the state of fearlessness should never allow himself to be overpowered by anger; for people are terribly afraid of the man who is swayed by it. (32) You have committed a (great) offence against Kubera (the god of riches), the friend of Lord Śiva (who lives on a mountain), in that you killed the Yakṣas, though under provocation, thinking that it were they who had killed your brother. (33) Propitiate him soon, my child, through submissiveness and polite words before the anger of exalted souls (like him) should destroy our race. (34)

एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्धुवम् । तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ । ३५ ।

इति श्रीमद्भागवते महापुराणे पारमहंसीं संहितायां चतुर्थस्कन्धे एकादशोऽध्यायः । ११ ।

Having thus admonished his grandson, Dhruva, and greeted by the latter, Swāyambhuva Manu returned to his city along with the sages (who had accompanied him). (35)

*Thus ends the eleventh discourse in Book Four of the great  
and glorious Bhāgavata-Purāṇa, otherwise known  
as the Paramahansa-Saṁhitā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

Kubera confers a boon on Dhruva, who ascends  
to the abode of Lord Viṣṇu

मैत्रेय उवाच

ध्रुवं निवृत्तं प्रतिबुद्ध्य वैशसादपेतमन्युं भगवान् धनेश्वरः ।

तत्रागतश्चारणयक्षकिन्नरैः संस्तूयमानोऽभ्यवदत्कृताञ्जलिम् । १ ।

**Maitreya continued** : Having come to know that Dhruva's anger had been appeased and that he had desisted from (further) bloodshed, the worshipful Kubera (the god of riches) arrived there, glorified by the Cāraṇas (celestial bards), Yakṣas and Kinnaras, and spoke to Dhruva, who stood (before him) with joined palms. (1)

धनद उवाच

भो भोः क्षत्रियदायाद् परितुष्टोऽस्मि तेऽनघ । यस्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः । २ ।

न भवानवधीद्यक्षात् यक्षा भ्रातरं तव । काल एव हि भूतानां प्रभुरप्ययभावयोः । ३ ।

अहं त्वमित्यपार्था धीरज्ञानात्पुरुषस्य हि । स्वाप्रीवाभात्यतद्द्वयानाद्यया बन्धविपर्ययौ । ४ ।

तद्ब्रूच्छ ध्रुव भद्रं ते भगवन्तमधोक्षजम् । सर्वभूतात्मभावेन सर्वभूतात्मविग्रहम् । ५ ।

भजस्व भजनीयाद्द्विभवाय भवच्छिदम् । युक्तं विरहितं शक्त्या गुणामय्याऽऽत्ममायया । ६ ।

वृणीहि कामं नृप यन्मनोगतं मत्तस्त्वमौत्तानपदेऽविशङ्कितः ।

वरं वराहोऽम्बुजनाभपादयोरनन्तरं त्वां वयमङ्ग शुश्रुम । ७ ।

**The god of riches said** : O Kṣatriya prince, I am highly pleased with you since at the remonstrance of your grandfather (Swāyambhuva Manu) you have renounced the feeling of animosity, so difficult to give up, O sinless one. (2) (As a matter of fact), it was not you who killed the Yakṣas nor did the Yakṣas slay your brother (Uttama). The Time-spirit alone is responsible for the birth and death of living beings. (3) Like the dream-consciousness, the false notion of 'I' and 'you' arises in man through ignorance (of his essential nature) and as a result of his self-identification with the body; and it is due to this notion that he has to suffer bondage as well as miseries. (4) Therefore, God bless you, Dhruva, go and worship for the sake of freedom from birth (and death) the Lord—who is above sense-perception and yet manifest in the form of all living beings, whose feet are the only object worth resorting to, who puts an end to birth (and death) and who, though united (for the purposes of creation etc.), with His own energy known by the name of Māyā and consisting of the three Guṇas (Sattva, Rajas and Tamas), is yet devoid of it (in His absolute aspect)—treating all living beings as your own self. (5-6) Freely and unhesitatingly ask of me, O king, a boon which is foremost in your mind, O son of Uttānapāda, you being (eminently) fit to receive a boon (from me); for we have heard, dear Dhruva, that you are so near the feet of the Lord (who has a lotus sprung from His navel). (7)

मैत्रेय उवाच

स राजराजेन वराय चोदितो ध्रुवो महाभागवतो महामतिः ।

हरौ स वज्रेऽचलितां स्मृतिं यथा तरत्ययत्नेन दुरत्ययं तमः । ८ ।  
 तस्य प्रीतेन मनसा तां दत्त्वेद्विडस्ततः । पश्यतोऽन्तर्दधे सोऽपि स्वपुरं प्रत्यपद्यत । ९ ।  
 अथायजत यज्ञेशं क्रतुभिर्भूरिदक्षिणैः । द्रव्यक्रियादेवतानां कर्म कर्मफलप्रदम् । १० ।  
 सर्वात्मन्यच्युतेऽसर्वे तीव्रौघां भक्तिमुद्बहन् । ददर्शात्मनि भूतेषु तमेवावस्थितं विभुम् । ११ ।  
 तमेवं शीलसम्पन्नं ब्रह्मण्यं दीनवत्सलम् । गोप्तारं धर्मसेतूनां मेनिरे पितरं प्रजाः । १२ ।  
 षट्त्रिंशद्वर्षसाहस्रं शशास क्षितिमण्डलम् । भोगैः पुण्यक्षयं कुर्वन्नभोगैरशुभक्षयम् । १३ ।  
 एवं बहुसर्वं कालं महात्माविचलेन्द्रियः । त्रिवर्गापचिकं नीत्वा पुत्रायादानृपासनम् । १४ ।  
 मन्यमान इदं विश्वं मायारचितमात्मनि । अविद्यारचितस्वप्नगन्धर्वनगरोपमम् । १५ ।  
 आत्मस्वपत्यसुहृदो बलमृद्धकोशमन्तःपुरं परिविहारभुवश्च रम्याः ।

भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् । १६ ।

**Maitreya went on :** When the great-minded Dhruva, an eminent devotee of the Lord, was egged on by Kubera (the king of the Yakṣas) to ask for a boon, he sought to be blessed with constant remembrance of Śrī Hari, with the help of which one is easily able to cross the ocean of worldly existence (which is an outcome of ignorance, and) which is so difficult to get over. (8) With a glad heart Kubera (the son of Iḍavidā) conferred on him the boon of constant remembrance of the Lord and thereafter vanished before his very eyes; and Dhruva too returned to his own capital (Barhiṣmati). (9) Then he propitiated, through (the performance of) a number of sacrifices attended with liberal fees (to the officiating priests), the Lord of sacrifices, who is the reward of ritual acts—performed with the help of material substances (clarified butter etc.), sacrificial activity (the work of the priests) and the deities (such as the fire-god, Indra and others) worshipped in the course of a sacrifice—as well as the dispenser of their fruit. (10) Maintaining an ardent flow of Devotion to the immortal Lord, who is the Inner Controller of all and yet who excludes all, he saw seated in himself as well as in all (other) beings the same all-pervading Lord. (11) The people looked upon him as their own father—him, who was thus possessed of a lofty character, devoted to the Brāhmaṇa and tender to the afflicted, and who preserved the bounds of propriety. (12) Exhausting (the stock of) his merit through luxuries (permitted by the Sāstras) and neutralizing evil by practising self-denial (in the form of charity and the performance of sacrifices etc.), he ruled over the terrestrial globe for thirty-six thousand years (the span of life of a god). (13) Having thus spent a long period as a means to (the attainment of) the three objects of human pursuit, (viz., religious merit, worldly prosperity and sensuous enjoyment) with his senses fully controlled, the high-souled Dhruva (eventually) made over the throne to his son (Utkala). (14) Regarding this universe—which is no more real than a dream or a hallucination caused by ignorance—as super-imposed on his own self by Māyā (illusion), and realizing his own body, wives, progeny and kinsfolk, as well as his army, rich treasury, gynaeceum, delightful pleasure-grounds and (his dominion over) the sea-girt terrestrial globe as overtaken by Death, he left for Viśālā (the forest of Badarikāśrama, the modern Badrinātha). (15-16)

तस्यां विशुद्धकरणः शिववार्विगाह्य वद्ध्वाऽऽसनं जितमरुन्मनसाऽऽहताक्षः ।

स्थूले दधार भगवत्प्रतिरूप एतद् ध्यायंस्तदव्यवहितो व्यसुजत्समाधौ । १७ ।

भक्तिं हरौ भगवति प्रवहन्नजस्रमानन्दवाष्पकलया मुहुरर्द्यमानः ।

विक्लिद्यमानहृदयः पुलकाचिताङ्गो नात्मानमस्मरदसाविति मुक्तलिङ्गः । १८ ।

स ददर्श विमानाग्यं नभसोऽवतरद् ध्रुवः । विश्राजयद्दश दिशो राकापतिमिवोदितम् । १९ ।

तत्रानु देवप्रवरौ चतुर्भुजौ श्यामौ किशोरावरुणाम्बुजेक्षणौ ।  
 स्थिताववष्टभ्य गदां सुवाससौ किरीटहाराङ्गदचारुकुण्डलौ ।२०।  
 विज्ञाय तावुत्तमगायकिङ्करावभ्युस्थितः साध्वसविस्मृतक्रमैः ।  
 ननाम नामानि गृणन्मधुद्विषः पार्षत्प्रधानाविति संहताञ्जलिः ।२१।  
 तं कृष्णपादाभिनिविष्टचेतसं बद्धाञ्जलिं प्रश्रयनप्रकन्धरम् ।  
 सुनन्दनन्दावुपसृत्य सस्मितं प्रत्यूचतुः पुष्करनाभसम्मतौ ।२२।

There (at Viśālā) he purified his mind by taking a plunge in the sacred waters (of the holy Gaṅgā) and, after steadying himself in a squatting posture, controlled his breath (through the process of Prāṇāyāma). Then, having withdrawn his senses (from the outside world) with the help of his mind, he fixed it on the gross (cosmic) form of the Lord, and meditating on it till the distinction of subject and object altogether disappeared from his mind, he was lost in Samādhi (abstract meditation) and abandoned the thought even of that (cosmic body). (17) Maintaining an unceasing flow of devotion towards Lord Śrī Hari, he was bathed in a stream of blissful tears again and again. His heart melted (with emotion), a thrill ran through all his limbs, and rid of self-identification with the body, he lost consciousness even of his own individuality. (18) While in that state, Dhruva beheld an excellent aerial car descending from the heavens. Like a rising full moon, it shed a bright lustre all round as well as above and below. (19) He further saw therein two foremost divinities, swarthy of hue, possessed of four arms and eyes resembling a pair of red lotuses, clad in a beautiful attire and adorned with crowns, pearl necklaces, armlets and charming ear-rings. They were still in the prime of youth and stood leaning against their maces. (20) Concluding them to be attendants of Lord Viṣṇu (of excellent renown), he sprang on his feet, and forgetting in the flurry (of the moment) the prescribed course (of worship), (simply) bowed to them with joined palms, uttering the names of the Lord (the Slayer of the demon Madhu) and thinking them to be His foremost attendants. (21) Sunanda and Nanda, the two esteemed attendants of Lord Viṣṇu (who has a lotus sprung from His navel), approached Dhruva—whose mind was set on Śrī Kṛṣṇa's feet, and who stood with joined palms, his head bent low in humility—and smilingly spoke (as follows). (22)

सुनन्दनन्दावूचतुः

भो भो राजन् सुभद्रं ते वाचं नोऽवहितः शृणु । यः पञ्चवर्षस्तपसा भवान्देवमतीतृपत् ।२३।  
 तस्याखिलजगद्भ्रातुरावां देवस्य शार्ङ्गिणः । पार्षदाविह सम्प्राप्तौ नेतुं त्वां भगवत्पदम् ।२४।  
 सुदुर्जयं विष्णुपदं जितं त्वया यत्सूरयोऽप्राप्य विचक्षते परम् ।  
 आतिष्ठ तच्चन्द्रदिवाकरादयो ग्रहर्क्षताराः परियन्ति दक्षिणम् ।२५।  
 अनास्थितं ते पितृभिरन्यैरप्यङ्ग कर्हिचित् । आतिष्ठ जगतां वन्द्यं तद्विष्णोः परमं पदम् ।२६।  
 एतद्विमानप्रवरमुत्तमश्लोकमौलिना । उपस्थापितमायुष्मन्नधिरोढुं त्वमर्हसि ।२७।

Sunanda and Nanda said : O king; God bless you, listen attentively to our words—you, who succeeded in propitiating the Lord through (your) penance while yet a child of five ! (23) We two are attendants of the selfsame Lord, the Wielder of the famous Śārngā bow and the Sustainer of the whole world, and have called here to take you to the Lord's abode. (24) You have secured (an abode in) the realm of Lord Viṣṇu, which is exceedingly difficult to attain to, and which even the seers (the sages presiding over the seven stars known by the name of the Great Bear) are unable to reach and only look up to from below. (Come with us and) take up your abode there. Planets, lunar mansions and other stars, including the sun and

the moon, revolve round that realm, placing it on their right. (25) Take up your residence in that supreme Abode of Lord Viṣṇu, which is worthy of adoration for all the worlds and has never been attained to by your forbears or even others, dear Dhruva ! (26) Be pleased to mount, O long-lived one ! this excellent aerial car, despatched (for you) by the Lord, the foremost among those enjoying the highest renown. (27)

मंत्रेय उवाच

निशम्य वैकुण्ठनियोज्यमुख्यधोर्मधुच्युतं वाचमुक्कमप्रियः ।

कृताभिषेकः कृतनित्यमङ्गलो मुनीन् प्रणम्याशिषमभ्यवादायत् ।२८।

परीत्याभ्यर्च्य धिष्ण्याप्र्यं पार्षदावभिवन्द्य च । इषे च तदधिष्ठातुं विभ्रद्रूपं हिरण्यमम् ।२९।

तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् । मृत्योर्मूर्ध्नि पदं दत्त्वा आरुरोहाद्भुतं गृहम् ।३०।

तदा दुन्दुभयो नेदुर्मदङ्गणवादायः । गन्धर्वमुख्याः प्रजगुः पेतुः कुसुमवृष्टयः ।३१।

**Maitreya resumed :** On hearing the above words of the two chief servants of Lord Viṣṇu—words, which dropped nectar (as it were), Dhruva, a beloved devotee of the Lord (who took wide strides in order to rob Bali of his sovereignty of the three worlds) performed his ablutions, finished his daily routine (of devotions) and adorned his person and, having bowed low to the sages (residing in that hermitage), he drew forth their benediction. (28) Having worshipped and gone round (from left to right) that excellent aerial car and made obeisance to the two divine attendants, and endowed with a (divine) form shining like gold, he felt inclined to mount it. (29) In the meantime Dhruva (the son of Uttānapāda) saw Death arrived (there) and, having set his foot on the latter's head, stepped into the wonderful car. (30) At the moment kettledrums as well as drums and tabors etc., sounded (of their own accord), the chief among the Gandharvas (celestial songsters) loudly sang and showers of flowers rained (on Dhruva). (31)

स च स्वर्लोकमारोक्ष्यन् सुनीतिं जननीं ध्रुवः । अन्वस्मरदगं हित्वा दीनां यास्ये त्रिविष्टपम् ।३२।

इति व्यवसितं तस्य व्यवसाय सुरोत्तमौ । दर्शयामासतुर्देवीं पुरो यानेन गच्छतीम् ।३३।

तत्र तत्र प्रशंसद्भिः पथि वैमानिकैः सुरैः । अवकीर्यमाणो ददृशे कुसुमैः क्रमशो ग्रहान् ।३४।

त्रिलोकीं देवयानेन सोऽतिव्रज्य मुनीनपि । परस्ताद्यद् ध्रुवगतिर्विष्णोः पदमथाभ्यगात् ।३५।

यद् भ्राजमानं स्वरुचैव सर्वतो लोकास्त्रयो ह्यनु विभ्राजन्त एते ।

यन्नाव्रजञ्जन्तुषु येऽनुरग्रहा ब्रजन्ति भद्राणि चरन्ति येऽनिशम् ।३६।

ज्ञान्ताः समदृशः शुद्धाः सर्वभूतानुरञ्जनाः । यान्त्यञ्जसाच्युतपदमच्युतप्रियबान्धवाः ।३७।

As he was about to soar for the divine realm, Dhruva recalled his mother Suniti, and said to himself, "Shall I have to proceed to the inaccessible heaven, leaving my poor mother behind ?" (32) Having read his mind as depicted above, the two foremost divinities showed the shining lady going ahead (of Dhruva) in another aerial car. (33) Greeted at every stage on the route with showers of flowers by gods shouting applause from their aerial cars, he saw (went past) the planets one after another. (34) Passing beyond the three worlds (the earth, the intermediate region and the celestial world) as well as beyond (the region of) the seven seers by the route of the gods, Dhruva, who had attained the eternal state, eventually reached the Abode of Lord Viṣṇu, lying still further. (35) That realm of Lord Viṣṇu shines all round by its own splendour; nay, even the three worlds (referred to above) merely reflect its light. They who are lacking compassion for (other) living beings have never attained to it; they alone reach it who ceaselessly perform benevolent deeds. (36) They who are calm and collected and look upon others with the same eye, nay, who are pure (of body and mind) and

complaisant to all living beings and who look upon the devotees of the immortal Lord as their only kinsmen easily ascend to that Abode of the immortal Lord. (37)

इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः । अभूत्रयाणां लोकानां चूडामणिरिवामलः । ३८ ।

गम्भीरवेगोऽनिमिषं ज्योतिषां चक्रमाहितम् । यस्मिन् भ्रमति कौरव्य मेढ्यामिव गवां गणः । ३९ ।

महिमानं विलोक्यास्य नारदो भगवानृषिः । आतोद्यं वितुद् श्लोकान् सत्रेऽगायत्रचेतसाम् । ४० ।

In this way Dhruva, son of Uttānapāda, who solely depended on Lord Śrī Kṛṣṇa, shone as a gem of the purest ray serene, forming the crown of the three worlds. (38) Fastened to this realm, the stellar sphere vigilantly revolves round it, O Vidura (descendant of Kuru), even as the oxen (employed in trampling corn) revolve round the post in the middle of a threshing-floor with great speed, remaining attached to that post. (39) Witnessing his glory, the worshipful sage Nārada chanted the following (three) verses in the sacrificial session called by the Pracētās, playing upon his (famous) lute. (40)

नारद उवाच

नूनं सुनीतेः पतिदेवतायास्तपःप्रभावस्य सुतस्य तां गतिम् ।

दृष्ट्वाभ्युपायानपि वेदवादिनो नैवाधिगन्तुं प्रभवन्ति किं नृपाः । ४१ ।

यः पञ्चवषों गुरुदारवाक्शरैर्भिन्नेन यातो हृदयेन दूयता ।

वनं मदादेशकरोऽजितं प्रभुं जिगाय तद्भक्तगुणैः पराजितम् । ४२ ।

यः क्षत्रवन्द्युर्भुवि तस्याधिरूढमन्वारुरुक्षेदपि वर्षपूर्गैः ।

षट्पञ्चवषों यदहोभिरल्पैः प्रसाद्य वैकुण्ठमवाप तत्पदम् । ४३ ।

Nārada said : Even Brāhmaṇa sages (the expositors of the Vedas), though knowing the means, fail to attain the consummation reached as a result of his austere penance by the son of Suniti, who was so devoted to her husband. How, then, can rulers of men attain to that state ? (41) A child of five years, he retired to the woods with an aching heart, pierced by the shaft-like words of his stepmother, and, doing my bidding, won (the favour of) the Lord, who, though unconquered (by others) is overcome by the virtues of His devotees. (42) Can anyone who is born of Kṣatriya parents on this earth aspire to attain on his analogy even in many successive years the exalted state won by Dhruva—a state which he attained to even as a child of five to six years in the course of a few days by propitiating Lord Viṣṇu ? (43)

मंत्रेय उवाच

एतत्तेऽभिहितं सर्वं यत्पृष्टोऽहमिह त्वया । ध्रुवस्योद्दामयशसश्चरितं सम्मतं सताम् । ४४ ।

धन्यं यशस्यमायुष्यं पुण्यं स्वस्त्ययनं महत् । स्वर्ग्यं ध्रौव्यं सौमनस्यं प्रशस्यमघमर्षणम् । ४५ ।

श्रुत्वैतच्छ्रद्धयाभीक्षणमच्युतप्रियचेष्टितम् । भवेद्धक्तिर्भगवति ययास्यात्क्लेशसंक्षयः । ४६ ।

महत्त्वमिच्छतां तीर्थं श्रोतुः शीलादयो गुणाः । यत्र तेजस्तदिच्छूनां मानो यत्र मनस्विनाम् । ४७ ।

प्रयतः कीर्तयेत्प्रातः समवाये द्विजन्मनाम् । सायं च पुण्यश्लोकस्य ध्रुवस्य चरितं महत् । ४८ ।

पौर्णमास्यां सिनीवाल्यां द्वादश्यां श्रवणेऽथवा । दिनक्षये व्यतीपाते सङ्क्रमेऽर्कदिनेऽपि वा । ४९ ।

श्रावयेच्छ्रद्धधानानां तीर्थपादपदाश्रयः । नेच्छंस्तत्रात्मनाऽऽत्मानं सन्तुष्ट इति सिध्यति । ५० ।

ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्यधेऽमृतम् । कृपालोर्दीननाथस्य देवास्तस्यानुगृह्णते । ५१ ।

इदं मया तेऽभिहितं कुरुद्वह ध्रुवस्य विख्यातविशुद्धकर्मणः ।

हित्वार्भकः क्रीडनकानि मातुर्गृहं च विष्णुं शरणं यो जगाम । ५२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां चतुर्थस्कन्धे ध्रुवचरितं नाम द्वादशोऽध्यायः । १२ ।

**Maitreya took up the thread again :** I have thus told you all that you asked me on this spot about the life-story of Dhruva of exalted renown, a story valued so much by noble souls. (44) It is conducive to wealth, fame and longevity, is (most) sacred and full of great blessings. Nay, it bestows heavenly bliss and even the eternal state; it is highly commendable and fit to be heard (even) by gods and wipes out one's sins. (45) By devoutly listening again and again to this story of a favourite devotee of the immortal Lord, Devotion to the Lord is sure to be engendered—Devotion which cuts at the root of (all) affliction. (46) Virtues like amiability and so on appear in (the heart of) the man who listens (to this story); nay, it is a fountain of greatness for those who seek it, a mine of spiritual glow for those aspiring for it and a source of honour to the high-minded. (47) With a concentrated mind one should recite this glorious story of king Dhruva of sacred renown (both) morning and evening before a congregation of the Brāhmaṇas. (48) Devoted to the sacred feet of Lord Hari, he who recites it before an audience of pious souls on a full-moon day, the last day of a dark fortnight (when the sun and the moon 'dwell together'), the twelfth day of either fortnight, the day on which the moon passes through the asterism known by the name of Śravaṇa, a lunar day which commences after sunrise on a particular day and ends before the next sunrise, a Vyatīpāta (a particular astronomical Yoga when the sun and the moon are in the opposite Ayana and have the same declination, the sum of their longitudes being 180°), a Saṁkrānti (the day on which the sun passes from one sign of the zodiac to another) or any Sunday (or the seventh lunar day of either fortnight, which is particularly sacred to the sun-god), seeking no return for his service (either here or hereafter) and remaining satisfied with himself by himself, thereby attains perfection. (49-50) The gods shower their grace on that tender-hearted benefactor of the afflicted, who imparts to one who has no knowledge of Truth this wisdom, which is like nectar on the path leading to God-Realization. (51) I have narrated to you, O foremost scion of Kuru, this narrative of king Dhruva whose pious doings are widely known and who, when he was a mere child, left his playthings as well as the roof of his mother and resorted for protection to Lord Viṣṇu. (52)

*Thus ends the twelfth discourse entitled "The Narrative of Dhruva"  
in Book Four of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

Dhruva's posterity and the narrative of king Aṅga

सूत उवाच

निशम्य कौषारविणोपवर्णितं ध्रुवस्य वैकुण्ठपदाधिरोहणम् ।  
प्ररूढभावो भगवत्यधोक्षजे प्रष्टुं पुनस्तं विदुरः प्रचक्रमे । १ ।

**Sūta continued :** Vidura's devotion to the Lord (who is beyond sense-perception) was intensified when he heard (the story) of Dhruva's ascent to the Abode of Lord Viṣṇu as told by the sage Maitreya (son of Kuṣāru); and he proceeded to ask the sage further questions (as below). (1)

विदुर उवाच

के ते प्रचेतसो नाम कस्यापत्यानि सुव्रत । कस्यान्ववाये प्रख्याताः कुत्र वा सत्रमासत । २ ।

मन्ये महाभागवतं नारदं देवदर्शनम् । येन प्रोक्तः क्रियायोगः परिचर्याविधिहरीः । ३ ।  
 स्वधर्मशीलैः पुरुषैर्भगवान् यज्ञपुरुषः । इज्यमानो भक्तिमता नारदेनेरितः किल । ४ ।  
 यास्ता देवर्षिणा तत्र वर्णिता भगवत्कथाः । मह्यो शुश्रूषवे ब्रह्मन् कात्स्न्येनाचष्टुमर्हसि । ५ ।

**Vidura said :** Who were these Pracētās and whose offspring were they, O Maitreya of sacred vow? In whose line were they known (to have been born) and where did they have their sacrificial session? (2) I account Nārada as a great devotee of the Lord and as one who has directly perceived the Lord. It is he who taught (in his magnum opus, the Pāñcarātra Āgama) the Yoga of active devotion in the form of a (detailed) procedure of worshipping Śrī Hari. (3) It is said that, full of devotion, Nārada extolled the Lord, who is the Deity presiding over sacrifices, while He was being worshipped (through a sacrificial performance) by the Pracētās (who were devotees of the Lord and) addicted to their own religious duty. (4) Be pleased, O holy sage, to reproduce in full the stories of the Lord, which were narrated on that occasion by the celestial sage (Nārada), keen as I am to hear them. (5)

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् । सार्वभौमश्रियं नैच्छदधिराजासनं पितुः । ६ ।  
 स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः । ददर्श लोके विततमात्मानं लोकमात्मनि । ७ ।  
 आत्मानं ब्रह्म निर्वाणं प्रत्यस्तमितविग्रहम् । अवबोधरसैकात्म्यमानन्दमनुसन्ततम् । ८ ।  
 अव्यवच्छिन्नयोगाग्निदग्धकर्ममलाशयः । स्वरूपमवरूथानो नात्मनोऽन्यं तदैक्षत । ९ ।  
 जडान्धबधिरोन्मत्तमूकाकृतिरतन्मतिः । लक्षितः पथि बालानां प्रशान्तार्चिर्विवानलः । १० ।  
 मत्वा तं जडमुन्मत्तं कुलवृद्धः समन्त्रिणः । वत्सरं भूपतिं चक्रुर्यवीयांसं भ्रमेः सुतम् । ११ ।

**Maitreya said :** When his father retired to the woods, Utkala, Dhruva's (eldest) son, felt no inclination to accept the imperial fortune and the imperial throne of his father. (6) Cogenitally possessed of a tranquil mind, free from attachment and viewing everything with an equal eye, he saw his own self projected throughout the universe and the universe as existing in his own self. (7) The impurities (still) lurking in his mind in the form (of impressions) of (evil) actions (done in the past) having been burnt by the fire of uninterrupted (practice) of Yoga (meditation), he looked upon his (individual) soul as no other than the tranquil Brahma (Infinite)—wherein all differences are set at rest forever, and which is one's real Self—and hence identical with the joy of consciousness, all-blissful and extending everywhere, and no longer perceived anything apart from his own self. (8-9) Possessing the exterior of a stupid, blind, deaf, dumb or mad man, but unlike any of these in mind, he was seen on the road by the ignorant like a fire that has ceased to emit flames. (10) Thinking him to be dull and insane, the elders of the (royal) house as well as the ministers made Vatsara, his younger brother and son of Bhrami (Utkala's stepmother), the ruler of the globe. (11)

स्वर्वाथिर्वत्सरस्येष्टा भार्यासूत षडात्मजान् । पुष्पाणं तिग्मकेतुं च इषमूर्जं वसुं जयम् । १२ ।  
 पुष्पाणस्य प्रभा भार्या दोषा च द्वे बभूवतुः । प्रातर्मध्यन्दिनं सायमिति ह्यासन् प्रभासुताः । १३ ।  
 प्रदोषो निशितो घ्युष्ट इति दोषासुतास्त्रयः । व्युष्टः सुतं पुष्करिण्यां सर्वतेजसमादधे । १४ ।  
 स चक्षुः सुतमाकृत्यां पत्यां मनुमवाप ह । मनोरसूत महिषी विरजान्नइवला सुतान् । १५ ।  
 पुरुं कुत्सं त्रितं द्युप्रं सत्यवन्तमृतं व्रतम् । अग्निष्टोमपतीरात्रं प्रद्युम्नं शिविमुल्मुकम् । १६ ।  
 उल्मुकोऽजनयत्पुत्रान्पुष्करिण्यां षडुत्तमान् । अङ्गं सुमनसं श्रुत्वाति क्रतुमङ्गिरसं गयम् । १७ ।  
 सुनीथाङ्गस्य या पत्नी सुषुवे वेनमुल्बणम् । यद्दौःशील्यात्स राजर्षिर्निर्विण्णो निरगात्सुरात् । १८ ।

यमङ्ग शेषुः कुपिता वाग्ज्रा मुनयः किल । गतासोस्तस्य भूयस्ते ममन्धुर्दक्षिणं करम् । ११ ।  
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः । जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः । २० ।

Swarvīthi (who presided over the milky way), the beloved spouse of Vatsara (a year), brought forth six sons, Puṣpārṇa, Tigmaketu, Iṣa, Ūrja, Vasu and Jaya (by name). (12) Puṣpārṇa had two wives—Prabhā (daylight) and Doṣā (night). Prātaḥ (morning), Madhyandina (midday) and Sāyam (evening) were the sons born of Prabhā. (13) (Similarly) Pradoṣa (nightfall or the first part of night) Nīṣitha (midnight) and Vyūṣṭa (the close of night or dawn) were the three sons of Doṣā. (Of these,) Vyūṣṭa begot through Puṣkariṇī (his wife) a son (named) Sarvatejā. (14) The latter got through his wife, Ākūti, a son, Cakṣu (by name), who was appointed as Manu (in the sixth Manvantara, called the Cākṣuṣa Manvantara after him). The Manu's consort, Naḍwalā, bore (twelve) faultless sons named Puru, Kutsa, Trita, Dyumna, Satyavān, Ṛta, Vrata, Agniṣṭoma, Atirātra, Pradyumna, Śibi and Ulmuka. (15-16) Ulmuka begot through his wife, Puṣkariṇī, six excellent sons, Aṅga, Sumanā, Khyāti, Kratu, Aṅgirā and Gaya (by name). (17) Sunīthā, who was Aṅga's wife, gave birth to the evil-minded Vena, fed up with whose wickedness that royal sage (Aṅga) left his capital (for the woods). (18) Angered by him, the sages, whose words were (unfailing) like a thunderbolt, pronounced a curse against him, O dear Vidura; and when (as a result of the curse) they died, they then churned his right hand (arm). (19) For, the world having been left without a ruler then, the people were harassed by robbers. (Now, as a result of the churning), there appeared the very first\* ruler of the earth, Pṛthu, who embodied a ray of Lord Nārāyaṇa. (20)

विदुर उवाच

तस्य शीलनिधेः साधोर्ब्रह्मण्यस्य महात्मनः । राज्ञः कथमभूद्गुष्टा प्रजा यद्विमना ययौ । २१ ।  
किं चाहो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् । दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदाः । २२ ।  
नावध्येयः प्रजापालः प्रजाभिरघवानपि । यदसौ लोकपालानां विभक्त्याजः स्वतेजसा । २३ ।  
एतदाख्याहि मे ब्रह्मन् सुनीथात्पजचेष्टितम् । श्रद्धधानाय भक्ताय त्वं परावरवित्तमः । २४ ।

Vidura said : How did that pious and high-souled monarch, who was a very storehouse of virtue and devoted to the Brāhmaṇas, get a wicked son, on account of which he had to depart (for the woods), full of grief? (21) And for what offence did the sages, who knew what was right, employ a curse against a sovereign who had taken a vow of punishing (the evil-doer)? (22) A ruler of the people, even though guilty, should not be treated with disrespect by the people inasmuch as he wields by his own glory the might of Indra and others (the protectors of the world). (23) Narrate to me, your trustful devotee, all the doings of Vena (the son of Sunīthā), O holy Brāhmaṇa—you who are the foremost of those possessing the knowledge of the past as well as of the future. (24)

मैत्रेय उवाच

अङ्गोऽश्वमेधं राजर्षिराजहार महाक्रतुम् । नाजग्मुर्देवतास्तस्मिन्नाहूता ब्रह्मवादिभिः । २५ ।  
तमूचुर्विस्मितास्त्र यजमानमथत्विजः । हवींषि हूयमानानि न ते गृह्णन्ति देवताः । २६ ।  
राजन् हवींष्यदुष्टानि श्रद्धयाऽऽसदितानि ते । छन्दांस्ययातयामानि योजितानि धृतव्रतैः । २७ ।  
न विदामेह देवानां हेलनं वयमण्वपि । यन्न गृह्णन्ति भागान् स्वान् ये देवाः कर्मसाक्षिणः । २८ ।

Maitreya said : The royal sage Aṅga (once) performed a great horse-sacrifice, in which

\* It was Pṛthu who for the first time organized the population of the entire globe and founded cities, towns and villages. Hence he has been referred to in the above verse as the first ruler of the earth.

the gods did not appear (to take their share of offerings) even when invoked by the sages (who were great exponents of the Vedas). (25) Amazed at this, the priests officiating at the sacrifice now said to the sacrificer (Emperor Aṅga), "The gods accept not your oblations, poured (into the fire by us). (26) (The materials of) your offerings, O king, are pure and have been procured with reverence. The Vedic texts (recited in the course of the sacrifice) too are in no way lacking in force, since they are uttered by men who are steadfast of vow. (27) Nor do we know of the least disrespect shown to the gods in this sacrificial performance, due to which the gods, who perceive the doings of all, should not accept their shares. (28)

मैत्रेय उवाच

अङ्गो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः । तत्र्यष्टं व्यसृजद्वाचं सदस्यांस्तदनुज्ञया । २९ ।

नागच्छन्त्याहुता देवा न गृह्णन्ति ग्रहानिह । सदसस्पतयो ब्रूत किमवद्यं मया कृतम् । ३० ।

**Maitreya continued :** Having the words of the Brāhmaṇas (priests), the sacrificer, (Emperor) Aṅga, felt very sad at heart. With their permission he broke his (vow of) silence in order to ask the superintending priests the reason of it. (29) "The gods refuse to come, even though invoked nor do they accept the cups of Soma juice (offered to them) in this sacrifice. Tell me, O leaders of the (sacrificial) assembly, what offence I have committed." (30)

सदसस्पतय ऊचुः

नरदेवेह भवतो नाद्यं तावन्मनाक् स्थितम् । अस्येकं प्राक्तनमद्यं यदिहेदृक् त्वमप्रजः । ३१ ।

तथा साधय भद्रं ते आत्मानं सुप्रजं नृप । इष्टस्ते पुत्रकामस्य पुत्रं दास्यति यज्ञभुक् । ३२ ।

तथा स्वभागधेयानि ग्रहीष्यन्ति दिवाँकसः । यद्यज्ञपुरुषः साक्षादपत्याय हरिवृतः । ३३ ।

तांस्तान् कामन् हरिर्दद्याद्यान् यान् कामयते जनः । आराधितो तथैवैष यथा पुंसां फलोदयः । ३४ ।

**The leaders of the assembly said :** Not the least sin stands committed by you in this life, O lord of men ! Yet, there is one sin perpetrated in a previous existence, on account of which you are issueless here, though possessed of such (rare) virtues. (31) (Therefore) with that end in view (in order to ensure that the gods may accept your offerings) endeavour to get a worthy son, O king, and God will bless you. Worshipped (by you) with the desire of obtaining a son, the Lord (who is the Enjoyer of sacrifices) will vouchsafe a son to you. (32) In that case the denizens of heaven will (surely) accept their shares when (they find that) Śrī Hari, the Deity presiding over sacrifices, Himself is invoked for the sake of a son. (33) Śrī Hari (as a rule) bestows (on His devotee) whatever boons the devotee seeks (from Him). People are rewarded precisely according as the Lord is worshipped (by them). (34)

इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये । पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे । ३५ ।

तस्मात्पुरुष उत्तस्थौ हेममाल्यमलाम्बरः । हिरण्मयेन पात्रेण सिद्धमादाय पायसम् । ३६ ।

स विप्रानुमतो राजा गृहीत्वाञ्जलिर्नौदनम् । अवघ्राय मुदा युक्तः प्रादात्पत्या उदारधीः । ३७ ।

सा तत्पुंसवनं राज्ञी प्राश्य वै पत्युरादधे । गर्भं काल उपावृत्ते कुमारं सुषुवेऽप्रजा । ३८ ।

स बाल एव पुरुषो मातामहमनुव्रतः । अधर्मांशोद्धवं मृत्युं तेनाभवदधार्मिकः । ३९ ।

Thus resolved, the Brāhmaṇas (priests) offered Purodāśa ( a mass of ground rice rounded into a kind of cake) to Lord Viṣṇu, who resides even in the sacrificial animal as the spirit of sacrifice, in order to secure an offspring to the emperor. (35) From the sacrificial fire there rose a (superhuman) being, adorned with a gold necklace and clad in spotless white and bearing in a cup of gold rice ready boiled in milk with sugar. (36) With the permission of the Brāhmaṇas (priests) the noble-minded king received the boiled rice in the hollow of

his palms and, smelling it, joyfully handed it over to his wife. (37) The issueless queen ate that food, which possessed the efficacy of producing a male child, conceived through union with her husband and, when the time came, brought forth a son. (38) While yet a (mere) child, the boy was ardently attached to his mother's father, Mṛtyu (the god of death), who had sprung from a portion of Adharma (the spirit presiding over unrighteousness); so he turned out to be impious. (39)

स शरासनमुद्यम्य मृगयुर्वनगोचरः । हृत्पसाधुर्मृगान् दीनान् वेनोऽसावित्यरोज्जनः । ४० ।  
 आक्रीडे क्रीडतो वालान् व्रयस्यानतिदारुणः । प्रसह्य निरनुक्रोशः पशुमारममारयत् । ४१ ।  
 तं विचक्ष्य खलं पुत्रं शासनैर्विधिर्नृपः । यदा न शासितुं कल्पो भृशमासीत्सुदुर्मनाः । ४२ ।  
 प्रायेणाभ्यर्चितो देवो येऽप्रजा गृहमेधिनः । कदपत्यभूतं दुःखं ये न विन्दन्ति दुर्भरम् । ४३ ।  
 यतः पापीयसी कीर्तिरधर्मश्च महाव्रणाम् । यतो विरोधः सर्वेषां यत आधिरनन्तकः । ४४ ।  
 कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः । पण्डितो बहु मन्येत यदर्थाः क्लेशदा गृहाः । ४५ ।  
 कदपत्यं वरं मन्ये सदपत्याच्छुचां पदात् । निर्विद्येत गृहान्मत्यां यत्क्लेशनिवहा गृहाः । ४६ ।

Taking up his bow and playing the role of a hunter dwelling in the woods, the wicked fellow would kill poor (innocent) deer; and people would cry out (whenever they saw him): "Here is Vena (a tyrant)!" (40) Nay, that most cruel and hard-hearted boy would violently strangle, as so many beasts, children of his own age sporting in the playground. (41) Finding his son (so) wicked, the emperor (Aṅga) tried to correct him by various (forms of ) punishment; but when he was unable to tame him, he felt sore depressed in spirits. (42) (He said to himself:) "Householders who are issueless have surely propitiated the Deity (in their previous birth) inasmuch as they are saved the agony caused by (the presence of) an undesirable son, which is indeed hard to bear. (43) What wise man would make much of that which, though bearing the name of a son, binds one's soul with the fetter of infatuation, is a source of infamy to the parents and involves them in great sin, nay; which arouses a feeling of antagonism in all, causes infinite worry and makes the home a hotbed of affliction? (44-45) I account a bad son as preferable to a worthy son, who is a source of (many)-sorrows (inasmuch as he strengthens one's attachment to the home). For the former turns a home into a hell so that a man gets (easily) disgusted with it." (46)

एवं स निर्विण्णमना नृपो गृहान्निशीथ उत्थाय महोदयोदयात् ।  
 अलब्धनिद्रोऽनुपलक्षितो नृभिर्हित्वा गतो वेनसुवं प्रसुप्तम् । ४७ ।  
 विज्ञाय निर्विद्य गतं पतिं प्रजाः पुरोहितामात्यसुहृद्गणादयः ।  
 विचिक्व्युरुर्व्यामतिशोककातरा यथा निगूहं पुरुषं कुयोगिनः । ४८ ।  
 अलक्षयन्तः पदवीं प्रजापतेर्हतोद्यमाः प्रत्युपसृत्य ते पुरीम् ।  
 ऋषीन् समेतानभिवन्द्य साश्रवो न्यवेदयन् पौरव धर्तृविप्लवम् । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां चतुर्थस्कन्धे त्रयोदशोऽध्यायः । १३ ।

Pondering thus and disgusted at heart with his home, which was full of great prosperity, the emperor, who could not get a wink of sleep, got up (from his bed) at dead of night and, unobserved by (other) men, departed (for the woods), leaving the queen (the mother of Vena) fast asleep. (47) The people as well as the high priest (of the royal house), ministers and relations of the king and others were overwhelmed with excessive grief when they came to know that their lord had departed in disgust, and searched for him all over the globe, even as Yogis not knowing the secret of Yoga look (outside for the Supreme Person concealed within the heart. (48) Finding no trace of the emperor (however) and balked in their attempt,

they returned to the city and bowing to the sages assembled (there), told them with tears in their eyes, O Vidura (scion of Puru), about the disappearance of their master. (49)

*Thus ends the thirteenth discourse in Book Four of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ चतुर्दशोऽध्यायः

### Discourse XIV

#### The story of king Vena

मैत्रेय उवाच

भृग्वादयस्ते मुनयो लोकानां क्षेमदर्शिनः । गोप्तृर्घसति वै नृणां पश्यन्तः पशुसाध्यताम् । १ ।  
वीर मातरमाहूय सुनीथां ब्रह्मवादिनः । प्रकृत्यसम्मतं वेनमभ्यषिञ्चन् पतिं भुवः । २ ।  
श्रुत्वा नृपासनगतं वेनमत्युग्रशासनम् । निलिल्युर्दस्यवः सद्यः सर्पत्रस्ता इवाखवः । ३ ।  
स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः । अवमेने महाभागान् स्तब्धः सम्भावितः स्वतः । ४ ।  
एवं मदान्ध उत्सिक्तो निरङ्कुश इव द्विपः । पर्यटन् रथमास्थाय कम्पयन्निव रोदसी । ५ ।  
न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् । इति न्यवारयद्धर्म भेरीघोषेण सर्वशः । ६ ।

**Maitreya continued :** The aforesaid sages, Bhṛgu and others, solicitous as they were for the welfare of the people, saw that in the absence of a protector (in the form of a ruler) men were being reduced to the level of beasts. (1) Sending for queen Sunithā, the mother of Vena, O valiant Vidura, the sages (who were all expounders of the Vedas) crowned Vena as the sovereign of the globe, even though he was not approved of by the ministers. (2) Hearing that Vena, who ruled with an iron hand, had ascended the throne, thieves and dacoits soon hid themselves like rats afraid of a snake. (3) Arrogant and self-conceited as he was by nature, he was puffed up with pride now that he had attained to the royal state and acquired the power and affluence of the eight protectors of the world, and despised (even) holy men. (4) Thus blinded with the intoxication of power and proud like an elephant not governed by a goad, he mounted a chariot and touring (all over his vast dominion) and shaking heaven and earth as it were, banned all religious performances, proclaiming by beat of drum as follows; "You shall never perform sacrifices nor bestow gifts nor pour oblations into the sacred fire under any circumstance, O members of the twice-born classes !" (5-6)

वेनस्यावेक्ष्य मुनयो दुर्वृत्तस्य विचेष्टितम् । विमृश्य लोकव्यसनं कृपयोचुः स्म सत्रिणः । ७ ।  
अहो उभयतः प्राप्तं लोकस्य व्यसनं महत् । दारुणयुभयतो दीप्त इव तस्करपालयोः । ८ ।  
अराजकभयादेष कृतो राजातदर्हणः । ततोऽप्यासीद्भयं त्वद्य कथं स्यात्स्वस्ति देहिनाम् । ९ ।  
अह्नेरिव पयःपोषः पोषकस्याप्यनर्थभृत् । वेनः प्रकृत्यैव खलः सुनीथागर्भसम्भवः । १० ।  
निरूपितः प्रजापालः स जिघांसति वै प्रजाः । तथापि सान्त्वयेमामुं नास्मांस्तत्यातकं स्पृशेत् । ११ ।  
तद्विद्वद्विरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः । सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् । १२ ।  
लोकधिक्कारसन्दग्धं दहिष्यामः स्वतेजसा । एवमध्यवसायैर्न मुनयो गूढमन्यवः ।

उपब्रज्याद्वृवन् वेनं सान्त्वयित्वा च सामभिः । १३ ।

Observing the conduct of Vena, who had taken to evil ways, and pondering the calamity of the people, the sages assembled at a sacrificial session and compassionately said : (7) "Oh ! a terrible calamity has befallen the people from both sides, viz., from the thieves (on the one hand) and the ruler (on the other), even as ants etc., inhabiting a piece of wood lighted at both ends find themselves in great peril. (8) For fear of anarchy this undeserving fellow was installed on the throne; but he himself is proving a source of terror. How can embodied beings live in safety now ? (9) Just as nourishing a snake with milk is fraught with danger to the very man who nourishes it, Vena, who was born of Sunithā and wicked by his very nature, seeks to destroy the people themselves now that he has been appointed their ruler. Nevertheless let us (try to) bring him round through persuasion, so that his sin may not touch us. (10-11) For Vena, who was addicted to evil ways, was made king by us even though we were aware of his sins. If, however, the unrighteous fellow does not accept our advice even when kindly addressed, we shall burn him with our spiritual fire, burnt as he already is by popular reproach." Thus resolved, the sages approached Vena, concealing their anger, and, after soothing him with kind words, spoke to him (as follows). (12-13)

मुनय ऊचुः

नृपवर्यं निबोधैतद्यत्ते विज्ञापयाम भोः । आवुःश्रीवलकीर्तीनां तव तात विवर्धनम् । १४ ।  
 धर्म आचरितः पुंसां वाङ्मनःकायबुद्धिभिः । लोकान् विशोकान् वितरत्यथानन्त्यपसङ्गिनाम् । १५ ।  
 स ते मा विनशेद्वीर प्रजानां क्षेमलक्षणः । यस्मिन् विनष्टे नृपतिरैश्वर्यादवरोहति । १६ ।  
 राजन्नसाध्वमाल्येभ्यश्चोरादिभ्यः प्रजा नृपः । रक्षन् यथा वलिं गृह्णन्निह प्रेत्य च भोदते । १७ ।  
 यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः । इज्यते स्वेन धर्मेण जनैर्वर्णाश्रमान्वितः । १८ ।  
 तस्य राज्ञो महाभाग भगवान् भूतभावनः । परितुष्यति विश्वात्मा तिष्ठतो निजशासने । १९ ।  
 तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे । लोकाः सपाला ह्येतस्मै हरन्ति बलिमादृताः । २० ।  
 तं सर्वलोकापरयज्ञसंग्रहं त्रयीमयं द्रव्यमयं तपोमयम् ।  
 यज्ञैर्विचित्रैर्यज्ञतो भवाय ते राजन् स्वदेशाननुरोद्धुमर्हसि । २१ ।  
 यज्ञेन युष्मद्विषये द्विजातिभिर्विंतायमानेन सुराः कला हरेः ।  
 स्विष्टाः सुतुष्टाः प्रदिशन्ति वाञ्छितं तद्धेलनं नार्हसि वीर चेष्टितुम् । २२ ।

**The sages said :** Listen, O chief of kings, to that which we urge for your consideration, and which, dear child, is calculated to prolong your life and enhance your fortune, strength and glory. (14) Duty performed with mind, speech, body and intellect bestows on men (after death an abode in) worlds which are free from sorrow, nay, even the eternal state on those who are free from attachment. (15) Let not that duty, which consists in your case in ensuring happiness and security to the people, be abandoned by you, O valiant monarch ! For, when this duty is neglected, a king (surely) falls from his royal splendour. (16) A monarch, O king, who protects the people against (the tyranny of) wicked ministers, thieves and so on—and takes revenue from them as enjoined by the scriptures enjoys happiness here as well as hereafter. (17) The Lord, who is the Protector of (all) living beings and the soul of the universe, O noble king, is immensely pleased with the monarch who abides by His laws and in whose dominion and capital the very same Lord, who is also the Deity presiding over sacrifices, is worshipped by the people through (devotion to) their duty, following the (rules of) their (own) Varṇa (grade in society) and Āsrama (stage in life). (18-19) What remains unattainable when that Lord, who is the Sovereign (even) of the Rulers of the worlds (Brahmā

and others), is pleased ? It is to Him that (all) the worlds along with their guardian deities devoutly offer their tribute. (20) It behoves you, O king, to win the affection of your nationals, who for your welfare worship through (the performance of) various sacrifices Him who is the Controller of the worlds as well as of the divinities (ruling over them) and even so of sacrificial performances (through which one attains to the position of those divinities), nay, who is the one subject of the three Vedas (R̥gveda, Sāmaveda and Yajurveda), who takes the form of material substances (clarified butter etc., poured into the sacred fire in the course of a sacrifice) and to whom all austere penance is directed. (21) Duly worshipped and thoroughly propitiated by means of sacrifices performed in your dominion by the Brāhmaṇas, the gods, who are so many rays of Lord Śrī Hari (Himself), shall confer (on you) the desired boon. (Therefore) it does not behove you, O valiant monarch, to show disrespect to the gods (by banning the performance of sacrifices and other religious rites). (22)

वेन उवाच

बालिशा बत यूयं वा अधर्मे धर्ममानिनः । ये वृत्तिदं पतिं हित्वा जारं पतिमुपासते । २३ ।  
 अवजानन्त्यमी मूढा नृपरूपिणमीश्वरम् । नानुविन्दन्ति ते भद्रमिह लोके परत्र च । २४ ।  
 को यज्ञपुरुषो नाम यत्र वो भक्तिरीदृशी । भर्तृस्नेहविदूराणां यथा जारे कुर्योषिताम् । २५ ।  
 विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः । पर्जन्यो धनदः सोमः क्षितिर्गिरिपाम्पतिः । २६ ।  
 एते चान्ये च विबुधाः प्रभवो वरशापयोः । देहे भवन्ति नृपतेः सर्वदिवमयो नृपः । २७ ।  
 तस्मान्मां कर्मभिर्विप्रा यजध्वं गतमत्सराः । वलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् । २८ ।

**Vena said :** You are foolish indeed, mistaking as you do unrighteousness for righteousness. For, ignoring the very lord who maintains you, you wait upon a paramour. Oh, what a pity ! (23) The fools who disregard God in the form of a king can never attain happiness either in this world or in the next. (24) Who is that Yajñapurūṣa (the deity presiding over sacrifices) for whom you cherish such (intense) devotion as corrupt women, to whom love for their husband is unknown, have for their paramour ? (25) Viṣṇu, Brahmā (the creator), Lord Śiva (who has His abode on Mount Kailāsa), Indra (the lord of paradise), Vāyu (the wind-god), Yama (the god of punishment), Ravi (the sun-god), Parjanya (the god of rain), Kubera (the bestower of riches), Soma (the moon-god), Kṣitī (the goddess presiding over the earth), Agni (the god of fire), Varuṇa (the lord of waters)—these as well as the other gods, who are capable of granting boons and pronouncing curses too, abide on the person of a monarch; for a sovereign represents all the gods (in his person). (26-27) Therefore, free from jealousy, worship me, O Brāhmaṇas, through religious performances and bear offerings to me. For, what person other than me deserves your worship? (28)

मैत्रेय उवाच

इत्थं विपर्ययपतिः पापीयानुत्पथं गतः । अनुनीयमानस्तद्याच्चां न चक्रे भ्रष्टमङ्गलः । २९ ।  
 इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना । भग्रायां भव्ययाच्चायां तस्मै विदुर चुक्रुधुः । ३० ।  
 हन्यतां हन्यतामेष पापः प्रकृतिदारुणः । जीवञ्जगदसावाशु कुरुते भस्मसाद ध्रुवम् । ३१ ।  
 नायमर्हस्यसद्वृत्तो नरदेववरासनम् । योऽधियज्ञपतिं विष्णुं विनिन्दत्यनपत्रपः । ३२ ।  
 को वै नं परिचक्षीत वेनमेकमृतेऽशुभम् । प्राप्त इदृशमैश्वर्यं यदनुग्रहभाजनः । ३३ ।

**Maitreya went on :** Even when thus supplicated (by the sages), that highly wicked soul, whose reason had got perverted and who had strayed from the path of virtue, did not accede to their prayer, all good luck having left him (for good). (29) Slighted thus by that conceited fool (who accounted himself wise), those Brāhmaṇas got angry with him, O blessed Vidura,

at their prayer being turned down. (30) "Let him be slain; let this wicked fellow pitiless by nature, be killed | If he survives, he will surely reduce the (whole) world to ashes in no time. (31) This immoral man does not deserve the exalted throne of a monarch—he who shamelessly reviles Lord Viṣṇu, the supreme lord of sacrifices.(32) Who else than this unlucky Vena, the only one of his kind, would denounce Him by winning whose grace the fellow attained such affluence and power ?" (33)

इत्थं व्यवसिता हन्तुमृषयो रूढमन्यवः । निजघ्नुहुङ्कृतैवेनं हतमच्युतनिन्दया ।३४।

ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम् । सुनीथा पालयामास विद्यायोगेन शोचती ।३५।

Thus resolved to get rid of him, the sages, who now gave free vent to their fury, despatched by their very menacing sounds of 'Hum' Vena, who had already been killed by reproaching the immortal Lord Viṣṇu. (34) The sages having left each for his own hermitage, the sorrowing Sunithā (Vena's mother) preserved the (dead) body of her son by means of spells and other devices. (35)

एकदा पुनयस्ते तु सरस्वत्सलिलाप्लुताः । हुत्वाग्नीन् सत्कथाश्चक्रुरपविष्टाः सरित्पटे ।३६।

वीक्ष्योत्थितान् महोत्पातानाहुलोकभयङ्करान् । अप्यभद्रमनाथाया दस्युभ्यो न भवेद्भुवः ।३७।

एवं मृशन्त ऋषयो धावतां सर्वतोदिशम् । पांसुः समुत्थितो भूरिश्रोराणामभिलुम्पताम् ।३८।

तदुपद्रवमाज्ञाय लोकस्य वसु लुम्पताम् । भर्तूर्युपरते तस्मिन्नन्योन्यं च जिघांसताम् ।३९।

चोरप्रायं जनपदं हीनसत्त्वमराजकम् । लोकान्नावारयन् शक्ता अपि तद्दोषदर्शिनः ।४०।

ब्राह्मणः समदृक् शान्तो दीनानां समुपेक्षकः । स्ववते ब्रह्म तस्यापि भिन्नभाण्डात्पयो यथा ।४१।

नाङ्गस्य वंशो राजर्षेण संस्थातुमर्हति । अमोघवीर्या हि नृपा वंशेऽस्मिन् केशवाश्रयाः ।४२।

विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः । ममन्थुरूढं तरसा तत्रासीद्वाहुको नरः ।४३।

काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वाहुर्महाहनुः । ह्रस्वपान्निघ्ननासाग्रो रक्ताक्षस्ताम्रमूर्धजः ।४४।

तं तु तेऽवनतं दीनं किं करोमीति वादिनम् । निषीदेत्यश्रुवन्स्तात स निषादस्ततोऽभवत् ।४५।

तस्य वंशवास्तु नैषादा गिरिकाननगोचराः । येनाहरजायमानो वेनकल्मषमुत्त्रणम् ।४६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुवरिते निषादोत्पत्तिर्नाम चतुर्दशोऽध्यायः ।१४।

Having, on one occasion, bathed in the waters of the river Saraswati and offered oblations into the sacrificial fires, and squatting on the river bank, those sages held discourses about the Lord. (36) They saw at that time evil portents appearing, which caused terror to the world, and said (to one another), "No evil may befall the earth on account of thieves and dacoits, masterless as she is." While the sages were thus reflecting, a large volume of dust was raised by thieves running in every direction and practising spoliation wherever they went. (37-38) They then perceived the mischief wrought by those that looted the property of the people and were disposed to kill one another, now that Vena (their ruler) was dead. (39) They also came to know that the state had grown weak due to anarchy and that thieves and dacoits had gained in strength. Though powerful enough (to arrest the mischief), the sages did not stop the people (responsible for looting etc.), inasmuch as they were alive to the evil (in the form of violence etc., involved in counteracting the mischief). (40) (They, however, said to themselves :) "If a Brāhmaṇa, who looks upon all with the same eye and is tranquil (by nature), ignores the afflicted, the spiritual energy stored even by him (through penance) will run out like water from a broken jar. (41) The line of the royal sage Aṅga (Vena's father) too must not get extinct. For in this race have appeared monarchs (solely depending on Lord Keśava (Viṣṇu) and possessed of unfailing prowess." (42) Having thus resolved, the sages churned with great velocity the

thigh of the deceased emperor, wherefrom arose a dwarfish man, dark as a crow, with exceptionally short limbs and particularly short arms and legs, large jaws, a flat nose, blood-shot eyes and red hair. (43-44) To him, who was bent low and meek too, and who said, "What shall I do?" the Brāhmaṇas said, "Sit down!" That is why, dear child, he came to be known by the name of Niṣāda. (45) Since he took upon himself the terrible sins of Vena even while being born, his progeny, the Naiṣādas, partook of his nature and took up their abode on mountains and in woods. (46)

*Thus ends the fourteenth discourse entitled "The Appearance of Niṣāda", forming part of the Narrative of Pṛthu, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhitā.*

## अथ पञ्चदशोऽध्यायः

### Discourse XV

#### Descent and coronation of king Pṛthu

मैत्रेय उवाच

अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः । बाहुभ्यां मध्यमानाभ्यां मिथुनं समपद्यत । १ ।

तद् दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः । ऊचुः परमसन्तुष्टा विदित्वा भगवत्कलाम् । २ ।

**Maitreya continued :** Then again the (powerful) sages treated with rubbing the arms of that (lifeless) king, who had no issue, and out of the electrifying friction there sprang a couple (a male and a female person in perfect harmony of sex relation). (1) They farseeing sages, who were enlightened with Vedic knowledge and were masters of divine doctrines, beheld the couple born and comprehended that the two were part manifestations of the Supreme Person divine, who is omnipotent and omniscient and possesses all prosperity and glory. They became exceedingly happy to see the conjugate Persons and said : (2)

ऋषय ऊचुः

एष विष्णोर्भगवतः कला भुवनपालिनी । इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी । ३ ।

अत्र तु प्रथमो राज्ञां पुमान् प्रथयिता यशः । पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः । ४ ।

इयं च सुदती देवी गुणभूषणभूषणा । अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती । ५ ।

एष साक्षाद्द्वरेशो जातो लोकरिरक्षया । इयं च तत्परा हि श्रीरनुजज्ञेऽनपायिनी । ६ ।

**The sages said :** "This male person is a part manifestation of that aspect of the all-pervading, all-knowing and all-powerful Lord divine, which protects the world. And this female person is a ray of the Goddess of Beauty, Bliss and Prosperity and hence never gets disunited from the Supreme Person. (3) Of this couple, the male person will be the first of kings on earth, a mighty king to glorify the name and fame of every king in future, whose name will be Pṛthu as the splendour of his name will shine far and wide. (4) This other is a shining queen; her name is Arci, an embodied process of radiation; her finely set teeth are an indication of her firmly formed faithful character; her ornaments are emblems of her golden and gem-like virtues; her feelings and thoughts are all ennobling as hers is an ascending spirit. It seems as if she would outshine her husband. (5) Thus an inalienable power and part of the Supreme Lord divine called itself into being in space and time on earth to save the inhabitants, the human beings, from sins and sufferings. This other, the queen devoted to him, the goddess of inexhaustible wealth and prosperity, also came into the world as

inseparable from Him." (6)

मैत्रेय उवाच

प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः । मुपुचुः सुमनोधाराः सिद्धा नृत्यन्ति स्वः स्त्रियः । ७ ।  
 शङ्खतूर्यमदङ्गाद्या नेदुर्दुभयो दिवि । तत्र सर्व उपाजग्मुर्देवर्षिपितृणां गणाः । ८ ।  
 ब्रह्मा जगद्गुर्देवैः सहासुत्य सुरेश्वरैः । वैन्वस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभृतः । ९ ।  
 पादयोररविन्दं च तं वै मेने हरेः कलाम् । यस्याप्रतिहतं चक्रमंशः स परमेष्ठिनः । १० ।  
 तस्याभिषेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः । आभिषेचनिकान्यस्मा आजहुः सर्वतो जनाः । ११ ।  
 सरित्समुद्रा गिरयो नागा गावः खगा मृगाः । द्यौः क्षितिः सर्वभूतानि समाजहुर्गुणाद्यनम् । १२ ।  
 सोऽभिषिक्तो महाराजः सुवासाः साध्वलङ्कृतः । पत्न्यार्चिषालङ्कृतया विरेजेऽग्निरिवापरः । १३ ।  
 तस्मै जहार धनदो हैमं वीर वरासनम् । वरुणः सलिलस्त्रावमातपत्रं शशिप्रभम् । १४ ।  
 वायुश्च वालव्यजने धर्मः कीर्तिमयीं स्रजम् । इन्द्रः किरीटमुत्कृष्टं दण्डं संवमनं यमः । १५ ।  
 ब्रह्मा ब्रह्ममयं वर्म भारती हारमुत्तमम् । हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम् । १६ ।  
 दशचन्द्रमसिं रुद्रः शतचन्द्रं तथाष्विका । सोमोऽमृतमयानश्वांस्त्वष्टा रूपाश्रयं रथम् । १७ ।  
 अग्निराजगवं चापं सूर्यो रश्मिमयानिषून् । भूः पादुके योगमय्यौ द्यौः पुष्यावलिमन्वहम् । १८ ।  
 नाट्यं सुगीतं वादित्रमन्तर्धानं च खेचराः । ऋषयश्चाशिषः सत्याः समुद्रः शङ्खमात्मजम् । १९ ।  
 सिन्धवः पर्वता नद्यो रथवीथीर्महात्मनः । सूतोऽथ मागधो बन्दी तं स्तोतुमुपतस्थिरे । २० ।  
 स्तावकांस्तानभिप्रेत्य पृथुर्वैन्व्यः प्रतापवान् । मेघनिर्हादया वाचा प्रहसन्निदमव्रवीत् । २१ ।

Maitreya went on : The Brāhmaṇas extolled Pṛthu, while the demigods known as Gandharvas were singing songs, the chief of them; the Siddhas were releasing showers of (Elysian) flowers, the heavenly damsels were dancing (all for joy at the advent of Pṛthu). (7) The sounds of conchs, trumpets, timbrels and drums spread vibrating in Heaven, as all celestial sages and orders of divine Fathers came down to the place (to pay their respects to the king where he stood). (8) Brahmā, the adorable lord of the world, himself came at the head of the greatest of the gods, noticed some sign of the divine wielder of the mighty mace in the right hand of Pṛthu and lotus-marks on the soles of his feet and recognized him to be a part personality of Śrī Hari (the supreme Lord). He also noticed that Pṛthu bore on his palm the sacred sign of a disc unbroken by an alien line, indicating an unconquerable sphere of power, and knew him to be a ray of the Lord of lords. (9-10) The Brāhmaṇa priests, who had their religious culture founded on the rites and ceremonies dealt with in the Vedas, undertook to perform the holy ceremony of Pṛthu's installation. People brought from all sides (multifarious) things necessary for the coronation. (11) (Then) came with presents and offerings the deities presiding over rivers, seas and mountains, the sky and the earth, as well as serpents, birds, stags and cows. (12) When he was bathed with holy waters for installation as a King of kings, arrayed in royal raiments and richly adorned with bright ornaments and stood with Arci, his queen-consort, equally adorned, he shone like a rival of fire itself. (13) The god of wealth, O valiant Vidura, gave him a splendid throne of gold as a present. Varuṇa (the divinity of the seas) brought to him (the brilliant present of) a (wonderful) umbrella dripping with water and radiating beams like the moon. (14) The god of the winds gave him two fans made of the tuft of hair (on the tail of wild cows). The god of virtue came with the present of a garland of flowers, the very embodiment of celebrity. Indra (the king of heaven) came to present him with an excellent crown and the god of mortality and moral control honoured him with a sceptre by which to control all. (15) Brahmā (the lord of creation) brought

for him an armour representing Veda (all-comprehensive knowledge) and the goddess of learning, a necklace of unique make. Śrī Hari (the Supreme Lord divine) gave him His divine Disc bearing the name of Sudarśana; and His Consort, the goddess of wealth, beauty and bliss, favoured him with never failing prosperity. (16) The great god whose function is to destroy and absorb the world at the end honoured him with a broad sword bearing ten brilliant marks of the moon and his consort, Durgā, with a shield bearing one hundred marks of the moon. The moon, the deity presiding over the lunar sphere, brought him immortal horses made of the substance of nectar. An exceedingly beautiful chariot was given him by Twaṣṭā (a radiant agent of the sun-god). (17) The god of fire gave him a bow made of the horns of the goat and the cow and the sun-god gave him arrows shining like his rays. The goddess of the earth brought for him a pair of wooden sandals possessing the mysterious power of carrying him, as soon as he placed his feet upon them, wherever he should want to go. The goddess of the celestial regions gave him the privilege of getting celestial flowers everyday. (18) The sky-ranging spirits imparted to him the arts of acting and dancing, music, vocal and instrumental, and the occult way of disappearance. The sages and seers brought for him blessings that were sure to come true; and the deity of the ocean brought for him a conch that was his own progeny. (19) Seas, mountains and rivers offered to allow passages for his chariot. Then a herald, a bard and a panegyrist started singing songs of praise to the mighty monarch. (20) When Pṛthu, the powerful king, the offspring of Vena, came to know that they had come to praise him, he smiled and made these utterances with a voice as deep as the thunder of clouds. (21)

पृथुर्वाच

भोः सूत हे मागध सौम्य वन्दिल्लोकेऽधुनास्पष्टगुणस्य मे स्यात् ।  
 किमाश्रयो मे स्तव एष योज्यतां मा मय्यभूवन् वितथा गिरो वः ।२२।  
 तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं करिष्यथ स्तोत्रमपीच्यवाचः ।  
 सत्युत्तमरलोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सभ्याः ।२३।  
 महद्गुणानात्मनि कर्तुमीशः कः स्तावकैः स्तावयतेऽसतोऽपि ।  
 तेऽस्याभविष्यन्निति विप्रलब्धो जनावहासं कुमतिर्न वेद ।२४।

प्रभवो ह्यात्मनः स्तोत्रं जुगुप्सन्त्यपि विश्रुताः । ह्रीमन्तः परमोदाराः पौरुषं वा विगर्हितम् ।२५।  
 वयं त्वविदिता लोके सूताद्यापि वरीमभिः । कर्मभिः कथमात्मानं गापयिष्याम बालवत् ।२६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां चतुर्थस्कन्धे पृथुचरिते पञ्चदशोऽध्यायः ।१५।

**Pṛthu said :** O you noble minstrel, herald and singer of praises ! praises may be due to me when my virtues (performances) will be known among men. Where is the ground at present for praises being addressed to me? It is not desirable that your eulogies should prove untrue in my case. (22) Therefore, at some future date, when we attain distinctions worthy of being heard and spoken of, you, who are masters of fine expressions, may praise us to your heart's fill. Respectable persons do not let minstrels extol ordinary men (like me) of the recent times, it being open to them to glorify the greatness of God, whose shining attributes no darkness can touch. (23) (If you urge that it is possible for me to prove the existence of such and such virtues in my conduct and therefore you should extol me for the same. I do not fall in with your view.) Who would have himself extolled by bards for the qualities which are non-existent in him, even though he may be able to manifest remarkable virtues in himself? Such and such qualities, it may be urged, are likely to fall to his lot. But to get oneself praised thus on mere possibilities is to be an object of peoples' ridicule. A fool, however, will not understand this banter. (24) Noble-minded persons shrink from their own praise even

when they are praised for qualities confirmed by conduct and known to all, just as those who are truly modest and supremely generous do not appreciate sincere praise for any reproachful show of valour. (25) As for ourselves, O (noble) bard, we are yet unknown in the world. Hence we find no reason to get ourselves celebrated by songs of praise for greatest performances. Such self-proclamation is only worthy of a child. (26)

*Thus ends the fifteenth discourse, forming part of the Narrative of king Pṛthu, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षोडशोऽध्यायः

### Discourse XVI

#### Glorification of king Pṛthu by the bards

मैत्रेय उवाच

इति ब्रुवाणं नृपतिं गायका मुनिचोदिताः । तृष्टुवुस्तुष्टमनसस्तद्वागमृतसेवया । १ ।

**Maitreya continued :** The minstrels were delighted at heart to hear the sweet words of the king, which they enjoyed as ambrosia. Urged by the sages, however, they began to glorify him (in the following words) as soon as he ceased to speak :—(1)

नालं वयं ते महिमानुवर्णने यो देववर्योऽवततार मायया ।

वेनाङ्गजातस्य च पौरुषाणि ते वाचस्पतीनामपि बभ्रमुर्धियः । २ ।

अथाप्युदारश्रवसः पृथोहीरः कलावतारस्य कथामृतादृताः ।

यथोपदेशं मुनिभिः प्रचोदिताः श्लाघ्यानि कर्माणि वयं वितन्महि । ३ ।

"We are not able to describe Your greatness as You are the foremost among the gods and have (condescended to) come to the world through exercise of a mysterious power of Yours, known as Māyā. (It is a fact that) You have arisen from the arms of king Vena, yet Your powers and performances are such that the minds of even (the recognized) masters of speech get perplexed (in trying to describe them). (2) You are a part manifestation of the Supreme Divinity known as Śrī Hari, which name has here been changed to Pṛthu, the accounts of whose glorious deeds are worth hearing; we love to enjoy the same, as they are as good as nectar and want to spread the fame of Your magnificent deeds, as we realize them in our hearts according to the instructions of the sages. (3)

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् । गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् । ४ ।

एष वै लोकपालानां विभर्त्येकस्तनौ तनूः । काले काले यथाभागं लोकयोरुभयोर्हितम् । ५ ।

वसु काल उपादत्ते काले चायं विमुञ्चति । समः सर्वेषु भूतेषु प्रतपन् सूर्यबद्धिभुः । ६ ।

तितिक्षत्यक्रमं वैन्य उपर्याक्रमतामपि । भूतानां करुणः शश्वदार्तानां क्षितिवृत्तिमान् । ७ ।

देवेऽवर्षत्यसौ देवो नरदेववपुर्हीरः । कृच्छ्रप्राणाः प्रजा ह्येष रक्षित्यञ्जसेन्द्रवत् । ८ ।

आप्याययत्यसौ लोकं वदनामृतमूर्तिना । सानुरागावलोकनेन विशदस्मितचाराणा । ९ ।

अव्यक्तवर्त्मेष निगूढकार्यो गम्भीरवेधा उपगुप्तचित्तः ।

अनन्तमाहात्म्यगुणैकधामा पृथुः प्रचेता इव संवृतात्मा । १० ।

"He is the best among those who pursue the paths of righteousness, and will persuade

the people to tread those paths. He is the preserver of the various systems of moral and religious life, the ruler who punishes the antagonists that seek to violate them. (4) Though one, He bears in His own person the bodies of the guardians of the celestial and terrestrial spheres executing the different functions of beneficence—of protection, promotion of peace and happiness and furtherance of the general well-being of both heaven and earth, according to the need, from time to time. (5) He replenishes His royal treasury by collection of revenue when there is time for it and again expends it by free distribution at times of emergency, in the same way as the sun, shining brighter, absorbs water and storing it as vapour for a large part of the year, releases it (abundantly as showers in the rainy season). He is equally good to all living beings and powerful as the sun. (6) He is also like the earth (in his kindness and goodness). The earth is trampled upon by all beings, yet she kindly bestows her benefits on them when they are in distress. She is always compassionate. In the same way, king Pṛthu (the son of Vena) is ever gracious and beneficent to His subjects in spite of the offences and wrongs done to Him by them, which He forgives (before they ask for His forgiveness). (7) When the god of clouds will not allow them to rain, so that manifold sufferings will be caused to living beings, especially human beings, the king will come forward and, to save all kinds of life, order the clouds to rain asserting His divine power as Indra, as He is God in the form of a human king. (8) (He is not only like the sun, He is like the moon too.) He delights the world by His shining face, which is an embodiment of ambrosial sweetness—by His bright glances—full of affection and by His lucid smiles, beaming and beautiful. (9) His ways are inscrutable; His deeds are too deep for thought; the purposes His mind pursues are too remote for comprehension. His wealth is well protected. The points of His magnanimity are innumerable; all qualities and attributes concentrate in Him. Pṛthu is like the divinity of the ocean completely self-contained. (10)

दुरासदो दुर्विपह आसन्नोऽपि विदूरवत् । नैवाभिभवितुं शक्यो वेनारण्युत्थितोऽनलः । ११ ।  
 अन्तर्बहिश्च भूतानां पश्यन् कर्माणि चारणैः । उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् । १२ ।  
 नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि । दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः । १३ ।  
 अस्याप्रतिहतं चक्रं पृथोरामानसात्त्रलात् । वर्तते भगवानर्को यावत्तपति गोगणैः । १४ ।  
 रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः । अथामुमाहू राजानं मनोरञ्जनकैः प्रजाः । १५ ।  
 दृढव्रतः सत्यसन्धो ब्रह्मण्यो वृद्धसेवकः । शरण्यः सर्वभूतानां मानदो दीनवत्सलः । १६ ।  
 मातृभक्तिः परस्त्रीषु पत्न्यामर्थ इवात्मनः । प्रजासु पितृवत्स्निग्धः किङ्करो ब्रह्मावादिनाम् । १७ ।  
 देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः । मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु । १८ ।

"He is beyond the reach not only of His enemy's arms, but also of the latter's thought. He is overwhelming in His power exercised against His antagonists. He is as if at a great distance when He seems to be near. He is invincible in every way. He is an incandescent force risen from friction or the body of Vena as fire from wood. (11) Seeing the inner (secret) as well as the outer efforts and actions of men and other beings through spies, He continues to be unaffected as an indifferent super-seer as if He were the inner vital spirit that is there in every living body. (12) He never punishes him who does not deserve to be punished even if he be the son of those who are determined to do harm to His own self; on the other hand, He punishes His own son when found guilty, as He is established in the path of truth and justice. (13) The sphere of the irresistible sway of Pṛthu, the limit of the advance of His army and the path of the wheels of His chariot will extend from the Mānasottara mountain to the whole region over which the sun shines with his rays. (14) He will delight (the various sections of) His subjects by His own (independent) efforts and works, giving full satisfaction as well

as fascination to their hearts; so He will be called a Rājā (a king in the truest sense of 'he who pleases'). (15) He is immovable in His promise and purpose, He never deviates from truth, He loves the Vedas and the Brāhmaṇas (those who are devoted to the Vedas); He serves those who are advanced in age; He is ever ready to give shelter to all beings (who are in distress or danger, whoever they be); He knows how to honour others; He is affectionate and compassionate to the poor. (16) He regards and reveres the wives of others as His mother and loves His own wife as a half of His own body. He is loving as a father to those over whom He rules; He looks upon Himself as a servant to those who are well-versed in the Vedic lore. (17) He is supremely dear to all as if He were no other than their own self; He is a constant source of increasing delight and joy to His friends and relations. He particularly seeks the company of persons who are free from all ties of attachment (to the world). He is ever up with arms of punishment against those who are evil-minded. (18)

अयं तु साक्षाद्भगवांस्यधीशः कूटस्थ आत्मा कलयावतीर्णः ।  
 यस्मिन्नविद्यारचितं निरर्थकं पश्यन्ति नानात्वमपि प्रतीतम् । १९ ।  
 अयं भुवो मण्डलमोदयाद्रेगोपैकवीरो नरदेवनाथः ।  
 आस्थाय जैत्रं रथमात्तचापः पर्यस्यते दक्षिणतो यथार्कः । २० ।  
 अस्मै नृपालाः किल तत्र तत्र बलिं हरिष्यन्ति सलोकपालाः ।  
 मंस्यन्त एषां स्त्रिय आदिराजं चक्रायुधं तद्यश उद्धरन्त्यः । २१ ।  
 अयं महीं गां दुदुहेऽधिराजः प्रजापतिर्वृत्तिकरः प्रजानाम् ।  
 यो लीलयाद्रीन् स्वशरासकोट्या भिन्दन् समां गामकरोद्यथेन्द्रः । २२ ।  
 विस्फूर्जयन्नाजगवं धनुः स्वयं यदाघरत्क्षमामविषह्यमाजौ ।  
 तदा निलिल्युर्दिशि दिश्यसन्तो लाङ्गूलमुद्यम्य यथा पृगेन्द्रः । २३ ।  
 एषोऽश्वमेधान् शतमाजहार सरस्वती प्रादुरभावि यत्र ।  
 अहारपीद्यस्य हयं पुरन्दरः शतक्रतुश्चरमे वर्तमाने । २४ ।  
 एष १स्वसद्योपवने समेत्य सनत्कुमारं भगवन्तमेकम् ।  
 आराध्य भक्त्या लभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति । २५ ।

तत्र तत्र गिरस्तास्ता इति विश्रुतविक्रमः । श्रोष्यत्यात्माश्रिता गाथाः पृथुः पृथुपराक्रमः । २६ ।

दिशो विजित्याप्रतिरुद्धचक्रः स्वतेजसोत्पाटितलोकशल्यः ।

सुरासुरेन्द्रैरुपगीयमानमहानुभावो भविता पतिर्भुवः । २७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे षोडशोऽध्यायः । १६ ।

"He is the Person Supreme directly manifested to men, the Lord of the three worlds; He is divinity absolute. He is the Spirit pure that is there as the self-contained Soul in every living individual; in the exercise of one of His divine functions He has appeared as a superman among men. When He is fully realized in His truth, the apparent multiplicity of the world due to ignorance will all disappear in him as phantoms in Reality. (19) He is the protector of the terrestrial sphere from the quarter of sunrise (to that of sunset), a unique warrior and King of kings that He is. Seated in his triumphant chariot, (fearlessly) armed with a bow (and arrows), He will travel over the world, as the sun travels along the circle of the zodiac in his celestial journey, from the south to the north. (20) Wherever He will be in course of His travels, the kings will come to acknowledge His supremacy with tributes and offerings and it is believed that the guardians of the regions will follow the kings. Their consorts will think

this primordial monarch to be no other than Lord Viṣṇu (who holds a discus in one of His hands for a weapon) and will sing songs of His fame. (21) In obedience to Him as a supreme king, Earth will become a cow for Him (to milk the desirable items of wealth for the good of all). As a powerful patriarch He will provide for the livelihood of the people. He will smash the mountains, even as Indra did, with the points of His bow and level the earth in mere sport. (22) When He roams over the earth like a lion with his tail thrown up, twanging His bow made of the horns of a cow and a goat, and irresistible in encounter, all workers of iniquity will hide themselves here and there. (23) He will perform as many as a hundred horse-sacrifices at the source of the Saraswati river (in Brahmāvarta) and in the course of the last sacrifice Indra (the king of the gods), himself a performer of one hundred sacrifices, will steal away the (sacrificial) horse. (24) In the garden attached to His own palace, He will meet the divine Sanatkumāra (the master of spiritual knowledge) alone. Pṛthu will worship him with devotion and service and attain that pure and perfect enlightenment by which they realize the Supreme Absolute. (25) Pṛthu's warlike power and influence are unlimited and are known far and wide. A large volume of sayings, songs and sagas and stories will grow around Him (in the different parts of the earth) and He will hear them (sung and recounted) wherever He will go (in the course of His wanderings). (26) The vast orbit of His power knows no force of opposition, His burning spirit will enable Him to destroy the enemies of the people by conquering the quarters. He will be a (matchless) Master of the earth and His mighty glory will serve as the theme of songs for the chiefs of the gods and demons to sing." (27)

*Thus ends the sixteenth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तदशोऽध्यायः

### Discourse XVII

King Pṛthu gets angry with Earth and the latter extols him

मैत्रेय उवाच

एवं स भगवान् वैश्यः ख्यापितो गुणकर्मभिः । छन्दयामास तान् कायैः प्रतिपूज्याभिनन्द्य च । १ ।

ब्राह्मणप्रमुखान् वर्णान् भृत्यामात्यपुरोधसः । पौराञ्जानपदान् श्रेणीः प्रकृतीः समपूजयत् । २ ।

**Maitreya continued :** Thus glorified by recounting his virtues and exploits, the celebrated Lord Pṛthu gratified the panegyrists by honouring them with presents of their choice and applauding them. (1) He (further) greeted with due honour (members of) all the (four) Varnas (grades of society), from the Brāhmaṇa downwards, nay, his servants, ministers and family priests, the citizens as well as the inhabitants of his entire state, people following the various trades and the (various) functionaries and officials (of the state). (2)

विदुर उवाच

कस्माद्धार गोरूपं धरित्री बहुरूपिणी । यां दुदोह पृथुस्तत्र को वत्सो दोहनं च किम् । ३ ।

प्रकृत्या विषमा देवी कृता तेन समा कथम् । तस्य मेध्यं हयं देवः कस्य हेतोरपाहर्त् । ४ ।

सनत्कुमाराद्भगवतो ब्रह्मन् ब्रह्मविदुत्तमात् । लब्ध्वा ज्ञानं सविज्ञानं राजर्षिः कां गतिं गतः । ५ ।  
 यद्यान्यदपि कृष्णस्य भवान् भगवतः प्रभोः । श्रवः सुश्रवसः पुण्यं पूर्वदिहकथाश्रयम् । ६ ।  
 भक्ताय मेऽनुरक्ताय तव चाधोक्षजस्य च । वक्तुमर्हसि योऽद्बुद्धान्यरूपेण गामिमाम् । ७ ।

**Vidura said :** Wherefore did Earth who could take any number of forms, (particularly) assume the form of a cow that Pṛthu milked ? Who played the role of a calf for the time being and what served as the milk-pail ? (3) Uneven (undulated) by nature, how was the earth made even (levelled) by him? And with what motive did the god (Indra) steal away his sacrificial horse? (4) Having acquired spiritual knowledge and wisdom (direct realization of the Truth) from the worshipful sage Sanat Kumāra, the foremost of those who have realized Brahma (the Absolute), O holy Brāhmaṇa, what was the destiny he attained to? (5) I am your loving devotee as well as of Lord Śrī Kṛṣṇa (who is above sense-perception). Therefore, be pleased to recount to me all the other glorious and holy deeds of the almighty Lord Śrī Kṛṣṇa of bright renown, connected with the story of that former manifestation of His; for (I know) it was no other than Śrī Kṛṣṇa who milked this earth in the form of Pṛthu (son of Vena). (6-7)

सूत उवाच

चोदितो विदुरेणैवं वासुदेवकथां प्रति । प्रशस्य तं प्रीतमना मैत्रेयः प्रत्यभाषत । ८ ।

**Sūta continued :** Urged in this way by Vidura to repeat the narrative of Lord Vāsudeva, the sage Maitreya applauded him and with a glad heart replied to him ( as follows). (8)

मैत्रेय उवाच

यदाधिष्क्तः पृथुरङ्ग विप्रैरामन्त्रितो जनतायाश्च पालः ।  
 प्रजा निरत्रे क्षितिपृष्ठ एत्य क्षुक्षामदेहाः पतिमभ्यवोचन् । ९ ।  
 वयं राजञ्जाठरेणाभितप्ता यथाग्निना कोटरस्थेन वृक्षाः ।  
 त्वामद्य याताः शरणं शरण्यं यः साधितो वृत्तिकरः पतिर्नः । १० ।  
 तन्नो भवानीहतु रातवेऽन्नं क्षुधार्दितानां नरदेवदेव ।  
 यावन्न नङ्क्ष्यामह उन्झितोर्जा वार्तापतिस्त्वं किल लोकपालः । ११ ।

**Maitreya said :** When Pṛthu, dear Vidura, was crowned and appointed by the Brāhmaṇas as the ruler of the people, his subjects, whose body had been emaciated through starvation, the soil being left without any (crop of) foodgrains, approached their lord and said: (9) "Oppressed with the gastric fire even as trees with the fire burning in their hollows, O king, we have resorted today for protection to you, who are fit to protect us and have been made available to us as our lord, capable of providing us with means of living. (10) You are the protector of the world as well as the bestower of livelihood. Do you endeavour, therefore, to give us food, afflicted as we are with hunger, O king of kings, before we perish for want of provisions." (11)

मैत्रेय उवाच

पृथुः प्रजानां करुणं निशम्य परिदेवितम् । दीर्घं दध्यौ कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत । १२ ।  
 इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः । सन्दधे विशिखं भूमेः कुद्धस्त्रिपुरहा यथा । १३ ।  
 प्रवेपमाना धरणी निशाम्योदायुधं च तम् । गौः सत्यपाद्रवद्भीता मृगीव मृगयुद्धता । १४ ।  
 तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः । शरं धनुषि संधाय यत्र यत्र पलायते । १५ ।  
 सा दिशो विदिशो देवी रोदसी चान्तरं तयोः । धावन्ती तत्र तत्रैनं ददर्शानूद्यतायुधम् । १६ ।

लोके नाविन्दत त्राणं वैन्यान्मृत्योरिव प्रजाः । त्रस्ता तदा निववृते हृदयेन विदूयता । १७ ।  
 उवाच च महाभागं धर्मज्ञापन्नवत्सल । त्राहि मामपि भूतानां पालनेऽवस्थितो भवान् । १८ ।  
 स त्वं जिघांससे कस्मादीनामकृतकित्विषाम् । अहनिष्यत्कथं योषां धर्मज्ञ इति यो मतः । १९ ।  
 प्रहरन्ति न वै स्त्रीषु कृतागस्त्वपि जन्तवः । किमुत त्वद्विधा राजन् करुणा दीनवत्सलाः । २० ।  
 मां विपाट्याजरां नावं यत्र विश्वं प्रतिष्ठितम् । आत्मानं च प्रजाश्रेयाः कथमम्भसि धास्यसि । २१ ।

**Maitreya went on :** On hearing the piteous lament of the people, O chief of the Kurus, Pṛthu pondered long and (at last) was able to perceive the cause (of the disappearance of foodgrains, viz., that Earth herself had held up the foodgrains within her bosom). (12) Having arrived at the above conclusion by force of reason, he took up his bow, and in great indignation fitted an arrow to it, aiming it at Earth, even as Lord Śiva (the Destroyer of Tripura or three towns built of gold, silver and iron in the heavens, air and earth by the demon Maya) aimed His shaft (at Tripura). (13) Seeing him with an uplifted weapon, Earth began to tremble and, assuming the form of a cow, ran in terror like a doe chased by a hunter. (14) His eyes turned crimson with wrath, the son of Vena thereupon followed her, with the arrow fitted to his bow, whithersoever she ran (for shelter). (15) Running towards the various quarters (north, east, south and west) and intermediate quarters (north-east, south-east, south-west and north-west) as well as towards heaven and earth and the region lying between the two, the goddess (Earth) saw him with an uplifted bow wherever she went. (16) She obtained no asylum against the son of Vena even as created beings find no immunity from death. Then with a sore heart she returned (much) terrified and said to the noble king: "O Knower of Dharma (the secret of piety), kind to the afflicted, protect me as well, intent as you are on the maintenance of living beings. (17-18) Such as you are, wherefore do you seek to kill me, a meek and innocent creature? How would he who is acknowledged as a knower of Dharma take the life of a female? (19) People do not strike the fair sex even though they have committed an offence. Much less would men like you, who are so gracious and fond of the miserable, stoop to such a thing. (20) Having destroyed me, an undecaying boat on which the whole universe rests, how would you be able to support yourself as well as (all) these created beings on the surface of water ? (21)

पृथुरुवाच

वसुधे त्वां वधिष्यामि मच्छासनपराङ्मुखीम् । भागं वर्हिषि या वृद्धे न तनोति च नो वसु । २२ ।  
 यवसं जग्ध्यनुदिनं नैव दोग्ध्यौधसं पयः । तस्यामेवं हि दुष्टायां दण्डो नात्र न शस्यते । २३ ।  
 त्वं खल्वोषधिबीजानि प्राक् सृष्टानि स्वयम्भुवा । न मुञ्चस्यात्मरुद्धानि मामवज्ञाय मन्दधीः । २४ ।  
 अमूषां क्षुत्परीतानामार्तानां परिदेवितम् । शमयिष्यामि मद्द्वार्षिर्भिन्नायास्तव मेदसा । २५ ।  
 पुमान् योषिदुत क्लीब आत्मसम्भावनोऽधमः । भूतेषु निरनुक्रोशो नृपाणां तद्बुधोऽवधः । २६ ।  
 त्वां स्तब्धां दुर्मदां नीत्वा मायागां तिलशः शरैः । आत्मयोगबलेनेमा धारयिष्याम्यहं प्रजाः । २७ ।

**Pṛthu replied :** Earth, I shall slay you, who have turned a deaf ear to my commands and take your share in the sacrificial offerings but refuse to yield us crops. (22) Punishment is not unadvisable in the case of the cow which is so wicked that it feeds on fodder everyday but does not yield the milk of its udders. (23) Foolishly disregarding me, you refuse to release the foodgrains already created by Brahmā (the self-born), and which you have concealed within your bosom. (24) When your bowels are ripped open by my arrows, I shall be able to stop the lamentation of these afflicted ones seized with hunger, by (appeasing their appetite with) your fat. (25) For the rulers of men, to kill the vile and self-conceited soul—be it man,

woman or a sexless person—who is merciless to (other) beings, is no killing (at all). (26) Having torn you with arrows into pieces as minute as sesamum seeds—you, who are stubborn and arrogant and have assumed the illusory appearance of a cow—I shall support these created beings by sheer dint of my Yogic (supernatural) power. (27)

एवं मन्युमयीं मूर्तिं कृतान्तमिव विभ्रतम् । प्रणता प्राञ्जलिः प्राह मही सञ्जातवेपथुः । २८ ।

Seized with a tremor and bowing low, Earth spoke with joined palms to the king, who like Death bore a form which was the very embodiment of wrath. (28)

धरोवाच

नमः परस्मै पुरुषाय मायया विन्यस्तनानातनवे गुणात्मने ।  
 नमः स्वरूपानुभवेन निर्धुतद्रव्यक्रियाकारकविभ्रपोमये । २९ ।  
 येनाहमात्मायतनं विनिर्मिता धात्रा यतोऽयं गुणसर्गसङ्ग्रहः ।  
 स एव मां हन्तुमुदामुधः स्वराडुपस्थितोऽयं शरणं कमाश्रये । ३० ।  
 य एतदादावसृजच्चराचरं स्वमाययाऽऽत्माश्रययावितर्क्यया ।  
 तथैव सोऽयं किल गोप्तुमुद्यतः कथं नु मां धर्मपरो जिघांसति । ३१ ।  
 नूनं बतेशस्य समीहितं जनैस्तन्मायया दुर्जययाकृतात्मभिः ।  
 न लक्ष्यते यस्त्वकरोदकारयद्योऽनेक एकः परतश्च ईश्वरः । ३२ ।  
 सर्गादि योऽस्यानुरुणद्धि शक्तिभिर्द्रव्यक्रियाकारकचेतनात्मभिः ।  
 तस्मै समुन्नद्धनिरुद्धशक्तये नमः परस्मै पुरुषाय वेधसे । ३३ ।  
 स वै भवानात्मविनिर्मितं जगद् भूतेन्द्रियान्तःकरणात्मकं विभो ।  
 संस्थापयिष्यन्नज मां रसातलादभ्युज्जहाराभस आदिसूकरः । ३४ ।  
 अपामुपस्थे मयि नाव्यवस्थिताः प्रजा भवानद्य रिरिक्षिषुः किल ।  
 स वीरमूर्तिः समभूद्धराधरो यो मां पयस्युग्रशरो जिघांसति । ३५ ।  
 नूनं जनैरीहितमीश्वराणामस्मद्विधैस्तद्गुणसर्गमायया ।  
 न ज्ञायते मोहितचित्तवर्त्मभिस्तेभ्यो नमो वीरयशस्करेभ्यः । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंशो संहितायां चतुर्थस्कन्धे पृथुविजये धर्मनिग्रहो नाम सप्तदशोऽध्यायः । १७ ।

**Earth said :** Hail, hail to the transcendent Person, who evolves diverse forms by dint of His Māyā (creative energy) and appears as constituted of the three Guṇas (modes of Prakṛti), though (really speaking) He has by (constantly) realizing His essential nature eliminated all (possibilities of) identification with physical matter (Adhibhūta), the Jīva or embodied spirit (Adhidaiva) and the Controller of both (Adhiyajña) and is (therefore) above all modifications (in the shape of likes and dislikes resulting from such identification). (29) The same supreme Maker by whom I have been created to be the abode of living beings and from whom has proceeded this creation consisting of the three Guṇas (modes of Prakṛti) is ready with uplifted weapon to strike me ! Whom else shall I (now) resort to for protection ? (30) He who evolved at the dawn (of creation) this world consisting of animate and inanimate beings by dint of His Māyā (creative energy), which rests on Himself and is beyond all speculative reasoning, is now out to protect it by the same Māyā. How should He seek to kill me, devoted as He is to righteousness ? (31) The Lord Almighty, though one, appears as many by virtue of His Māyā. It is He who evolved Brahmā (the creator) and caused the universe to be brought about by him. Surely the doings of such a Lord cannot be understood by men whose mind is tossed by His Māyā, which is so hard to conquer. (32) Hail to the

Supreme Person, the Maker (of the universe), who (when necessary) brings into play and then withdraws into Himself His (manifold) potencies and who brings about the creation, preservation and dissolution of this universe by means of His potencies in the shape of the five gross elements, the ten Indriyas and the deities presiding over them, the faculty of understanding and egotism. (33) It is You, O birthless Lord, who, in order to place on a sound footing the creation brought forth by You and consisting of the five gross elements, the Indriyas and the inner sense, lifted me up from the depths of the ocean and took me out of water assuming the form of the primaeval Boar. (34) Appearing in the form of a hero, You, who once played the role of lifting up the earth, now seek to kill me with Your fierce arrows for the sake of milk, keen as You are to protect (all) created beings who have taken up their abode in me as in a boat on the surface of water ! (35) Surely the doings of divine personages (like You) cannot be known by people of my ilk, whose mental horizon is clouded by Your Mâyā (deluding potency), which brings forth this creation made up of the three Guṇas. Hail to such personages, who bring renown to heroes themselves ! (36)

*Thus ends the seventeenth discourse entitled "The Taming of Earth" forming part of the "Conquest of Pṛthu", in Book Four of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टादशोऽध्यायः

### Discourse XVIII

King Pṛthu milks goddess Earth in the form of a cow

मैत्रेय उवाच

इत्थं पृथुमभिष्टूय रुषा प्रस्फुरिताधरम् । पुनराहावनिर्भीता संस्तभ्यात्मानमात्मना । १ ।  
 संनियच्छाभिभो मन्युं निबोध श्रावितं च मे । सर्वतः सारमादत्ते यथा मधुकरो बुधः । २ ।  
 अस्मिल्लोकेऽथवामुष्मिन्नुनिभिस्तत्त्वदर्शिभिः । दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयः प्रसिद्धये । ३ ।  
 तानातिष्ठति यः सम्यगुपायान् पूर्वदर्शितान् । अवरः श्रद्धयोपेत उपेयान् विन्दतेऽञ्जसा । ४ ।  
 ताननादृत्य यो विद्वानर्थानारभते स्वयम् । तस्य व्यभिचरन्त्यर्था आरब्धाश्च पुनः पुनः । ५ ।  
 पुरा सृष्टा ह्योषधयो ब्रह्मणा या विशाम्पते । भुज्यमाना मया दृष्टा असद्भिरधृतव्रतैः । ६ ।  
 अपालितानादृता च भवद्भिलोकपालकैः । चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोषधीः । ७ ।  
 नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा । तत्र योगेन दृष्टेन भवानादातुमर्हति । ८ ।  
 वत्सं कल्पय मे वीर येनाहं वत्सला तव । धोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम् । ९ ।  
 दोग्धारं च महाबाहो भूतानां भूतभावन । अन्नमीप्सितमूर्जस्वद्भगवान् वाञ्छते यदि । १० ।  
 समां च कुरु मां राजन्देववृष्टं यथा पयः । अपर्तावपि भद्रं ते उपावर्तेत मे विभो । ११ ।

Maitreya continued : It was thus that goddess Earth glorified Pṛthu, whose lips were quivering through anger. She was frightened; but she made herself quite and steady with an effort of her will and spoke again:—(1) "O Lord ! You possess power to do anything that You please; kindly control Your wrath and consider what I tell You (in humble submission). Like the bee, a wise man takes the essence from everything. (2) Sages who have realized the Truth have discovered and tested methods for the realization of human ends here as well

as hereafter. (3) Anyone of the later times who follows with faith and reverence those expedients found and taught by the ancient masters easily achieves the purposes of his life. (4) He who in his foolishness disregards them and undertakes to accomplish (ignorantly planned) purposes in his own (vainly independent) ways, can never be successful in his efforts. His ends are never realized, even though his efforts are renewed every now and then. (5) O king ! I noticed that the herbs and annual plants that had been evolved of old by Brahmā, the Creative Agent of God, were being used and enjoyed by those who were unrighteous and had not undertaken any religious vows and observances. (6) I (therefore) absorbed (into my bosom) the herbs and annual plants, finding myself unprotected and uncared for by Your predecessors and that a generation of thievish people flourished on earth. I meant to preserve them for sacrificial rites. (7) It is natural that the plants have got assimilated in me through a long process of time. Now You are the person competent to draw them forth by some expedient known to be effective in this behalf. (8) O Hero of mighty arms, O Lord sustaining the life of beings, pray, find a calf, a befitting milk-pot and one who can draw the milk, so that, full of affection for the calf, I shall yield for you the desired objects in the form of milk if you want to have nutritious food coveted by living beings. (9-10) O king of boundless power ! remove my ruggedness and make me level so that, even when the rains have passed, the water poured down by the god of rain may stand on me. May all be well with You!" (11)

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः । वत्सं कृत्वा मनुं पाणावदुहत्सकलौषधीः । १२ ।  
 तथा परे च सर्वत्र सारमाददते बुधाः । ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् । १३ ।  
 ऋषयो दुदुहुर्देवीमिन्द्रियेषुथ सत्तम । वत्सं वृहस्पति कृत्वा पयश्छन्दोमयं शुचि । १४ ।  
 कृत्वा वत्सं सुरगणा इन्द्रं सोममदुदुहन् । हिरण्मयेन पात्रेण वीर्यमोजो बलं पयः । १५ ।  
 दैतेया दानवा वत्सं प्रहादमसुरर्षभम् । विधायादुदुहन् क्षीरमयःपात्रे सुरासवम् । १६ ।  
 गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः । वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौभगम् । १७ ।  
 वत्सेन पितरोऽर्ज्यम्णा कव्यं क्षीरमधुक्षत । आमपात्रे महाभागाः श्रद्धया श्राद्धदेवताः । १८ ।  
 प्रकल्प्य वत्सं कपिलं सिद्धाः सङ्कल्पनामयीम् । सिद्धिं नभसि विद्यां च ये च विद्याधरादयः । १९ ।  
 अन्ये च मायिनो मायामन्तर्धानाद्भुतात्मनाम् । मयं प्रकल्प्य वत्सं ते दुदुहुर्धारणामयीम् । २० ।

Accepting this agreeable and wholesome advice of goddess Earth, the Emperor made a calf of Swāyambhuva Manu and drew from her in his own hands all species of herbs and annual plants. (12) Likewise all other wise and intelligent persons too take the essence of everything and so after Pṛthu others also drew from Earth, as a cow tamed by him, the objects sought after by them. (13) The seers and sages, O most righteous one, made a calf of Bṛhaspati (the preceptor of the gods), milked the goddess and got the sacred Veda for milk, their milk-pots being the organs of hearing and of speech and the mind, which is the sense of senses. (14) The gods made a calf of Indra (their king) and drew (from Earth) the (ambrosial) drink known as Soma besides mental vigour, ardour of the senses and physical strength for their milk in a vessel of gold. (15) The Daityas and Dānavas made a calf of Prahrāda, the noblest of them all, and obtained wines and distillates (toddy etc.) for their milk in a bucket of iron. (16) The Gandharvas (celestial musicians) and Apsarās (heavenly nymphs) made a calf of Viśwāvasu and derived the sweetness of song and beauty for their milk in a cup of lotus. (17) The venerable Pitṛs—the deities presiding over the rites in honour of the spirits of departed ancestors—made a calf of Aryamā (one of the twelve deities presiding over the sun, the chief of the Pitṛs) and drew with reverence what is known as Kavya (food for the Pitṛs), which they held in a sun-dried earthen vessel and which was milk for them. (18)

The Siddhas (another class of heavenly beings) made a calf of the sage Kapila and obtained in the (concave) cup of the welkin mysterious powers (of becoming as small as an atom and so on), powers which could be exercised by mere will; while the demigods such as the Vidyādhara used the same sage for their calf and the same pot and obtained the art of treading the air. (19) Others (such as the Kīmpuruṣas, an order of swift and quickly-moving superhuman beings), who were adept in conjuring tricks, made a calf of Maya (the great demon architect and conjurer) and obtained the magic art of those wonderful beings who can disappear (in an instant to the astonishment of the spectators)—an art which could be exhibited by mere wish or thought. (20)

यक्षरक्षांसि भूतानि पिशाचाः पिशिताशनाः । भूतेशवत्सा दुदुहुः कपाले क्षतजासवम् । २१ ।  
 तथाहयो दन्दशूकाः सर्पा नागाश्च तक्षकम् । विधाय वत्सं दुदुहुर्बिलपात्रे विषं पयः । २२ ।  
 पशवो यवसं क्षीरं वत्सं कृत्वा च गोवृषम् । अरण्यपात्रे चाधुक्षन्मृगेन्द्रेण च दंष्ट्रिणः । २३ ।  
 क्रव्यादाः प्राणिनः क्रव्यं दुदुहुः स्वे कलेवरे । सुपर्णवत्सा विहगाक्षरं चाचरमेव च । २४ ।  
 वटवत्सा वनस्पतयः पृथग्रसमयं पयः । गिरयो हिमवद्वत्सा नानाधातून् स्वसानुषु । २५ ।  
 सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक् पयः । सर्वकामदुघां पृथ्वीं दुदुहुः पृथुभाविताम् । २६ ।  
 एवं पृथ्वादयः पृथ्वीमन्नादाः स्वन्नमात्मनः । दोहवत्सादिभेदेन क्षीरभेदं कुरुद्वह । २७ ।

(Similarly) the Yakṣas, the Rākṣasas (the night-wandering ogres), the ghosts, the detestably ugly fiendish creatures known as Piśācas, all of whom feed on raw flesh, made a calf of Rudra (the Lord of the ghosts), and drew the beer of blood in a skull for a pot. (21) Even so the serpents with and without hood, the snakes and other poisonous creatures (such as the scorpions) made a calf of Takṣaka (the chief of the snakes and serpents) and drew poison in their mouth for the vessel. (22) The (graminivorous) beasts made a calf of the Bull of Lord Śiva and obtained the grasses for milk in the vessel of the forest. Again, the (ferocious) flesh-eating beasts with sharp teeth made use of the lion (the king of beasts) as the calf and got flesh for milk in the pot of their body. The birds made a calf of Garuḍa (their king) and got mobile creatures (such as moths and insects) as well as immobile creatures (fruits etc.) for milk. (23-24) With the Banyan for the calf the trees got different kinds of saps for milk. The mountains used the Himālaya as the calf and obtained the various minerals (for milk) in the basins of their ridges. (25) Earth is a wish-yielding cow. Now that she had been (tamed and) made available for milking by king Pṛthu, all the species of living beings milked her each with its own chief as the calf and obtained milk in various forms and held it in their own vessel (suitable for it). (26) In this way, O descendant of Kuru, king Pṛthu and others, who sought food for themselves to eat, milked the cow and got different kinds of milk in the form of their own food with different calves and cups (to hold it). (27)

ततो महीपतिः प्रीतः सर्वकामदुघां पृथुः । दुहितृत्वे चकारेसां प्रेम्णा दुहितृत्वत्सलः । २८ ।  
 चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् । भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः । २९ ।  
 अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता । निवासान् कल्पयाञ्चक्रे तत्र तत्र यथार्हतः । ३० ।  
 ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च । घोषान् ब्रजान् सशिविरानाकरान् खेटखर्वटान् । ३१ ।  
 प्राक्पृथोरिह नैवैषा पुरग्रामादिकल्पना । यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः । ३२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजयेऽष्टादशोऽध्यायः । १२८ ।

Thereafter king Pṛthu became pleased with goddess Earth, who now yielded all the objects of one's desire, and fondly accepted her as a daughter, feeling paternal love for her. (28) Pṛthu (the son of Vena), the almighty king of kings, crushed the crests of mountains with

the ends of his bow and mostly levelled the surface of the terrestrial globe. (29) Lord Pṛthu (the son of Vena), who was a father to his subjects and provided them with the means of subsistence, next planned with due regard to propriety dwellings (for human beings) at different places all over the earth, and he founded villages, towns and cities, built castles and forts of every description, designed abodes for cowherds and pens for cattle, contrived camps and cantonments and taught how to dig mines. He (also) provided houses for farmers and cultivators and raised hamlets on hill-sides. (30-31) Before (the advent of) Pṛthu people had no idea of different kinds of human dwellings like villages and towns on this globe. Now they began to live comfortably (in rural and urban conditions) with a sense of security of life and property in every part of the earth. (32)

*Thus ends the eighteenth discourse forming part of the Story of Pṛthu's Conquest, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhīṭā.*



## अथैकोनविंशोऽध्यायः

### Discourse XIX

#### King Pṛthu performs a hundred horse-sacrifices

मैत्रेय उवाच

अथादीक्षत राजा तु ह्यमेधशतेन सः । ब्रह्मावर्ते मनोः क्षेत्रे यत्र प्राची सरस्वती । १ ।  
 तदधिप्रेत्य भगवान् कर्मातिशयमात्मनः । शतक्रतुर्न ममृषे पृथोर्यज्ञमहोत्सवम् । २ ।  
 यत्र यज्ञपतिः साक्षाद्भगवान् हरिरीश्वरः । अन्वभूयत सर्वात्मा सर्वलोकगुरुः प्रभुः । ३ ।  
 अन्वितो ब्रह्मशर्वाभ्यां लोकपालैः सहानुगैः । उपगीयमानो गन्धर्वैर्मुनिभिश्चाप्सरोगणैः । ४ ।  
 सिद्धा विद्याधरा दैत्या दानवा गुह्यकादयः । सुनन्दनन्दप्रमुखाः पार्षदप्रवरा हरेः । ५ ।  
 कपिलो नारदो दत्तो योगेशाः सनकादयः । तमन्वीयुर्भागवता ये च तस्सेवनोत्सुकाः । ६ ।  
 यत्र धर्मदुघा भूमिः सर्वकामदुघा सती । दोग्धि स्माभीप्सितानर्थान् यजमानस्य भारत । ७ ।  
 ऊहुः सर्वरसान्नद्यः क्षीरदध्यन्नगोरसान् । तखो भूरिवर्ष्माणः प्रासूयन्त मधुच्युतः । ८ ।  
 सिन्धवो रत्ननिकरान् गिरयोऽन्नं चतुर्विधम् । उपायनमुपाजहुः सर्वे लोकाः सपालकाः । ९ ।

**Maitreya continued :** The king (Pṛthu) now consecrated himself as a preparation for (the performance of) a hundred horse-sacrifices in Brahmāvarta, the land of Swāyambhuva Manu, where flows the Saraswatī in an easterly direction. (1) The glorious Indra (the lord of paradise, who had attained to this exalted position by virtue of his performing a hundred sacrifices) grew jealous of the grand sacrificial festivities started by king Pṛthu inasmuch as he saw that the same would obscure his own achievements. (2) For in that sacrifice Bhagavān Śrī Hari; the Lord of all sacrifices and the almighty Ruler, Teacher and Soul of the whole universe, was directly perceived by all. (3) He was accompanied by Brahmā and Śiva and the other protectors of the world—who came with their retinue—and was being extolled by Gandharvas (celestial musicians), and hosts of Apsarās (celestial nymphs) as well as by sages. (4) Along with the Lord came a number of (celestial and semi-celestial beings such as) Siddhas, Vidyādharas, Daityas, Dānavas, Guhyakas (Yakṣas) and so on, the foremost attendants of Śrī Hari led by Sunanda and Nanda, and devotees of the Lord like Kapila,

Nārada and Dattātreya, as well as masters of Yoga like Sanaka and his three brothers, who are all eager to wait upon Him. (5-6) In that sacrifice, O Vidura (a descendant of Bharata), goddess Earth attended in the form of a celestial cow, that supplies milk and clarified butter serving as oblations for the sacred fire and gratifies all one's desire, yielded to the sacrificer all the objects sought by him. (7) Rivers bore (as their streams) all sorts of sweet and delicious drinks (pressed out of grapes and sugarcane), as well as milk, curds, butter-milk and clarified butter together with many liquid foods. The gigantic trees, which profusely dropped honëy (from their pores) bore fruit in abundance. (8) Oceans brought him heaps of jewels and mountains brought four kinds of foods. Similarly all the worlds with their guardians brought presents (for the king). (9)

इति चाधोक्षजेशस्य पृथोस्तु परमोदयम् । असूयन् भगवानिन्द्रः प्रतिघातमचीकरत् । १० ।  
 चरमेणाश्वमेधेन यजमाने यजुष्पतिम् । वैन्ये यज्ञपशुं स्पर्धन्नपोवाह तिरोहितः । ११ ।  
 तमत्रिर्भगवानैक्षस्वरमाणं विहायसा । आमुक्तमिव पारखण्डं योऽधर्मे धर्मविभ्रमः । १२ ।  
 अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः । अन्वधावत संक्रुद्धस्तिष्ठ तिष्ठेति चाब्रवीत् । १३ ।  
 तं तादृशाकृतिं वीक्ष्य मेने धर्मं शरीरिणम् । जटिलं भस्मनाच्छन्नं तस्मै बाणं न मुञ्चति । १४ ।  
 वधान्निवृत्तं तं भूयो हन्तवेऽत्रिरचोदयत् । जहि यज्ञहनं तात महेन्द्रं विबुधाधमम् । १५ ।  
 एवं वैन्यसुतः प्रोक्तस्वरमाणं विहायसा । अन्वद्रवदभिक्रुद्धो रावणं गृधराडिव । १६ ।  
 सोऽश्वं रूपं च तद्वित्वा तस्मा अन्तर्हितः स्वराद् । वीरः स्वपशुमादाय पितुर्यज्ञमुपेयिवान् । १७ ।  
 तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः । नामधेयं ददुस्तस्मै विजिताश्व इति प्रभो । १८ ।

The powerful Indra grew jealous of such great prosperity of king Pṛthu—who looked upon Lord Viṣṇu (who is beyond sense-perception) as his (sole) lord and master—and threw obstacles in his way. (10) While Pṛthu (the son of Vena) was (therefore) engaged in worshipping Lord Viṣṇu (the Lord of sacrifices) through the performance of the last (hundredth) horse-sacrifice, the jealous Indra stole away the sacrificial animal, himself remaining hidden from view. (11) The venerable Atri detected him hurrying through the air in the garb of a heretic, which he had taken on himself as an armour, and which leads one to mistake unrighteousness for righteousness. (12) Egged on by Atri to kill him, Pṛthu's son, who was a great car-warrior, gave a chase, all inflamed with rage, and shouted, "Halt ! Halt !" (13) Indra wore elf-locks on his head and was besmeared with ashes. Seeing him in that guise, the prince took him to be piety incarnate and refrained from shooting an arrow at him. (14) When he returned without having killed Indra, Atri urged him once more to slay the wrong-doer, saying, "Strike, dear child, the great Indra, who is (in fact) the vilest of gods, inasmuch as he has interfered with (your father's) sacrifice." (15) Thus incited by Atri, Pṛthu's son gave chase to Indra as he was hastening through the sky, even as Jaṭāyu (the king of the vultures) chased Rāvaṇa (when he was flying with Sītā in his aerial car). (16) Indra (the lord of paradise) gave up for the prince the horse as well as the guise which he had assumed and vanished (from the view of his pursuer). The hero (then) came back to (the site of) his father's sacrifice, bringing the horse with him. (17) Witnessing the wonderful achievement of Pṛthu's son, the great sages (Atri and others, who had been officiating at the sacrifice) gave him the (significant) name of Vijitāśwa (the conqueror of the horse), O Vidura (an incarnation of Dharma) ! (18)

उपसूय्य तमस्तीव्रं जहाराश्वं पुनर्हरिः । चषालयूपतश्छन्नो हिरण्यरशनं विभुः । ११ ।  
 अत्रिः सन्दर्शयामास त्वरमाणं विहायसा । कपालखट्वाङ्गधरं वीरो नैनमबाधत । २० ।  
 अत्रिणा चोदितस्तस्मै सन्दधे विशिखं रुषा । सोऽश्वं रूपं च तद्वित्वा तस्थान्तर्हितः स्वराद् । २१ ।

वीरश्चाश्वमुपादाय पितृयज्ञमथाब्रजत् । तदवद्यं हरे रूपं जगहुर्जानदुर्बलाः । २२ ।  
यानि रूपाणि जगृहे इन्द्रो हयजिहीर्षया । तानि पापस्य खण्डानि लिङ्गं खण्डमिहोच्यते । २३ ।  
एवमिन्द्रे हरत्यश्वं वैन्ययज्ञजिघांसया । तद्गृहीतविसृष्टेषु पाखण्डेषु मतिर्नृणाम् । २४ ।  
धर्म इत्युपधर्मेषु नम्ररक्तपटादिषु । प्रायेण सज्जते भ्रान्त्या पेशलेषु च वाग्मिषु । २५ ।

Creating a thick mass of darkness, the mighty Indra stole once more under cover of it the horse, tied with the gold chain, from the sacrificial post and the wooden ring placed in front of it (to which the horse had been secured). (19) As Indra was hurriedly passing through the skies Atri directed the attention (of Vijitāśwa). The hero, however, did not obstruct him, holding as he did (in his hand) a staff with a skull on its top. (20) Urged, however, by Atri, he set an arrow to his bowstring in indignation and aimed it at him. Indra (thereupon) gave up the horse as well as his garb and stood invisible. (21) The hero too thereupon returned to (the scene of) his father's sacrifice, taking the horse (with him). It was (some) weak-minded people who accepted as their own the reproachful garb assumed and shed by Indra. (22) The hypocritical garbs and appearances that Indra assumed with the intention of stealing away the horse (came to be known by the name of 'Pākhaṇḍa' inasmuch as they) were the marks of a sinful propensity (पापस्य खण्डानि). The word 'Khaṇḍa' has been used here in the sense of a mark. (23) In this way the mind of men was (foolishly) attracted towards the deceitful garbs assumed and dropped by him (Indra) when he stole away the horse with the motive of interrupting the sacrificial performance of Pṛthu, as well as towards false creeds passing as true religion under the attractive labels of 'Nagnas' (a fraternity of naked mendicants), Raktapaṭas (monks with red robes) and so on, and preached with exceptional eloquence. (24-25)

तदभिज्ञाय भगवान् पृथुः पृथुपराक्रमः । इन्द्राय कुपितो बाणमादत्तोद्यतकार्मुकः । २६ ।  
तमृत्विजः शक्रवधाभिसन्धितं विचक्ष्य दुष्प्रेक्ष्यमसह्यरंहसम् ।  
निवारयामासुरहो महामते न युज्यतेऽग्रान्यवधः प्रचोदितात् । २७ ।  
वयं मरुत्वन्तपिहार्थनाशनं ह्वयामहे त्वच्छ्रवसा हतत्विषम्  
अयातयामोपहवैरनन्तरं प्रसह्य राजन् जुह्वाम तेऽहितम् । २८ ।

When the venerable Pṛthu, who possessed extraordinary prowess, came to know this, he lifted his bow and took up an arrow in (great) indignation to strike at Indra. (26) Pṛthu's might and rapidity of movement were irresistible; he was terrible to look at (on account of his great fury). When the priests officiating at the sacrifice saw that he had made up his mind to kill Indra, they prevented him, saying, O king of great wisdom, it is not worthy of you to kill anyone other than the beast approved of (by the scriptures) on this (sacred) occasion. (27) We will invoke to this very place through powerful spells Indra, who has thwarted your purpose and has been eclipsed by your glory, and will without delay forcibly throw your enemy, O king, (as an oblation) into the fire. (28)

इत्यामन्त्र्य क्रतुपतिं विदुरास्यत्विजो रुपा । सुग्धस्ताञ्जुह्वतोऽभ्येत्य स्वयम्भूः प्रत्यषेधत् । २९ ।  
न वध्यो भवतामिन्द्रो यद्यज्ञो भगवत्तनुः । यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः । ३० ।  
यदिदं पश्यत महद्भ्रमव्यतिकरं द्विजाः । इन्द्रेणानुष्ठितं राज्ञः कर्मैतद्विजिघांसता । ३१ ।  
पृथुकीर्तेः पृथोर्भूयात्तर्ह्येकोनशतक्रतुः । अलं ते क्रतुभिः स्विष्टैर्यद्भवान्मोक्षधर्मवित् । ३२ ।  
नैवात्मने महेन्द्राय रोषमाहर्तुमर्हसि । उभावपि हि भद्रं त उत्तमश्लोकविग्रहौ । ३३ ।

मास्मिन्महाराज कृथाः स्म चिन्तां निशामयास्मद्वच आदृतात्मा ।  
 यद्व्यायतो दैवहतं नु कर्तुं मनोऽतिरुष्टं विशते तमोऽन्धम् ।३४।  
 क्रतुर्विरमतामेष देवेषु दुरवग्रहः । धर्मव्यतिकरो यत्र पाखण्डैरिन्द्रनिर्मितैः ।३५।  
 एभिरिन्द्रोपसंसृष्टैः पाखण्डैर्हारिभिर्जनम् । ह्रियमाणं विचक्ष्वैनं यस्ते यज्ञधुगश्चमुद ।३६।  
 भवान् परित्रातुमिहावतीर्णो धर्मं जनानां समयानुरूपम् ।  
 वेनापचारादवलुप्तमद्य तद्देहतो विष्णुकलासि वैन्य ।३७।  
 स त्वं विमृश्यास्य भवं प्रजापते सङ्कल्पनं विश्वसृजां पिपीपृहि ।  
 ऐन्द्रीं च मायामुपधर्ममातरं प्रचण्डपाखण्डपथं प्रथो जहि ।३८।

Having addressed Pṛthu (the master of the sacrifice), in these words, O Vidura, his priests were indignantly proceeding to pour oblations into the sacred fire (with the avowed object of invoking Indra), with the sacrificial ladle in their hand, when Brahmā (himself) appeared (before them) and prevented them (from proceeding further), saying, "Indra does not deserve to be killed by you, for Yajña (by which name the then Indra was called), whom you seek to get ride of, is a manifestation of the Lord Himself, while the gods who are (being) propitiated (by you) are (so many) forms of Indra alone. (29-30) Look at the great violation of Dharma committed by Indra, O Brāhmaṇas, with the intention of obstructing this (sacrificial) performance of King Pṛthu (which mischief is likely to be repeated if he is not conciliated). (31) Therefore, let the number of sacrifices standing to the credit of Pṛthu of wide renown fall short of one hundred by one. (Turning to Pṛthu himself, Brahmā said,) You have no use for sacrifices well performed, since you are conversant with the Dharma conducive to Liberation. (32) It is not worthy of you to show anger against the mighty Indra, who is your second self; for God bless you, both of you are manifestations of the Lord enjoying excellent renown. (33) Brood no more over this incident, O mighty monarch, and listen to our word with an attentive mind. For the mind of the man who contemplates achieving what has been thwarted by Providence gets highly enraged and is steeped in blind infatuation. (34) Let this sacrificial performance cease; for the gods are obstinate (by nature). It is due to this performance that Dharma is being violated through pseudo-religious practices started by Indra. (35) Look at these men being carried away by the attractive forms of false religion given currency of Indra, who has interfered with your sacrifice and stolen your horse. (36) A ray of Lord Viṣṇu, you have now appeared on this earth from the body of Vena in order to preserve the religious faith of the people, conforming to the various scriptures, that had been undermined by his misdeeds, O Pṛthu ! (37) Therefore, considering the (true) welfare of this universe, O Ruler of the people, fulfil the desire of the progenitors of the world (such as Bhṛgu and others, who have fondly cherished the hope that the Lord Himself will manifest in your person and bring salvation to the world) and foil the conjuring trick employed by Indra in the shape of the terrible path of pseudo-religion (shown by him) which gives rise to a number of false creeds. (38)

मंत्रेय उवाच

इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः । तथा च कृत्वा वात्सल्यं मघोनापि च सन्धे ।३९।  
 कृतावभृथस्नानाय पृथवे भूरिकर्मणे । वरान्दुस्ते वरदा ये तद्विहिंषि तर्पिताः ।४०।  
 विप्राः सत्याशिषस्तुष्टाः श्रद्धया लब्धदक्षिणाः । आशिषो युयुजुः क्षत्ररादिराजाय सत्कृताः ।४१।  
 त्वयाऽऽहूता महावाहो सर्व एव समागताः । पूजिता दानमानाभ्यां पितृदेवविमानवाः ।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पृथुविजये एकोनविंशोऽध्यायः । १९ ।

**Maitreya went on :** Thus advised and instructed by Brahmā, the progenitor and preceptor of the world, Pṛthu (the ruler of the people) did as he was told (insisted no more on completing the hundredth horse-sacrifice) and not only came to terms with Indra but also bestowed his affection on him. (39) When Pṛthu, who had many a (noble) deed to his credit, had finished the ceremonial bath taken at the end of a sacrifice, the gods (the bestowers of boons) that had been propitiated by him during his sacrifices, conferred boons (of their choice on him). (40) The Brāhmaṇas, whose blessings (always) came true and who had received their sacrificial fees and had been (duly) honoured with reverence, pronounced their blessings on king Pṛthu (the first constitutional monarch), O Vidūra, (highly) gratified, (and added:—). (41) "All those who had assembled (here) in response to your invitation, O mighty-armed ruler !—manes, gods, Ṛṣis and human beings—have been (duly) honoured by you with gifts and attention." (42)

*Thus ends the nineteenth discourse forming part of the Story of Pṛthu's Conquest, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ विंशोऽध्यायः

### Discourse XX

**Lord Viṣṇu manifests Himself in the sacrificial hall of king Pṛthu**

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मघवता विभुः । यज्ञैर्यज्ञपतिस्तुष्टो यज्ञभुक् तमभाषत । १ ।

**Maitreya resumed :** Pleased with the sacrifices (of king Pṛthu), the all-pervading Lord Vaikuṇṭha (Viṣṇu), the Enjoyer and Dispenser of the fruit of sacrifices, too, (appeared on the scene) with Indra and addressed the king (as follows). (1)

श्रीभगवानुवाच

एष तेऽकार्षीद्भङ्गं हयमेधशतस्य ह । क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि । २ ।

सुधियः साधवो लोके नरदेव नरोत्तमाः । नाभिद्रुहन्ति भूतेभ्यो यर्हि नात्मा कलेवरम् । ३ ।

पुरुषा यदि मुह्यन्ति त्वादृशा देवमायया । श्रम एव परं जातो दीर्घया वृद्धसेवया । ४ ।

अतः कायमिमं विद्वानविद्याकामकर्मभिः । आरब्ध इति नैवास्मिन् प्रतिबुद्धोऽनुषजते । ५ ।

असंसक्तः शरीरेऽस्मिन्नमुनेत्यादिते गृहे । अपत्ये ब्रविणे वापि कः कुर्यान्ममतां बुधः । ६ ।

**The Lord said :** This Indra has interfered with your (vow of) performing a hundred horse-sacrifices. As he (now) tenders his apology (to you), you will be well advised to grant him pardon. (2) Those pious souls in this world, O ruler of men, who are possessed of good understanding and are the best among men bear no ill-will against their fellow-beings, as (they know that) the body is not their self. (3) If even people like you are bewildered by My (divine) Māyā (deluding potency), services rendered to the elderly (in point of wisdom) for a long time should be regarded as sheer fruitless labour. (4) Hence the awakened soul who

knows this body to be a product of ignorance (about one's own self), desire and action never gets attached to it. (5) Having no attachment to this body, what wise man would entertain a feeling of mineness with regard to the house, progeny or wealth, produced by that body ? (6)

एकः शुद्धः स्वयंज्योतिर्निर्गुणोऽसौ गुणाश्रयः । सर्वगोऽनावृतः साक्षी निरात्माऽऽत्माऽऽत्मनः परः । ७ ।

य एवं सन्तमात्मानमात्मस्थं वेद पूरुषः । नाज्यते प्रकृतिस्थोऽपि तद्गुणैः स मयि स्थितः । ८ ।

यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः । भजते शनकैस्तस्य मनो राजन् प्रसीदति । ९ ।

परित्यक्तगुणः सम्यग्दर्शनो विशदाशयः । शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते । १० ।

उदासीनमिवाधक्षं द्रव्यज्ञानक्रियात्मनाम् । कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् । ११ ।

The Self referred to (in verse 3 above) is one without change, pure (untainted by Māyā), self-effulgent, beyond the three Guṇas (modes of Prakṛti), the substratum of divine attributes, all-pervading, unveiled, the witness (of all), having no other soul and distinct from the body. (7) The man who knows the Self, existing in the body, as described above is never tainted by the modes of Prakṛti, though abiding in Prakṛti, established as he is in Me (the supreme Spirit). (8) The mind of the man who daily worships Me with reverence through (the performance of) his own duty (as enjoined by the Śāstras), expecting nothing (from Me), is gradually purified, O king ! (9) He whose mind is purified dissociates himself from the world of matter and, attaining true wisdom, enjoys (eternal) peace, which is the same as My equipoised state and is also known by the name of Brahma (the Absolute) or final beatitude. (10) He who knows this immutable Self as if it were unconcerned, though presiding over the body, the senses of perception, the organs of action and the mind, attains blessedness. (11)

भिन्नस्य लिङ्गस्य गुणप्रवाहो द्रव्यक्रियाकारकचेतनात्मनः ।

दृष्टासु सम्पत्सु विपत्सु सूरयो न विक्रियन्ते मयि बद्धसौहृदाः । १२ ।

समः समानोत्तममध्यमाधमः सुखे च दुःखे च जितेन्द्रियाशयः ।

मयोपकृप्ताखिललोकसंयुतो विधत्स्व वीराखिललोकरक्षणम् । १३ ।

श्रेयः प्रजापालनमेव राज्ञो यत्साम्पराये सुकृतात् षष्ठमंशम् ।

हर्तान्यथा हतपुण्यः प्रजानामरक्षिता करहरोऽयमिति । १४ ।

एवं द्विजाग्र्यानुमतानुवृत्तधर्मप्रधानोऽन्यतमोऽवितास्याः ।

ह्रस्वेन कालेन गृहोपयातान् द्रष्टासि सिद्धानुक्तलोकः । १५ ।

वरं च मत् कञ्चन मानवेन्द्र वृणीषु तेऽहं गुणशीलयन्त्रितः ।

नाहं मखैर्वै सुलभस्तपोभियोगेन वा यत्समचित्तवर्ती । १६ ।

Transmigration takes place only of the subtle body—which is made of the five subtle elements, the senses and the deities presiding over the same and a reflection of the Spirit—and which is distinct from the Spirit. Enlightened souls who have conceived a strong attachment to Me never give way to the morbid feelings of joy and grief, when they meet with affluent or adverse circumstances. (12) Viewing the exalted, the middling and the vile alike and balanced in joy and sorrow, and having conquered the senses and the mind (therefore), O valiant monarch, protect all the worlds with the help and co-operation of all the people (ministers and others) made available by Me. (13) Protection of the people is the only way to the salvation of a ruler ; for thereby he gains hereafter one-sixth of the merit (earned by the people); while he, on the other hand, who fails to protect the people and yet levies taxes on them, forfeits his merits and eats sin. (14) Thus, mainly devoted to the sacred duties

approved of by the foremost Brāhmaṇas and enjoined by tradition, though unattached to them, and ruling over the earth (with righteousness) you will win the love and devotion of the people and in a short time you will be able to see the perfect ones (Sanaka and others), who will call on you at your own house. (15) And ask of Me any boon (of your choice), O ruler of men, since you have won Me by your virtues and good disposition. I am not easily accessible through sacrificial performances or austerities or even Yoga (concentration of mind), dwelling as I do in the heart of the even-minded. (16)

### मैत्रेय उवाच

स इत्थं लोकगुरुणा विषुक्सेनेन विश्वजित् । अनुशासित आदेशं शिरसा जगृहे हरेः । १७ ।  
 स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा । शतक्रतुं परिष्वज्य विद्वेषं विससर्ज ह । १८ ।  
 भगवानथ विश्वात्मा पृथुनोपहतार्हणः । समुञ्जिहानया भक्त्या गृहीतचरणाम्बुजः । १९ ।  
 प्रस्थानाभिमुखोऽप्येनमनुग्रहविलम्बितः । पश्यन् पदापलाशाक्षो न प्रतस्थे सुहृत्सताम् । २० ।  
 स आदिराजो रचिताञ्जलिर्हीरं विलोकितुं नाशकदश्रुलोचनः ।  
 न किञ्चनोवाच स बाष्पविक्रवो हृदोपगुह्यामुमधादवस्थितः । २१ ।  
 अथावमुज्याश्रुकला विलोकयन्नत्प्रदृग्गोचरमाह पूरुषम् ।  
 पदा स्पृशन्तं क्षितिमंस उन्नते विन्यस्तहस्ताग्रमुरङ्गविद्विषः । २२ ।

**Maitreya continued :** Thus instructed by Lord Viṣvaksena (Viṣṇu), the Preceptor of the universe, king Pṛthu, the conqueror of the world, bowed his head to Śrī Hari's command. (17) He embraced Indra (who had attained to that position through a hundred sacrifices)—who was (just) going to touch the latter's feet (by way of apology) and was ashamed of his own act—and gave up his enmity towards him. (18) Pṛthu now offered worship to the Lord, who is the Soul of the universe, clasped His lotus-feet with increasing devotion. (19) Though inclined to depart, the Lord, who had eyes resembling the petals of a lotus and who is the disinterested friend of the virtuous, kept on looking at him and could not proceed, being detained by his own kindly disposition. (20) Pṛthu (the first constitutional monarch on this earth) could not see Śrī Hari because his eyes were bedimmed with tears, nor could he speak anything, his voice choked with tears. Embracing Him in his heart, he (therefore) held Him (there) and stood with joined palms (where he was). (21) Then, wiping his tears, he gazed on the Supreme Person—who (now) appeared before his eyes, that would not be sated (with His sight), and who stood touching the ground with His feet and with the finger-tips of one of His hands placed on the elevated shoulder of Garuḍa (the sworn enemy of serpents)—and addressed the Lord (as follows). (22)

### पृथुरुवाच

वरान् विभो त्वद्वरदेश्वराद् बुधः कथं वृणीते गुणविक्रियात्पनाम् ।  
 ये नारकाणामपि सन्ति देहिनां तानीश कैवल्यपते वृणे न च । २३ ।  
 न कामये नाथ तदप्यहं क्वचिन्न यत्र युष्मच्चरणाम्बुजासवः ।  
 महत्तमान्तर्हृदयान्मुखच्युतो विधत्स्व कर्णायुतमेष मे वरः । २४ ।  
 स उत्तमश्लोक महन्मुखच्युतो भवत्पदाश्लोकासुधाकणानिलः ।  
 स्मृतिं पुनर्विस्मृततत्त्ववर्त्मनां कुयोगिनां नो वितरत्यलं वरैः । २५ ।

यशः शिवं सुश्रव आर्यसङ्गमे यदृच्छ्या चोपशृणोति ते सकृत् ।  
 कथं गुणज्ञो विरमेद्दिना पशुं श्रीर्यत्प्रवब्रे गुणसंग्रहेच्छ्या । २६ ।  
 अथाभजे त्वारिखलपूरुषोत्तमं गुणालयं पद्मकरेव लालसः ।  
 अप्यावयोरेकपतिस्सुधोः कलिर्न स्यात्कृतत्वचरणैकतानयोः । २७ ।  
 जगज्जनन्यां जगदीश वैशसं स्यादेव यत्कर्मणि नः समीहितम् ।  
 करोषि फलवप्युरु दीनवत्सलः स्व एव धिष्येऽभिरतस्य किं तया । २८ ।  
 भजन्त्यथ त्वामत एव साधवो व्युदस्तमायागुणविभ्रमोदयम् ।  
 भवत्पदानुस्मरणादृते सतां निमित्तमन्यद्भगवन्न विद्महे । २९ ।  
 मन्ये गिरं ते जगतां विमोहिनीं वरं वृणीष्वेति भजन्तमात्थ यत् ।  
 वाचा नु तन्या यदि ते जनोऽसितः कथं पुनः कर्म करोति मोहितः । ३० ।  
 त्वन्माययाद्धा जन ईश खण्डितो यदन्यदाशास्त ऋतात्मनोऽबुधः ।  
 यथा चरेद्बालहितं पिता स्वयं तथा त्वमेवाहंसि नः समीहितम् । ३१ ।

**Prthu said :** How could a wise man ask boons—enjoyable by those whose mind is engrossed in the world of matter—of You, O omnipresent Lord, the Ruler of those capable of conferring boons (on their votaries) ! I too would never ask of You, O Lord, the Bestower of final beatitude, boons which are available even to the denizens of hell. (23) I crave not under any circumstance even final beatitude, where there is no (occasion for enjoying the) nectar of Your lotus-feet, oozing from the inmost heart of the most exalted souls through their lips. (Therefore,) pray, endow me with ten thousand ears (to enable me to drink to my heart's fill the nectar-like praises of the Lord); this is the boon (I ask of You). (24) O Lord of excellent renown ! even the air (breath) laden with drops of the nectar of Your lotus-feet, issuing from the mouth of exalted souls, restores the knowledge of Self to us, fallen Yogis, who have forgotten the path leading to (the realization of) the Truth. Hence we require no more boons. (25) How can a man of flair—who has accidentally heard Your auspicious praises in the society of noble souls only once, O Lord of excellent fame, feel sated, unless he is a veritable brute—with the glory, which even Śrī (the Goddess of beauty and prosperity) has gladly adopted as a theme of Her songs, keen to imbibe Your virtues. (26) Full of ardent longing, therefore, I would, like Lakṣmī (who is distinguished by a lotus in Her hand), adore with all my being You, the highest of all embodied beings and the abode of all excellences. Let there be no bickering between us two, who are competing for the service of a common lord and who have focussed our mind on Your feet alone. (27) Jealousy is sure to be aroused. O Lord of the universe, in (the mind of) Goddess Lakṣmī (the Mother of the universe) whose role (of devoted service to Your feet) it is my desire to share. But fond as You are of the meek, You make much even of their trifling services. And rejoicing as You do in Your own Self, You have nothing to do even with Her (Goddess Lakṣmī). (28) It is therefore that even after attaining wisdom pious souls worship You alone, who dispel the delusion caused in the mind of Your devotees by the modes of Prakṛti (Sattva, Rajas and Tamas). (As a matter of fact,) we know of no other purpose than the constant remembrance of Your feet in the life of noble souls, O Lord. (29) The words "Ask (of Me) a boon (of your choice)" that You (just) addressed to me, engaged in worshipping You (in a disinterested spirit), I reckon as intended to delude the creatures (of the world). If the people were not bound by the cords of Your speech (the Veda), wherefore should they take to action (with interested motives) under a spell of delusion ? (30) Indeed man has been split from You, his real Self, by Your Māyā (deluding potency), O Lord: that is why the stupid fellow hankers for other things. (Nevertheless,) even

as a father does what is good for his child of his own accord (without being asked by the child), You too should likewise strive for our good (31).

मैत्रेय उवाच

इत्यादिराजेन नुतः स विश्वदृक् तमाह राजन् मयि भक्तिरस्तु ते ।

दिष्ट्येदृशी धीर्मयि ते कृता यया मावां मदीयां तरति स्म दुस्त्यजाम् ।३२।

तत्त्वं कुरु मयाऽऽदिष्टमप्रमत्तः प्रजापते । मदादेशकरो लोकः सर्वत्राप्राप्ति शोभनम् ।३३।

**Maitreya went on :** Extolled thus by Pṛthu (the first constitutional monarch on this earth), the all-seeing(omniscient) Lord said to him, "May you have devotion to Me, O king ! Fortunately enough you have developed such a mental attitude towards Me, through which one is able to get over My Māyā (deluding potency), so hard to escape from. (32) Therefore, do My bidding carefully, O ruler of the people; for men who carry out My behest reap good results everywhere." (33)

मैत्रेय उवाच

इति वैन्वस्य राजर्षेः प्रतिनन्द्यार्थवद्वचः । पूजितोऽनुगृहीत्वैनं गन्तुं चक्रेऽञ्चुतो मतिम् ।३४।

देवर्षिपितृगन्धर्वसिद्धचारणपन्नगाः । किन्नराप्सरसो मर्त्याः खगा भूतान्यनेकशः ।३५।

यज्ञेश्वरधिया राज्ञा वाग्विज्ञाञ्जलिभक्तिः । सभाजिता ययुः सर्वे वैकुण्ठानुगतास्ततः ।३६।

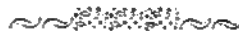
भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः । हरन्निव मनोऽमुष्य स्वधाम प्रत्यपद्यत ।३७।

अदृष्टाय नमस्कृत्य नृपः सन्दर्शितात्मने । अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ।३८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां चतुर्थस्कन्धे विशोऽध्यायः ।२०।

**Maitreya resumed :** Thus welcoming the words of the royal sage Pṛthu (the son of Vena), which were full of deep meaning, and worshipped by him, the immortal Lord showered his grace on him and made up His mind to depart. (34) Honoured by the king with (polite) words, wealth (rich presents), salutation (with joined palms) and devotion, and treated by him as (so many images of) Lord Viṣṇu (the Ruler of all sacrifices), all the gods, Ṛṣis, manes, Gandharvas (celestial musicians), Siddhas (a class of celestial beings endowed with mystic powers from their very birth), Cāraṇas (celestial bards), Nāgas (a species of living beings with a human face and serpent-like lower extremities, inhabiting the subterranean regions), Kinnaras (a class of demigods with a human figure and the head of a horse, reckoned among the celestial choristers and celebrated as musicians), Apsarās (the dancing girls of heaven), human beings, birds and many other beings as well as the attendants of Lord Vaiṣṇu (Viṣṇu) left that place. (35-36) Stealing away the mind as it were of that royal sage as well as that of his preceptor, the immortal Lord too returned to His own Abode. (37) Bowing to the Lord, who is adorable even to the gods and is unmanifest by His very nature, and who, having revealed Himself (to Pṛthu) had become invisible once more, the king (also) retired to his capital. (38)

*Thus ends the twentieth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकविंशोऽध्यायः

### Discourse XXI

#### King Pṛthu's teaching to his subjects

मैत्रेय उवाच

मौक्तिकैः कुसुमस्त्रभिर्दुकूलैः स्वर्णतोरणैः । महासुरभिभिर्धूपैर्मण्डितं तत्र तत्र वै । १ ।  
 चन्दनागुरुतोयार्द्ररथ्याचत्वरमार्गवत् । पुष्पाक्षतफलैस्तोवमैर्लाजैरर्चिर्भिरर्चितम् । २ ।  
 सवृन्दैः कदलीस्ताम्भैः पूगपोतैः परिष्कृतम् । तरुपल्लवमालाभिः सर्वतः समलंकृतम् । ३ ।  
 प्रजास्तं दीपबलिभिः सम्भृताशेषमङ्गलैः । अभीयुर्मृष्टकन्याश्च मृष्टकुण्डलमण्डिताः । ४ ।  
 शङ्खदुन्दुभिघोषेण ब्रह्मघोषेण चत्विजाम् । विवेश भवनं वीरः स्तूयमानो गतस्मयः । ५ ।  
 पूजितः पूजयामास तत्र तत्र महायशाः । पौराञ्जानपदांस्तांस्तान् प्रीतः प्रियवरप्रदः । ६ ।  
 स एवमादीन्यनवद्यचेष्टितः कर्माणि भूयांसि महान्महतमः ।

कुर्वन् शशासावनिमण्डलं यशः स्फीतं निधायारुरुहे परं पदम् । ७ ।

**Maitreya continued :** The city was decorated everywhere with (strings of) pearls, wreaths of flowers, drapery, ornamental arches of gold and highly fragrant incense (burning in censers). (1) It had its streets, quadrangles and high-ways sprinkled with water perfumed with sandal and aloe, and was adorned with flowers, unbroken rice, fruits, young blades of barley, parched grains of rice and lights. (2) It was beautified with stems of bananas containing bunches of flowers and fruits, as well as with young arecas (uprooted and planted here and there by way of decoration), and was embellished all round with festoons prepared with the leaves of various trees (mango etc.). (3) People of the city and (particularly) fair-looking maids adorned with polished ear-rings advanced to greet him with lights and presents as well as with all kinds of auspicious substances (such as curds etc.) collected (for the occasion). (4) Extolled (by bards and minstrels), yet free from pride, the hero entered the palace in the midst of a flourish of conchs and the crash of kettledrums and the chant of Vedic hymns by the priests. (5) Greeted everywhere (on the route) and (highly) pleased, king Pṛthu of great renown honoured the citizens as well as the different classes of his subjects hailing from the countryside, by granting them boons which delighted them. (6) Doing many such deeds (as the milching of Earth), the great monarch of unimpeachable conduct and the most adored of all ruled over the terrestrial globe and, after establishing an extensive renown, (eventually) ascended to the highest abode (of the Lord). (7)

सूत उवाच

तदादिराजस्य यशो विजृम्भितं गुणैरशेषैर्गुणवत्सभाजितम् ।

क्षत्ता महाभागवतः सदस्यते कौषारविं प्राह गुणान्तमर्चयन् । ८ ।

**Sūta went on :** Vidura, that eminent votary of the Lord, O Śaunaka (the leader of the assemblage of sages collected in the forest of Naimiṣa)! hailed the sage Maitreya (the son of Kuṣāru)—as the latter dwelt upon the glory of king Pṛthu (the first constitutional monarch on this globe), which had been augmented by excellences of every kind and had won the homage of men of great virtues—and spoke (as follows). (8)

विदुर उवाच

सोऽभिषिक्तः पृथुर्विप्रैर्लब्ध्याशेषसुरार्हणः । विभ्रत् स वैष्णवं तेजो बाह्योर्याभ्यां दुदोह गाम् । ९ ।

को न्वस्य कीर्तिं न शृणोत्यभिज्ञो यद्विक्रमोच्छिष्टमशेषभूपाः ।

लोकाः सपाला उपजीवन्ति काममद्यापि तन्मे वद कर्म शुद्धम् । १० ।

**Vidura said :** What did that Pṛthu (further) do, who was installed as king by the Brāhmaṇas, received presents from all the gods and bore the prowess of Lord Viṣṇu in his arms, by which he milked Earth (in the form of a cow)? (9) What knowing man would not hear the glory of king Pṛthu; for it is the remains of whatever was achieved by his valour that all the (so-called) rulers of the earth as well as the different worlds and their guardian deities enjoy to their heart's content even to this day. Therefore, pray, tell (me more of) his faultless doings. (10)

मैत्रेय उवाच

गङ्गायमुनयोर्नद्योरन्तरिक्षेत्रमावसन् । आरब्धानेव बुभुजे भोगान् पुण्यजिहासया । ११ ।  
 सर्वत्रास्वलितदेशः सप्तद्वीपैकदण्डधृक् । अन्यत्र ब्राह्मणकुलादन्यत्राच्युतगोत्रतः । १२ ।  
 एकदाऽऽसीन्महासत्रदीक्षा तत्र दिवाँकसाम् । समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम । १३ ।  
 तस्मिन्नर्हत्सु सर्वेषु स्वर्चिंतेषु यथार्हतः । उत्थितः सदसो मध्ये ताराणामुदुराडिव । १४ ।  
 प्रांशुः पीनावतभुजो गौरः कञ्जारुणेक्षणः । सुनासः सुमुखः सौम्यः पीनांसः सुद्विजस्मितः । १५ ।  
 व्यूढवक्षा बृहच्छ्रेणिर्वलिवल्गुदलोदरः । आवर्तनाभिरोजस्वी काञ्चनोरुदग्रपात् । १६ ।  
 सूक्ष्मवक्रासितस्निग्धमूर्धजः कम्बुकन्धरः । महाधने दुकूलाग्र्ये परिधायोपवीय च । १७ ।  
 व्यञ्जिताशेषगात्रश्रीर्नियमे न्यस्तभूषणः । कृष्णाजिनधरः श्रीमान् कुशपाणिः कृतोचितः । १८ ।  
 शिशिरस्निग्धताराक्षः समैक्षत समन्ततः । ऊर्ध्वानिदमूर्वीशः सदः संहर्षयन्निव । १९ ।  
 चारु चित्रपदं श्लक्ष्णं मृष्टं गूढमविक्रवम् । सर्वेषामुपकारार्थं तदा अनुवदन्निव । २० ।

**Maitreya resumed :** Living in (ruling over) the holy stretch of land lying between the two rivers, the Gaṅgā and the Yamunā, he enjoyed only such pleasures as had been earned by his past deeds and (that too) with a view to exhausting his merits (and not for the gratification of his senses). (11) His commands were respected everywhere and he held undisputed sway over all the seven main divisions of the terrestrial globe, barring, of course, the Brāhmaṇas and the votaries of the immortal Lord (who recognize the Lord alone as their progenitor). (12) Once he consecrated himself for a great sacrificial session and there was a huge gathering on that occasion of heavenly beings, Brāhmaṇa seers and royal sages, O noblest Vidura ! (13) When all the venerable persons in that assembly had been duly honoured according to their rank and position, the king rose in their midst like the moon in the midst of stars. (14) He was tall of stature with brawny and long arms and had a fair complexion, eyes ruddy as a lotus, a shapely nose and a lovely countenance. He was gentle in appearance, had rounded shoulders, beautiful (rows of) teeth and a winsome smile. (15) Full of vigour, he had a broad chest, bulky hips and a belly shaped like a leaf of the holy fig tree and charming with folds. His navel was deep and circular like an eddy; his thighs resembled a pair of gold pillars; and his feet were slightly elevated in front. (16) The hair on his head was fine, curly, dark and sleek and his throat was marked by three spiral lines like those of a conch-shell. He had on his person a pair of costly and excellent pieces of linen, one wrapped about his loins and the other slung across his right side and left shoulder. (17) Being under a vow of abstinence he had laid aside his jewels so that the natural beauty of all his limbs was (now) manifest. Covering himself with the skin of a black buck and wearing ( a ring of) Kuśa grass (used on ceremonial occasions) in his hands, he looked (exceptionally) graceful and had (just) finished his (religious) duties appropriate to the hour. (18) The king looked all round with eyes which were full of love and soothed one's agony and, thrilling the whole assembly with delight—as it were, made the following speech, which was charming to the ear, full of elegant (figurative) expression, bland, polished, deep in significance and uninterrupted by emotion. (As he spoke,) it seemed as if he was recounting at that time his own experience for the benefit of all (who had assembled there). (19-20)

## राजोवाच

सभ्याः शृणुत भद्रं वः साधवो य इहागताः । सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् । २१ ।  
 अहं दण्डधरो राजा प्रजानामिह योजितः । रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् । २२ ।  
 तस्य मे तदनुष्ठानाद्यानाहुर्व्रह्मवादिनः । लोकाः स्युः कामसन्दोहा यस्य तुष्यति दिष्टदृक् । २३ ।  
 य उद्धरेत्करं राजा प्रजा धर्मेष्वशिक्षयन् । प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः । २४ ।  
 तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः । कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः । २५ ।  
 यूयं तदनुमोदध्वं पितृदेवर्षयोऽमलाः । कर्तुः शास्त्ररनुज्ञातुस्तुल्यं यत्त्रेत्य तत्फलम् । २६ ।  
 अस्ति यज्ञपतिर्नाम केषाञ्चिदहंसत्तमाः । इहामुत्र च लक्ष्यन्ते ज्योत्स्नावत्यः क्वचिद्भुवः । २७ ।  
 मनोरुत्तानपादस्य ध्रुवस्यापि महीपतेः । प्रियव्रतस्य राजर्वरङ्गस्यास्मत्पितुः पितुः । २८ ।  
 ईदृशानामथान्येषामजस्य च भवस्य च । प्रहादस्य बलेश्चापि कृत्यमस्ति गदाभृता । २९ ।  
 दौहित्रादीनृते मृत्योः शोच्यान् धर्मविमोहितान् । वर्गस्वर्गापवर्गाणां प्रायेणैकात्यहेतुना । ३० ।

The king said : Worthies present here, may you all be blessed. Pious souls gathered here, pray listen ! Those who are eager to know what Dharma (righteousness) is ought to submit their own conception (about it) before the wise. (21) As a ruler on this earth I have been assigned the role of punishing the evil-doers, protecting the people (against calamities); affording them means of subsistence and keeping them severally within their bounds (the spheres allotted to them by the Śāstras). (22) By discharging these functions I as such hope to attain those realms which yield what one desires and which—as the expounders of the Vedas declare—are earned by him who wins the pleasure of God (who has the record of all our past doings before His very eyes). (23) A sovereign who levies taxes but fails to teach the people their sacred duties (merely) reaps their sin and forfeits his fortune. (24) Free from a carping spirit and with your mind fixed on Lord Viṣṇu (who is above sense-perception), therefore, my (beloved) subjects, do your own duty for the good in the other world of your ruler (myself); (for) therein lies your own interest and thereby you will have done a (great) favour to me. (25) Kindly lend your hearty support to this (prayer of mine), O pure-hearted manes, gods and sages for the fruit which accrues hereafter to the doer, the instructor and the countenancer is (just) the same. (26) In the opinion of some (believing souls); O most worthy ones; there is a God (who dispenses the fruit of all actions); for both here and hereafter can be seen in some rare cases places of enjoyment as well as bodies which are endowed with (uncommon) brilliance. (27) In the opinion of Swāyambhuva Manu (the first ruler of the earth), Uttānapāda (his younger son), king Dhruva (Uttānapāda's illustrious son), the royal sage Priyavrata ( Swāyambhuva's elder son), my grandfather, Aṅga, nay, of Brahmā (the birthless creator) and Lord Śiva (the Progenitor of the universe), as well as of (the demon kings) Prahāda and Bali (Prahārāda's grandson) and others like those enumerated above, one has to do with (it is necessary to postulate the existence of) Bhagavān Nārāyaṇa (the Wielder of a mace), the sole independent means of securing the three objects of human pursuit (viz., religious merit, earthly possessions and sense-gratification) as well as heavenly bliss and final beatitude, the only dissenters being (my father) Vena (the grandson of Death) and ( a few ) others, who were deluded in the matter of righteousness and (therefore) deserve to be pitied. (28—30)

यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलं धियः ।  
 सद्यः क्षिणोत्वन्वहमेधती सती यथा पदाङ्गुलिनिःसृता सरित् । ३१ ।  
 विनिर्धुताशेषमनोमलः पुमानसङ्गविज्ञानविशेषवीर्यवान् ।  
 यदङ्घ्रिमूले कृतकेतनः पुनः न संसृतिं क्लेशवहां प्रपद्यते । ३२ ।

तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वकर्मभिः ।  
अमायिनः कामदुग्धाङ्घ्रिपङ्कजं यथाधिकारावसितार्थसिद्धयः । ३३ ।

Like the (sacred) stream (the Gaṅgā) that has flowed from His great toe, the pious and ever-increasing relish one finds in adoring His feet immediately wipes out the impurity of mind of those afflicted by the trials and tribulations of mundane existence, accumulated in the course of all previous births. (31) Even the man who has taken shelter in the soles of His feet is completely rid of all the impurities of mind and, acquiring the special power of dispassion and Self-Realization, never returns to worldly life, which brings misery in its train. (32) Confident of achieving the goal according to your (individual) merits and free from hypocrisy, (therefore) worship Him alone—whose lotus-feet are capable of yielding whatever you desire—with the functions of your mind, speech and body and by your own duties which serve as a means of procuring a living to you. (33)

असाविहानेकगुणोऽगुणोऽध्वरः पृथग्विधद्रव्यगुणक्रियोक्तिभिः ।  
सम्पद्यतेऽर्थाश्चलिङ्गनामभिर्विशुद्धविज्ञानघनः स्वरूपतः । ३४ ।  
प्रधानकालाशयधर्मसंग्रहे शरीर एष प्रतिपद्य चेतनाम् ।  
क्रियाफलत्वेन विभुर्विभाव्यते यथानलो दारुषु तद्गुणात्मकः । ३५ ।  
अहो ममामी वितरन्त्यनुग्रहं हरिं गुरुं यज्ञभुजामधीश्वरम् ।  
स्वधर्मयोगेन यजन्ति मामका निरन्तरं क्षोणितले दृढव्रताः । ३६ ।  
मा जातु तेजः प्रभवेन्महर्द्धिभिस्तितिक्षया तपसा विद्यया च ।  
देदीप्यमानेऽजितदेवतानां कुले स्वयं राजकुलाद् द्विजानाम् । ३७ ।  
ब्रह्मण्यदेवः पुरुषः पुरातनो नित्यं हरिर्यद्यरणाभिवन्दनात् ।  
अवाप लक्ष्मीमनपायिनीं यशो जगत्पवित्रं च महत्तमाध्रणीः । ३८ ।  
यत्सेवयाशेषगुहाशयः स्वराङ् विप्रप्रियस्तुष्यति कामपीश्वरः ।  
तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निषेव्यताम् । ३९ ।  
पुमाँल्लभेतानतिवेलमात्मनः प्रसीदतोऽत्यन्तशमं स्वतः स्वयम् ।  
यन्नित्यसम्बन्धनिषेवया ततः परं किमत्रास्ति मुखं हविर्भुजाम् । ४० ।  
अश्नात्यनन्तः खलु तत्त्वकोविदैः श्रद्धाहुतं यन्मुख इज्यनामभिः ।  
न वै तथा चेतनया वहिष्कृते हुताशने पारमहंस्यपर्यगुः । ४१ ।  
यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धातपोमङ्गलमौनसंयमैः ।  
समाधिना विभ्रति हार्थदृष्टये यत्रेदमादर्श इवावभासते । ४२ ।  
तेषामहं पादसरोजरेणुमार्वा वहेयाधिकिरीटमायुः ।  
यं नित्यदा विभ्रत आशु पापं नश्यत्यमुं सर्वगुणा भजन्ति । ४३ ।  
गुणायनं शीलधनं कृतज्ञं वृद्धाश्रयं संवृणतेऽनु सम्पदः ।  
प्रसीदतां ब्रह्मकुलं गवां च जनार्दनः सानुचरश्च मह्यम् । ४४ ।

A compact mass of pure consciousness and attributeless in essence, He (the Supreme Person) manifests Himself, in the path of the ritual, in the form of a sacrifice, possessed of many attributes, which is accomplished with the help of diverse substances (such as barley, rice, sesame seeds and clarified butter), qualities (of things), actions (such as the pounding of paddy and fanning the chaff from the grain) as well as through the purposes to which the

various rites are directed, the intention with which a sacrifice is undertaken, the distinctive virtue of things and the appellation (such as Jyotiṣṭoma and Vājapeya) by which a sacrifice is known. (34) Even as fire manifested through (various) pieces of wood appears endowed with their peculiarities (size, shape etc.), so does the all-pervading Lord (who is supreme Bliss)—manifesting Himself through the medium of the intellect (which has identified itself with external objects) in the body (of an individual), which is a product of Prakṛti (primordial Matter), the Time-spirit, latent desires and destiny—appear as the fruit of various religious rites as well. (35) Oh! those of my subjects on the surface of this globe who with a firm resolve incessantly worship, through the performance of their (allotted) duty, Śrī Hari, the Preceptor of the universe and the Supreme Lord of all those who receive a share in the sacrificial offerings (really) do me a favour. (36) May the lustre emanating from the ruling (Kṣatriya) race through their great affluence and power never overpower the Brāhmaṇa race, and the votaries of the invincible Lord Viṣṇu, shining brightly through sheer forbearance, austerity and adoration. (37) It is by ever adoring the feet of the Brāhmaṇas that Śrī Hari, the most ancient Person—who is a (great) devotee of the Brāhmaṇa community, and who takes the lead among the most exalted—won Lakṣmī (the goddess of fortune), who never leaves Him, and a glory which sanctifies the universe. (38) Following as you do the righteous conduct of the Lord, pray, adore in all humility and with your entire being the Brāhmaṇa race, by serving whom that independent Lord—who dwells in the heart of all and is (extremely) fond of the Brāhmaṇas—is supremely pleased. (39) Who is better qualified in this world to serve as a mouth of (vehicle to convey offerings to) the gods (who feed on sacrificial food) than the Brāhmaṇa race, by constantly adoring whom a man automatically attains final beatitude (in the shape of everlasting peace) before long consequent on his mind getting purified as a matter of course? (40) The immortal Lord, who is the sole theme of the Upaniṣads (the utterances referring to those who are devoted to Self-Realization) surely does not enjoy the oblations poured into the sacred fire—which is bereft of consciousness—so well as those offered with reverence into the mouth of a Brāhmaṇa by the knowers of Truth in the name of gods fit to be adored in a sacrifice. (41) Equipped with reverence, austerity, commendable conduct, chariness of speech, self-control and concentration of mind, the Brāhmaṇas ever retain in their memory, with a view to discovering the Truth, the pure and eternal Veda, in which (the whole of) this universe can be (clearly) seen as in a mirror. (42) O venerable ones! let me carry the dust of their lotus-feet on my crown all my life; for the sins of the man who constantly wears it (on his head) speedily disappear and all sorts of virtues seek their abode in him. (43) And riches (of every kind), as a matter of course, woo him who is an abode of excellences, rich in moral character, full of gratitude and devoted to the elders. (Therefore), may the Brāhmaṇa race and the bovine species as well as Lord Janārdana and His servants be gracious to me! (44)

#### मैत्रेय उवाच

इति ब्रुवाणं नृपतिं पितृदेवद्विजातयः । तृष्टुवुर्हृष्टमनसः साधुवादेन साधवः । ४५ ।  
 पुत्रेण जयते लोकानिति सत्यवती श्रुतिः । ब्रह्मदण्डहतः पापो यद्वेनोऽत्यतरत्तमः । ४६ ।  
 हिरण्यकशिपुश्चापि भगवन्नन्द्या तमः । विविक्षुरत्यगात्सूनोः प्रह्लादस्यानुभावतः । ४७ ।  
 वीरवर्यं पितः पृथ्व्याः समाःसञ्जीव शाश्वतीः । यस्येदुश्यच्युते भक्तिः सर्वलोकैकभर्तारि । ४८ ।  
 अहो वयं हृद्यं पवित्रकीर्तं त्वयैव नाथेन मुकुन्दाथाः ।  
 य उतमश्लोकतमस्य विष्णोर्ब्रह्मण्यदेवस्य कथां व्यनक्ति । ४९ ।  
 नात्यद्भुतमिदं नाथ तवाजीव्यानुशासनम् । प्रजानुरागो महतां प्रकृतिः करुणात्मनाम् । ५० ।

अद्य नस्तमसः पारस्त्वयोपासादितः प्रभो । भ्राम्यतां नष्टदृष्टीनां कर्मभिर्देवसंज्ञितैः । ५१ ।  
 नमो विवृद्धसत्त्वाय पुरुषाय महीयसे । चो ब्रह्म क्षत्रमाविश्य बिभर्तीदं स्वतेजसा । ५२ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे एकविंशोऽध्यायः । २१ ।

**Maitreya went on :** As the king spoke thus, the mañes and gods as well as the Brāhmaṇas (who had assembled there and) who were (all) pious souls, felt delighted at heart and applauded him, uttering words of approbation. (45) (They said:) the Vedic text that "one attains to the higher worlds through a (worthy) son" is (quite) true. For the sinful Vena (Pṛthu's father), who was killed by the curse of the Brāhmaṇas, has been able to cross over (the tortures of) hell (through you). (46) Even so Hiranyaśipu (the demon king) was about to descend into hell as a consequence of his blaspheming the Lord, but escaped it through the piety of his virtuous son, Prahrāda. (47) O great hero, father of Earth, may you live happily for numberless years—you who have such devotion to the immortal Lord, the one (undisputed) Ruler of all the worlds ! (48) Ah ! having you for our ruler, O king of sacred renown, we look upon ourselves as under the protection of Lord Mukunda (the Bestower of Liberation) today, since you reveal (to us) the stories of Lord Viṣṇu, the foremost of those enjoying excellent fame and a votary of the Brāhmaṇa race. (49) It is no great wonder on your part, O lord, to instruct your dependants; for it is the nature of exalted souls possessed of a tender heart to love their subjects. (50) Robbed of our judgement by our own actions (of past lives), going by the name of destiny, we had been wandering (in the wilderness of transmigration). Today you have led us across the darkness (of ignorance), O lord ! (51) Hail to you, the most adorable person, dominated by the quality of Sattva unmixed with Rajas and Tamas, who inspiring the Brāhmaṇa race, protect the Kṣatriya community and vice versa, and inspiring both, maintain the whole universe by dint of your own energy. (52)

*Thus ends the twenty-first discourse in Book Four of the  
 great and glorious Bhāgavata-Purāṇa, otherwise  
 known as the Paramaharṣa-Saṁhitā.*



## अथ द्वाविंशोऽध्यायः

### Discourse XXII

The sage Sanaka and his three brothers impart  
 instruction to king Pṛthu

मैत्रेय उवाच

जनेषु प्रगृणत्स्वेवं पृथुं पृथुलविक्रमम् । तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः । १ ।  
 तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा । लोकानपापान् कुर्वत्या सानुगोऽचष्ट लक्षितान् । २ ।  
 तद्दर्शनोद्भूतान् प्राणान् प्रत्यादित्सुरिवोत्थितः । ससदस्यानुगो वैच्य इन्द्रियेशो गुणानिव । ३ ।  
 गौरवाद्यन्त्रितः सभ्यः प्रश्रयानतकन्धरः । विधिवत्पूजयाञ्चक्रे गृहीतार्घ्यहणासनान् । ४ ।  
 तत्पादशौचसलिलैर्मार्जितालकबन्धनः । तत्र शीलवतां वृत्तमाचरन्मानयन्निव । ५ ।  
 हाटकासन आसीनान् स्वधिष्ण्येष्विव पावकान् । श्रद्धासंयमसंयुक्तः प्रीतः प्राह भवाग्रजान् । ६ ।

**Maitreya continued :** While the people were thus extolling Pṛthu of great prowess, there came to that spot four sages, resplendent as the sun. (1) Surrounded by his attendants, the king saw the lords of divine seers descending from the heavens. They were (easily)

recognized (to be no other than Sanaka and his three brothers) through their splendour, which dispelled the sins of the spheres (through which they passed). (2) King Pṛthu (instantly) rose with his courtiers and all others present there, as if eager to seize back his life-breath, that had shot forth (to meet those sages) at their very sight \*, even as the mind runs forth to meet the objects of sense-enjoyment. (3) When they had accepted the Arghya (water offered for washing the hands of a distinguished guest) and taken their seat, the king, who was (most) urbane (in manners) and was overwhelmed by his esteem for them, worshipped them with due ceremony, his head bent low with modesty. (4) He (then) sprinkled his tuft of hair with the hallowed drops of water wherewith he had washed their feet, thus duly following the ways of the virtuous, as if in order to evince his respect for the same. (5) Endowed with reverence and self-discipline, and full of delight, he addressed those sages, the elder brothers (even) of Lord Śiva—who, when installed on seats of gold, shone like the sacrificial fires in their proper places. (6)

पृथुरुवाच

अहो आचरितं किं मे मङ्गलं मङ्गलायनाः । यस्य वो दर्शनं ह्यासीद्दर्शानां च योगिभिः । ७ ।  
 किं तस्य दुर्लभतरमिह लोके परत्र च । यस्य विप्राः प्रसीदन्ति शिवो विष्णुश्च सानुगः । ८ ।  
 नैव लक्षयते लोको लोकान् पर्यटतोऽपि चान् । यथा सर्वदृशं सर्वं आत्मानं येऽस्य हेतवः । ९ ।  
 अधना अपि ते धन्याः साधवो गृहमेधिनः । यद्गृहा हृह्वर्याम्बुतृणभूमीश्वरावराः । १० ।  
 व्यालालयद्गुमा वै तेऽप्यरिक्ताखिलसम्पदः । यद्गृहास्तीर्थपादीयपादतीर्थविवर्जिताः । ११ ।  
 स्वागतं वो द्विजश्रेष्ठा यद्वतानि मुमुक्षवः । चरन्ति श्रद्धया धीरा बाला एव बृहन्ति च । १२ ।  
 कश्चिन्नः कुशलं नाथा इन्द्रियार्थार्थवेदिनाम् । व्यसनावाप एतस्मिन् पतितानां स्वकर्मभिः । १३ ।  
 भवत्सुं कुशलप्रश्न आत्मारामेषु नेष्यते । कुशलाकुशला यत्र न सन्ति मतिवृत्तयः । १४ ।  
 तदहं कृतविश्रम्भः सुहृदो वस्तपस्विनाम् । संपृच्छे भव एतस्मिन् क्षेमः केनाञ्जसा भवेत् । १५ ।  
 व्यक्तमात्मवतामात्मा भगवानात्मभावनः । स्वानामनुग्रहायेमां सिद्धरूपी चरत्यजः । १६ ।

Pṛthu said : Oh ,what meritorious acts have I performed, O abodes of auspiciousness, that I have been blessed with your sight, whom even Yogīs (men possessed of mystic powers) find it difficult to perceive? (7) There is nothing very difficult to attain in this world or the next for him with whom Brāhmanas (like you) and Lord Śiva and Viṣṇu and their attendants are pleased. (8) The world does not perceive you, even though you range through the various regions, just as the visible creation and Mahattattva (the principle of cosmic intelligence) etc., which are the causes of this world, are unable to perceive the all-seeing self. (9) Though poor, those pious householders are (indeed) blessed, whose house contains water, (a mat of) straw or (bare) ground, the master himself and his servants etc., worthy of acceptance by venerable souls (like you). (10) (Worthless) like the trees harbouring (venomous) serpents are those houses which, though replete with all kinds of riches, are not hallowed by the holy water washing the feet of the Lord's devotees. (11) Welcome is your visit to this place, O exalted Brāhmanas; for despite your juvenility you are ever self-controlled and reverently observe great vows (of perpetual celibacy and so on), following the ways of seekers after liberation. (12) Is there (any hope of) good for us, who know the objects of senses to be the only thing worth coveting and have fallen, through our

\* Our scriptures maintain that the life-breath of a young man goes forth to meet his elders when the latter pay him a visit and that it is only when he rises and bows to them that the life-breath returns :—

ऊर्ध्वं प्राणा ह्युक्तामन्ति यूनः स्थविर आयति ।  
 प्रत्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते ॥

own doings, into this (whirlpool of) transmigration (which is a hotbed of miseries) ? (13) It is out of place to make enquiries about your welfare inasmuch as you revel in your own self and no thoughts of good and evil (ever) arise in you. (14) Therefore, reposing full faith in you, I (make bold to) enquire of you, the loving friends of the distressed, how salvation can be easily attained in this (very) birth. (15) Surely the birthless Lord, who shines as the very self in (all) sages and reveals Himself (in the heart of His devotees) moves about on this earth in the guise of Siddhas (sages like you in order to shower His grace on His devotees. (16)

मैत्रेय उवाच

पृथोस्तसूक्तमाकर्ण्य सारं सुष्टु मितं मधु। स्मयमान इव प्रीत्या कुमारः प्रत्युवाच ह।१७।

**Maitreya went on :** Hearing these graceful and righteous words of Pṛthu, which were pregnant with serious import, brief and delightful, the sage Sanat Kumāra cheerfully replied as though smiling. (17)

सनत्कुमार उवाच

साधु पृष्टं महाराज सर्वभूतहितात्मना। भवता विदुषा चापि साधूनां मतिरीदृशी।१८।

सङ्गमः खलु साधूनामुभयेषां च सम्मतः। वत्सम्भाषणसम्प्रश्नः सर्वेषां वितनोति शम्।१९।

अस्त्यैव राजन् भवतो मधुद्विषः पादारविन्दस्य गुणानुवादाने।

रतिर्दुरापा विधुनोति नैष्ठिकी कामं कषायं मलमन्तरात्मनः।२०।

शास्त्रेष्वियानेव सुनिश्चितो नृणां क्षेमस्य सद्भ्यग्विभूशेषु हेतुः।

असङ्ग आत्मव्यतिरिक्त आत्मनि दृढा रतिर्ब्रह्मणि निर्गुणे च या।२१।

सा श्रद्धया भगवद्दर्शनार्थया जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया।

योगेश्वरोपासनया च नित्यं पुण्यश्रवःकथया पुण्यया च।२२।

अर्थेन्द्रियारामसगोष्ठ्यनुष्ठानया तत्सम्मतानामपरिग्रहेण च।

विविक्तरुच्या परितोष आत्मन् विना हरेर्गुणपीयूषपानात्।२३।

अहिसया पारमहंस्यचर्यया स्तुत्या मुकुन्दाचरिताग्रवसीधुना।

यमैरकामैर्नियमैश्चाप्यनिन्दया निरीहया द्वन्द्वतितिक्षया च।२४।

हरेर्मुहुस्तत्परकर्णपूरगुणाभिधानेन विजृम्भमाणया।

भवत्या ह्यसङ्गः सदसत्यनात्मनि स्यान्निरगुणे ब्रह्मणि चाङ्गसा रतिः।२५।

यदा रतिर्ब्रह्मणि नैष्ठिकी पुमानाचार्यवान् ज्ञानविरागरहसा।

दहत्यवीर्यं हृदयं जीवकोशं पञ्चात्मकं योनिमिवोत्थितोऽग्निः।२६।

दग्धाशयो मुक्तसमस्ततद्गुणो नैवात्मनो वहिरन्तर्विचष्टे।

परात्मनोर्चद् व्यवधानं पुरस्तात् स्वप्ने यथा पुरुषस्तद्विनाशे।२७।

**Sanat Kumāra said :** A very good enquiry has been made by you, even though you know the answer, O great monarch, your heart being given to the good of all living beings, (for) such is the bent of mind of the virtuous. (18) The meeting of pious souls is thought highly of both by themselves and by those who meet them; for worthy questions put to and the noble answers given by them enhance the happiness of all. (19) Certainly, O king, are you gifted with that rare and abiding love for hearing the praises —elicited by suitable questions—of the lotus-feet of Śrī Hari (the Slayer of Madhu), which shakes off the impurity of the mind in the shape of latent desires, so difficult to remove. (20) In the scriptures, which have made a thorough enquiry (into the truth), (only) absence of attachment to things other than the Self

and intense love for one's real Self, the attributeless Brahma, have been finally concluded to be the only way to salvation for men. (21) That love for the attributeless Brahma as well as the absence of attachment to the world of matter, both as cause and effect, is easily developed through (intense) faith, through the discharge of duties consecrated to the Lord, through a desire to know the higher truths and by being firmly established in the Yoga of Knowledge, through worship of the Lord of Yoga and by ever listening to the hallowed stories of the Lord of sacred renown, through a distaste for the company of those delighting in lucre and sense-enjoyments and by eschewing wealth and sense-gratification esteemed by such people, through love for seclusion when finding delight in the Self, but not such occasions when a potion of the nectarine drink of Śrī Hari's glories is had, through harmlessness and by living the life of an ascetic, through an enquiry into that which is conducive to one's spiritual welfare and by drinking the peerless nectar of Lord Mukunda's glories, by practising the twelve forms of self-discipline, (viz., non-violence, truthfulness, non-thieving, absence of attachment, modesty, non-accumulation of wealth and luxuries except in the interests of others, belief in God, continence, habit of meditation on God, firmness, forgiveness and fearlessness) and observing the twelve religious vows (of internal and external purity, muttering the divine names and sacred texts, austerity, offering oblations into the sacred fire, reverence, worship of the Lord, pilgrimage to holy places, endeavour for the good of others, contentment and waiting upon the preceptor \*) by refraining from calumny and abandoning all activity (for the acquisition and preservation of worldly goods), by enduring pairs of opposites (like heat and cold etc.), and by devotion to Śrī Hari, growing through the utterance of His praises, which (ever) adorn the ears of His devotees. (22—25) When this love for Brahma gets firmly rooted, man resorts to a (worthy) preceptor and, like the fire consuming the very source whence it originates, he dissolves his subtle body, mainly consisting of the five subtle elements and enveloping his pure self (in the form of the ego), when the same has been freed from its latent desires by the force of wisdom and dispassion. (26) When the envelope (in the shape of the subtle body) that wraps the pure Self and which stood heretofore between the soul and the Oversoul has (thus) been dissolved, the embodied soul sheds all the attributes of that envelope and no longer perceives that which is external to the self nor his subjective states, just as a dreaming man no longer sees the things of his dream when it has been broken. (27)

आत्मानमिन्द्रियार्थं च परं यदुभयोरपि । सत्याशय उपाधौ वै पुमान् पश्यति नान्यदा । २८ ।  
 निमित्ते सति सर्वत्र जलादावपि पूरुषः । आत्मनश्च परस्यापि भिदां पश्यति नान्यदा । २९ ।  
 इन्द्रियैर्विषयाकृष्टैराक्षिप्तं ध्यायतां मनः । चेतनां हरते बुद्धेः स्तम्बस्तोयमिष हृदात् । ३० ।  
 भ्रश्यत्यनुस्मृतिश्चित्तं ज्ञानभ्रंशः स्मृतिक्षये । तद्रोधं कवयः प्राहुरात्मापह्नवमात्मनः । ३१ ।  
 नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः । यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् । ३२ ।  
 अर्थेन्द्रियार्थाभिधानं सर्वार्थापह्नवो नृणाम् । भ्रंशितो ज्ञानविज्ञानाद्येनाविशति मुख्यताम् । ३३ ।  
 न कुर्यात्कर्हिचित्सङ्गं तमस्तीव्रं तितीरिषुः । धर्मार्थकाममोक्षाणां यदत्यन्तविघातकम् । ३४ ।  
 तत्रापि मोक्ष एवार्थ आत्यन्तिकतयेष्यते । त्रैवर्ग्योऽर्थो यतो नित्यं कृतान्तभयसंयुतः । ३५ ।  
 परेऽवरे च ये भावा गुणव्यतिकरादनु । न तेषां विद्यते क्षेममीशविध्वंसिताशिषाम् । ३६ ।  
 तत् त्वं नरेन्द्र जगतामथ तस्थुषां च देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।  
 यः क्षेत्रवित्तपतया हृदि विश्रगाविः प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि । ३७ ।

\* Vide Śrīmad Bhāgavata XI. xix. 33—35.

यस्मिन्निदं सदसदात्मतया विभाति माया विवेकविधृति स्रजि वाहिवुद्धिः ।  
 तं नित्यमुक्तपरिशुद्धविवुद्धतत्त्वं प्रत्यूहकर्मकलिलप्रकृतिं प्रपद्ये ।३८।  
 यत्पादपङ्कजपलाशविलासभक्त्या कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ।  
 तद्वन्न रिक्तमतयो यतयोऽपि रुद्धस्रोतोगणास्तमरणं भज वासुदेवम् ।३९।  
 कृच्छ्रे महानिह भवार्णवमप्लवेशां षड्वर्गनक्रमसुखेन तित्तिरषन्ति ।  
 तत् त्वं हरेर्भगवतो भजनीयमङ्घ्रिं कृत्वोदुपं व्यसनमुत्तर दुस्तरार्णम् ।४०।

Only so long as this conditioning mind-substance (the principal constituent of the subtle body) persists (i.e., in the waking and dream states) man perceives his own self, the objects of sense and that which connects the self with these latter (viz., the ego), and not at any other time (e.g., in the state of deep sleep). (28) Everywhere (in the external world too) it is only when water or a mirror or any other condition is present that a man perceives the difference between one's own self and that which is external to oneself (viz., one's reflected image), and not at other times (when the condition is absent). (29) Distracted by the senses, which are themselves drawn towards their objects, the mind of those that (ever) muse on such objects (as worth attaining), takes away the power of discrimination of the intellect (as imperceptibly) as a clump of grass sucks up water from a pool (through its roots). (30) Consequent on the loss of reason, memory fails; loss of memory is followed by loss of wisdom and the sages refer to loss of wisdom as the ruination of the self through one's own self. (31) There can be no greater loss in the world to a man than the ruination, through one's own self, of the soul, for whose sake everything else becomes dear\*. (32) Constant preoccupation with wealth and the objects of sense means the ruination of all the interests of men. Deprived of his knowledge and wisdom through such preoccupation, man is reborn in the immobile creation (the vegetable or mineral kingdom). (33) Whoever is keen to cross and reach the other end of the impenetrable gloom in the form of ignorance (the root of transmigration) should never conceive an attachment to that which is most detrimental to (the attainment of) religious merit, worldly possessions, gratification of the senses and liberation. (34) Of these four too, liberation alone is acknowledged as the highest purpose of life; for everything falling under the category of the other three objects of human pursuit is ever exposed to the fear of death. (35) There can be no stability in (the life of) the higher and the lower orders of creation that have come into existence ever since the equilibrium of the three modes of Prakṛti (Sattva, Rajas and Tamas) was disturbed (at the dawn of creation); for their hopes (to survive) have always been blasted by the all-powerful Time. (36) Therefore, O king, know Him to be your very Self—the Lord who perceptibly and inwardly shines as the all-pervading Ruler of the Jiva (the conscious principle in the psycho-physical organism) in the heart of (all) mobile (animate) and immobile (inanimate) beings invested with a body, the senses, the vital airs, the intellect and the ego. Him do I resort to (for protection)—the ever free, taintless and enlightened principle—who has set aside Prakṛti (Primordial Nature) defiled by the Karmas (of the various Jivas) and in whom appears this phantom of the universe both as cause and effect, vanishing on the dawn of discriminating wisdom even like the (false) notion of a serpent with regard to a wreath of flowers. (37-38) Resort (then) as your (sole) refuge to Lord Vāsudeva, by fixing the thought on the splendour of the very toes of whose lotus-feet pious souls cut asunder the knot of egotism (which is nothing but a conglomerate of tendencies to action) formed (by Karmas themselves), in a manner that even recluses who have emptied their mind (of all thoughts of the world), having withdrawn their senses (from their objects) are not able to do. (39) Great agony is

\* Cf. Bṛhadāraṇyaka Upaniṣad IV. v. 6.

experienced in crossing the ocean of metempsychosis—which is infested with (fierce) crocodiles in the shape of the five senses and the mind—by those who have not found their boat in God, inasmuch as they seek to reach the other end of it by painful means (such as the practice of Yoga). Therefore, you make the adorable feet of Lord Śrī Hari your boat and cross the ocean of misery, which is so difficult to cross. (40)

मैत्रेय उवाच

स एवं ब्रह्मपुत्रेण कुमारेणात्ममेधसा । दर्शितात्मगतिः सम्यक्प्रशस्योवाच तं नृपः । ४१ ।

**Maitreya resumed :** Enlightened thus about the true nature of the Self by Sanatkumāra, son of Brahmā (the creator) and a knower of Brahma, the king duly praised him and addressed him (as follows). (41)

राजोवाच

कृतोमेऽनुग्रहः पूर्वं हरिणाऽऽर्तानुकम्पिना । तमापादयितुं ब्रह्मन् भगवन् यूयमागताः । ४२ ।

निष्पादितश्च कात्स्न्येन भगवद्भिर्घृणालुभिः । साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे । ४३ ।

प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः । राज्यं बलं मही कोश इति सर्वं निवेदितम् । ४४ ।

सैनापत्यं च राज्यं च दण्डनेतृत्वमेव च । सर्वलोकाधिपत्यं च वेदशास्त्रविदहति । ४५ ।

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च । तस्यैवानुग्रहेणात्रं भुञ्जते क्षत्रियादयः । ४६ ।

यैरीदृशी भगवतो गतिरात्मवाद एकान्ततो निगमिभिः प्रतिपादितानः ।

तुष्यन्त्वदभ्रकरुणाः स्वकृतेन नित्यं को नाम तत्रातिकरोति विनोदपात्रम् । ४७ ।

**The king said :** Śrī Hari, who is (so) kind to the afflicted, showed His grace to me in the first instance (vide Discourse XX above). It is in order to bring it to its culminating point, O divine sage, that you have all come (here). (42) And compassionate as you are, it has been made fruitful in its entirety by you. What shall I give you (in return for this grace), when everything belonging to me, including myself, has been graciously allowed (as a favour) to me by pious souls? (43) My life, spouse, sons and house with all its appurtenances, kingdom, army, lands and treasury—all this I offer (at your feet as something already belonging to you). (44) He alone who is well-versed in the Vedas and (other) sacred books is competent to command armies, rule over a kingdom, direct policies of war and exercise dominion over all the worlds. (45) A Brāhmaṇa eats his own food, wears his own (clothing) and gives away his own (property to others). It is by his sufferance that the Kṣatriyas and others eat their food. (46) May you—who are well-versed in the Vedas and have in your abounding compassion precisely explained to us, in the course of your dissertation on the Spirit, the true nature of God as depicted above—may you ever be pleased with your own acts (of delivering the afflicted). Who will make himself a butt of ridicule by presuming to recompense your acts of benevolence? (47)

मैत्रेय उवाच

त आत्मयोगपतय आदिराजेन पूजिताः । शीलं तदीयं शंसन्तः खेऽभूवावन्मिषतां नृणाम् । ४८ ।

वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया । आप्नकाममिवात्मानं मेन आत्मन्यवस्थितः । ४९ ।

कर्माणि च यथाकालं यथादेशं यथावलम् । यथोचितं यथावित्तमकरोद्ब्रह्मसात्कृतम् । ५० ।

फलं ब्रह्मणि विन्यस्य निर्विषङ्गः समाहितः । कर्माध्यक्षं च मन्वान आत्मानं प्रकृतेः परम् । ५१ ।

गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः । नासज्जतेन्द्रियार्थेषु निरहंमतिरर्कवत् । ५२ ।

**Maitreya continued :** Adored by king Pṛthu (the first constitutional monarch on the earth), and praising his virtuous conduct, those masters of the science of Self-Realization,

rose to the heavens, while everyone stood gazing on them. (48) Vena's son, the foremost among exalted souls, who was firmly established in the Self through concentration of mind as a result of the instruction received from them in the science of the Spirit, regarded himself as one who had realized all his ambitions (in life). (49) He performed (all) his duties at the proper time, at the proper place and in the proper way to the best of his ability and resources as an offering to God. (50) Resigning the fruit (of his actions) to God with a concentrated mind, and regarding himself as a witness of (all) actions and beyond (the realm of ) Prakṛti, he remained unattached (to everything). (51) While remaining a householder and endowed with imperial fortune, he was free from egotism and conceived no attachment for the objects of sense, even as the sun, though shining on bog etc., does not get daubed with it. (52)

एकमध्यात्मयोगेन कर्माण्यनुसमाचरन् । पुत्रानुत्पादयामास \_ पञ्चार्चिच्यात्मसम्पत्तान् । ५३ ।  
 विजिताश्वं धूम्रकेशं हर्यश्वं द्रविणं वृकम् । सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् । ५४ ।  
 गोपीथाय जगत्सृष्टेः काले स्वे स्वेऽच्युतात्मकः । मनोवाग्वृत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः । ५५ ।  
 राजेत्यध्यात्मानमधेयं सोमराज इवापरः । सूर्यवद्विसृजन् गृह्णन् प्रतपंश्च भुवो वसु । ५६ ।  
 दुर्धर्षस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः । तितिक्षया धरित्रीव द्यौरिवाभीष्टदो नृणाम् । ५७ ।  
 वर्षति स्म यथाकामं पर्जन्य इव तर्पयन् । समुद्र इव दुर्वोधः सत्त्वेनाचलराडिव । ५८ ।  
 धर्मराडिव शिक्षायामाश्रयं हिमवानिव । कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा । ५९ ।  
 मातारिश्वेव सर्वात्मा बलेन सहस्राजसा । अविषह्यतथा देवो भगवान् भूतराडिव । ६० ।  
 कन्दर्प इव सौन्दर्ये मनस्वी मृगराडिव । वात्सल्ये मनुवन्नृणां प्रभुत्वे भगवानजः । ६१ ।  
 बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः । भक्त्या गोगुरुविप्रेषु विष्वक्सेनानुवर्तिषु ।

हिया प्रश्रवशांलाभ्यामात्मतुल्यः परोद्यमे । ६२ ।

कीर्त्योर्ध्वगीतया पुम्भिरल्लोक्ये तत्र तत्र ह । प्रविष्टः कर्णरन्ध्रेषु स्त्रीणां रामः सतामिव । ६३ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां चतुर्थस्कन्धे पृथुचरिते द्वाविंशोऽध्यायः । २२ ।

Thus duly performing (his) duties at the proper place and time with his mind fixed on the Self, the king begot through (his consort) Arci five sons who came up to his ideals—Vijitāśwa, Dhūmrakeśa, Haryakṣa, Draviṇa and Vṛka. A part manifestation of the immortal Lord, Pṛthu alone manifested at the proper time (special) qualities of all the regional gods for the protection of the created beings of the (whole) world. Delighting the people with his mind, speech and conduct as well as by his charming virtues, he bore the (significant) title of Rājā (he who delights) like another moon-god (who is known by the name of king Soma because of his delighting all created beings with his cool rays). Even as the sun drains (in summer) the moisture of the earth, and releases it (during the rains) and radiates heat, so he drew the wealth of the earth (by way of land revenue and other taxes), (freely) distributed it (among the people during famines etc.) and exercised his authority (over the people). (53—56) He was formidable like fire in splendour and hard to conquer like the great Indra (the lord of paradise), vied with the earth in forbearance, and with the heaven in bestowing on men whatever they sought. (57) Like the god of rain he showered blessings on the people according to their desire, (thereby) gratifying (them all). Like the ocean he was too deep to be understood and in firmness he was a compeer of Mounts Sumeru (the king of mountains). (58) In meting out punishment he was as just as Yama (the god of retribution); in his marvellous acquisitions he resembled the Himālaya mountain. Like Kubera (the god of wealth) he was rich in treasures, and like Varuṇa (the god of water) he had his wealth well-

guarded. (59) Like the wind-god he could move everywhere and matched him in strength (of body), vitality and prowess; while in irresistibility he vied with Lord Śiva (the Ruler of the ghosts). (60) In comeliness of form he matched the god of love and was full of spirit as a lion. In paternal affection he equalled Swāyambhuva Manu, while in lordship over men he was like Brahmā (the birthless creator). (61) In expounding the Vedas he was (another) Bṛhaspati (the preceptor of the gods), while in self-control he was (as good as) Śrī Hari Himself. And in devotion to the cow, the preceptor and the Brāhmaṇas as well as to the votaries of Lord Viṣṇu, and (even so) in modesty, humility and amiability as well as in his efforts for (the benefit of) others he was his own equal (peerless). (62) Through his glory, sung by the people everywhere in the three worlds, he had reached the ears of women even as Śrī Rāma entered the ears of pious men. (63)

*Thus ends the twenty-second discourse, forming part of the Story of king  
Pṛthu, in Book Four of the great and glorious Bhāgavata-Purāna,  
otherwise known as the Paramahansa-Saṁhitā. -*

## अथ त्रयोविंशोऽध्यायः

### Discourse XXIII

King Pṛthu practises asceticism and departs for the other world

*मैत्रेय उवाच*

दृष्ट्वाऽऽत्मानं प्रवयसमेकदा वैन्य आत्मवान् । आत्मना वर्धिताशेषस्वानुसर्गः प्रजापतिः । १ ।  
जगत्स्तस्थुषश्चापि वृत्तिदो धर्मभृत्सताम् । निष्पादितेश्वरादेशो यदर्थमिह जज्ञिवान् । २ ।  
आत्मजेषुआत्मजां न्यस्य विरहाद्भुदतीमिव । प्रजासु विमनःस्वेकः सदारोऽगात्तपोवनम् । ३ ।  
तत्राप्यदाभ्यनिवमो वैखानससुसम्पते । आरब्ध उग्रतपसि यथा स्वविजये पुरा । ४ ।  
कन्दमूलफलाहारः शुष्कपर्णाशनः क्वचित् । अब्भक्षः कतिचित्यक्षान् वायुभक्षस्ततः परम् । ५ ।  
ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाण्मुनिः । आकण्ठमग्नः शिशिरे उदके स्थण्डिलेशयः । ६ ।  
तितिक्षुर्यतवाग्दान्त ऊर्ध्वरिता जितानिलः । आरिराधयिषुः कृष्णमचरत्तप उत्तमम् । ७ ।  
तेन क्रमानुसिद्धेन ध्वस्तकर्माभिलाशयः । प्राणायामैः संनिरुद्धषड्वर्गश्छिन्नबन्धनः । ८ ।  
समत्कुमारो भगवान् यदाहाध्यात्मिकं परम् । योगं तेनैव पुरुषमभजत्पुरुषर्षभः । ९ ।  
भगवद्भूमिणः साधोः श्रद्धया यततः सदा । भक्तिर्भगवति ब्रह्मण्यनन्यविषयाभवत् । १० ।

Maitreya began again : A man of (great) self-control and a (true) protector of his subjects, Pṛthu (the son of Vena) had himself fostered his own creation ( in the shape of the various crops and the numerous towns and villages founded and populated by him), made (necessary) provision for the maintenance of (all) mobile (animate) and immobile (inanimate) creatures, lent his support to the practice of virtue by the virtuous and (fully) discharged the commission of the Lord, for which he was born on this earth. Realizing, one day, that he had grown old, he entrusted the earth, (who was a daughter to him and) who was weeping as it were out of grief at her separation (from him), to the care of his sons and repaired unattended to a hermitage alongwith his consort, while his subjects stood disconsolate. (1—3)

Uninterruptedly observing his rules of self-discipline there too, he embarked on ( a course of) severe asceticism, highly approved of by anchorites, with the same earnestness as he had erstwhile evinced in the conquest of his own ancestral dominion. (4) Subsisting on bulbs, roots and fruits (to begin with), he ate dried leaves for sometime, contented himself with water alone for some fortnights and thereafter lived on air (alone). (5) Leading the life of a hermit, the dauntless Pṛthu basked in the heat of five fires (one in each of the four quarters with the sun shining overhead) in summer, exposed himself to hard showers during the rains, stood immersed in water up to his neck in the last two months of winter and slept on the bare ground (all the year round). (6) Practising forbearance with (strict) control over his speech and senses, he observed (a vow of) complete celibacy, controlled his vital airs and did the highest form of austerity, seeking (thereby) to please Śrī Kṛṣṇa. (7) His (stock of) Karma having been burnt as a result of that asceticism, gradually developed to perfection, and his mind (thus) purged of all impurities, he thoroughly subdued his senses and mind by controlling the breath and was (thereby) able to cut asunder the bonds of his Vāsanās (latent desires). (8) Pṛthu (the foremost of men) now adored the Supreme Person through that very Yoga (mode of worship) which the divine sage Sanat Kumāra had taught him as the best means of realizing the Self. (9) Ever engaged in duties sacred to the Lord and striving with utmost reverence the pious soul developed exclusive devotion to the Lord, who is no other than Brahma (the Absolute). (10)

तस्यानया भगवतः परिकर्मशुद्धसत्त्वात्मनस्तदनु संस्मरणानुपूर्त्या ।

ज्ञानं विरक्तिमदभून्नृशितेन येन चिच्छेद संशयपदं निजजीवकोशम् । ११ ।

छिन्नान्यधीरधिगतात्मगतिर्निरीहस्तत्तत्यजेऽच्छिनदिदं वयुनेन येन ।

तावन्न योगगतिभिर्वितरप्रमत्तो यावद्दाग्रजकथासु रति न कुर्यात् । १२ ।

एवं स वीरप्रवरः संयोज्यात्मानमात्मनि । ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् । १३ ।

सम्पीड्य पायुं पार्ष्णिभ्यां वायुमुत्सारयन् शनैः । नाभ्यां कोष्ठेषुवस्थाप्य हृदुरःकण्ठशीर्षणि । १४ ।

उत्सर्पयन्तु तं मूर्ध्नि क्रमेणावेश्य निःस्पृहः । वायुं वायौ क्षितौ कायं तेजस्तेजस्ययुजत् । १५ ।

खान्याकाशे द्रवं तोषे यथास्थानं विभागशः । क्षितिमम्भसि तत्तेजस्यदो वायौ नभस्यमुम् । १६ ।

इन्द्रियेषु मनस्तानि तन्मात्रेषु यथोद्धवम् । भूतादिनामून्युत्कृष्य महत्यात्मनि सन्दधे । १७ ।

तं सर्वगुणविन्यासं जीवे मायामये न्यधात् । तं चानुशयमात्मस्थमसावनुशयी पुमान् ।

ज्ञानवैराग्यवीर्येण स्वरूपस्थोऽजहात्प्रभुः । १८ ।

His mind having been transformed into pure Sattva (Sattva unmixed with Rajas and Tamas) through worship of the Lord, he attained wisdom, coupled with dispassion and sharpened by that devotion, which had been supplemented by constant and perfect remembrance of the same Lord; and through such wisdom he was able to tear off the veil of egotism (which conceals the true nature of the Jīva), the origin of all doubt (and misapprehension). (11) Having got rid of his self-identification with the body and realized the true nature of the Self, and freed of all cravings he gave up ( the pursuit of) even that wisdom by which he had been able to tear off the veil of egotism. For, so long as a striver does not take delight in the stories of Śrī Kṛṣṇa (who had Gada for His elder brother), he will not cease to be led astray by the (minor) achievements of Yoga (concentration of mind). (12) Having thus irrevocably fixed his mind on the Supreme Spirit and become one with the Infinite, that great hero cast off his body at the (proper) time. (13) Closely pressing the anus with his heels and slowly forcing up the breath (from the Mūlādhāra or the mystical circle situated in the space between the generative organ and the anus), he held it (first) at the

navel and (then) at other places, such as the heart, the chest, the throat and the space between the eyebrows. (14) Directing the breath higher up by stages to the crown of the head and free from (all cravings), he merged the air of his body in the cosmic air, the solid part of the body in the earth, the fire in the cosmic fire, the appertures (in which the various senses are located) in ether and the liquid part of his body in water—each in its own source. He (then) merged earth in water, water in fire, fire in the air, and the air in ether. (15-16) He (further) merged the mind in the senses (by which it is drawn in the life of varied experience) and the senses in the subtle elements from which they severally proceed; and carrying these (the above-mentioned ether as well as the senses and the mind as merged in the subtle elements) higher still (by the ego and withdrawing them into the same), merged them along with the ego in the Mahat-tattva (the principle of cosmic intelligence). (17) He merged the Mahat-tattva (the ground of all its evolutes) in the Jīva (the embodied soul), conditioned by Māyā; and established in his true Self (Brahma), by force of wisdom and dispassion the mighty Pṛthu, who was till now a Jīva conditioned by Māyā, cast off the condition (of Jivahood) attaching to the Self. (18)

अर्चिर्नाम महाराज्ञी तत्पत्न्यनुगता वनम् । सुकुमार्यतदर्हा च यत्पद्भ्यां स्पर्शनं भुवः । १९१ ।

अतीव भर्तुर्व्रतधर्मनिष्ठया शुश्रूषया चारषदेहयात्रया ।

नाविन्दताति परिकर्षितापि सा प्रेयस्करस्पर्शनमाननिर्वृतिः । १२० ।

देहं विपन्नाखिलचेतनादिकं पत्युः पृथिव्या दयितस्य चात्मनः ।

आलक्ष्य किञ्चिच्च विलप्य सा सती चितामथारोपयदद्रिसानुनि । १२१ ।

विधाय कृत्यं हृदिनीजलाप्लुता दत्त्वोदकं भर्तुरुदारकर्मणः ।

नत्वा दिविस्थांस्त्रिदशान्त्रिः परीत्य विवेश वह्निं ध्यायती भर्तृपादौ । १२२ ।

विलोक्यानुगतां सार्धौ पृथुं वीरवरं पतिम् । तृष्टुवुर्वरदा देवैर्देवपत्न्यः सहस्रशः । १२३ ।

कुर्वत्यः कुसुमासारं तस्मिन्मन्दरसानुनि । नदत्स्वमरतुर्येषु गृणन्ति स्म परस्परम् । १२४ ।

The great queen Arci, his consort, had followed him to the forest, though (very) delicate and unfit even to tread on the rough soil with her feet. (19) Though exceedingly emaciated through devoted participation in the austerities (reposing on the bare ground and so on) and sacred duties of her husband, her (personal) services to the latter and by nourishing her body with the food (bulbs, roots and fruits etc.) taken by Ṛsis (hermits), she did not feel miserable (all the same), gratified as she was by the touch of the hand of her beloved spouse and the attention received from him. (20) Finding the body of the sovereign of the entire globe and her own beloved lord bereft of consciousness and all other signs (of life), that virtuous lady wept for a while and then placed it on a pyre on the ridge of the hill. (21) Having performed the rites (suited to the occasion), she bathed in the waters of a stream; and after offering water (through her hollowed palms) to (the spirit of) her husband, who had performed noble deeds, and bowing to the divinities who stood in the heavens (witnessing the scene from their aerial cars), she thrice went round the (funeral) fire clockwise (as a mark of respect to her departed husband) and entered into it, contemplating on the feet of her lord. (22) Seeing the pious lady follow her husband, Pṛthu, the foremost among heroes, goddesses and gods, capable of conferring boons (on their votaries) applauded her in their thousands. (23) Raining down flowers on that peak of Mount Mandara, they spoke to one another (as follows) in the midst of a flourish of celestial trumpets. (24)

देव्य ऊचुः

अहो इयं वधूर्धन्या या चैवं भूभुजां पतिम् । सर्वात्मना पति भजे यज्ञेशं श्रीवधूरिव । १२५ ।

सैषा नूनं व्रजत्वूर्ध्वमनु वैन्यं पतिं सती । पश्यतास्मानतीत्याचिर्दुर्विभाव्येन कर्मणा । २६ ।  
 तेषां दुरापं किं त्वन्यन्मर्त्यानां भगवत्पदम् । भुवि लोलायुषो ये वै नैष्कर्म्यं साधयन्त्युत । २७ ।  
 स वञ्चितो बतारमधुक् कृच्छ्रेण महता भुवि । लब्ध्वापवर्ग्यं मानुष्यं विषयेषु विषज्जते । २८ ।

**The goddesses said :** Oh, blessed is this wife, who thus waited upon her husband (Pṛthu), the king of kings, with all her being even as Śrī (the goddess of beauty and prosperity), the Consort of Bhagavān Viṣṇu, waits upon Him, the Lord of sacrifices. (25) Following her husband, the son of Vena, that virtuous lady will surely ascend to Vaikuṅṭha. See how by virtue of her remarkable deed, which cannot easily be conceived of, she is passing beyond us (the heavenly region) ! (26) What other position could be beyond the reach of those mortals who, though their span of life on this earth is so uncertain, attain spiritual wisdom, which indeed leads to God-Realization ? (27) Alas ! he has been (badly) deceived and is proving his own enemy, who, having attained with great difficulty the human state, capable of yielding (the fruit of) liberation, becomes a slave to the pleasures of sense. (28)

मैत्रेय उवाच

स्तुवतीष्मरस्त्रीषु पतिलोकं गता वधूः । यं वा आत्मविदां धुर्यां वैन्यः प्रापाच्युताशयः । २९ ।  
 इत्थंभूतानुभावोऽसौ पृथुः स भगवत्तमः । कीर्तितं तस्य चरितमुद्दामचरितस्य ते । ३० ।  
 य इदं सुमहत्पुण्यं श्रद्धयावहितः पठेत् । श्रावयेच्छृणुयाद्वापि स पृथोः पदवीमियात् । ३१ ।  
 ब्राह्मणो ब्रह्मवर्चस्वी राजन्यो जगतीपतिः । वैश्यः पठन् विद्वपतिः स्याच्छूद्रः सत्तमतामियात् । ३२ ।  
 त्रिःकृत्व इदमाकर्ण्य नरो नार्यथवाऽऽदृता । अप्रजः सुप्रजतमो निर्धनो धनवत्तमः । ३३ ।  
 अस्पृष्टकीर्तिः सुयशा मूर्खो भवति पण्डितः । इदं स्वस्त्ययनं पुंसाममङ्गल्यनिवारणम् । ३४ ।  
 धन्यं यशस्यमायुष्यं स्वर्ग्यं कलिमलापहम् । धर्मार्थकाममोक्षाणां सम्यक्सिद्धिमभीप्सुभिः ।

श्रद्धयैतदनुश्राव्यं चतुर्णां कारणं परम् । ३५ ।

विजयाभिमुखो राजा श्रुत्वैतदभिधाति यान् । बलिं तस्मै हरन्त्यग्रे राजानः पृथवे यथा । ३६ ।  
 मुक्तान्यसङ्गो भगवत्यमलां भक्तिमुद्बहन् । वैन्यस्य चरितं पुण्यं शृणुयाच्छ्रावयेत्पठेत् । ३७ ।  
 वैशित्रवीर्याभिहितं महन्माहात्म्यसूचकम् । अस्मिन् कृतमतिर्मर्त्यः पार्थवीं गतिमाप्नुयात् । ३८ ।

अनुदिनमिदमादरेण शृण्वन् पृथुचरितं प्रथयन् विमुक्तसङ्गः ।

भगवति भवसिन्धुपोतपादे स च निपुणां लभते रतिं मनुष्यः । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे त्रयोविंशोऽध्यायः । २३ ।

**Maitreya went on :** While the wives of the gods were (thus) praising her, Arci (the consort of Pṛthu) reached the abode of her lord—the realm to which Vena's son, the foremost among the knowers of the Self, who had his mind (ever) fixed on the immortal Lord Viṣṇu, had attained. (29) Such was the glory of the most powerful king Pṛthu. I have (thus) told you the story of that king of remarkable deeds. (30) Whoever reads with reverence and concentration of mind this story, yielding extraordinary merit, listens to it or narrates it bids fair to attain to the (exalted) state of Pṛthu (viz., the divine abode of Lord Viṣṇu). (31) A Brāhmaṇa (one belonging to the priestly class), reading it, should attain pre-eminence in sacred knowledge, a Kṣatriya (a member of the warrior class) should become the ruler of the (whole) world; a Vaiśya should become a chief of his clan and a Śūdra (one belonging to the artisan and labouring classes) should (by listening to it) acquire pre-eminence (among his own class). (32) A man or a woman thrice listening to it with reverence is blessed with best

children, if issueless and becomes the wealthiest if destitute. (33) An obscure person attains good reputation and a dunce turns out to be a learned man. It is a source of good fortune to men and wards off inauspiciousness. (34) Besides bringing wealth, reputation, longevity and heavenly bliss, it wipes out the impurities of the Kali age. By those who are particularly keen to acquire religious merit, wealth, enjoyment and liberation, the story should be listened to with reverence, being the best means of achieving these four (purposes of life). (35) The kings against whom a monarch, out to conquer (lands), marches after listening to this narrative bring tributes before him even as they did before Pṛthu. (36) Free from attachment to everything else and cherishing unalloyed devotion to the Lord, one should listen to, narrate or read the sacred story of Pṛthu (the son of Vena). (37) I have told you, O Vidura (son of Vicitravīrya), this narrative revealing the Lord's glory. A man fixing his thought thereon should attain to the goal reached by Pṛthu. (38) A man who, devoid of all attachment, daily listens to or narrates with reverence this story of Pṛthu develops unflinching devotion to the Lord, whose feet serve as a bark to take one across the ocean of mundane existence. (39)

*Thus ends the twenty-third discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्विंशोऽध्यायः

### Discourse XXIV

The hymn sung by Lord Śiva (and taught to the Pracetās)

मैत्रेय उवाच

विजिताश्वोऽधिराजाऽऽसीत्पृथुपुत्रः पृथुश्रवाः । यवीयोभ्योऽददात्काष्ठा भ्रातृभ्यो भ्रातृवत्सलः । १ ।  
 हर्यक्षायादिशत्राघ्नो धूम्रकेशाय दक्षिणाम् । प्रतीचीं वृकसंज्ञाय तुर्यां द्रविणसे विभुः । २ ।  
 अन्तर्धानगतिं शक्राल्लब्धान्तर्धानसंज्ञितः । अपत्यत्रयमाधत् शिखण्डिन्यां सुसम्मतम् । ३ ।  
 पावकः पवमानश्च शुचिरित्यग्नयः पुरा । वसिष्ठशापादुत्पन्नाः पुनर्योगगतिं गताः । ४ ।

**Maitreya began again :** (Now) Pṛthu's son, Vijitāśwa of great renown, became the emperor. Full of fraternal love, he gave to his younger brothers a quarter each of the earth's surface (to rule over). (1) To Haryakṣa, the emperor assigned the eastern quarter; to Dhūmrakeśa, the southern; to the one known as Vṛka, the western, and the fourth (viz., the northern) to Draviṇa. (2) Having acquired from Indra (the lord of paradise) the secret of invisibility, he earned the surname of Antardhāna. Through (his wife) Śikhaṇḍini he begot three sons, who were highly esteemed (by all). (3) Pāvaka, Pavamāna and Śuci (by name), they were fire-gods (bearing the same names) formerly (in their previous incarnation), born (as human beings) under the curse of the sage Vasiṣṭha, they (eventually) attained once more to the glorious state of fire-gods by practising Yoga. (4)

अन्तर्धानो नभस्वत्यां हविर्धानमविन्दत् । य इन्द्रमश्वहतरं विद्वानपि न जग्निवान् । ५ ।  
 राज्ञां वृत्तिं करादानदण्डशुल्कादिदारुणाम् । मन्यमानो दीर्घसत्रव्याजेन विससर्ज ह । ६ ।  
 तत्रापि हंसं पुरुषं परमात्मानमात्मदृक् । यजंस्तल्लोकतापाप कुशलेन समाधिना । ७ ।

Antardhāna, who (it will be remembered) had refused to strike Indra, even though he had come to know that Indra had stolen (his father's) horse (vide IV. xix. 20), got (a fourth son) Havirdhāna (by name) by (his other wife) Nabhaswati. (5) Under the pretext of (participating in) a protracted sacrificial session he relinquished the kingly duties, regarding them as cruel in that they involved (the unpleasant task of) exacting tributes, inflicting punishment and levying taxes and so on. (6) Even though occupied with that sacrificial session, the king (who had realized the Self) adored the Supreme Spirit, who is perfect (in everyway) and ends the suffering of His votaries, and attained a residence in the same Heaven with the Lord by dint of thorough and uninterrupted concentration of mind. (7)

हविर्धानाद्धविर्धानी विदुरासूत षट् सुतान् । बर्हिषदं गयं शुक्लं कृष्णं सत्यं जितव्रतम् । ८ ।

बर्हिषत् सुमहाभागो हविर्धानिः प्रजापतिः । क्रियाकाण्डेषु निष्णातो योगेषु च कुरुद्रह । ९ ।

यस्येदं देवयजनमनु यज्ञं वितन्वतः । प्राचीनाग्रैः कुशैरासीदास्तुतं वसुधातलम् । १० ।

सामुद्रीं देवदेवोक्तामुपयेमे शतद्रुतिम् । यां वीक्ष्य चारुसर्वाङ्गैः किशोरौ सुयुवलङ्कृताम् ।

परिक्रमन्तीमुद्राहे चकमेऽग्निः शुकीमिव । ११ ।

विबुधासुरगन्धर्वमुनिसिद्धनरोरगाः । विजिताः सूर्यया दिक्षु कृणयन्त्येव नूपुरैः । १२ ।

प्राचीनबर्हिषः पुत्राः शतद्रुत्यां दशाभवन् । तुल्यनामव्रताः सर्वे धर्मस्त्राताः प्रचेतसः । १३ ।

पित्राऽऽदिष्टाः प्रजासर्गे तपसेऽर्णवमाविशन् । दशवर्षसहस्राणि तपसाऽऽर्चस्तपस्यतिम् । १४ ।

यदुक्तं पथि दृष्टेन गिरिशेन प्रसीदता । तद्भुजायन्तो जपन्तश्च पूजयन्तश्च संयताः । १५ ।

Through Havirdhāna (Antardhāna's son), O Vidura, Havirdhānī (his wife) bore six sons— Barhiṣad, Gaya, Śukla, Kṛṣṇa, Satya and Jitavrata (by name). (8) (Of these) the highly blessed Barhiṣad, the eldest son of Havirdhāna, became the ruler. He was well-versed in the sections of the Veda dealing with the rituals, as well as in the methods of Yoga, O worthy scion of Kuru. (9) As a result of his performing sacrifices (one after another) close to the place enclosed for each foregoing sacrifice the entire land was covered with blades of Kuśa grass with their pointed ends turned towards the east. (10) He married Śatadruti, a daughter of the deity presiding over the ocean, recommended by Brahmā (the god of gods), who was charming in every limb and was still very young, and for whom the fire-god (himself) conceived a passion the moment he saw her going round the fire during the nuptials, richly bedecked with ornaments, even as he did (on yet another occasion) for Śukī (a princess of that name). (11) Nay, even (other) gods, demons, Gandharvas (celestial musicians), sages, Siddhas (a class of demigods endowed with mystic powers from their very birth), human beings and Nāgas in every quarter were captivated by the newly-married bride (as she walked) producing a tinkling sound with her anklets. (12) Ten sons were born to king Prācinabarhi (so-called because of his having covered the earth's surface with blades of Kuśa grass with their pointed ends turned eastward—vide verse 10 above), through (his wife) Śatadruti. They bore the common name of Pracetā; their mode of life was the same and they were all fully conversant with the moral code. (13) Enjoined by their father to beget children, they entered a lake (almost as extensive as a sea) for austerities and, having duly controlled their mind, worshipped Śrī Hari (the lord of austerities) through (their) asceticism for ten thousand years, contemplating on and adoring Him and muttering what had been imparted to them by Lord Śiva, whom they had met on the way and who had showered His grace on them. (14-15)

विदुर उवाच

प्रचेतसां गिरित्रेण यथाऽऽसीत्यथि सङ्गमः । यदुताह हरः प्रीतस्तन्नो ब्रह्मन् वदार्थवत् । १६ ।

सङ्गमः खलु विप्रपे शिवेनेह शरीरिणाम् । दुर्लभो मुनयो दध्युरसङ्गाद्यमभीप्सितम् । १७ ।  
आत्मारामोऽपि यस्त्वस्य लोककल्पस्य राधसे । शक्त्या युक्तो विचरति घोरया भगवान् भवः । १८ ।

**Vidura said :** Pray, tell me, O holy sage, how came about the meeting of the Pracetās with Lord Śiva on the way, and what significant precept Lord Hara (the Destroyer of the universe) was pleased to impart to them. (16) It is indeed difficult for mortals, O Brāhmaṇa sage, to get an opportunity to meet Lord Śiva, on whom (even) sages have only been able to contemplate as the cherished object of their desire by shaking off all attachment. (17) Though revelling in the Self, Lord Bhava (the Source of all creation) goes about the world associated with His terrible (destructive) energy (in the person of Goddess Śivā) for the maintenance of the world order. (18)

मैत्रेय उवाच

प्रचेतसः पितृवाक्यं शिरसाऽऽदाय साधवः । दिशं प्रतीचीं प्रययुस्तपस्यादृतचेतसः । १९ ।  
समुद्रमुप विस्तीर्णमपश्यन् सुमहत्सरः । महन्मन इव स्वच्छं प्रसन्नसलिलाशयम् । २० ।  
नीलरक्तोत्पलाम्भोजकहारेन्द्रीवराकरम् । हंससारसचक्राह्वकारण्डवनिकूजितम् । २१ ।  
मत्तभ्रमरसौख्यहृष्टरोमलताङ्घ्रिपम् । पद्मकोशरजो दिक्षु विक्षिपत्यवनोत्सवम् । २२ ।  
तत्र गान्धर्वमाकर्ण्य दिव्यमार्गमनोहरम् । विसिंस्यू राजपुत्रास्ते मृदङ्गपणवाद्यनु । २३ ।  
तर्ह्येव सरसस्तस्मान्निष्क्रामन्तं सहानुगम् । उपगीचमानममरप्रवरं विबुधानुर्गैः । २४ ।  
तद्गहेमनिकायाभं शितिकण्ठं त्रिलोचनम् । प्रसादसुमुखं वीक्ष्य प्रणेमुर्जातकौतुकाः । २५ ।  
स तान् प्रपन्नार्तिहरो भगवान्धर्मवत्सलः । धर्मज्ञान् शीलसम्पन्नान् प्रीतः प्रीतानुवाच ह । २६ ।

**Maitreya went on :** Having received their father's command with bowed heads, the pious Pracetās set out in a westerly direction with their mind earnestly set on austerities. (19) (At some distance) they saw a very large lake almost as extensive as a sea and pellucid as the mind of an exalted soul, with the creatures inhabiting it (ever) cheerful. (20) A home of blue and red lilies, lotuses, Kahlāras (lilies blossoming at dusk) and blue lotuses, the lake resounded with the notes of swans, cranes, Cakravākas (ruddy geese) and Kāraṇḍavas (a species of ducks). (21) Hemmed in by creepers and trees which were thrilled with joy (as it were) to hear the sweet humming of drunken bees, it presented a gala appearance due to the breeze scattering in all directions the pollen from the seed-vessel of (full-blown) lotuses. (22) The princes were wonder-struck to hear music which ravished the mind by its weird style and was preceded by the sound of clay and wooden tomtoms. (23) That very moment they were filled with curiosity to behold the dark-necked and three-eyed Lord Śiva (the foremost of gods), refulgent like a mass of red-hot gold and inclined to shower His grace (on His votaries), issuing from the lake with His retinue, His glories being sung by Gandharvas and Kinnaras (attendants of the gods); and the princes bowed to Him. (24-25) The Lord, who relieves the agony of His suppliants and is a lover of righteousness, gladly spoke to the princes, who were not only well-versed in the moral code but (also) possessed a noble character and felt (much) delighted (at His sight). (26)

श्रीरुद्र उवाच

यूयं वेदिषदः पुत्रा विदितं वञ्चिकीर्षितम् । अनुग्रहाय भद्रं व एव मे दर्शनं कृतम् । २७ ।  
यः परं रंहसः साक्षात्त्रिगुणाजीवसंज्ञितात् । भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे । २८ ।  
स्वधर्मनिष्ठः शतजन्मभिः पुमान् विरिञ्चितामेति ततः परं हि माम् ।  
अव्याकृतं भागवतोऽथ वैष्णवं पदं यथाहं विबुधाः कलात्यये । २९ ।

अथ भागवता यूयं प्रियाः स्थ भगवान् यथा । न मद्भागवतानां च प्रेयानन्योऽस्ति कर्हिचित् । ३० ।  
इदं विविक्तं जप्तव्यं पवित्रं मङ्गलं परम् । निःश्रेयसकरं चापि श्रूयतां तद्दामि वः । ३१ ।

**Śrī Rudra said :** You are the sons of king Vediṣad (Barhiṣad); your intention (too) is known to Me. It is only to shower My grace on you, may all be well with you, that I have thus blessed you with My sight. (27) He is indeed (supremely) dear to Me, who has directly taken refuge in Lord Vāsudeva, who is beyond both the Unmanifest, consisting of the three Guṇas (Sattva, Rajas and Tamas), and the Spirit, known by the name of Jīva. (28) A man devoted to his own duty (prescribed in the Śāstras) attains to the position of Brahmā (the creator) after a hundred lives and realizes Me (only) if he has acquired still higher merit. A devotee of the Lord, on the other hand, ascends immediately after death to the (supreme) Abode of Bhagavān Viṣṇu, which lies entirely beyond the realm of Matter and which Myself (as Rudra) and the (other) gods (holding some office in the cosmic order) shall reach (only) after the dissolution of our subtle body (at the expiry of our term of office). (29) Now you are (all) devotees of the Lord and as such are dear to Me as the Lord (Himself). And to the votaries of the Lord either, no one else is ever dearer than Myself. (30) (Now) distinctly hear this holy and supremely auspicious hymn, which is also conducive to final beatitude; I (hereby) impart it to you. (31)

मैत्रेय उवाच

इत्यनुक्रोशहृदयो भगवानाह तान् शिवः । वद्धाञ्जलीन् राजपुत्रान्नारायणपरो वचः । ३२ ।

**Maitreya resumed :** With a heart full of compassion Lord Śiva, who is (ever) devoted to Bhagavān Nārāyaṇa, spoke the following words to those princes, who stood with joined palms (before Him). (32)

श्रीरुद्र उवाच

जितं त आत्मविदुर्धुर्यस्वस्तये स्वस्तिरस्तु मे । भवता राधसा राद्धं सर्वस्मा आत्मने नमः । ३३ ।  
नमः पङ्कजनाभाय भूतसूक्ष्मेन्द्रियात्मने । वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे । ३४ ।  
सङ्कर्षणाय सूक्ष्माय दुरन्तायान्तकाय च । नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने । ३५ ।  
नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने । नमः परमहंसाय पूर्णाय निभृतात्मने । ३६ ।  
स्वर्गापवर्गाद्वाराय नित्यं शुचिषटे नमः । नमो हिरण्यवीर्याय चातुर्होत्राय तन्त्रवे । ३७ ।  
नम ऊर्ज इषे त्रयाः पतये यज्ञरेतसे । तृप्तिदाय च जीवानां नमः सर्वरसात्मने । ३८ ।  
सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे । नमस्त्रैलोक्यपालाय सहभोजोबलाय च । ३९ ।  
अर्थलिङ्गाय नभसे नमोऽन्तर्बहिःरात्मने । नमः पुण्याय लोकाय अमुष्यै धूरिवर्चसे । ४० ।  
प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे । नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च । ४१ ।  
नमस्त आशिषामीश मनवे कारणात्मने । नमो धर्माय बृहते कृष्णायाकुण्ठमधसे ।

पुरुषाय पुराणाय सांख्ययोगेश्वराय च । ४२ ।

शक्तित्रयसमेताय मौदुषेऽहंकृतात्मने । चेतआकृतिरूपाय नमो वाचोविभूतये । ४३ ।

**Śrī Rudra said :** "Your glory tends to the blessedness (unfoldment of the blissful nature) of the foremost among the knowers of the Self; may it conduce to My blessedness as well. You ever exist as the supremely Blissful; hail to You, the (supreme) Spirit, who have assumed all forms. (33) Obeisance to Him who has a lotus (constituting the universe) sprung from His navel, the Controller of the subtle elements and the senses, to Vāsudeva (the first and foremost of the four Vyūhas or manifestations of the Lord, the one presiding over the Citta or reason), who is (ever) tranquil, immutable and self-luminous. (34) Salutations to

Saṅkarṣaṇa (the second of the four Vyūhas, that presides over the ego), who is unmanifest and infinite and destroys the universe (by the fire issuing from His mouth at the time of universal dissolution), and to Pradyumna (the third Vyūha), from whom comes the highest knowledge of the world and who presides over the intellect or understanding. (35) Hail, hail to Aniruddha (the fourth manifestation), presiding over the mind, which is the controller of the sense. Obeisance to You as the sun-god, who pervades the universe by His effulgence and is devoid of growth and decay. (36) Salutations to Him who is the door to heaven and final beatitude and who constantly dwells in a pure heart. Hail to the Fire-god (who has effulgence for his energy), through whom are accomplished sacrifices performed with the help of four priests (viz., Hotā, Adhwaryu, Udgātā and Brahmā) and who makes for the continuance of sacrifices. (37) Obeisance to Śrī Hari (the Lord of the three Vedas), who as the moon-god (the seed of Yajña) serves as the food of both the manes and the gods, and salutations (again) to the Lord who in the form of water gratifies (all) embodied beings. (38) Salutations to You, who appear as the bodies of all living beings as well as the Cosmic Body and take the form of earth. Hail to You, who (as the wind-god) sustain all the three worlds and are endowed with the strength of mind, senses and body. (39) Obeisance to the Lord, who as ether supplies a clue to (the existence of) objects (through its attribute, sound) and provides a basis for the conception of inside and outside. Salutations to Him in the form of that (well-known) sacred sphere of great splendour (known by the name of heaven). (40) Hail to You in the form of worldly activity and activity carried on in retirement—leading severally to (the attainment of) the world of the manes and the region of the gods—and also in the form of death which is the fruit of unrighteousness and causes pain. (41) Obeisance to You, O Lord, who yield the fruit of all actions and are omniscient (or revealed in the form of Mantras). Salutations to You in the form of Śrī Kṛṣṇa, who is supreme virtue personified and is possessed of unobstructed wisdom, nay, who is the most ancient Person, the Lord of both Sāṅkhya (the path of Knowledge) and Yoga (the path of Action). (42) Hail to You, who as Rudra (the god of destruction) preside over the ego and are endowed with the three potencies (in the form of doership, instrumentality and activity). Obeisance to You, who (as Brahmā, the creator) are knowledge and activity personified, and from whom proceeds the vast wealth of speech. (43)

दर्शनं नो दिदृक्षुणां देहि भागवतार्चितम् । रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् । ४४ ।

स्निग्धप्रावृद्धनश्यामं सर्वसौन्दर्यसंग्रहम् । चार्वायतचतुर्बाहुं सुजातरुचिराननम् । ४५ ।

पद्मकोशपलाशाक्षं सुन्दरभ्रु सुनासिकम् । सुद्विजं सुकपोलास्यं समकर्णविभूषणम् । ४६ ।

प्रीतिप्रहसितापाङ्गमलकैरुपशोभितम् । लसत्पङ्कजकिञ्जल्कदुकूलं मृष्टकुण्डलम् । ४७ ।

स्फुरत्किरीटवलयहारनूपुरमेखलम् । शङ्खचक्रगदापद्ममालामण्युत्तमर्द्धिमत् । ४८ ।

सिंहस्कन्धत्विषो विभ्रत्सौभगश्रीवकौस्तुभम् । श्रियानपायिन्याक्षिप्रनिकषाश्मोरसोल्लसत् । ४९ ।

पूररेचकसंविप्रबलिवल्लुदलोदरम् । प्रतिसंक्रामयद्विश्वं नाभ्यावर्तगभीरया । ५० ।

श्यामश्रोण्यधिरोचिष्णुर्दुकूलस्वर्णमेखलम् । समचार्वङ्घ्रिजङ्घोरुनिप्रजानुसुदर्शनम् । ५१ ।

पदा शरत्पद्मपलाशरोचिषा नखद्युभिर्नोऽन्तरघं विधुन्वता ।

प्रदर्शय स्वीयमपास्तसाध्वसं पदं गुरो मार्गगुरुस्तमोजुषाम् । ५२ ।

"Pray, bless us—who are keen to behold You—with Your sight, which is held in such great esteem by Your devotees. Be pleased to reveal to us Your beautiful form, the most beloved of Your votaries, which delights all the senses by its (numerous) excellences. (44) It is cerulean as a charming rain-cloud and the conglomeration of all elegance. It has four

long graceful arms and a winsome countenance perfect in every detail. (45) It has eyes resembling the petals in the heart of a lotus, captivating eyebrows and a shapely nose, lovely teeth, ravishing cheeks and mouth, and ears exactly corresponding with each other and serving as ornaments. (46) With the outer corners of its eyes smiling as it were with affection. Your form is decked with (flowing) tresses, is covered by a shining fine cloth—yellow as the filaments of a lotus—and is adorned with a pair of polished ear-rings. (47) It is (further) graced with a brilliant diadem, bracelets, a pearl necklace, anklets and girdle; and its glory is heightened by a conch, a discus, a mace, a lotus, a garland (of sylvan flowers) and gems (of various kinds). (48) It carries about its shoulders, resembling those of a lion, the lustre of the ear-rings and necklace etc., the Kaustubha gem lending charm to its neck; and the form is brightened by the bosom, which outshines the touchstone (bearing a streak of gold on it) by Goddess Śrī, ever abiding thereon (in the form of a golden streak). (49) Its belly, resembling the leaf (of the Indian fig tree in shape), looks (very) attractive with its (three) folds, which are shaking with the (alternate) inhalation and exhalation of air. By its deep navel, spiral in shape like whirlpool, it is inviting the universe (as it were) to return (to its source, the belly). (50) The fine (yellow) loin-cloth and the girdle of gold shine all the more brightly (by contrast) on the swarthy hips. (Again) the form looks (very) comely by its (pairs of) beautiful feet, shanks, things and depressed knees, each pair matching perfectly. (51) With Your feet shining as the petals of an autumnal lotus and driving away the darkness of our heart by the splendours of their nails, pray, reveal to us that form as Your very essence, that has dispelled the fear (of Your devotees), O Preceptor (of the universe), since You are the guide of souls wallowing in ignorance. (52)

एतद्रूपमध्येयमात्मशुद्धिमभीप्सताम् । यद्भक्तियोगोऽभयदः स्वधर्ममनुतिष्ठताम् । ५३ ।

भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् । स्वाराज्यस्याप्यभिमत एकान्तेनात्मविद्भतिः । ५४ ।

तं दुराराध्यमाराध्य सतामपि दुरापया । एकान्तभक्त्या को वाञ्छेत्पादमूलं विना बहिः । ५५ ।

यत्र निर्विष्टमरणं कृतान्तो नाभिमन्यते । विश्वं विध्वंसयन् वीर्यशौर्यविस्फूर्जितध्रुवा । ५६ ।

क्षणार्थेनापि तुल्ये न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः । ५७ ।

अथानघाङ्घ्रेस्तव कीर्तितीर्थयोरन्तर्बहिः स्नानविधूतपाप्मनाम् ।

भूतेष्वनुक्रोशसुसन्त्वशीलिनां स्यात्सङ्गमोऽनुग्रह एष नस्तव । ५८ ।

न यस्य चित्तं बहिरर्थविभ्रमं तमोगुहायां च विशुद्धमाविशत् ।

यद्भक्तियोगानुगृहीतमङ्गसा मुनिर्विचष्टे ननु तत्र ते गतिम् । ५९ ।

यत्रेदं व्यज्यते विश्वं विश्वस्मिन्नवभाति यत् । तत् त्वं ब्रह्म परं ज्योतिराकाशमिव विस्तृतम् । ६० ।

"This form (of Yours) is worthy of being constantly meditated upon by those who seek the purification of their mind; for it is the practice of its adoration which brings fearlessness (in the form of final beatitude) to those who perform their own (allotted) duty (as a stepping-stone to Devotion). (53) Sought after even by Brahmā (who rules over heaven) and the (ultimate) goal of those who are exclusively devoted to Self-Realization, You are attainable (only) by him who is full of devotion, and are difficult of access to all (other) mortals. (54) Having propitiated through exclusive Devotion—hardly attainable even by the virtuous—You, who cannot be easily propitiated (by any other means), who will seek anything other than the soles of Your feet? (55) Though destroying the universe even with his brows contracted as a token of his majesty and energy, Death does not recognize the soul who has taken shelter under those feet as subject to his authority. (56) I am not prepared to equate (the enjoyments of) heaven nor even final beatitude (immunity from rebirth)—much less the

blessings sought for by mortals—with the fellowship, enjoyed even for half a moment, of those who have developed an attachment for the Lord. (57) May we enjoy the (blessed) company of those whose sins have been washed away by immersing their soul in (the stream of) Your glories and their body in (the holy waters of) the Gaṅgā flowing from Your feet—which absolve one of all sins—nay, who are imbued with compassion for all creatures and are possessed of a mind free from likes and dislikes and endowed with virtues (such as straightforwardness and so on) ! Let this be Your boon to us. (58) The contemplative soul whose mind is neither distracted by external objects nor loses itself in a spell of drowsiness (during meditation) exceedingly pure and blessed as it is by the loving devotion of such devotees, easily and surely succeeds in realizing Yours true nature at this stage. (59) You are the same Brahma (Infinite) in whom is manifested this universe and who shines through the universe, nay, who is supreme effulgence and is all-pervading like ether. (60)

यो माययेदं पुरुषपयासुजद् द्विभर्ति भूयः क्षपयत्यविक्रियः ।

यन्देदबुद्धिः सदिवात्मदुःस्थया तमात्मतन्त्रं भगवन् प्रतीमहि । ६१ ।

क्रियाकलापैरिदमेव योगिनः श्रद्धान्विताः साधु यजन्ति सिद्धये ।

भूतेन्द्रियान्तःकरणोपलक्षितं वेदे च तन्त्रे च त एव कोविदाः । ६२ ।

त्वमेक आद्यः पुरुषः सुप्रशक्तिस्तथा रजःसत्त्वतमो विभिद्यते ।

महानहं खं मरुदग्निवार्धराः सुरर्षयो भूतगणा इदं यतः । ६३ ।

सृष्टं स्वशक्त्येदमनुप्रविष्टुश्चतुर्विधं पुरमात्मांशकेन ।

अथो विदुस्तं पुरुषं सन्तमन्तर्भुङ्क्ते हृषीकैर्मधु सारयं यः । ६४ ।

"O Lord, we know You to be absolute—You, who evolve this (universe), sustain it and again dissolve it, as though it were real, Yourself remaining unchanged, through (the instrumentality of) Your Māyā (deluding potency), that assumes multitudinous forms and gives rise to the notion of difference; yet which is powerless against You. (61) They alone are well-versed in the Vedas and the Tantras (the scriptures dealing with the worship of the various deities and revealed by Lord Śiva to His Divine Consort, Goddess Pārvatī), who, devoted as they are to the path of Action and imbued with faith, duly adore, for (the attainment of) perfection (in the form of Self-Realization or final beatitude) through a network of rituals, this very (embodied) form of Yours, which is hinted at by the five (gross) elements, the Indriyas (the senses of perception, as well as the organs of action) and the mind (as their Ruler). (62) You are the one primeval Person, whose energy (in the form of Māyā) lies dormant (before creation). It is by the said Māyā that Sattva, Rajas and Tamas (the three modes of Prakṛti) get differentiated and it is from the same Māyā that this universe—consisting of Mahat-Tattva (the principle of cosmic intelligence), the ego, ether, the air, fire, water and earth, the gods and the Ṛsis (seers) and the multitudes of living beings—springs up. (63) By a part of Your being You have entered the body, which is of four kinds (viz., sweat-born, oviparous, viviparous and sprouting from the soil), and has been brought forth by Your own Energy (Māyā). It is therefore that they call that ray of your being, residing in the body, as the Puruṣa or Jīva, which (wrapped in ignorance) enjoys through the (various) senses the trivial pleasures of sense like the honey collected (and enjoyed) by bees. (64)

स एष लोकानतिचण्डवेगो विकर्षसि त्वं खलु कालयानः ।

भूतानि भूतैरनुमेयतत्त्वो घनावलीर्वायुरिवाविषह्यः । ६५ ।

प्रमत्तमुद्यैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।

त्वमप्रमत्तः सहसाभिपद्यसे क्षुल्लेलिहानोऽहिरिवाखुमन्तकः । ६६ ।

कस्त्वत्पदाब्जं विजहाति पण्डितो यस्तेऽवमानव्ययमानकेतनः ।  
 विशङ्क्यास्मद्गुरुर्चति स्म यद् विनोपपत्तिं मनवश्चतुर्दश । ६७ ।  
 अथ त्वमसि नो ब्रह्मन् परमात्मन् विपश्चिताम् । विश्वं रुद्रभयध्वस्तमकुतश्चिद्भया गतिः । ६८ ।  
 इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः । स्वधर्ममनुतिष्ठन्तो भगवत्पर्यप्ताशयाः । ६९ ।  
 तमेवात्मानमात्मस्थं सर्वभूतेष्ववस्थितम् । पूजयध्वं गृणन्तश्च ध्यायन्तश्चासकृद्भरिम् । ७० ।  
 योगादेशमुपासाद्य धारयन्तो मुनिव्रताः । समाहितधियः सर्व एतदभ्यसतादृताः । ७१ ।  
 इदमाह पुरास्माकं भगवान् विश्वसुकपतिः । भृग्वादीनामात्मजानां सिसृक्षुः संसिसृक्षताम् । ७२ ।  
 ते वयं नोदिताः सर्वे प्रजासर्गे प्रजेश्वराः । अनेन ध्वस्ततमसः सिसृक्ष्मो विविधाः प्रजाः । ७३ ।  
 अथेदं नित्यदा युक्तो जपन्नवहितः पुमान् । अचिराच्छ्रेय आप्नोति वासुदेवपरायणः । ७४ ।  
 श्रेयसामिह सर्वेषां ज्ञानं निःश्रेयसं परम् । सुखं तरति दुष्परं ज्ञाननौर्व्यसनार्णवम् । ७५ ।  
 य इमं श्रद्धया युक्तो मद्गीतं भगवत्स्तवम् । अधीयानो दुराराध्यं हरिमाराधयत्यसौ । ७६ ।  
 विन्दते पुरुषोऽमुष्माद्यद्यदिच्छत्यसत्वरम् । मद्गीतगीतात्सुप्रीताच्छ्रेयसामेकवल्लभात् । ७७ ।  
 इदं यः कल्य उल्थाय प्राञ्जलिः श्रद्धयान्वितः । शृणुयाच्छ्रावयेन्मयो मुच्यते कर्मबन्धनैः । ७८ ।  
 गीतं मयेदं नरदेवनन्दनाः परस्य पुंसः परमात्मनः स्तवम् ।  
 जपन्त एकाग्रधियस्तपो महश्चरध्वमन्ते तत आप्स्यथेषितम् । ७९ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां चतुर्थस्कन्धे रुद्रगीतं नाम चतुर्विंशोऽध्यायः । २४ ।

"Your true nature can (only) be inferred (and not directly perceived). Possessed of most tremendous velocity and irresistible like a hurricane, it is You who destroy the (various) worlds, sweeping off the various creatures by the creatures (themselves) even as the wind sweeps off the clouds. (65) Alert as the serpent that grabs a rat, licking the ends of its lips through hunger, You as Death suddenly overtake the Jiva (an embodied soul) who is utterly careless (about his goal), engrossed as he is in the thought of his (worldly) projects, and, being totally given up to the pleasures of sense, is seized with inordinate greed. (66) What wise man, who regards his body (life) as wearing away (in vain) through neglect of You, would abandon Your lotus-feet, which our ancestor (Brahmā) has adored through fear of bondage in the shape of worldly existence, and which the fourteen Manus (from Swāyambhuva onwards) have worshipped without reasoning (with unquestioning faith). (67) The (whole) universe is (almost) dead through fear of Lord Rudra (the god of destruction). Therefore, to us, who know this, O all-pervading Supreme Spirit, You are the (only) fearless resort." (68) Go on repeating this hymn with the purest of motives, O princes, (duly) discharging your sacred duties with your mind set on the Lord; this will do you good. (69) Worship Śrī Hari alone—the (supreme) Spirit dwelling in your heart and (equally) present in all creatures—extolling and meditating on Him again and again : (70) Having received this hymn called Yogādeśa as imparted by Me and retaining it (in your memory), repeat it reverently all of You with a concentrated mind, observing the vow of hermits. (71) Intent on multiplying his progeny, it was the glorious Brahma (the lord of progenitors of the universe) who taught it at the dawn of creation to us, his (mind-born) sons, Bhṛgu and others, all of whom were (equally) keen to push on (the work of) creation. (72) Enjoined to proceed with the task of procreation, we lords of created beings all evolved various species of living beings, having got rid of ignorance through this very hymn. (73) Even now a man devoted to Lord Vāsudeva, and ever repeating it with an attentive and absorbed mind, attains blessedness before

long.(74) Of all the blessings here spiritual enlightenment leading to final beatitude is the highest. He who sails in the bark of wisdom easily crosses the ocean of misery (in the shape of metempsychosis), so difficult to cross. (75) Imbued with reverence, he who dwells upon this hymn in praise of the Lord, sung by me, will be able to propitiate Śrī Hari, (otherwise) so difficult to please. (76) A man who is steady of mind obtains whatever he desires from that Lord, the sole repository of (all) blessings, when He is celebrated through this hymn sung by Me and is highly pleased thereby. (77) Rising before daybreak and full of faith, any mortal who listens to or recites it (to others) with joined palms is freed from all shackles of Karma.(78) Repeating with a concentrated mind this hymn in praise of the supreme Puruṣa, the Oversoul, sung by Me, O princes, practise austerities; thereby you will attain in the long run the object sought for (by you). (79)

*Thus ends the twenty-fourth discourse entitled "The hymn sung by Lord Rudra",  
in Book Four of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चविंशोऽध्यायः

### Discourse XXV

#### Introductory part of the parable of Purañjana

मैत्रेय उवाच

इति सन्दिश्य भगवान् बार्हिषदैरभिपूजितः । पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः । १ ।  
रुद्रगीतं भगवतः स्तोत्रं सर्वे प्रचेतसः । जपन्तस्ते तपस्तेपुर्वर्षाणामयुतं जले । २ ।  
प्राचीनबर्हिषं क्षतः कर्मस्वासक्तमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् । ३ ।  
श्रेयस्त्वं कतमद्राजन् कर्मणाऽऽत्मन ईहसे । दुःखहानिः सुखावाप्तिः श्रेयस्तत्रेह चेष्यते । ४ ।

**Maitreya continued :** Having thus instructed the Pracetās (the sons of Barhiṣad), and duly worshipped by them, Lord Śiva (the Destroyer of the universe) disappeared on that very spot, while the princes stood gazing. (1) Repeating the hymn of praise to the Lord, sung by Śrī Rudra (the god of destruction), all the Pracetās practised austerities for a myriad years; standing in water. (2) (In the meantime) O Vidura, the sage Nārada, a knower of the truth of the Spirit and compassionate by nature, admonished (their father) Prācinabarhi, whose mind was attached to rituals, (as follows). (3) "What good, O king, do you seek for yourself through rituals? (True) welfare lies in the cessation of sorrow and the attainment of happiness, and such welfare is not expected from them." (4)

राजोवाच

न जानामि महाभाग परं कर्मापविद्धधीः । ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः । ५ ।  
गृहेषु कूटधर्मेषु पुत्रदारधनार्थधीः । न परं विन्दते मूढो भ्राम्यन् संसारवर्त्मसु । ६ ।

**The king (Prācinabarhi) replied :** I know not the supreme good, O blessed one, my mind being distracted by (the thought of) rituals. (Therefore) pray, impart to me that pure wisdom whereby I may be freed from (the shackles of) Karma. (5) Sticking to the life of a householder—where one performs actions prompted by interested motives—and regarding sons, wife and riches as the (only) object of human pursuit, an ignorant man fails to attain

the highest good, and wanders in the path-ways leading to transmigration. (6)

नारद उवाच

भो भोः प्रजापते राजन् पशुन् पश्य त्वयाध्वरे । संज्ञापिताञ्जीवसङ्घान्निर्घुणेन सहस्रशः । ७ ।

एते त्वां सम्प्रतीक्षन्ते स्मरन्तो वैशसं तव । सम्प्रेतमयःकूर्टैश्छन्दन्युत्थितमन्यवः । ८ ।

अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् । पुरञ्जनस्य चरितं निबोध गदतो मम । ९ ।

आसीत्पुरञ्जनो नाम राजा राजन् बृहच्छ्रवाः । तस्याविज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः । १० ।

सोऽन्वेषमाणः शरणं बभ्राम पृथिवीं प्रभुः । नानुरूपं यदाविन्ददभूत्स विमना इव । ११ ।

न साधु मेने ताः सर्वा भूतले यावतीः पुरः । कामान् कामयमानोऽसौ तस्य तस्योपपत्तये । १२ ।

**Nārada said :** O ruler of men, O king, behold the multitudes of creatures slaughtered by you in thousands as animals for sacrifice, merciless that you are. (7) Retaining the memory of your cruelty, they eagerly wait for you, their anger having been roused (by the recollection), and will tear you with their horns, made of steel, when you have departed to the other world. (8) In this connection I will narrate to you the following old legend. Hear from me as I tell you the story of Purañjana. (9) O king, there was a monarch of wide renown, Purañjana by name. He had a friend named Avijñāta (unknown), so-called because his activities were unknown. (10) Searching for an abode, the king ranged over the (entire) globe. When (however) he did not find a suitable place, he felt dejected as it were. (11) Seeking after pleasures, he rejected as many cities as there existed on the earth's surface, holding them unfit to yield such enjoyments. (12)

स एकदा हिमवतो दक्षिणेऽथ सानुषु । ददर्श नवभिर्द्वारिभिः पुरं लक्षितलक्षणाम् । १३ ।

प्राकारोपवनाद्वालपरिखैरक्षतोरणैः । स्वर्णरौप्यायसैः शृङ्गैः संकुलां सर्वतो गृहैः । १४ ।

नीलस्फटिकवैदूर्यमुक्तामरकतारुणैः । क्लृप्तहर्म्यस्थलीं दीप्तां श्रिया भोगवतीमिव । १५ ।

सभाचत्वररथ्याभिराक्रीडायतनापणैः । चैत्यध्वजपताकाभिर्युक्तां विद्मवेदिभिः । १६ ।

One day he saw on the southern ridges of the Himalayan range (in the land of Bhāratavarṣa) a city provided with nine gates and exhibiting all the marks (of a good city). (13) Surrounded by a defensive wall, groves, watch-towers and moats, eye-holes and arched gateways, it was dense on all sides with houses having turrets of gold, silver and steel. (14) The floor of its mansions being paved with sapphires, crystals, cat's-eye gems, pearls, emeralds and rubies, the city was radiant with splendour as Bhogavati (the city of the Nāgas in the subterranean regions). (15) It was provided with assembly halls, cross roads and highways, gambling-houses, bazaars and rest-houses, banners waving from flag-staffs and terraces built of coral. (16)

पुर्यास्तु बाह्योपवने दिव्यद्रुमलताकुले । नदद्विहङ्गालिकुलकोलाहलजलाशये । १७ ।

हिमनिर्झरविप्रुष्पत्कुसुमाकरवायुना । चलत्प्रवालवितपनलिनीतटसम्पदि । १८ ।

नानारण्यमृगव्रातैरनाबाधे मुनिव्रतैः । आहूतं मन्यते पान्थो यत्र कोकिलकूजितैः । १९ ।

Now, there was a park in the outskirts of the city, which was full of celestial trees and creepers and spotted with lakes echoing the noise of warbling birds and humming bees. (17) The margin of its lotus ponds was enriched with trees whose boughs and young leaves waved gently in the breeze blowing from flower-beds and charged with the spray from cool cascades. (18) There was no molestation caused in that park by the various species of wild animals, that were (all) wedded to non-violence like hermits. The passer-by thought himself invited to that place by the notes of (its) cuckoos. (19)

यदृच्छयाऽऽगतां तत्र ददर्शप्रमदोत्तमाम् । भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः । २० ।  
 पञ्चशीर्षाहिना गुप्तां प्रतीहारेण सर्वतः । अन्वेषमाणामृषभमप्रौढां कामरूपिणीम् । २१ ।  
 सुनासां सुदतीं बालां सुकपोलां वराननाम् । समविन्यस्तकर्णाभ्यां विभ्रतीं कुण्डलश्रियम् । २२ ।  
 पिशङ्गनीवीं सुश्रोणीं श्यामां कनकमेखलाम् । पद्भ्यां क्रणद्भ्यां चलतीं नूपुरैर्दंभतामिव । २३ ।  
 स्तनौ व्यञ्जितकेशोरौ समवृत्तौ निरन्तरौ । वस्त्रान्तेन निगूहन्तीं व्रीडया गजगामिनीम् । २४ ।

In that garden he beheld a most charming damsel—who had arrived (there) by chance—coming with ten attendants, each of whom was the spouse of a hundred wives. (20) She was guarded on all sides by a five-hooded serpent, that was a bodyguard to her. Sixteen years of age and capable of assuming any form at will, she was out in quest of a husband. (21) The girl had a shapely nose, beautiful teeth; lovely cheeks and a charming countenance, and bore in her symmetrical ears the splendour of (brilliant) ear-rings. (22) Clad in a tawny skirt and adorned with a girdle of gold, that lady with well-formed hips and swarthy of complexion looked like a goddess as she walked with her feet making a tinkling sound by their anklets. (23) Moving with the (stately) gait of an elephant, she covered (every now and then) with the end of her garment out of modesty her close-knit, symmetrical and spherical breasts, which bespoke the advent of youth. (24)

तामाह ललितं वीरः सव्रीडस्मितशोभनाम् । स्निग्धेनापाङ्गपुङ्गेन स्पृष्टः प्रेमोद्भ्रमदध्रुवा । २५ ।  
 का त्वं कञ्जपलाशक्षि कस्यासीह कुतः सति । इमामुप पुरीं भीरु किं चिकीर्षसि शंस मे । २६ ।  
 क एतेऽनुपथा ये त एकादश महाभटाः । एता वा ललनाः सुभ्रु कोऽयं तेऽहिः पुरःसरः । २७ ।  
 त्वं ह्रीर्भवान्यस्यथ वाग् रमा पतिं विचिन्वती किं मुनिवद्रहो वने ।  
 त्वदङ्घ्रिकामापसमस्तकामं क्व पद्मकोशः पतितः कराग्रात् । २८ ।  
 नासां वरोर्वन्यतमा भुविस्पृक् पुरीमिमां वीरवरेण साकम् ।  
 अर्हस्यलङ्कृतुमदभ्रकर्मणा लोकं परं श्रीरिव यज्ञपुंसा । २९ ।  
 यदेष मापाङ्गविरखण्डितेन्द्रियं सव्रीडभावस्मितविभ्रमदध्रुवा ।  
 त्वयोपसृष्टो भगवान्पनोभवः प्रबाधतेऽथानुगृहाण शोभने । ३० ।  
 त्वदाननं सुभ्रु सुतारलोचनं व्यालखिनीलालकवृन्दसंवृतम् ।  
 उन्नीय मे दर्शय वल्गुवाचकं यद्व्रीडया नाभिमुखं शुचिस्मिते । ३१ ।

Pierced by (the arrow of) her affectionate sidelong glances, with the outer corner of her eyes serving as its shaft and her eyebrows, dancing for love, as the bow, the gallant youth (Purañjana) spoke in a winning tone to the girl, who looked (all the more) charming with her bashful smiles :—(25) "Who are you, O pretty damsel with eyes resembling the petals of a lotus? Whose daughter are you and whence are you here, O noble girl? Tell me, O timid one, what you intend to do in the outskirts of this city. (26) Who are these ten attendants of yours, led by that great warrior, who makes the eleventh? Again, who are these young women, O beautiful lady; and what about this serpent going before you? (27) Are you Hri (the goddess presiding over the virtue of bashfulness) or Pārvaṭī (the divine Consort of Lord Śiva) or Vāk (the goddess presiding over speech) or Ramā (Goddess Lakṣmī) living in seclusion like a hermitess in this forest in search of your lord, who has (I am sure) realized all his ambitions by merely craving for your feet? (If you are none else than Goddess Ramā) where has the lotus bud (Your invariable companion and distinguishing mark) dropped from the tips of your fingers? (28) (No,) you are none of these (aforesaid), O damsel with well-formed thighs, since you touch the ground (with your feet). (Therefore), be pleased to grace this city with

myself, an eminent hero of extraordinary prowess, even as Śrī (the goddess of beauty and prosperity) adorns the transcendental realm (of Vaikuṅṭha) with (Her Consort) Lord Viṣṇu (the Soul of sacrifices). (29) Instigated by you through (the movements of) your playful eyebrows conspiring with your bashful and loving smiles, the all-powerful Love is harassing me, whose mind has been distracted by your side-long glances ! Therefore, (pray,) show your grace to me, O beautiful one ! (30) (Just) raise and show me your sweet-tongued countenance—with its charming eyebrows and eyes possessed of lovely pupils—which is screened by dark tresses hanging low, and not facing me through bashfulness, O damsel with bright smiles !" (31)

नारद उवाच

इत्थं पुरञ्जनं नारी याचमानमधीरवत् । अभ्यनन्दत तं वीरं हसन्ती वीर मोहिता । ३२ ।  
 न विदाम वयं सम्यक्कर्तारं पुरुषर्षभ । आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् । ३३ ।  
 इहाद्य सन्तमात्मानं विदाम न ततः परम् । येनेयं निर्मिता वीर पुरी शरणमात्मनः । ३४ ।  
 एते सखायः सख्यो मे नरा नार्यश्च मानद । सुप्तानां मयि जगति नागोऽयं पालयन् पुरीम् । ३५ ।  
 दिष्ट्याऽऽगतोऽसि भद्रं ते ग्राम्यान् कामानभीप्ससे । उद्वह्रिष्यामि तांस्तेऽहं स्वबन्धुभिररिन्दम् । ३६ ।  
 इमां त्वमधितिष्ठस्व पुरीं नवमुखीं विभो । मयोपनीतान् गृह्णानः कामभोगान् शतं समाः । ३७ ।  
 कं नु त्वदन्यं रमये ह्यरतिज्जमकोविदम् । असम्परायाभिमुखमश्चस्तनविदं पशुम् । ३८ ।  
 धर्मो ह्यत्रार्थकामौ च प्रजानन्दोऽमृतं यशः । लोका विशोका विरजा यान् न केवलिनो विदुः । ३९ ।  
 पितृदेवर्षिमर्त्यानां भूतानामात्मनश्च ह । क्षेम्यं वदन्ति शरणं भवेऽस्मिन् यद्गृहाश्रमः । ४० ।  
 का नाम वीर विख्यातं वदान्यं प्रियदर्शनम् । न वृणीत प्रियं प्राप्तं मादृशी त्वादृशं पतिम् । ४१ ।  
 कस्या मनस्ते भुवि भोगिभोगयोः स्त्रिया न सजेद्भुजयोर्महाभुज ।  
 योऽनाथवर्गाधिमलं घृणोद्धतस्मितावलोकैः चरत्यपोहितुम् । ४२ ।

**Nārada continued :** Enamoured of the heroic Purañjana, who thus courted her like one who had lost one's patience, the girl smilingly greeted him (in the following words), O valiant monarch ! (32) "We are not fully aware of our own progenitor, O ornament among men, nor do we know the progenitor of anyone else (yourself), who is responsible for the family name no less than for the name of the progeny. (33) We only know our being present here today, (and) nothing beyond that. Nor do we know him who built this city for our abode, O brave one ! (34) These men and women are my male and female companions, O courteous one! When I am asleep, this serpent keeps awake, guarding the city. (35) Thank heaven, you have come; may all be well with you ! With the help of my kinsfolk I shall secure for you (all) the sensuous pleasures you long to obtain, O vanquisher of foes ! (36) Occupy you this city with nine gates, O lord, enjoying for a hundred years the sensuous pleasures made available by me. (37) Whom else save you should I delight—him who is ignorant of enjoyment, unwise, unmindful of the future life and heedless about his duty for the morrow—a mere brute? (38) It is here (in the life of a householder) indeed that one attains religious merit, worldly riches and sense-gratification, the joy of having a son, the privilege of eating the leavings of a sacrifice (which confer immortality on the eater) and fame as well as worlds that are free from misery and sin (and are attainable through sacrifices), all of which are unknown to recluses. (39) The wise declare the life of a householder as the asylum affording protection in this world to the manes, gods, Ṛṣis, human beings and other living beings, as well as to the householder himself. (40) What woman of my category, O brave one, would not accept for her husband a renowned, generous, charming and beloved personality like you? (41)

What woman's mind on this earth would not cling to your arms, resembling the body of a serpent, O mighty-armed one? It is in order to wipe out the agony of helpless and forlorn creatures (like me) with your smiling glances imbued with compassion that you move about (in this world)." (42)

नारद उवाच

इति तौ दम्पती तत्र समुद्य समयं मिथः । तां प्रविश्य पुरीं राजन्मुमुदाते शतं समाः । ४३ ।  
 उपगीयमानो ललितं तत्र तत्र च गायकैः । क्रीडन् परिवृतः स्त्रीभिर्हृदिनीमाविशच्छुचौ । ४४ ।  
 सप्तोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः । पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः । ४५ ।  
 पञ्च द्वारस्तु पौरस्या दक्षिणैका तथोत्तरा । पश्चिमे द्वे अमूषां ते नामानि नृप वर्णये । ४६ ।  
 खद्योताऽऽविर्मुखी च प्राग्द्वारावेकत्र निर्मिते । विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः । ४७ ।  
 नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते । अवधूतसखस्ताभ्यां विषयं याति सौरभम् । ४८ ।  
 मुख्या नाम पुरस्ताद् द्वास्तयाऽऽपणवहूदनौ । विषयौ याति पुरराड्सज्ञविपणान्वितः । ४९ ।  
 पितृहूर्नुप पुर्या द्वादक्षिणेन पुरञ्जनः । राष्ट्रं दक्षिणपञ्चालं याति श्रुतधरान्वितः । ५० ।  
 देवहूर्नाम पुर्या द्वा उत्तरेण पुरञ्जनः । राष्ट्रमुत्तरपञ्चालं याति श्रुतधरान्वितः । ५१ ।  
 आसुरी नाम पश्चाद् द्वास्तया याति पुरञ्जनः । ग्रामकं नाम विषयं दुर्मदिन समन्वितः । ५२ ।  
 निर्ऋतिर्नाम पश्चाद् द्वास्तया याति पुरञ्जनः । वैशसं नाम विषयं लुब्धकेन समन्वितः । ५३ ।  
 अन्धावमीषां पौराणां निर्वाक्येशस्कृतावुभौ । अक्षण्वतामधिपतिस्ताभ्यां याति करोति च । ५४ ।

Nārada went on : Having thus signified on that spot their mutual agreement, the couple entered that city and rejoiced (there) for a hundred years. (43) Glorified everywhere in a sweet voice by panegyrists, Purañjana sported in the midst of damsels and entered a river during the hot weather (to refresh himself). (44) For the passage of whosoever was the ruler in the city to other territories seven (out of the nine) gates of that city had been constructed in the upper (elevated) part, and two in the lower. (45) (Again) five (of these) entrances opened towards the east, one towards the south, another towards the north and (the lower) two faced the west, I mention their names (to you,) O king ! (46) Two of the eastern gates, Khadyotā and Āvirmukhī (by name), had been built at the same place. Accompanied by (his friend) Dyumān, Purañjana travelled to the land of Vibhrājita through these two (entrances). (47) Two more portals in the east, Nalinī and Nālinī (by name) had (also) been constructed abjacently. Accompanied by (another friend) Avadhūta, he sallied forth by them to the territory of Saurabha. (48) The fifth entrance, facing the east, was called Mukhyā. Accompanied by (his two other friends) Rasajña and Vipaṇa, the ruler of the city went by this to the lands of Āpaṇa and Bahūdana. (49) Piṭrṇū was (the name of) the gate in the south of the city. Accompanied (by his friend) Śrutadhara, Purañjana went (thereby) to the kingdom of south of Pañcāla. (50) The entrance in the north of the city was called by the name of Devahū. Accompanied by (the same) Śrutadhara, Purañjana went (by this) to the dominion of north Pañcāla. (51) Āsurī was the name of the gate on the west. Accompanied by (his friend) Durmada, Purañjana proceeded by that to the territory of Grāmaka. (52) The (other) entrance on the west was called Nirṛti. Accompanied by (his friend) Lubdhaka, Purañjana moved (by that) to the country known by the name of Vaiśasa. (53) Two of the city gates, Nirvāk and Peśaskṛt (by name), led to blind alleys. The lord of those endowed with vision, Purañjana went about and did (everything) with the help of these two. (54)

स चर्हन्तःपुरगतो विषूचीनसमन्वितः । मोहं प्रसादं हर्षं वा याति जायात्वजोद्भवम् । ५५ ।

एषं कर्मसु संसक्तः कामात्मा वञ्चितोऽबुधः । महिषी यद्यदीहेत तत्तदेवान्त्ववर्तत । ५६ ।  
 क्वचित्पिबन्त्यां पिबति मदिरां मदविह्वलः । अश्रन्त्यां क्वचिदश्नाति जक्षत्यां सह जक्षति । ५७ ।  
 क्वचिद्गायति गायन्त्यां रुदत्यां रुदति क्वचित् । क्वचिद्धसन्त्यां हसति जल्पन्त्यामनु जल्पति । ५८ ।  
 क्वचिद्धावति धावन्त्यां तिष्ठन्त्यामनु तिष्ठति । अनु शेते शयानायामन्वास्ते क्वचिदासतीम् । ५९ ।  
 क्वचिच्छृणोति शृण्वन्त्यां पश्यन्त्यामनु पश्यति । क्वचिजिघ्रति जिघ्रन्त्यां स्पृशन्त्यां स्पृशति क्वचित् । ६० ।  
 क्वचिच्च शोचतीं जायामनुशोचति दीनवत् । अनु हृष्यति हृष्यन्त्यां मुदितामनु मोदते । ६१ ।  
 विप्रलब्धो महिष्यैवं सर्वप्रकृतिवञ्चितः । नेच्छन्ननुकरोत्यज्ञः क्लेश्यात्क्रीडामृगो यथा । ६२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्याने षड्विंशोऽध्यायः । २५ ।

Whenever he went to the gynaecium, accompanied by Viṣūcīna (the principal waiter in the gynaecium), he gave way to infatuation, complacence and joy induced by (the presence of) his wife and children. (55) Thus deeply attached to action and beguiled (by his wife), the foolish king (Purañjana), whose mind was given over to sense-gratification, did exactly what the queen did. (56) Now, on her drinking wine, he too drank wine and was overcome with intoxication; and now, on her dining, he (too) took his dinner and on her proceeding to eat something crisp, he too ate it along with her. (57) Sometimes, when she sang, he (too) sang and on other occasions, when she wept, he (too) wept. Again, on her laughing, he (too) laughed and, on her prattling, he too prattled like her. (58) Now, when she ran, he (too) ran; (and) on her standing, he (too) likewise remained standing. On her going to bed he (too) similarly went to bed and now, on her sitting down, he (too) likewise sat down. (59) Sometimes, when she listened, he (too) listened and, on her seeing (something), he too saw the same thing. Again, on her proceeding to smell (something), he (too) smelt it and on some occasions, when she touched (anything), he (too) touched it. (60) Now, when his wife appeared sorrowful, he (too) became sorrowful after her like one afflicted. On her rejoicing he too similarly rejoiced and on her feeling happy he too (likewise) felt happy. (61) Thus deluded by the queen and having completely lost his nature, the foolish king (Purañjana) helplessly and involuntarily imitated (the doings of) his wife like a monkey kept for amusement. (62)

*Thus ends the twenty-fifth discourse forming part of the parable of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ षड्विंशोऽध्यायः

### Discourse XXVI

Purañjana goes a hunting to the forest and the queen gets angry with him

नारद उवाच

स एकदा महेश्वासो रथं पञ्चाश्वमाशुगम् । द्वीपं द्विचक्रमेकाक्षं त्रिवेणुं पञ्चबन्धुरम् । १ ।  
 एकरश्म्येकदमनमेकनीडं द्विकूबरम् । पञ्चप्रहरणं सप्तवरूथं पञ्चविक्रमम् । २ ।  
 हैमोपस्करमारुह्य स्वर्णवर्माक्षयेषुधिः । एकादशचमूनाथः पञ्चप्रस्थमगाढनम् । ३ ।  
 चचार मृगायां तत्र दूष आत्तेषुकामुक्कः । विहाय जायामतदर्हा मृगव्यसनलालसः । ४ ।

आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः । न्यहनन्निशितैर्बाणैर्वनेषु वनगोचरान् । ५ ।  
 तीर्थेषु प्रतिदृष्टेषु राजा मेध्यान् पशून् वने । यावदर्धमलं लुब्धो हन्यादिति नियम्यते । ६ ।  
 य एवं कर्म नियतं विद्वान् कुर्वीत मानवः । कर्मणा तेन राजेन्द्र ज्ञानेन न स लिप्यते । ७ ।  
 अन्यथा कर्म कुर्वाणो मानारूढो निबध्यते । गुणप्रवाहपतितो नष्टप्रज्ञो ब्रजत्यथः । ८ ।

**Nārada resumed :** Armed with a mighty bow, clad in his gold armour, equipped with his inexhaustible quiver and attended by his eleventh general, Purañjana one day mounted his car drawn by five horses and fit for swift marches, and proceeded to the forest called Pañcaprastha. The car had a pair of shafts, two wheels, one axle-tree, three flag-staffs, five cords, a single rein, one charioteer, a seat (for the owner of the chariot), two (central) poles (to which the yoke is fixed), five recesses and sevenfold protection. It was capable of five kinds of motion and was provided with appurtenances of gold. (1—3) Leaving behind his wife, who (however) did not deserve such (callous) treatment, the proud king, who was totally given up to the passion for game, set about hunting there, bow and arrow in hand. (4) Following the ways of the demons, he became hard-hearted and cruel and killed with his sharp arrows a number of wild animals in the woods. (5) The scriptures restrict the scope of hunting and lay down that a king (alone), if he is excessively fond (of hunting), may kill in the forest according to his needs (only) such animals as are fit for sacrifice (and that too) on sacred occasions (Śrāddha etc.), recognized in the scriptures. (6) The wise man who performs his duties thus defined (in the Śāstras) is not tainted by that action, O ruler of kings, thanks to the enlightenment that dawns on him (as a result of such actions). (7) Full of egotism, he who does his duties otherwise (in violation of the restrictions imposed by the scriptures) is bound (by such actions). Having fallen into (the whirlpool of) transmigration, and deprived of his judgment, he goes down in the scale of spiritual evolution. (8)

तत्र निर्भिन्नगात्राणां चित्रवाजैः शिलीमुखैः । विप्रवोऽभूदुःखितानां दुःसहः करुणात्मनाम् । ९ ।  
 शशान् वराहान् महिषान् गवयान् रुद्रशल्यकान् । मेध्यानन्यांश्च विविधान् विनिघ्नन् श्रममध्यगात् । १० ।  
 ततः क्षुत्तृप्परिश्रान्तो निवृत्तो गृहमेयिवान् । कृतस्नानोचिताहारः संविवेश गतक्लमः । ११ ।  
 आत्मानमर्हयाञ्चक्रे धूपालेपस्त्रगादिभिः । साध्वलङ्कृतसर्वाङ्गो महिष्यामादधे मनः । १२ ।  
 तृप्तो हृष्टः सुदृप्तश्च कन्दर्पाकृष्टमानसः । न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् । १३ ।  
 अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिषत् । अपि वः कुशलं रामाः सेध्वरीणां यथा पुरा । १४ ।  
 न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः । यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।

व्यङ्गे रथ इव प्राज्ञः को नामासीत् दीनवत् । १५ ।

क्व वर्तते सा ललना मज्जन्तं व्यसनार्णवे । या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे । १६ ।

The slaughter of wild animals that had their bodies lacerated by his arrows decorated with variegated feathers and died with great pain was something hard to bear for those possessed of a tender heart. (9) While (engaged in) killing hares, boars, bisons, Gayals, black antelopes and porcupines, fit for sacrifice, and many other creatures, he felt (much) fatigued. (10) Exhausted with hunger and thirst, he desisted from the cruel act and returned home; and, when he had finished his bath and duly taken his meals, he lay down to rest and was (thus) relieved of his fatigue. (11) He graced his person with perfume, sandal paste and wreath of flowers etc., and, well adorned all over, (now) thought of his queen. (12) Sated with refreshments, delighted with perfume etc., and highly proud of his royal state, and his mind seized with passion, he missed his beautiful wife, who helped him in discharging the duties of a householder. (13) As if sad at heart, he enquired of the ladies of the gynaeceum, O king

Vediṣat (Prācīnabarhi) : "Is everything well with you and your mistress, O charming damsels? The household wealth in this house looks not so splendid as before at this moment. (How is it ?) What wise man would stay like a miserable creature in his house neglected as a chariot without wheels etc., if there was no mother, or wife looking upon her husband as God (Himself) in that house. (14-15) Where is that lovely lady, who cheers me up when I am drowning in an ocean of misery, brightening my intellect at every step ?" (16)

रामा ऊचुः

नरनाथ न जानीमस्त्वत्प्रिया यद्वयवस्यति । भूतले निरवस्तारे शयानां पश्य शत्रुहन् ।१७।

**The ladies replied :** O lord of men, we know not what your beloved wife is bent upon (doing). (Just) see her lying on the bare ground, O slayer of foes ! (17)

नारद उवाच

पुरञ्जनः स्वमहिषीं निरीक्ष्यावधुतां भुवि । तत्सङ्गोन्मथितज्ञानो वैक्लव्यं परमं ययौ ।१८।

सान्त्वयन् श्लक्ष्णया वाचा हृदयेन विदूयता । प्रेयस्याः स्नेहसंरम्भलिङ्गमात्मनि नाभ्यगात् ।१९।

अनुनिन्देऽथ शनकैर्वीरोऽनुनयकोविदः । पस्पर्श पादयुगलमाह चोत्सङ्गलालिताम् ।२०।

**Nārada went on :** Purañjana, whose judgment had been shaken through attachment to his wife, was sorely perturbed to see her lying unkept on the ground. (18) With an aching heart he tried to pacify her with soft words, but failed to perceive in (the behaviour of) his beloved queen any sign of anger prompted by love towards him. (19) The gallant youth then gradually began to cajole her, skilled as he was in (the art of) conciliation. He touched her feet and, having seated her in his lap and caressed her, spoke (as follows). (20)

पुरञ्जन उवाच

नूनं त्वकृतपुण्यास्ते भृत्या येष्ठीश्वराः शुभे । कृतागस्वात्मसात्कृत्वा शिक्षादण्डं न युञ्जते ।२१।

परमोऽनुग्रहो दण्डो भृत्येषु प्रभुणापितः । बालो न वेद ततन्त्रि वञ्चुकृत्यममर्षणः ।२२।

सा त्वं मुखं सुदति सुभ्रवनुरागभारव्रीडाविलम्बविलसद्भ्रसितावलोकम् ।

नीलालकालिभिरुपस्कृतमुन्नसं नः स्वानां प्रदर्शय मनस्विनि बल्लुवाक्यम् ।२३।

तस्मिन्दधे दममहं तव वीरपत्नि योऽन्यत्र भूसुरकुलाकृतकिल्बिषस्तम् ।

पश्ये न वीतभयमुन्मुदितं त्रिलोक्यामन्यत्र वै मुररिपोरितरत्र दासात् ।२४।

वक्त्रं न ते वितिलकं मलिनं विहर्षं संरम्भभीममविमृष्टमपेतरागम् ।

पश्ये स्तनावपि शुचोपहतौ सुजातौ विम्बाधरं विगतकुङ्कुमपङ्कुरागम् ।२५।

तन्मे प्रसीद सुहृदः कृतकिल्बिषस्य स्वैरं गतस्य मृगायां व्यसनानुरस्य ।

का देवरं वशगतं कुसुमास्त्रवेगविल्लस्तर्पांस्त्रमुशती न भजेत कृत्ये ।२६।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरञ्जनोपाख्यानं षड्विंशोऽध्यायः ।२६।

**Purañjana said :** Unlucky indeed are those servants whom, when they have committed some offence, their masters, O fair one, care not to punish by way of correction, recognizing them as subject to their control. (21) Punishment meted out to servants by their master is an act of supreme grace (on the latter's part). He who resents it is a fool in that he fails to recognize it as a friendly act, O lovely one. (22) Therefore, O proud lady with beautiful teeth and graceful eyebrows, reveal to us, who are yours, your face with a prominent nose and a sweet tongue, hanging under the weight of love and bashfulness, charming with smiling glances and decked with dark bee-like tresses. (23) I shall (presently) inflict (suitable) punishment, O spouse of a warrior, on him who has wronged you, unless he belongs to the Brāhmaṇa race. I do not find him immune from fear, much less rejoicing, in all the three

worlds ( or even) beyond them, if he is other than a servant of Lord Viṣṇu (the Slayer of the demon Mura). (24) Never before did I see your face without its Tilaka (sacred mark on the forehead), dull, cheerless, frowning with anger, untrimmed and sullen, nor did I (ever) see even your lovely breasts soiled with tears of grief and your lips, ruddy as the ripe Bimba fruit, without their saffron-like hue. (25) Therefore, be gracious to me, your loved one, even though I have committed an offence against you in that I went out a hunting of my own will ( without taking your leave), seized with a passion for sport. What woman, longing for union, would not accept, for befitting services, her beloved one, who was (ever) under her sway and had been deprived of his patience by the vehemence of love ? (26)

*Thus ends the twenty-sixth discourse forming part of the story of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तविंशोऽध्यायः

### Discourse XXVII

Raid of Caṇḍavega against the capital of Purañjana  
and the story of Kālakanyā

नारद उवाच

इत्थं पुरञ्जनं सध्वग्वशमानीय विभ्रयैः । पुरञ्जनी महाराज रेमे रमयती पतिम् । १ ।  
स राजा महिषीं राजन् सुस्नातां रुचिराननाम् । कृतस्वस्त्ययनां तृप्तामभ्यनन्दुपागताम् । २ ।  
तयोपगूढः परिरब्धकन्धरो रहोऽनुमन्त्रैरपकृष्टचेतनः ।  
न कालरंहो बुबुधे दुरत्ययं दिवा निशेति प्रमदापरिग्रहः । ३ ।  
शयान उन्नद्धमदो महामना महार्हतल्पे महिषीभुजोपधिः ।  
तामेव वीरो मनुते परं यतस्तमोऽभिभूतो न निजं परं च यत् । ४ ।

Nārada resumed : Having thus brought Purañjana completely under sway by her feminine graces, O great king, Purañjani (the wife of Purañjana) enjoyed life, bringing delight to her spouse. (1) King Purañjana, O Prācinabarhī, greeted her when she came up to him with a bright countenance, having washed herself well and fitted herself with auspicious decoration, and (fully) gratified (after a hearty and sumptuous dinner). (2) Embraced by her, he threw his arms about her neck; and, infatuated by her secret amatory counsel, he did not notice the rapid movement of time, which was difficult to master, knowing not whether it was day or night, his mind being completely possessed by (the charms of) that young woman. (3) Lying on a splendid couch with the arm of his queen serving as a pillow, the over-ambitious and valiant Purañjana, whose arrogance knew no bounds, accounted his wife the supreme object of his life; and, overpowered as he was with infatuation, he did not know what was his and what was alien (to him). (4)

तयैवं रममाणस्य कामकश्मलचेतसः । क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः । ५ ।  
तस्यामजनयत्पुत्रान् पुरञ्जन्यां पुरञ्जनः । शतान्येकादश विराडायुषोऽर्धमथात्यगात् । ६ ।  
दुहितृर्दशोत्तरशतं पितृमातृयशस्करीः । शीलोदार्यगुणोपेताः पौरञ्जन्यः प्रजापते । ७ ।

स पञ्चालपतिः पुत्रान् पितृवंशविवर्धनान् । दारैः संयोजयामास दुहितुः सदृशैर्वरैः । ८ ।  
 पुत्राणां चाभवन् पुत्रा एकैकस्य शतं शतम् । यैर्वै पौरञ्जनो वंशः पञ्चालेषु समेधितः । ९ ।  
 तेषु तद्विक्थहारेषु गृहकोशानुजीविषु । निरूढेन ममत्वेन विषयेषुन्वबध्यत । १० ।  
 ईजे च क्रतुभिर्घोरैर्दीक्षितः पशुमारकैः । देवान् पितॄन् भूतपतीत्रानाकामो यथा भवान् । ११ ।  
 युक्तेष्वेवं प्रमत्तस्य कुदुम्बासक्तचेतसः । आससाद स वै कालो योऽप्रियः प्रिययोषिताम् । १२ ।

While he thus tasted sensual delights with her, his mind (reason) clouded by passion, his youth passed away—half a second as it were, O king of kings | (5) Emperor Purañjana begot through that Purañjanī (as many as) eleven hundred sons and one hundred and ten daughters. These latter brought glory to their parents and were endowed with a noble character and virtues like generosity and so on. They became (collectively) known as Purañjanīs (daughters of Purañjana and Purañjanī), O ruler of men. By the time (he begot all these) half his life was spent. (6-7) That ruler of Pañcāla duly united his sons, who propagated their ancestral line, with (worthy) brides and his daughters with suitable bridegrooms. (8) A hundred sons were born in due course to each of his sons. By these the race of Purañjana considerably grew in the land of the Pañcālas. (9) Through a deep-seated feeling of mineness in respect of his sons and grandsons (the heirs of sons), houses, treasury and dependants (servants, ministers and so on), he got attached to the objects of sense more and more. (10) And, prompted by manifold desires, he worshipped, as you did, the gods and manes as well as the lords of ghosts through (a number of) horrible sacrifices involving animal-slaughter, after being (duly) consecrated for them. (11) While he thus remained unmindful of all that was conducive to his welfare, his mind being attached to his family, the period of senility stole upon him—a period (most) unwelcome to those who are fond of women. (12)

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप । गन्धर्वास्तस्य बलिनः षष्ट्युत्तरशतत्रयम् । १३ ।  
 गन्धर्व्यस्तादृशीरस्य मैथुन्यश्च सितासिताः । परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् । १४ ।  
 ते चण्डवेगानुचराः पुरञ्जनपुरं यदा । हर्तुमारेभिरे तत्र प्रत्यषेधत्प्रजागरः । १५ ।  
 स सप्तभिः शतैरेको विंशत्या च शतं समाः । पुरञ्जनपुराध्यक्षो गन्धर्वैर्युयुधे बली । १६ ।  
 क्षीयमाणे स्वसम्बन्धे एकस्मिन् बहुभिर्युधा । चिन्तां परां जगामार्तः सराष्ट्रपुरबान्धवः । १७ ।  
 स एव पुर्या मधुभुक्पञ्चालेषु स्वपार्षदेः । उपनीतं बलिं गृह्णन् स्त्रीजितो नाधिदद्मयम् । १८ ।

(Now) there is a chief of the Gandharvas, known by the name of Caṇḍavega, O king | Three hundred and sixty strong Gandharvas (celestial musicians), forming his retinue, and Gandharva women, equally strong, half of them fair and others dark (of complexion), pairing with them, ravage by rotation a city which is well provided with all objects of enjoyment (even) when it was built. (13-14) When these attendants of Caṇḍavega commenced pillaging the capital of Purañjana, Prajāgara (the serpent) offered resistance there. (15) For (full) hundred years that powerful guard of the city fought single-handed with those seven hundred and twenty (Gandharvas of both sexes). (16) When his relation (Prajāgara) began to lose strength as a result of his combat with many, Purañjana felt (extremely) distressed with his (entire) dominion and city and kinsmen (too), and was filled with great anxiety. (17) Being the only drinker at his own capital in the kingdom of Pañcāla and thus receiving the tribute brought by his own retainers, that hen-pecked monarch knew nothing of (the impending) fear. (18)

कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती । पर्यटन्ती न वर्हिष्मन् प्रत्यनन्दत कश्चन । १९ ।

दौर्भाग्येनात्मनो लोके विश्रुता दुर्भगेति सा । या तुष्टा राजर्षये तु वृतादात्पूरवे वरम् । २० ।  
 कदाचिदटमाना सा ब्रह्मलोकान्महीं गतम् । वव्रे वृहद्व्रतं मां तु जानती काममोहिता । २१ ।  
 मयि संरभ्य विपुलमदाच्छापं सुदुःसहम् । स्थातुमहींसि नैकत्र मद्याच्चाविमुखो मुने । २२ ।  
 ततो विहृतसङ्कल्पा कन्यका यवनेश्वरम् । मयोपदिष्टमासाद्य वव्रे नाम्ना भयं पतिम् । २३ ।  
 ऋषभं यवनानां त्वां वृणे वीरेप्सितं पतिम् । सङ्कल्पस्त्वयि भूतानां कृतः किल न रिष्यति । २४ ।  
 द्वाविमावनुशोचन्ति बालावसदवग्रहौ । यल्लोकशास्त्रोपनतं न राति न तदिच्छति । २५ ।  
 अथो भजस्व मां भद्र भजन्तीं मे दयां कुरु । एतावान् पौरुषो धर्मो यदातानुकम्पते । २६ ।

There is a daughter of Kāla (the Time-Spirit), who ranged over the three worlds, desirous of (securing) a husband. Nobody (however) would welcome her, O Prācinabarhi ! (19) Due to her forbidding nature she became known in the world by the name of Durbhagā (an accursed woman). Accepted (once) by the royal sage Puru (the youngest son of Yayāti) she conferred on him the boon of sovereignty, highly pleased (with him). (20) On a certain day, when I had (just) descended to the terrestrial globe from the realm of Brahmā (the creator), she in the course of her peregrination (came and) wooed me, infatuated as she was with passion, even though she knew that I was vowed to perpetual celibacy. (21) Enraged at my refusal, she pronounced a formidable curse, saying : "Having turned a deaf ear to my advances, you shall never stay at one place (long), O sage !" (22) Her will (thus) crossed, the maid thereafter approached the lord of the Yavanas, Bhaya (Fear) by name, as instructed by me, and accepted him for her husband (with the following words) : "I court you, the foremost of the Yavanas, as my coveted husband, O gallant youth ! The hope centred by creatures (men) in you never goes in vain. (23-24) Both he who does not part with and he who refuses to accept that which offers itself as worth giving or taking—according to usage and (the injunctions of) the scriptures—are ignorant and perverse; the wise feel sorry for them. (25) Therefore, O blessed one, be gracious to me and accept me, who offer my hand to you. To compassionate the afflicted—that is the sacred duty of a man." (26)

कालकन्योदितवचो निशम्य यवनेश्वरः । चिकीर्षुर्दिवगुह्यं स सस्मितं तामभाषत । २७ ।  
 मया निरूपितस्तुभ्यं पतिरात्मसमाधिना । नाभिनन्दति लोकोऽयं त्वामभद्रामसम्पताम् । २८ ।  
 त्वमव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम् । याहि मे पृतनावुक्ता प्रजानां प्रणेच्यसि । २९ ।  
 प्रज्वारोऽयं मम भ्राता त्वं च मे भगिनी भव । चराम्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः । ३० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे पुरज्जनोपाख्यानं सप्तविंशोऽध्यायः । २७ ।

Hearing the words addressed by the daughter of Kāla, the lord of the Yavanas, who was eager to accomplish the secret mission of the gods (viz., to bring about the death of living beings), smilingly replied to her (as follows): (27) "With the help of my intuitive vision I have found out a husband for you. The world does not welcome you because you are inauspicious and despised. (28) (Now,) moving about imperceptibly, enjoy you the (whole) creation owing its existence to Karma (thus treating everyone of it as your husband). Sally forth with my army and you will bring about the destruction of (all) created beings. (29) Here is my brother, Prajwāra (mortal fever), and be you sister to me. With you both and followed by a formidable army I shall range over this world unperceived. (30)

*Thus ends the twenty-seventh discourse forming part of the parable of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टाविंशोऽध्यायः

### Discourse XXVIII

Purañjana is reborn as a woman and attains liberation through the teaching of his friend, Avijñāta

नारद उवाच

सैनिका भयनाग्रो चे बर्हिषन् दिष्टकारिणः । प्रज्वारकालकन्याभ्यां विचेरुवनीमिमाम् । १ ।  
त एकदा तु रभसा पुरञ्जनपुरीं नृप । रुरुधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम् । २ ।  
कालकन्यापि बुभुजे पुरञ्जनपुरं वलात् । ययाभिभूतः पुरुषः सद्यो निःसारतामियात् । ३ ।  
तयोपभुज्यमानां वै यवनाः सर्वतोदिशम् । द्वाभिः प्रविश्य सुभृशं प्रार्दयन् सकलां पुरीम् । ४ ।  
तस्यां प्रपीड्यमानायामभिमानी पुरञ्जनः । अवापोरुविधांस्तापान् कुटुम्बी ममताकुलः । ५ ।

**Nārada continued :** Accompanied by Prajwāra and the daughter of Kāla; the hordes of the lord of the Yavanas, Bhaya by name, who were the agents of fate, O Barhiṣman, ranged over this globe. (1) On a certain day, O king, they besieged with (great) speed the capital of Purañjana, rich in (all) earthly enjoyments and guarded by the old serpent (Prajāgara). (2) The daughter of Kāla too took possession of the city of Purañjana by force. Overcome by her, any man would become powerless at once. (3) The Yavanas (the troops of Bhaya) entered the city, which was (thus) being forcibly enjoyed by her, through the (various) entrances on all sides and oppressed the entire population very much. (4) The city being thus tormented, Purañjana, who loved it as his own self, and who had a large family and was troubled with the feeling of mineness, fell a prey to manifold agonies. (5)

कन्योपगूढो नष्टश्रीः कृपणो विपयात्मकः । नष्टप्रज्ञो हतैश्वर्यो गन्धर्वयवनैर्वलात् । ६ ।  
विशीर्णा स्वपुरीं वीक्ष्य प्रतिकूलाननादुतान् । पुत्रान् पौत्रानुगामात्याज्जायां च गतसौहृदाम् । ७ ।  
आत्मानं कन्यया ग्रस्तं पञ्चालानरिदूषितान् । दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् । ८ ।  
कामानभिलषन्दीनो यातयापांश्च कन्यया । विगतात्मगतिस्त्रेहः पुत्रदारांश्च लालयन् । ९ ।  
गन्धर्वयवनाक्रान्तां कालकन्योपमर्दिताम् । हातुं प्रचक्रमे राजा तां पुरीमनिकामतः । १० ।

भयनाग्रोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः । ददाह तां पुरीं कृत्स्नां भ्रातुः प्रियचिकीर्षया । ११ ।

Embraced by that maid (the daughter of Kāla) and divested of (his) glory, Purañjana felt (very) wretched, his mind being engrossed in the pleasures of sense. Nay, forcibly robbed of his power and affluence by the Gandharvas and the Yavanas, he lost his power of discrimination (too). (6) Seeing his city destroyed, his sons and grandsons, servants and ministers rebellious and disrespectful, his wife cold and indifferent, his body caught in the snares of that maid and the land of Pañcāla overrun by the enemy, he was plunged in anxiety which was hard to overcome, and found no remedy for it. (7-8) Miserably hankering after the objects of enjoyment, rendered insipid by that maid, and affectionately taking care of his progeny and wife, the king lost his spiritual moorings as well as the affection of his people and reluctantly proceeded to quit that city, which had (now) been taken possession of by the Gandharvas and Yavanas and devastated by the daughter of Kāla. (9-10) (In the meantime) Prajwāra, the elder brother of the lord of the Yavanas, who bore the name of Bhaya, made his appearance (there) and set fire to the entire city with intent to please his brother. (11)

तस्यां सन्दह्यमानायां सपौरः सपरिच्छदः । कौटुम्बिकः कुटुम्बिन्या उपात्प्यत सान्वयः । १२ ।

यवनोपरुद्धायतनो ग्रस्तायां कालकन्यया । पुर्यां प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत् । १३ ।  
 न शेके सोऽवितुं तत्र पुरुकृच्छ्रेरुवेपथुः । गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् । १४ ।  
 शिथिलावयवो यर्हि गन्धर्वैर्हृतपौरुषः । यवनैररिभी राज्ञुपरुद्धो रुरोद ह । १५ ।  
 दुहितुः पुत्रपौत्रांश्च जामिजामातृपार्षदान् । स्वत्वावशिष्टं यत्किञ्चिद् गृहकोशपरिच्छदम् । १६ ।  
 अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही । दधौ प्रमदया दीनो विप्रयोग उपस्थिते । १७ ।  
 लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी । वर्तिष्यते कथं त्वेषा बालकाननुशोचती । १८ ।  
 न मय्यनाशिते भुङ्क्ते नास्त्राते स्त्राति मत्परा । मयि रुष्टे सुसंत्रस्ता भर्त्सिते यतवाग्भयात् । १९ ।  
 प्रबोधयति माविज्ञं व्युषिते शोककरिंता । वर्त्सेतद् गृहमेधीयं वीरसूरपि नेष्यति । २० ।  
 कथं नु दारका दीना दारकीर्वापरायणाः । वर्तिष्यन्ते मयि गते भिन्ननाव इवोदधौ । २१ ।

When the city was in flames, Purañjana, the head of his family, suffered (untold) agony with the entire city, his own retinue, the mistress of the family and his sons and daughters. (12) When Prajāgara's own abode was besieged by the Yavanas and the city was occupied by the daughter of Kāla, the said guard of the city felt sorely distressed as he closed with Prajwāra. (13) When he was unable to defend the city while on that post and found himself in great straits, he shook violently and sought to fly away therefrom even as a serpent would try to escape from the hollow of a tree on fire. (14) With his limbs enfeebled, and himself deprived of his manliness by the Gandharvas, he actually wept when intercepted by his enemies, the Yavanas, O king ! (15) Purañjana (the master of his house), whose mind has been perverted by the thoughts of 'I' and 'mine' in respect of his (body and) house etc., felt (very) wretched when the hour of separation from his wife came, and (anxiously) thought of his daughters, sons and grandsons, daughters-in-law, sons-in-law and retainers, house, treasury and (other) belonging, whatever (still) remained his in name only. (16-17) (He said to himself,) "When I am gone to the other world, how should this widowed mother of the family eke out her existence, lamenting the lot of her children? (18) (Entirely) depending on me, she would not take her food until I had been fed nor would she bathe until I had taken my bath. (Nay,) she would get awfully frightened when I was angry and would hold her tongue out of fear when scolded by me. (19) She would admonish me when my judgement failed, and would grow emaciated through grief when I was away from home. (Now) will she be able to follow the way of the householders (when I am no longer with her), even though she is the mother of heroic sons? (Very likely she will not; rather she will try to follow me to the other world by ascending my pyre.) (20) And how will these helpless sons and daughters, who have no one else to depend upon, survive when I am gone? On the other hand, they will perish like the inmates of a broken vessel in mid ocean." (21)

एवं कृपणया वृद्ध्या शोचन्तमतदर्हणाम् । ग्रहीतुं कृतधीरेनं भयनामाभ्यपद्यत् । २२ ।  
 पशुवद्यवनैरेष नीयमानः स्वकं क्षयम् । अन्वद्रवन्ननुपथाः शोचन्तो भृशमातुराः । २३ ।  
 पुरीं विहायोपगत उपरुद्धो भुजङ्गमः । यदा तमेवानु पुरीं विशीर्णां प्रकृतिं गता । २४ ।  
 विकृष्यमाणः प्रसभं यवनेन वलीयसा । नाविन्दन्तमसाऽऽविष्टः सखायं सुहृदं पुरः । २५ ।  
 तं यज्ञपशवोऽनेन संज्ञप्ता येऽदयालुना । कुठारैश्चिच्छिदुः क्रुद्धाः स्मरन्तोऽमीवमस्य तत् । २६ ।  
 अनन्तपारे तमसि मग्ने नष्टस्मृतिः समाः । शाश्वतीरनुभूयार्तिं प्रमदासङ्गदूषितः । २७ ।  
 तामेव मनसा गृह्णन् बभूव प्रमदोत्तमा । अनन्तरं विदर्भस्य राजसिंहस्य वेश्मनि । २८ ।  
 उपयेमे वीर्यपणां वैदर्भा मलयध्वजः । युधि निर्जित्य राजन्यान् पाण्ड्यः परपुरञ्जयः । २९ ।

तस्यां स जनयाञ्चक्र आत्मजामसितेक्षणाम् । यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः । ३० ।  
 एकैकस्याभवत्तेषां राजन्नर्बुदमर्बुदम् । भोक्ष्यते यद्वंशधर्मही मन्वन्तरं परम् । ३१ ।  
 अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् । यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः । ३२ ।

While Purañjana was sorrowing thus with a feeble mind, even though he should not have done so, there came up the lord of the Yavanas, Bhaya by name, bent upon seizing him. (22) When he was being taken by the Yavanas to their own place, bound as a beast, his attendants (too) followed him, sorrowing in extreme perturbation. (23) When the serpent (too), that had been held up (till now by the Yavanas) deserted the city and came up (to his master), the city was completely destroyed after him and reduced to the elements. (24) (Even) while being forcibly dragged by the mighty Yavana, Purañjana failed to remember his old friend and companion (Avijñāta), seized as he was with infatuation. (25) The sacrificial animals that had been mercilessly slaughtered by him (now) chopped him with axes in anger, remembering that cruelty of his. (26) Steeped in ignorance, to which there was no limit or end, and having lost his memory, he suffered (untold) agony (in hell) for numberless years, his mind being perverted through attachment to his wife. (27) Mentally clinging to her alone (even at the last moment), he was then born as a most beautiful girl in the house of the (then) ruler of Vidarbha, a veritable lion among kings. (28) Malayadhwaaja, a ruler of the Pāṇḍya kingdom, who had conquered (all) his enemies' cities, married this princess of Vidarbha, who was offered as the prize of valour, after vanquishing all the other princes in battle. (29) Through her Malayadhwaaja begot a lovely daughter with dark eyes and seven younger sons, who became the seven rulers of the Draviḍa kingdom. (30) A hundred million sons were born to each one of these latter, by whose descendants the earth will be ruled over for a whole Manvantara and (even) beyond it. (31) Agastya married the first-born daughter (of Malayadhwaaja), constant in virtue; of her was born the sage Dṛghacyuta, who (in his turn) had a son, Idhmavāha by name. (32)

विभज्य तनयेभ्यः क्ष्मां राजर्षिर्मलयध्वजः । आरिराधयिषुः कृष्णं स जगाम कुलाचलम् । ३३ ।  
 हित्वा गृहान् सुतान् भोगान् वेदधीं मदिरेक्षणा । अन्वधावत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् । ३४ ।  
 तत्र चन्द्रवसा नाम ताम्रपर्णी वटोदका । तत्पुण्यसलिलैर्लित्यमुभयत्रात्मनो मृजन् । ३५ ।  
 कन्दाष्टिभिर्मूलफलैः पुष्पपर्णैस्तृणोदकैः । वर्तमानः शर्मगात्रकर्शनं तप आस्थितः । ३६ ।  
 शीतोष्णवातवर्षाणि क्षुत्विपासे प्रियाप्रिये । सुखदुःखे इति द्वन्द्वान्यजयत्समदर्शनः । ३७ ।  
 तपसा विद्यया पक्ककषायो नियमैर्यमैः । युयुजे ब्रह्मण्यात्मानं विजिताक्षानिलाशयः । ३८ ।  
 आस्ते स्थाणुरिवैकत्र दिव्यं वर्षशतं स्थिरः । वासुदेवे भगवति नान्यद्वेदोद्वहन् रतिम् । ३९ ।  
 स व्यापकतयाऽऽत्मानं व्यतिरिक्ततयाऽऽत्मनि । विद्वान् स्वप्न इवामर्शसाक्षिणं विरराम ह । ४० ।  
 साक्षाद्भगवतोक्तेन गुरुणा हरिणा नृप । विशुद्धज्ञानदीपेन स्फुरता विश्वतोमुखम् । ४१ ।  
 परे चात्मानं परं ब्रह्म तथाऽऽत्मनि । वीक्षमाणो विहायेक्षामस्पादुपरराम ह । ४२ ।

Having divided the earth among his (seven) sons, that royal sage, Malayadhwaaja, betook himself to the Kulācala mountain, eager to worship Lord Śrī Kṛṣṇa. (33) Abandoning her house, sons and luxuries, the lovely eyed daughter of the king of Vidarbha followed the lord of the Pāṇḍyas, even as moonlight follows the moon. (34) (Three) rivers, Candravasā, Tāmrapaṇī, and Vaṭodakā by name, flow in that region. Cleansing the impurities of both his body and mind with their holy waters everyday, and subsisting on bulbs and seeds, roots and fruits, flowers and leaves, as well as on blades of grass and water, he practised austerities, which gradually emaciated his body. (35-36) He triumphed over pairs of opposites such as

heat and cold, storm and rain, hunger and thirst, the agreeable and the disagreeable, pleasure and pain, viewing all with the same eye. (37) With his latent desires eradicated through asceticism and worship, and having controlled his senses, breath and mind through the religious vows (of purity—both internal and external, muttering the divine name and sacred texts) etc., and the various forms of self-discipline (viz., non-violence, truthfulness etc.), he united (identified) his self with Brahma (the Infinite). (38) He sat motionless like a stump at one place for a hundred celestial years. (And) having found (supreme) delight in Lord Vāsudeva, he ceased to be conscious of everything else. (39) With the light of pure wisdom imparted by the divine Śrī Hari Himself as a preceptor, which shed lustre all round in his heart, O king he perceived the Self, who is the witness even of the activities of the mind, as illumining the body etc., and (therefore quite) distinct from them—even as a man sees himself apart from his severed head etc., in a dream—and verily grew indifferent to everything else. (40-41) He realized himself as one with the transcendent Brahma and the transcendent Brahma as identical with himself and (then), giving up even this consciousness, actually rose above (quitted) this world. (42)

पतिं परमधर्मज्ञं वैदर्भीं मलयध्वजम् । प्रेम्णा पर्यचरद्वित्वा भोगान् सा पतिदेवता । ४३ ।

चीरवासा व्रतक्षामा वेणीभूतशिरोरुहा । बभावुप पतिं शान्ता शिखा शान्तमिवानलम् । ४४ ।

अजानती प्रियतमं यदोपरतमङ्गना । सुस्थिरासनमासाद्य यथापूर्वमुपाचरत् । ४५ ।

यदा नोपलभेताङ्ग्रावूष्माणं पत्युरर्चति । आसीत्संविग्रहदया यूथभ्रष्टा मृगी यथा । ४६ ।

आत्मानं शोचती दीनमबन्धुं विह्वलाश्रुभिः । स्तनावासिच्य विपिने सुस्वरं प्ररुद सा । ४७ ।

उत्तिष्ठोत्तिष्ठ राजर्षे इमामुदधिमेखलाम् । दस्युभ्यः क्षत्रबन्धुभ्यो विभ्यतीं पातुमर्हसि । ४८ ।

एवं विलपती बाला विपिनेऽनुगता पतिम् । पतिता पादयोर्भर्तुं स्तस्यश्रूण्यवर्तयत् । ४९ ।

चित्तिं दारुमयीं चित्वा तस्यां पत्युः कलेवरम् । आदीप्य चानुमरणे विलपन्ती मनो दधे । ५० ।

तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मवान् । सान्त्वयन् वल्गुना साम्ना तामाह रुदतीं प्रभो । ५१ ।

Renouncing (all) sensuous enjoyments, the aforesaid Vaidarbhī (the daughter of the king of Vidarbha), who looked upon her husband as a veritable god, lovingly waited upon her spouse, Malayadhwaaja, who was conscious of his paramount duty (viz., that of propitiating the Lord). (43) Clad in tatters, and emaciated through fasting and other vows, her hair stuck together in knots, she shone beside her husband like a subdued flame by the side of a flameless fire (live coals). (44) Going up to her most beloved spouse, who was seated in a steady posture even when he had expired, the lady waited upon him as before, little knowing that he was dead. (45) When (however) she did not feel any warmth in the feet of her husband while serving them, she was much perturbed at heart like a doe that had strayed away from its herd. (46) Lamenting her lot as she was now friendless and miserable, she felt greatly alarmed and wept loudly in that forest, bathing her breasts in tears. (47) "Arise, stand up, O royal sage ! Be pleased to protect this earth, girt by the ocean, (terribly) afraid as she is of robbers and renegade Kṣatriyas." (48) Weeping and wailing thus, that young woman, who had followed her spouse to the forest, fell prostrate at her husband's feet and shed (profuse) tears. (49) Piling up a pyre of fuel, she laid the body of her husband (thereon) and, setting fire to it, made up her mind (proceeded) to follow him to the other world, weeping (all the time). (50) That very moment an old friend of hers, a Brāhmaṇa who had mastered his self (appeared there and), soothing her with sweet words of consolation, (thus) addressed the weeping woman, O king. (51)

ब्राह्मण उवाच

का त्वं कस्यासि को वाचं शयानो यस्य शोचसि । जानासि किं सखायं मां येनाग्रे विचचर्थ ह । ५२ ।

अपि स्मरसि चात्मानमविज्ञातसखं सखे । हित्वा मां पद्मन्विच्छन् भौमभोगरतो गतः । ५३ ।  
 हंसाहं च त्वं चार्यं सखायौ मानसायनौ । अभूतामन्तरा वौकः सहस्रपरिवत्सरान् । ५४ ।  
 स त्वं विहाय मां बन्धो गतो ग्राम्यमतिर्महीम् । विचरन् पद्मद्राक्षीः कयाचित्रिर्मितं स्त्रिया । ५५ ।  
 पञ्चारामं नवद्वारमेकपालं त्रिकोष्ठकम् । षट्कुलं पञ्चविपणं पञ्चप्रकृति स्त्रीधवम् । ५६ ।  
 पञ्चेन्द्रियार्था आरामा द्वारः प्राणा नव प्रभो । तेजोऽबन्नानि कोष्ठानि कुलमिन्द्रियसंग्रहः । ५७ ।  
 विपणस्तु क्रियाशक्तिर्भूतप्रकृतिरव्यया । शक्त्यधीशः पुमांस्त्वत्र प्रविष्टो नावबुध्यते । ५८ ।  
 तस्मिंस्त्वं रामया सृष्टे रममाणोऽश्रुतस्मृतिः । तत्सङ्गादीदृशीं प्राप्तो दशां पापीवर्सी प्रभो । ५९ ।

**The Brāhmaṇa said :** Who are you and whose daughter may you be? And who is the man lying (on the funeral pile), whose death you mourn? Do you know me, your friend, with whom indeed you moved about of yore? (52) Can you recall yourself as one who had a companion, Avijñāta by name, O friend, leaving whom you went in search of an abode, addicted as you were to earthly enjoyments? (53) You and I, O noble one, were swans living on the bosom of the Mānasa lake and remained there for thousands of years without any shelter. (54) Leaving me, O friend, you came down to the earth with your mind set on carnal pleasures; and in the course of your excursions you saw an abode erected by some woman, with five pleasure-gardens, nine entrances, one porter, three surrounding walls, six families of merchants and five market-places. It was built with five materials and had a woman for its mistress. (55-56) The objects of the five senses constituted its gardens and the nine apertures locating the Indriyas constituted its nine entrances, O king. Fire, water and earth served as its (three) surrounding walls; the mind and the five senses were its (six) merchant families. (57) The (five) organs of action constituted its market-place; the (five) elements served as its undecaying materials. Dominated by the intellect, the man who entered this abode ceased to be self-conscious. (58) Overpowered there by (the wiles of) the woman (the mistress of the dwelling) and enjoying life with her, you forgot your divinity, heard of in the scriptures; and it is through her fellowship that you have been reduced to this most wretched state, O master of your self! (59)

न त्वं विदर्भदुहिता नायं वीरः सुहृत्त्व । न पतिस्त्वं पुरञ्जन्या रूढो नवमुखे यथा । ६० ।  
 माया होषा मया सृष्टा यत्पुमांसं स्त्रियं सतीम् । मन्यसे नोभयं यद्वै हंसां पश्यावयोगतिम् । ६१ ।  
 अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्व भोः । न नौ पश्यन्ति कवयश्छिद्रं जातु मनागपि । ६२ ।  
 यथा पुरुष आत्मानमेकमादर्शचक्षुषोः । द्विधाभूतमवेक्षेत तथैवान्तरमावयोः । ६३ ।

You are not the daughter of the king of Vidarbha nor is this hero your husband. Nor are you the spouse of Purañjani by whom you were held captive in the city of nine gates. (60) It is (nothing but) a piece of illusion created by me, under which you thought yourself (formerly) as a man and (now) regard yourself as a virtuous lady; (really speaking) you are neither. You and I are a pair of swans; (just) realize our true nature (going to be described hereafter). (61) I am you and you are no other (than me); mark you, you are just the same as I. The wise never perceive the least difference between us. (62) Just as a man sees himself (his image) differently in a mirror and in the pupil of another's eye, the difference between us two is of the same type. (63)

एवं स मानसो हंसो हंसेन प्रतिबोधितः । स्वस्थस्तद्व्यभिचारेण नष्टामाप पुनः स्मृतिम् । ६४ ।  
 बहिष्पन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् । यत्परोक्षप्रियो देवो भगवान् विश्वभावनः । ६५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायो चतुर्थस्कन्धे पुरञ्जनोपाख्यानंऽष्टाविंशोऽध्यायः । २८ ।

Admonished thus by the fellow-swan, the swan of the Mānasa lake was (once more) established in his own self and regained his self-consciousness, which had been lost due to his having parted company with his friend. (64) O Prācīnabarhi, I have imparted this spiritual truth to you in an indirect manner; for the glorious Lord, the Maker of the universe, loves to remain incognito. (65)

*Thus ends the twenty-eighth discourse forming part of the parable of Purañjana, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa - Sarhītā.*



## अथैकोनत्रिंशोऽध्यायः

### Discourse XXIX

The Dialogue between king Prācīnabarhi and the sage Nārada (continued)

प्राचीनवर्हिर्वाच

भगवन्स्ते वचोऽस्माभिर्न सम्यगवगम्यते । कवयस्तद्विजानन्ति न वयं कर्ममोहिताः । १ ।

Prācīnabarhi said : O divine sage, we are unable to follow your teaching correctly. It is the wise alone who can rightly grasp it; not we, who are deluded by attachment to the rituals . (1)

नारद उवाच

पुरुषं पुरञ्जनं विद्याद्यद् व्यनक्त्यात्मनः पुरम् । एकद्वित्रिचतुष्पादं बहुपादमपादकम् । २ ।

योऽविज्ञाताहतस्तस्य पुरुषस्य सखेश्वरः । यत्र विज्ञायते पुष्पिर्नामभिर्वा क्रियागुणैः । ३ ।

यदा जिघृक्षन् पुरुषः कात्स्न्येन प्रकृतेर्गुणान् । नवद्वारं द्विहस्ताङ्घ्रिं तत्रामनुत साध्विति । ४ ।

बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् । यामधिष्ठाय देहेऽस्मिन् पुमान् भुङ्क्तेऽक्षभिर्गुणान् । ५ ।

सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् । सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः । ६ ।

बृहद्दलं मनो विद्यादुभयेन्द्रियनायकम् । पञ्चालाः पञ्च विषया यन्मध्ये नवखं पुरम् । ७ ।

Nārada replied : One should understand Purañjana (lit., the maker of a city) to be the Jīva (an embodied soul), inasmuch as it is the Jīva that produces a stronghold for itself in the shape of a body with one, two, three, four or numerous feet or without any feet. (2) The friend of the Jīva referred to under the name of Avijñāta is (no other than) God, so-called because He is not fully known by the Jīvas as having names, actions or attributes. (3) When the Jīva wished to enjoy all material objects, it thought the human body endowed with two hands and two feet and nine apertures as the best among all. (4) One should understand the young woman (Purañjani) to be (no other than) the (human) intellect, which gives rise to the notions of 'I' and 'mine'. Identifying himself with it the Jīva in this body enjoys the (various) sense-objects through the senses. (5) The (ten) Indriyas (the five senses of perception and the five organs of action), which bring about (all) knowledge and action, are the male companions (of Purañjani); their activities are her female companions and the vital air with its fivefold activity is referred to as a (five-hooded) serpent. (6) One should understand Brhadbala (the eleventh mighty warrior waiting on Purañjani) to be (no other than) the mind, the ruler of both the types of Indriyas. The kingdom of Pañcāla represents the five sense-objects, in the midst of which stands the city with nine gates. (7)

अक्षिणी नासिके कर्णौ मुखं शिश्रुगुदाविति । द्वे द्वे द्वारौ बहिर्याति यस्तदिन्द्रियसंयुतः । ८ ।

nature) the Jiva is a (mere) witness. (17)

देहो रथस्त्रिन्द्रियाश्वः संवत्सररयोऽगतिः । द्विकर्मचक्रस्त्रिगुणध्वजः पञ्चासुबन्धुरः । १८ ।

मनोरश्मिर्बुद्धिसूतो हृत्तीडो द्वन्द्वकूबरः । पञ्चेन्द्रिवार्धप्रक्षेपः सप्तधातुवरूथकः । १९ ।

आकृतिर्विक्रमो बाह्यो मृगतृष्णां प्रधावति । एकादशेन्द्रियचमूः पञ्चसूनाविनोदकृत् । २० ।

The body is the chariot having the senses of perception for its horses and coursing swiftly (on the face of it) like the year, though (really) motionless. The two varieties of Karma (good and evil actions) are its two wheels; the three Guṇas (Sattva, Rajas and Tamas) are its three flagstaves and the five vital airs (Prāṇa, Apāna, Vyāna, Udāna and Samāna) are its five cords. (18) The mind is its (single) rein; the intellect, the charioteer; the heart, the seat (for the occupant of the chariot); the pairs of opposites ( just as joy and sorrow, honour and ignominy and so on), the poles (to which the yoke is fixed); the objects of the five senses, the recesses (into which the weapons are deposited); the seven constituent elements (viz., chyle, blood, flesh, fat, bone, marrow and semen) make the seven protective sheaths; and the five organs of action (the tongue, the hands and feet and the organs of copulation and defecation) are its five kinds of outward motion. (In this way) the Jiva runs after the mirage (of sense-gratification), followed by the ten Indriyas (the five senses of perception and the five organs of action) and the mind (the inner sense) as his army and unlawfully enjoying the five forms of sensuous pleasure, which have been figuratively spoken of as the slaughtering of animals. (19-20)

संवत्सरश्चण्डवेगः कालो येनोपलक्षितः । तस्याहानीह गन्धर्वा गन्धर्व्यो रात्रयः स्मृताः ।

हरत्यायुः परिक्रान्त्या षष्ट्युत्तरशतत्रयम् । २१ ।

कालकन्या जरा साक्षाल्लोकस्तां नाभिनन्दति । स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः । २२ ।

आधयो व्याधयस्तस्य सैनिका यवनाश्चराः । भूतोपसर्गाशुरयः प्रज्वारो द्विविधो ज्वरः । २३ ।

The year, which symbolizes the (passage of) time, is (referred to under the name of) Caṇḍavega (the chief of the Gandharvas); the days and nights (comprising the year) have been spoken of as the three hundred and sixty male and the same number of female Gandharvas, forming his retinue, who steal the life (of a human being) by rotation. (21) Old age is personified as the daughter of Kāla (Time), whom the world does not welcome. Death in the person of the Yavana chief (Bhaya) accepted her as a sister for (help in) the destruction of the world. (22) Mental anguishes and physical disorders are the Yavanas, the mobilized troops (of the Yavana chief). And the fever of two kinds\* is (personified as) Prajwāra (the brother of the Yavana chief) who is described as having a swift career in tormenting living beings. (23)

एवं बहुविधैर्दुःखैर्देवभूतात्मसम्भवं । क्लिश्यमानः शतं वर्षं देहे देही तमोवृतः । २४ ।

प्राणेन्द्रियमनोधर्मानात्मन्यध्यस्य निर्गुणः । शेते कामलवान्ध्यायन्ममाहमिति कर्मकृत् । २५ ।

यदाऽऽत्मानमविज्ञाय भगवन्त परं गुरुम् । पुरुषस्तु विषज्जेत गुणेषु प्रकृतेः स्वदृक् । २६ ।

गुणाभिमानो स तदा कर्माणि कुरुतेऽवशः । शुक्लं कृष्णं लोहितं वा यथाकर्माभिजायते । २७ ।

शुक्लात्प्रकाशभूयिष्ठाल्लोकानाप्नोति कर्हिचित् । दुःखोदकान् क्रियायासांस्तपः शोकोत्कटान् क्वचित् । २८ ।

क्वचित्पुमान् क्वचिच्च स्त्री क्वचिन्नोभयमन्धधीः । देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः । २९ ।

क्षुत्परीतो यथा दीनः सारमेधो गृहं गृहम् । चरन् विन्दति यहिष्टं दण्डमोदनमेव वा । ३० ।

तथा कामाशयो जीव उच्चावचपथा भ्रमन् । उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम् । ३१ ।

\* Sītajwara (fever accompanied with fits of cold) and Dāhajwara (inflammatory fever) are the two types of fever obviously referred to here.

Afflicted thus by manifold sufferings, brought about by divine agencies or other fellow-beings as well as those relating to one's own body or mind, and enveloped in ignorance, the Jīva dwells in the (human) body for a hundred years, bound by the sense of 'I' and 'mine'. (Essentially) attributeless, the Jīva ascribes to itself the qualities of the vital airs, the Indriyas and the mind and remains contemplating on the trivial pleasures of sense and performing actions of various kinds (in order to secure them). (24-25) (Thus) not realizing the Lord, its supreme teacher and very self, when the Jīva, that is (really) self-seeing, gets attached to the modes of Prakṛti, it identifies itself with those qualities and helplessly performs Sāttvika, Rājasika and Tāmasika actions and is born (in the various species of life) according to those actions. (26-27) Sometimes through Sāttvika actions it attains to spheres abounding in light; now (through Rājasika pursuits) it goes to worlds which lead to suffering and involve exertion through action and now (through Tāmasika actions) it is hurled into regions dense with darkness (ignorance) and sorrow. (28) The deluded Jīva is sometimes (born as) a male, now (as) a female, and now it is (born) without sex either as a god or as a human being or in the sub-human species, the birth being determined by its past actions and the mode of Prakṛti (predominating in it at the time of death preceding that birth). (29) Just as a poor dog seized with hunger and wandering from door to door (in quest of food) receives (good beating with) a cudgel or cooked rice—whatever is ordained by fate—so does the Jīva whose heart is possessed by (the demon of) desire reap a welcome or unwelcome destiny, ranging by paths high and low through the upper (celestial) or the lower (infernal) or the middle (terrestrial) regions. (30-31)

दुःखेषु कतरेणापि देवभूतात्महेतुषु । जीवस्य न व्यवच्छेदः स्याद्येत्तत्प्रतिक्रिया । ३२ ।  
 यथा हि पुरुषो भारं शिरसा गुरुमुद्धहन् । तं स्कन्धेन स आधत्ते तथा सर्वाः प्रतिक्रियाः । ३३ ।  
 नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् । द्वयं ह्यविद्योपसृतं स्वप्ने स्वप्न इवानघ । ३४ ।  
 अर्थं ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । मनसा लिङ्गरूपेण स्वप्ने विचरतो यथा । ३५ ।  
 अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा । संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ । ३६ ।  
 वासुदेवे भगवति भक्तियोगः समाहितः । सध्मीचीनेन वैराग्यं ज्ञानं च जनयिष्यति । ३७ ।  
 सोऽचिरादेव राजर्षे स्यादच्युतकथाश्रयः । शृण्वतः श्रद्धानस्य नित्यदा स्यादधीयतः । ३८ ।  
 यत्र भागवता राजन् साधवो विशदाशयाः । भगवद्गुणानुकथनश्रवणव्यप्रचेतसः । ३९ ।

तस्मिन्महन्मुखरिता मधुभिश्चरित्रपीयूषशेषसरितः परितः स्रवन्ति ।

ता ये पिवन्त्यवितृषो नृप गाढकर्णैस्तान्न स्पृशन्त्यशनतुड्भयशोकमोहाः । ४० ।

एतैरुपद्रुतो नित्यं जीवलोकः स्वभावजैः । न करोति हरेर्नूनं कथामृतनिधौ रतिम् । ४१ ।  
 प्रजापतिपतिः साक्षाद्भगवान् गिरिशो मनुः । दक्षादयः प्रजाध्यक्षा नैष्ठिकाः सनकादयः । ४२ ।  
 मरीचिरत्र्यङ्गिरसो पुलस्त्यः पुलहः क्रतुः । भृगुर्वसिष्ठ इत्येते मदन्ता ब्रह्मवादिनः । ४३ ।  
 अद्यापि वाचस्पत्यस्तपोविद्यासमाधिभिः । पश्यन्तोऽपि न पश्यन्ति पश्यन्तं परमेश्वरम् । ४४ ।  
 शब्दब्रह्मणि दुष्पारे चरन्त उरुविस्तरे । मन्त्रलिङ्गैर्व्यवच्छिन्नं भजन्तो न विदुः परम् । ४५ ।  
 यदा यमनुगृह्णाति भगवानात्मभावितः । स जहाति मतिं लोके वेदे च परिनिष्ठिताम् । ४६ ।

There is no (such thing as absolute) freedom for the Jīva from even one of the three types of sufferings, viz., those brought about by divine agencies, those inflicted by one's fellow-beings and those relating to one's own body or mind. Even if there is a remedy in particular cases, it only proves to be the precursor of another suffering. (32) Just as a man carrying a heavy load on his head may place it on one of his shoulders (in order to get relieved of the burden), so are all remedies. (The remedy, employed to counteract an evil, itself proves to

be a source of fresh trouble). (33) Even as a dream in a dream constitutes only a change from one dream experience to another, but does not bring about the cessation of the dream, so mere action (divorced from the realization of Truth) is no ultimate remedy for (the sufferings brought about by one's own) actions, both being conceived in ignorance, O pure-hearted monarch ! (34) Just as for a man roving about in the dream-world with the mind, which conditions his soul, there is no cessation of dream experiences, so also (the vicious circle of) transmigration does not cease (for the man who is buried in the sleep of ignorance) even though the phenomena of the world have no reality. (35) Now freedom from ignorance—ignorance, which brings in its train a chain of evils in the form of transmigration to the eternally existent soul, is secured through supreme devotion to the Lord, the (supreme) Guru. (36) Contact firmly established with the Lord through Devotion will automatically induce aversion to the pleasures of sense and bring enlightenment. (37) That contact through Bhakti, depending as it does on the stories of the immortal Lord, becomes an accomplished fact before long, O royal sage, for him who devoutly listens to or reads such stories everyday. (38) In a place where there are pious and pure-hearted devotees whose mind is impatient to repeat and listen to the praises of the Lord, O king, there flow in all directions streams of pure nectar-like stories of Lord Viṣṇu (the Slayer of the demon Madhu) recited by exalted souls. Hunger and thirst, fear, grief and infatuation never afflict those who drink in such stories with intent ears knowing no satiation, O Prācinabarhi ! (39-40) Ever harassed by these natural enemies, people do not indeed take delight in the ocean of the nectarine stories of Śrī Hari. (41) Brahmā (the lord of all divinities presiding over procreation) himself, Lord Śiva (who lives on Mount Kailāsa), Swāyambhuva Manu, Dakṣa and the other lords of creation, Sanaka and other sages vowed to perpetual celibacy and expositors of the Vedas—Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, and Vasiṣṭha, including myself—all masters of speech—have not been able even to this day to behold the supreme Lord, the Seer (of all), in spite of our efforts to perceive Him through asceticism, worship and concentration of mind. (42—44) Moving about (freely) in the vast expanse of the Veda, the depth of which cannot be easily sounded, and worshipping the forms of Indra and other gods endowed with characteristics (such as the thunderbolt etc.) as indicated in the texts of the Vedas, we fail to know the Supreme. (45) When, contemplated upon in the heart, the Lord showers His grace on some particular individual, the devotee so blessed gives up his faith, however deep-rooted, in the worldly usage as well as in the Vedic rituals. (46)

तस्मात्कर्मसु ब्रह्मिन्नज्ञानादर्थाकाशिषु । मार्थदृष्टिं कृथाः श्रोत्रस्पृशिश्वसृष्टवस्तुषु ।४७।

स्वं लोकं न विदुस्ते वै यत्र देवो जनार्दनः । आहुर्धूम्रधियो वेदं सकर्मकमतद्विदः ।४८।

आस्तीर्य दर्भैः प्रागग्रैः कात्स्न्येन क्षितिमण्डलम् । स्तब्धो बृहद्व्यान्मानी कर्म नावेषि यत्परम् ।

तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया ।४९।

हरिर्देहभृतामात्मा स्वयं प्रकृतिरीश्वरः । तत्यादमूलं शरणं यतः क्षेमो नृणामिह ।५०।

स वै प्रियतमश्चात्मा यतो न भयमण्वपि । इति वेद स वै विद्वान् यो विद्वान् स गुरुर्हरिः ।५१।

Therefore, O Prācinabarhi, do not regard rituals as real—rituals which, though their accounts are alluring to hear, have no relation whatsoever with the (ultimate) Reality. They appear as real only through ignorance. (47) Men of impure (clouded) understanding, who speak of the Vedas as devoted to rituals, are not (really) conversant with the Vedas, inasmuch as they do not know the truth about the Spirit, that is their own essence and where dwells Lord Janārdana—in other words, which is the same as Lord Janārdana. (48) Having strewn the whole terrestrial globe with blades of Kuśa grass, their ends turned towards the east, you have grown arrogant and proud of your extensive slaughter of animals. You know nothing about the ritual nor of what is higher than that (viz., wisdom). That alone is (classed as) the ritual, which conduces to the pleasure of Śrī Hari; (and) that alone is wisdom, which

leads to faith in Him. (49) Śrī Hari is the Self as well as the lord of (all) embodied beings, and He is their independent Cause (too). The soles of His feet (alone) are their (true) asylum; for in them lies the safety of men in this world. (50) Indeed He is the most loved one, nay, the (very) Self, from whom there is not the least fear. (And) as a matter of fact he (alone) is wise, who knows this (truth); (and) he who is wise is the (true) preceptor, nay Śrī Hari (Himself). (51)

नारद उवाच

प्रश्न एवं हि संछिन्नो - भवतः पुरुषर्षभ । अत्र मे वदतो गुह्यं निशामय सुनिश्चितम् । ५२ ।

क्षुद्रञ्जरं सुमनसां शरणे मिथित्वा रक्तं षडङ्घ्रिगणसामसु लुब्धकर्णम् ।

अग्रे वृकानसुतृपोऽविगणय्य यान्तं पृष्ठे मृगं मृगय लुब्धकबाणभिन्नम् । ५३ ।

Nārada continued : Thus (far) indeed has your question been answered, O jewel among men! Now hear from me as I tell you a hidden truth which has been fully ascertained. (52) (Just) find (the identity of) the deer fondly consorting (with its female companion) in a garden of flowers grazing tiny blades of grass with its ears charmed by the sweet humming of swarms of bees, going about unmindful of the blood-thirsty wolves before it and pierced from behind by the shaft of a hunter. (53)

[ अस्यार्थः ]

सुमनःसधर्मणां स्त्रीणां शरण आश्रमे पुष्पमधुगन्धवत्क्षुद्रतमं काव्यकर्मविपाकजं कामसुखलवं जैह्वयौपस्थ्यादि विचिन्वन्तं मिथुनीभूय तदभिनिवेशित मनसं षडङ्घ्रिगणसामगीतवदति- मनोहरवनितादिजनालापेषु तितरामतिप्रलोभितकर्णमग्रे वृकयूथवदात्मन आयुर्हरतोऽहोरात्रान्तान् काललवविशेषानविगणय्य गृहेषु विहरन्तं पृष्ठत एव परोक्षमनुप्रवृत्तो लुब्धकः कृतान्तोऽन्तःशरेण यमिह पराविध्यति तमिममात्मानमहो राजन् भिन्नहृदयं द्रष्टुमर्हसीति । ५४ ।

स त्वं विचक्ष्य मृगचेष्टितमात्मनोऽन्तश्चित्तं निघच्छ हृदि कर्णधुनीं च चित्ते ।

जह्यङ्गनाश्रमसत्तमयूथगाथं प्रीणीहि हंसशरणं विरम क्रमेण । ५५ ।

(The import of this is given below.)

O king, you would do well to perceive yourself as one seeking after a dose of sense-delights such as the pleasures of taste and copulation—obtained as a result of actions done with an interested motive, and most insignificant like the odour of the honey in flowers—in a house full of women sharing the nature of blossoms (that fade too soon)! Nay, pairing with women, you have given your mind to them, your ears completely lured by the exceedingly charming talks of beloved women and children, resembling the sweet humming of swarms of bees. You enjoy life at home setting no value on the moments of time culminating in days and nights that prey upon your life like a pack of wolves ahead of you; and here is Death, the hunter, stalking you and striking you with his veiled arrow from a distance and lo! your heart has been pierced with the same. (54) Thus pondering the career of the deer, restrain your mind within the four walls of your heart and (the outward flow of) the stream of your ear in the mind. Bid adieu to the life of a householder, where you (mostly) hear stories of unrighteous (libidinous) people; (try to) please the Lord (the shelter of all living beings) and gradually withdraw from everything else. (55)

राजोवाच

श्रुतमन्वीक्षितं ब्रह्मन् भगवान् यदभाषत । नैतज्जानन्त्युपाध्यायाः किं न ब्रूयुर्विदुर्वदि । ५६ ।

संशयोऽत्र तु मे विप्र संछिन्नस्तत्कृतो महान् । ऋषयोऽपि हि मुह्यन्ति यत्र नेन्द्रियवृत्तयः । ५७ ।

कर्माण्यारभते येन पुमानिह विहाय तम् । अमुत्रान्येन देहेन जुष्टानि स यदश्रुते । ५८ ।

इति वेदविदां वादः श्रूयते तत्र तत्र ह। कर्म चक्रियते प्रोक्तं परोक्षं न प्रकाशते।५९।

**King Prācīnabarhi said :** I have heard and pondered, O holy sage, on what you have said. (Surely) my preceptors (who instructed me in the rituals) are not aware of this; (for) had they known it, wherefore should they have failed to teach the same to me? (56) The great doubt raised in my mind by their words on this subject has been fully resolved (by you), O (worthy) Brāhmaṇa. Even sages are bewildered in a domain which is beyond the reach of the senses. (57) Leaving here the body by which the Jīva performs (certain) actions, he reaps the (good and evil) consequences (of those actions) in a future life through another body. (58) This doctrine of the knowers of Veda is heard of everywhere. (But how can this be ?) (Moreover) whatever action, recommended in the Vedas, is (actually) performed goes out of sight and is no longer visible. (How can a thing which has altogether disappeared yield good or evil consequences?) (59)

नारद उवाच

येनैवारभते कर्म तेनैवामुत्र तत्पुमान्। भुङ्क्ते ह्यव्यवधानेन लिङ्गेन मनसा स्वयम्।६०।  
शयानमिममुत्सृज्य श्वसन्तं पुरुषो यथा। कर्मात्मन्याहितं भुङ्क्ते तादृशेनेतरेण वा।६१।  
ममैते मनसा यद्यदसावहमिति ब्रुवन्। गृह्णीयात्तत्पुमान् राद्धं कर्म येन पुनर्भवः।६२।  
यथानुमीयते चित्तमुभयैरिन्द्रियेहितैः। एवं प्राग्देहजं कर्म लक्ष्यते चित्तवृत्तिभिः।६३।  
नानुभूतं क्व चानेन देहेनादृष्टमश्रुतम्। कदाचिदुपलभ्येत यद्रूपं यादृगात्मनि।६४।  
तेनास्य तादृशं राजैल्लिङ्गिनो देहसम्भवम्। श्रद्धत्स्वाननुभूतोऽर्थो न मनः स्मष्टमर्हति।६५।

**Nārada replied :** The Jīva itself experiences (the good and evil) consequences of its actions hereafter through the same subtle body, (mainly consisting of) the mind, by which he performs (those) actions and which continues uninterrupted (even in the lives to come). (60) Just as (in a dream) a man ceases to identify himself with this (physical body)—which remains lying asleep and breathing (as heretofore)—and experiences the fruit of his actions, which are stored in his mind (in the form of impressions), so does he reap the fruit of his actions done in a previous life through another body similar to this or belonging to a different species. (61) Whatever body the Jīva cleaves to with his mind, saying: "These (wife and children) are mine and this (body) is I", he (also) ascribes to himself the actions performed through that body, whence follows his rebirth. (62) Just as (the existence of) a (directing) mind is inferred from both the types of activities of the Indriyas (viz., perception of the objective world and reacting upon the same), so are the actions wrought through a previous body (and surviving in the form of impressions) inferred from the (diverse) propensities of the mind. (63) What has nowhere been experienced and is unseen and unheard of in this life is sometimes perceived with the mind in its actual form and character (in a dream or a reverie). (64) Therefore, O king, be positive in your mind that such an object was experienced in a previous life by that Jīva identified with a subtle body; for an object that has not been experienced (before) can never (even) flash on the mind. (65)

मन एव मनुष्यस्य पूर्वरूपाणि शंसति। भविष्यतश्च भद्रं ते तथैव न भविष्यतः।६६।  
अदृष्टमश्रुतं चात्र क्वचिन्मनसि दृश्यते। यथा तथानुमन्तव्यं देशकालक्रियाश्रयम्।६७।  
सर्वे क्रमानुरोधेन मनसीन्द्रियगोचराः। आयान्ति वर्गशो यान्ति सर्वे समनसो जनाः।६८।  
सत्त्वैकनिष्ठे मनसि भगवत्पार्श्ववर्तिनि। तमश्चन्द्रमसीवेदमुपरज्यावभासते।६९।  
नाहं ममेति भावोऽयं पुरुषे व्यवधीयते। यावद् बुद्धिमनोऽक्षार्थगुणव्यूहो ह्यनादिमान्।७०।  
सुप्तिमूर्च्छोपतापेषु प्राणायनविघाततः। नेहतेऽहमिति ज्ञानं मृत्युप्रज्वारयोरपि।७१।  
गर्भे बाल्येऽप्यपौष्कल्यादेकादशविधं तदा। लिङ्गं न दृश्यते यूनः कुहां चन्द्रमसो यथा।७२।

अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा । ७३ ।

The very mind of a man, God bless you, reveals (the nature of) his former existences as well as the future ones in the case of the man who is going to be reborn and even so (indicates) the liberation of the man who is not going to be so reborn. (66) Sometimes (in a dream) a thing (altogether) unseen and unheard of in this world in relation to a particular place, time or action (such as a sprout of barley on a burning flame, the sun shining at dead of night or the flying of a creature living on dry land) is seen flashing on (one's) mind. How this happens should be inferred (from the attendant circumstances, e.g., a disturbed sleep) and does not disprove in any way the proposition enunciated in verse 65 above. (67) Such objects alone as are perceptible by the senses flash on the mind in groups in order of succession and disappear (when they have been enjoyed). (For) all embodied beings are (invariably) endowed with a mind (full of impressions of past experiences). (68) (As a rule, things appear before the mind only successively; but) on a mind established in the quality of Sattva unmixed with Rajas and Tamas and staying by the side (in the presence) of the Lord (during meditation) the whole of this universe flashes (simultaneously sometimes), being united as it were with the Lord, just as Rāhu (which has been recognized as a planet in Hindu astronomy and is nothing but a mass of darkness) appears (before our eyes) in conjunction with the moon (during a lunar eclipse). (69) The feeling of 'I' and 'mine' (with regard to the physical body), inhering in the Jīva, does not cease so long as the subtle body—which has existed from time without beginning and which is a product of the three Guṇas and a conglomerate of the intellect, the mind, the Indriyas, (the five senses of perception and the five organs of action) and the five subtle elements—persists. (70) During sleep, in the unconscious state and in agony as well as at the time of death and high fever the I-consciousness (though persisting) does not manifest itself due to the suspension of sense-activity. (71) The senses being not fully developed during gestation and infancy too, the conditioning ego appearing in the form of the ten Indriyas and the mind in a young man is not (distinctly) perceived in those periods any more than the orb of the moon on the last night of a lunar month. (72) Even though the world of senses does not (really) exist, (the cycle of) birth and death does not cease, for the Jīva who is (ever) engrossed in the thought of the pleasures of senses, any more than the reverses experienced in a dream (until one wakes up). (73)

एवं पञ्चविधं लिङ्गं त्रिवृत् षोडशविस्तृतम् । एष चेतनया युक्तो जीव इत्यभिधीयते । ७४ ।

अनेन पुरुषो देहानुपादत्ते विमुञ्चति । हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति । ७५ ।

यथा तृणजल्लूकेर्चं नापचात्यपयाति च । न त्यजेन्म्रियमाणोऽपि प्राग्देहाभिमर्ति जनः । ७६ ।

यावदस्य न विन्देत व्यवधानेन कर्मणाम् । मन एव मनुष्येन्द्र भूतानां भवभावनम् । ७७ ।

यदाक्षैश्चरितान् ध्यायन् कर्माण्याचिनुतेऽसकृत् । सति कर्मण्यविद्यायां बन्धः कर्मण्यनात्मनः । ७८ ।

अतस्तदपवादाथं भज सर्वात्मना हरिम् । पर्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया यतः । ७९ ।

In this way the subtle body, made up of the five subtle elements, and (further) developed into sixteen modifications (in the form of the five vital airs, the mind and the ten Indriyas), and which is a product of the three Guṇas (Sattva, Rajas and Tamas), is spoken of as the Jīva when the same is endowed with consciousness. (74) It is through this (subtle body) that the Jīva assumes and casts off (physical) bodies and (again) it is through this that he experiences joy and sorrow, fear, pleasure and pain. (75) Just as a caterpillar does not leave its foothold (until it has caught at another) and leaves it (only) after it has firmly set its foot on another, the Jīva does not give up (its) identification with the previous body (the one he casts off) even while dying until it takes another body (earthly or aerial and so on) with the exhaustion of Karma (responsible for the existence of the previous body). It is the mind alone.

O ruler of men, that brings about the birth (and death) of living beings. (76-77) When a Jīva resorts to actions again and again, thinking of the pleasures enjoyed (by it) through the senses, it is bound by such actions of the body so long as they continue to be performed by it through ignorance. (78) Therefore, in order to get rid of this bondage, worship Śrī Hari with all your being, looking on this universe as one with Him inasmuch as it proceeds from Him, stays in Him and is (also) dissolved in Him. (79)

मैत्रेय उवाच

भागवतमूर्ख्यो भगवान्नारदो हंसयोगतिम् । प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् । ८० ।

प्राचीनबर्ही राजर्षिः प्रजासर्गाभिरक्षणे । आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् । ८१ ।

तत्रैकाग्रमना वीरो गोविन्दचरणाम्बुजम् । विमुक्तसङ्गोऽनुभजन् भक्त्या तत्साम्यतामगात् । ८२ ।

**Maitreya continued :** Having (thus) revealed the truth about the swans (in the shape of the soul and the Oversoul) and taking leave of king Prācinabarhi, the glorious Nārada, the foremost among the devotees of the Lord, then proceeded to the abode of the Siddhas (a class of superhuman beings naturally endowed with mystic powers). (80) Leaving instructions for his sons to take care of the people, the royal sage Prācinabarhi (too) retired to the hermitage of the sage Kapila (at the mouth of the Gaṅgā) for practising asceticism. (81) Constantly and devoutly adoring the lotus-feet of Lord Govinda with a concentrated mind and completely rid of attachment, the hero attained (after death) a form similar to the Lord's. (82)

एतदध्यात्मपारोक्ष्यं गीतं देवर्षिणानघ । यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते । ८३ ।

एतन्मुकुन्दयशसा भुवनं पुनानं देवर्षिर्वर्यमुखनिःसृतमात्मशौचम् ।

यः कीर्त्यमानपधिगच्छति पारमेष्ठ्यं नास्मिन् भवे भ्रमति मुक्तसमस्तबन्धः । ८४ ।

अध्यात्मपारोक्ष्यपिदं मयाधिगतमद्भुतम् । एवं स्त्रियाऽऽश्रमः पुंसश्छिन्नोऽमुत्र च संशयः । ८५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्योः संहितायां चतुर्थस्कन्धे विदुर्यत्रेयसंवादे प्राचीनबर्हीनारदसंवादे

नामैकोनविंशोऽध्यायः । २९ ।

He who reads (to others) and (even so) he who listens to this allegorical dissertation on the Spirit, delivered by the celestial sage (Nārada), O pure-hearted Vidura, is rid once for all of his subtle body. (83) He who assimilates, as sung (by others), this self-purifying discourse—that issued from the lips of the sage Nārada (the foremost of celestial seers) and sanctifies the whole world through the glory of Lord Viṣṇu and which confers the highest reward (in the form of final beatitude)—is freed from all bondage and no longer revolves in (the whirligig of) metempsychosis. (84) Thus have I understood the meaning of this wonderful allegorical teaching on the subject of the Spirit. With the help of this the self-identification of a Jīva (embodied soul) with Buddhi (that has been depicted here as a woman) is eradicated and all doubts regarding life after death resolved. (85)

*Thus ends the twenty-ninth discourse entitled "The Dialogue between king Prācinabarhi and the sage Nārada," forming part of the Dialogue between Vidura and Maitreya, in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Samhitā.*



## अथ त्रिंशोऽध्यायः

### Discourse XXX

**Bhagavān Viṣṇu confers a boon on the Pracetās, who then return to their city and marry the foster-daughter of the trees**

*विदुर उवाच*

ये त्वयाभिहिता ब्रह्मन् सुताः प्राचीनबर्हिषः । ते रुद्रगीतेन हरिं सिद्धिमायुः प्रतोष्य काम् । १ ।  
किं बार्हस्पत्येह परत्र वाथ कैवल्यनाथप्रियपार्श्ववर्तिनः ।  
आसाद्य देवं गिरिशं यदृच्छया प्रापुः परं नूनमथ प्रचेतसः । २ ।

**Vidura said :** What reward did the sons of Prācinabarhi, mentioned by you, get, O holy sage, by propitiating Śrī Hari through (the repetition of) the hymn sung by Śrī Rudra ? (1) Having accidentally met with (secured the presence of) Lord Śiva (who lives on Mount Kailāsa), I am sure, the Pracetās, who were able to win the grace of that divine Personage, the favourite of Bhagavān Nārāyaṇa (the Dispenser of Liberation) must have eventually accomplished the supreme object of their life (in the shape of final beatitude). What (else) did they achieve, O Maitreya (pupil of the sage Bṛhaspati), either here or hereafter ? (2)

*मैत्रेय उवाच*

प्रचेतसोऽन्तरुद्धौ पितुरादेशकारिणः । जपयज्ञेन तपसा पुरञ्जनमतोषयन् । ३ ।  
दशवर्षसहस्रान्ते पुरुषस्तु सनातनः । तेषामाविरभूत्कृच्छ्रं शान्तेन शमयन् रुचा । ४ ।  
सुपर्णास्कन्धमारूढो मेरुशृङ्गमिवायुदः । पीतवासा मणिश्रीवः कुर्वन् वितिमिरा दिशः । ५ ।  
काशिष्णुना कनकवर्णविभूषणेन भ्राजत्कपोलवदनो विलसत्किरीटः ।  
अष्टायुधैरनुचरैर्मुनिभिः सुरेन्द्रैरासेवितो गरुडकिन्नरगीतकीर्तिः । ६ ।  
पीनायताष्टभुजमण्डलमध्यलक्ष्म्या स्पर्धच्छ्रिया परिवृतो वनमालयाऽऽद्यः ।  
बर्हिष्मतः पुरुष आह सुतान् प्रपन्नान् पर्जन्यनादरुतया सघृणावलोकः । ७ ।

**Maitreya replied :** In obedience to the commands of their father (king Prācinabarhi) the Pracetās propitiated Lord Śrī Hari (the Creator of all bodies) through worship in the form of repeating the hymn sung by Śrī Rudra and austerities carried on in water in a lake almost as extensive as the ocean (vide IV. xxiv. 14). (3) At the end of a myriad years Bhagavān Nārāyaṇa (the supreme and eternal Puruṣa) appeared (before them) in His placid form (consisting of Sattva unmixed with Rajas and Tamas), soothing by His (very) effulgence their agony (caused by long and severe austerities). (4) Mounted on the shoulders of Garuḍa (the king of the birds), He looked like a cloud settled on a peak of Meru (the mountain of gold), was dressed in yellow and had the Kaustubha gem suspended from His neck, by the splendour of which (and above all by His own effulgence) He drove away the darkness from (all) the quarters. (5) Not only His cheeks but His entire face shone brightly with brilliant gold ornaments presenting a variety of attractive hues (due to the various precious stones embedded in them): He wore (on His head) a glorious crown and was waited upon by His eight weapons (viz., a conch, a lotus, an arrow, a bow, a mace, a sword and a shield, appearing in living forms, though usually adorning His eight arms) as well as by (a number of) attendants, sages and rulers of gods (Brahmā and others), His glory sung by Garuḍa like the Kinnaras (through the music of his wings). (6) Encircled on the bosom by a wreath of sylvan flowers whose splendour vied with that of Goddess Lakṣmī, adorning the space enclosed by His eight long and rounded arms, Lord Nārāyaṇa (the most ancient Person) spoke to the sons of Barhiṣmān—who had sought His protection—in a voice (deep) as the

rumbling of clouds (as follows), casting a merciful look at them. (7)

श्रीभगवानुवाच

वरं वृणीध्वं भद्रं वो यूयं मे नृपनन्दनाः । साँहादेनापृथग्धर्मास्तुष्टोऽहं सौहृदेन वः । ८ ।  
 योऽनुस्मरति सन्ध्यायां युष्माननुदिनं नरः । तस्य भ्रातृष्ठात्मसाम्यं तथा भूतेषु सौहृदम् । ९ ।  
 ये तु मां रुद्रगीतेन सायं प्रातः समाहिताः । स्तुवन्त्यहं कामवरादास्ये प्रजां च शोभनाम् । १० ।  
 यद्वयं पितुरादेशमग्रहीष्ट मुदान्विताः । अथो व उशती कीर्तिलोकाननु भविष्यति । ११ ।  
 भविता विश्रुतः पुत्रोऽनवमो ब्रह्मणो गुर्णः । य एतामात्मवीर्येण त्रिलोकीं पूरयिष्यति । १२ ।

The glorious Lord said : Seek you from Me any boon you choose. God bless you, O princes, observing as you do the same sacred vows by virtue of your amity. I am (really) pleased with your mutual affection. (8) The man who will remember you everyday at dusk will not only have the same affection for his brothers as for his own self but will cherish friendly feelings for (all) living beings. (9) And I will confer the desired blessing as well as a brilliant intellect (even) on them who will glorify Me every morning and evening with a concentrated mind through the hymn taught by Śrī Rudra. (10) Inasmuch as you have joyfully carried out the command of your father, your bright renown will accordingly pervade all the (different) worlds (comprised in this universe). (11) An illustrious son will be born to you, who will be in no way inferior to Brahmā (the creator) in point of virtues and who will fill all the three worlds with his progeny. (12)

कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना । तां चापविद्धां जगृहुर्भूरुहा नृपनन्दनाः । १३ ।  
 क्षुत्क्षामाया मुखे राजा सोमः पीयूषवर्षिणीम् । देशिनीं रोदमानाया निदधे स दयान्वितः । १४ ।  
 प्रजाविसर्ग आदिष्टाः पित्रा मामनुवर्तता । तत्र कन्यां वरारोहां तामुद्वहत माचिरम् । १५ ।  
 अपृथग्धर्मशीलानां सर्वेषां वः सुमध्यमा । अपृथग्धर्मशीलेयं भूयात्पत्यर्पिताशया । १६ ।  
 दिव्यवर्षसहस्राणां सहस्रमहर्ताजसः । भौमान् भोक्ष्यथ भोगान् वै दिव्यांश्चानुग्रहान्मम । १७ ।  
 अथ मय्यनपायिन्या भक्त्या पक्वगुणाशयाः । उपयास्यथ मद्भ्राम निर्विद्य निरयादतः । १८ ।  
 गृहेष्वाविशतां चापि पुंसां कुशलकर्मणाम् । मद्भ्रातृयातयामानां न वन्थाय गृहा मताः । १९ ।  
 नव्यवद्धृदये यज्ञो ब्रह्मैतद्ब्रह्मवादिभिः । न मुह्यन्ति न शोचन्ति न हृष्यन्ति यतो गताः । २० ।

The sage Kaṇḍu got a girl with eyes charming as the lotus through Pramlocā (a celestial nymph). And the (spirits presiding over) trees, O princes, took charge of the girl, who had been abandoned (by the nymph). (13) Moved with compassion, the celebrated moon-god, the king (of herbs and annual plants), put his index finger, dripping with nectar, in the mouth of that girl, who was oppressed with hunger and crying. (14) Commanded by your father—who is (now) devoted to My path—to beget children, marry that girl with lovely hips without delay for the said purpose. (15) Let that girl with a lovely (slender) waist be a wife, (equally) devoted to you all, who are observing the same vows and are possessed of a similar disposition; and she too (I am sure) will observe the same vows as you all and is possessed of a similar disposition (so that there will be no fear of conflict either between yourselves or between you and her and your married life will be quite happy). (16) For a million celestial years with undiminished strength of body you will enjoy by My grace earthly as well as heavenly pleasures. (17) Thereafter, with the impurities of your heart (in the shape of lust, anger and so on) burnt through unceasing devotion to Me, and recoiling in disgust from those hell-like pleasures, you will ascend to My (divine) Abode. (18) In the case of those whose actions are dedicated to Me and whose hours are spent in talks relating to Me, even though they have entered the life of a householder, home life is not recognized to be a source of bondage. (19) For, through the aforesaid talks, given by the expositors of the Vedas. I. the

all-knowing Lord, enter the heart of such devotees as if in an ever new aspect. This (manifestation of Mine in the heart) is (the same as the realization of) Brahma as (is evident from the fact that) those who attain to Me never given way to infatuation, grief or joy. (20)

मैत्रेय उवाच

एवं वृवाणं पुरुषार्थभाजनं जनार्दनं प्राञ्जलयः प्रचेतसः ।  
तद्दर्शनध्वस्ततमोरजोमला गिरागुणन् गद्गद्या सुहृत्तमम् ।२१।

**Maitreya continued :** Even as Lord Viṣṇu (He who is supplicated by men), the Bestower of (all) the objects of human pursuit and the greatest friend (of all), spoke thus, the Pracetās, who had been rid of all impurities in the shape of Rajas (passion) and Tamas (ignorance) by His (very) sight, addressed Him (as follows) with joined palms in a voice choked with emotion. (21)

प्रचेतस ऊचुः

नमो नमः क्लेशविनाशनाय निरूपितोदारगुणाह्वयाय ।  
मनोवचोवेगपुरोजवाय सर्वाक्षमार्गैरंगताध्वने नमः ।२२।  
शुद्धाय शान्ताय नमः स्वनिष्ठया मनस्यपार्थ विलसद्द्वयाय ।  
नमो जगत्स्थानलयोदयेषु गृहीतमायागुणविग्रहाय ।२३।  
नमो विशुद्धसत्त्वाय हरये हरिमेधसे । वासुदेवाय कृष्णाय प्रभवे सर्वसात्वताम् ।२४।  
नमः कमलनाभाय नमः कमलमालिने । नमः कमलपादाय नमस्ते कमलेक्षण ।२५।  
नमः कमलकिञ्जल्कपिशङ्गमलवाससे । सर्वभूतनिवासाय नमोयुऽङ्क्ष्महि साक्षिणे ।२६।  
रूपं भगवता त्वेतदशेषक्लेशसंक्षयम् । आविष्कृतं न क्लिष्टानां किमन्यदनुकम्पितम् ।२७।  
एतावत्त्वं हि विभुभिर्भाव्यं दीनेषु वत्सलैः । यदनुस्मर्यते काले स्वबुद्ध्याभद्ररन्ध्रन ।२८।  
येनोपशान्तिर्भूतानां क्षुल्लकानामपीहताम् । अन्तर्हितोऽन्तर्हृदये कस्मान्नो वेद नाशिषः ।२९।  
असावेव वरोऽसाकमीप्सितो जगतः पते । प्रसन्नो भगवान् येषामपवर्गगुरुर्गतिः ।३०।  
वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् । न ह्यन्तस्त्वद्विभूतीनां सोऽनन्त इति गीयसे ।३१।  
पारिजातेऽञ्जसा लब्धे सारङ्गोऽन्यत्र सेवते । त्वदङ्घ्रिमूलमासाद्य साक्षात्किं किं वृणीमहि ।३२।  
यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः । तावद्भवत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ।३३।  
तुल्याम लवेनापि न स्वर्गं नापुनर्भवम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ।३४।  
यत्रेड्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः । निर्बरे यत्र भूतेषु नोद्देगो यत्र कश्चन ।३५।  
यत्र नारायणः साक्षाद्भगवात्र्यासिनां गतिः । संस्तूयते सत्कथासु मुक्तसङ्गैः पुनः पुनः ।३६।  
तेषां विचरतां पद्भ्यां तीर्थानां पावनेच्छया । भीतस्य किं न रोचेत तावकानां समागमः ।३७।

**The Pracetās said :** Hail, hail to You, who relieve Your devotees of (all) afflictions, whose excellent virtues and names have been declared (by the Vedas) as the source of all blessings and who surpass in quickness both mind and speech ! Hail again to You, the way of whose approach lies beyond the range of all the senses ! (22) Hail to You who are unconditioned and serene by virtue of Your being (ever) established in Your essential nature, and in whom duality falsely appears due to (the existence of) the mind ! Hail to You, who for the purposes of creation, preservation and dissolution of the universe assume various forms (the forms of Brahmā, Viṣṇu and Śiva) through the attributes (Sattva, Rajas and Tamas) of Māyā ! (23) Hail to You, known by the name of Śrī Hari and consisting of Sattva unmixed with Rajas and Tamas, whose realization puts an end to (the cycle of) transmigration ! Hail to Śrī Kṛṣṇa, son of Vasudeva, the Lord of (all) devotees ! (24) Obeisance to You who have a lotus sprung from

Your navel ! Obeisance to You who are adorned with a wreath of lotuses ! Obeisance to You, whose feet resemble a pair of lotuses ! And obeisance to You, O Lord with lotus-like eyes ! (25) Salutations to You, who are clad in stainless robes yellow as the filaments of a lotus ! (Once more) we offer our obeisance to You, the abode of all creatures as well as their Seer. (26) To us, who are afflicted (with threefold agonies), You have revealed Your form, which puts an end to all miseries ! What other favour could be bestowed (on us)? (27) Only this much should be done by masters who are fond of the poor that they remember the latter at the opportune moment as their own. O Destroyer of all that is inauspicious; for such remembrance brings solace to those who are thus remembered. Seated within the heart even of the most insignificant creatures as their Inner Controller, how could You fail to know that which is sought by us (Your votaries) hankering after some object ? (28-29) To us, that have won the pleasure of the Lord (Yourself)—who is not only the teacher showing us (the way to) final beatitude but (our) goal too—that (Your pleasure) alone is the desired boon, O Lord of the universe ! (30) Yet, O Lord, we do seek one boon from You—who are beyond (even) Prakṛti (the ultimate cause of the world). And indeed there is no limit to Your glories: that is why You are extolled under the name of Ananta (the Infinite) ! (31) When the celestial tree of Pārijāta is easily got, a bee does not resort to another. (Even so) having directly reached the soles of Your feet, what other things should we seek (from You) ? (32) So long as we revolve in the whirligig of birth and death under the impulse of our actions, dominated as we are by Your Māyā (deluding potency), let us have in every life the fellowship of Your loving devotees. (33) We are not prepared to equate with the fellowship of Your loving devotees, enjoyed even for half a moment, the delights of paradise nor (even) final beatitude (freedom from birth and death), much less the blessings sought by mortal men. (34) (For) in the company of such devotees are sung the delightful stories (of Śrī Hari) which slake the thirst for enjoyment, and we find no enmity with nor fear of any kind for any being. (35) In their midst is glorified Bhagavān Nārāyaṇa Himself, the goal of the recluses, through beautiful stories again and again by men who are free from attachment. (36) How can the meeting of such devotees of Yours, who go about (from place to place) with the intention of purifying the sacred places with (the touch of) their feet, not be welcome to him who is afraid of transmigration ? (37)

वयं तु साक्षाद्भगवन् भवस्य प्रियस्य सख्युः क्षणसङ्गमेन ।  
 सुदुश्चिकित्थस्य भवस्य मृत्योर्भिषक्तमं त्वाद्य गतिं गताः स्म ।३८।  
 यन्नः स्वधीतं गुरवः प्रसादिता विप्राश्च वृद्धाश्च सदानुवृत्त्या ।  
 आर्या नताः सुहृदो भ्रातरश्च सर्वाणि भूतान्वनसूययैव ।३९।  
 यन्नः सुतप्तं तप एतदीश निरन्धसां कालमदध्रमप्सु ।  
 सर्वं तदेतत्पुरुषस्य भूम्नो वृणीमहे ते परितोषणाय ।४०।  
 मनुः स्वचम्भूर्भगवान् भवश्च येऽन्ये तपोज्ञानविशुद्धसत्त्वाः ।  
 अदृष्टपारा अपि यन्महिप्रः स्तुवन्त्यथो त्वाऽऽत्मसमं गृणीमः ।४१।

नमः समाय शुद्धाय पुरुषाय पराय च । वामुदेवाय सत्त्वाय तुभ्यं भगवते नमः ।४२।

As for ourselves, O Lord, we have, through a moment's association only with Your beloved friend, Lord Śiva (the Source of this world), found today our refuge directly in You, the best physician for the malady of birth and death, so very difficult to cure. (38) Whatever we have properly studied (at the house of our teacher), the efforts we have made to propitiate our teachers, the Brāhmaṇas and the elders by constantly waiting on them, the salutations we have offered to (all) worthy men as well as to our kinsmen and brothers, nay, to (all) living beings in an uncavilling spirit, the austerities duly practised by us in water for a long time

without food—all this, O Lord, we desire to convert into a means of pleasing You, the all-pervading Spirit. (39-40) Swāyambhuva Manu, Brahmā (the self-born) and Lord Śiva (the Source of the universe) and others whose intellect has been purified through asceticism and Self-Realization (constantly) extol You, though unable to perceive the end of Your glory. Hence we (too) glorify You according to our own (poor) lights. (41) Hail to You, the Supreme Puruṣa, the same to all and untainted by Māyā. Obeisance to Lord Vāsudeva, who is (absolute) Sattva personified ! (42)

मंत्रेय उवाच

इति प्रचेतोभिरभिष्टुतो हरिः प्रीतस्तथेत्याह शरण्यवत्सलः ।

अनिच्छतां यानमत्पुत्रक्षुपां यया स्वधामानपवर्गवीर्यः ।४३।

अथ निर्याय सलिलात्प्रचेतस उदन्वतः । वीक्ष्याकुप्यन्धुमैश्छन्नां गां गां रोद्धुमिवोच्छ्रितैः ।४४।

ततोऽग्निमारुतौ राजन्नमुञ्चन्मुखतो रुषा । महौ निर्वीरुधं कर्तुं संवर्तक इवात्यये ।४५।

भस्मसात्क्रियमाणांस्तान्द्रुमान् वीक्ष्य पितामहः । आगतः शमयामास पुत्रान् वर्हिष्मतो नर्यैः ।४६।

तत्रावशिष्टा ये वृक्षा भीता दुहितरं तदा । उज्जह्वस्ते प्रचेतोभ्य उपदिष्टाः स्वयम्भुवा ।४७।

ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे । यस्यां महदवज्ञानादजन्यजनयोनिजः ।४८।

चाक्षुषे त्वन्तरे प्राप्ते प्राक्सर्गे कालविद्भुते । यः ससर्ज प्रजा इष्टाः स दक्षो दैवचोदितः ।४९।

यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा । स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमब्रुवन् ।५०।

तं प्रजासर्गरक्षायामनादिरभिविच्य च । युयोज युयुजेऽन्यांश्च स वै सर्वप्रजापतीन् ।५१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां चतुर्थस्कन्धे त्रिंशोऽध्यायः ।३०।

**Maitreya went on :** Thus glorified the Pracetās and (highly) pleased with them, Śrī Hari, who is full of affection for those seeking refuge in Him and is possessed of irresistible might, said, "Be it so!" and returned to His own (divine) Abode, even though the princes, whose eyes had not been sated with His sight, did not want that He should go. (43) Now the Pracetās emerged from the water of the ocean-like lake and were filled with anger to see the earth covered (all over) with trees, that had grown (very) tall as if to block the way to heaven. (44) Then, like Kālāgnirudra (the god of destruction presiding over the all-destroying fire) at the dissolution of the three worlds, they breathed out fire and wind through their mouths in rage, O king, in order to strip the earth of all vegetation. (45) Seeing the trees being reduced to ashes, Brahmā (the creator) arrived (there) and pacified the sons of Barhiṣmān by words of wisdom. (46) Seized with terror, such of the trees as had survived (destruction) bestowed their daughter upon the Pracetās under the advice of Brahmā (the self-born). (47) Bowing to the commands of Brahmā, the Pracetās too married Māriṣā (the daughter of the trees), through whom Dakṣa, (a mind-born) son of Brahmā (who himself owed his existence to the birthless Lord Nārāyaṇa) was reborn as a result of his having slighted the great Lord Śiva. (48) He was the same Dakṣa who begot, as directed by God, progeny of his choice at the dawn of the Manvantara presided over by Cakṣu (the sixth Manu), the former creation having been dissolved by flux of time. (49) Even while being born, he overshadowed with his own splendour the brilliance of all resplendent beings and they called him Dakṣa (dextrous) because of his proficiency in rituals. (50) Having installed him (to the office of the chief of the lords of created beings), Brahmā (the beginningless creator) appointed him to the task of extending and preserving the creation, while he (in his turn) charged all the other lords of creation with their respective duties. (51)

*Thus ends the thirtieth discourse in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकत्रिंशोऽध्यायः

### Discourse XXXI

#### The story of the Pracetās

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आश्रद्धोक्षजभाषितम् । स्मरन्त आत्मजे भार्या विसृज्य प्राब्रजन् गृहात् । १ ।  
 दीक्षिता ब्रह्मसत्रेण सर्वभूतात्ममेधसा । प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः । २ ।  
 तान्निर्जितप्राणमनोवचोदृशो जितासनान् शान्तसमानविग्रहान् ।  
 परेऽमले ब्रह्मणि योजितात्मनः सुरासुरेड्यो ददृशे स्म नारदः । ३ ।  
 तमागतं त उत्थाय प्रणिपत्याभिनन्द्य च । पूजयित्वा यथादेशं सुखासीनमथानुवन् । ४ ।

**Maitreya continued :** After that (i.e., after enjoying earthly and celestial pleasures for a million years—vide verse 17 of the last discourse) when wisdom dawned on the Pracetās, they remembered the words of Lord Viṣṇu (vide verse 18 of the same discourse) and, leaving their wife (Māriṣā) to the care of their son (Dakṣa), immediately quitted their home (by way of renunciation). (1) On the seashore in the west, where (the celebrated sage) Jājali had attained perfection (in the form of God-Realization) they took a vow of enquiry into the Supreme Spirit, which culminates in the realization of the same as the one animating principle permeating all life. (2) The sage Nārada; who deserves the praise of gods and demons (alike), saw (called on) the Pracetās, who had fully controlled their breath, mind, speech and sight, who could remain squatting in a particular posture as long as they would, keeping their body absolutely motionless and straight, and had concentrated their mind on the transcendent Brahma untainted by Māyā. (3) Seeing him come, they rose (from their seat), fell prostrate at his feet, welcomed him and worshipped him with due ceremony. And when he was comfortably seated they spoke to him (as follows). (4)

प्रचेतस ऊचुः

स्वागतं ते सुरर्षेऽद्य दिष्ट्या नो दर्शनं गतः । तव चङ्क्रमणं ब्रह्मन्नभयाय यथा रवेः । ५ ।  
 यदादिष्टं भगवता शिवेनाधोक्षजेन च । तद् गृहेषु प्रसक्तानां प्रायशःक्षपितं प्रभो । ६ ।  
 तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् । येनाञ्जसा तरिष्यामो दुस्तरं भवसागरम् । ७ ।

**The Pracetās said :** Welcome is your visit (to this place) today, O celestial sage I Thank God that you have appeared before us. Your going about (from place to place), like the revolution of the sun, O holy one, brings fearlessness (to the world). (5) What was taught (to us) by Lord Śiva and Bhagavān Viṣṇu (who is beyond sense-perception) has almost been forgotten (by us), strongly attached as we were to our home, O master. (6) Therefore, kindle (once more) in us the light of spiritual wisdom, revealing the truth of things, whereby we may easily cross the ocean of mundane existence. which is so difficult to cross. (7)

मैत्रेय उवाच

इति प्रचेतसां पृष्ठो भगवान्नारदो मुनिः । भगवत्युत्तमश्लोक आविष्टात्पान्नवीनुषान् । ८ ।

**Maitreya went on :** Requested thus by the Pracetās, the divine sage Nārada, whose

mind had entered the most glorious Lord, addressed those rulers of men (as follows). (8)

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः । नृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः । १ ।  
किं जन्मभिस्त्रिभिर्वेह शौक्लसावित्रयाज्ञिकैः । कर्मभिर्वा त्रयीप्रोक्तैः पुंसोऽपि विबुधायुषा । १० ।  
श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुणया बलेनेन्द्रियराधसा । ११ ।  
किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः । १२ ।  
श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः । १३ ।

यथा तरोर्मूलनिषेचनेन तृप्यन्ति तत्कन्धभुजोशाखाः ।  
प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाह्णमच्युतेज्या । १४ ।  
यथैव सूर्यात्प्रभवन्ति वारः पुनश्च तस्मिन् प्रविशन्ति काले ।  
भूतानि भूमौ स्थिरजङ्गमानि तथा हरावेव गुणप्रवाहः । १५ ।  
एतत्पदं तज्जगदात्मनः परं सकृद्विभातं सवितुर्थथा प्रभा ।  
यथासवो जाग्रति सुप्तशक्तयो द्रव्यक्रियाज्ञानभिदाभ्रमात्ययः । १६ ।  
यथा नभस्यभ्रतमः प्रकाशा भवन्ति भूषा न भवन्त्यनुक्रमात् ।  
एवं परे ब्रह्मणि शक्तयस्त्वमू रजस्तमः सत्त्वमिति प्रवाहः । १७ ।  
तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।  
स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकभावेन भजध्वमद्धा । १८ ।

Nārada said : That birth, those actions, that period of life, that mind and that speech alone of human beings are worth anything in this world, through which Śrī Hari, the almighty Lord and the Soul of the universe, is resorted to. (9) Of what avail to a man in this world are the threefold birth—viz., through good parentage, through investiture with the sacred thread and through consecration (as a preparation for the performance of a sacrifice)—duties enjoined by the three Vedas, or even a span of life extending to the life-time of a god? Again, of what use is learning or asceticism or flowery speech, or the (unique) faculty of attending to a number of things at one and the same time? Or, what benefit shall a man derive from a penetrating intellect, strength of body or the keenness of the senses? Or what shall a man gain by (the eight forms of) Yoga (such as Prāṇāyāma), Sāṅkhya (the knowledge of the Spirit as being distinct from the body etc.), Saṁnyāsa (renunciation), or a study of the Vedas? And what benefit will flow to him from other means to the attainment of salvation (such as sacred observances and dispassion) if all these are not employed in the service of Śrī Hari, who bestows His very Self (on His devotees)? (10—12) Truly speaking, (the realization of) the Self is the culmination of all blessings. And Śrī Hari (alone) is the beloved Self of all living beings and it is He who enables the Jiva to realize its true character. (13) Even as the stem, boughs and side-branches of a tree are nourished by watering its roots and just as all the Indriyas (the senses of perception as well as the organs of action) are nourished by sustaining life through food, so by offering worship to the immortal Lord all are worshipped. (14) Even as water (in the form of rain-drops) emanates from (the rays of) the sun during the rainy season and returns to the same source in the dry season and just as (the physical bodies of all) mobile and immobile creatures evolve from the earth and return to the earth, so does this animate and inanimate creation (which is product of Matter) proceed from Śrī Hari and returns to Him. (15) As sunshine has no existence apart from the sun, this (material) creation is (no other than) that (well-known) absolute (unqualified) essence of the Universal Spirit (wherefrom it has evolved), inasmuch as it appears (like a phantom only) at times (and remains out of sight at other times) even as the Indriyas (the senses of perception as well as

the organs of action) appear (to function) in the waking state and remain dormant in sound sleep. As a matter of fact, however, (the three modifications of the ego in the shape of) the five gross elements, the five organs of action and the five senses of perception as well as the phantom of diversity arising from it are (ever) absent in Him. (16) Just as clouds, darkness and light appear, O rulers of the globe, and disappear in the sky by turns so do the potencies of Brahma in the form of Rajas, Tamas and Sattva appear and then disappear in the Absolute. So does the process (of creation and dissolution) continue uninterrupted. (17) Therefore (since He is the Cause of all), worship you as one with yourselves Śrī Hari (the Ruler even of the highest gods, Brahmā and others) Himself, the one (undifferentiated) Soul of all embodied existences, who is (the same as) Time (the efficient cause), the Unmanifest (the material cause) and the Supreme Puruṣa (the doer), and who has by His energy (in the shape of Consciousness) cast out the material creation. (18)

दयया सर्वभूतेषु सन्तुष्ट्या येन केन वा । सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः । १९ ।

अपहतसकल्लेषणामलात्मन्यविरतमेधितभावनोपहृतः ।

निजजनवशगतत्वमात्मनोऽयत्र सरति छिद्रवदक्षरः सतां हि । २० ।

न भजति कुमनीपिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।

श्रुतधनकुलकर्मणां मदये विदधति पापमकिञ्चनेषु सत्सु । २१ ।

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विदुधांश्च यत्स्वपूर्णः ।

न भजति निजभृत्यवर्गान्त्रः कथममुमुद्विसृजेत्सुमान् कृतज्ञः । २२ ।

By kindness to all living beings, by remaining contented with anything whatsoever and by taming the senses Lord Janārdana is soon propitiated. (19) Lured into the heart of pious souls—rid of all cravings and (thus) purged of all dross by their constantly growing devotion—the imperishable Lord surely does not escape from it any more than the ether locked in it, (thereby) proving His amenability to the control of His servants. (20) Śrī Hari, who loves the destitute looking upon Him as their (only) wealth, and knows the bliss inherent in Devotion, does not accept the worship of those foolish men who through their pride of learning, affluence, pedigree and (remarkable) deeds show disrespect to such destitute devotees. (21) How can a man who has any sense of gratitude in him give up even for a while (the thought of) Him who has no regard (even) for Śrī (the goddess of beauty and prosperity and His own Consort)—even though She (ever) waits on Him—much less for kings (rulers of men) and gods seeking Her favour—inasmuch as He is perfect in Himself—but who is (nonetheless) subject to the will of His servants ? (22)

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः । श्रावयित्वा ब्रह्मलोकं ययो स्वाचम्बुवो मुनिः । २३ ।

तेऽपि तन्मुखनिर्याते यशो लोकमलापहम् । हरेर्निशम्य तत्पादं ध्यायन्तस्तद्गतिं ययुः । २४ ।

एतत्तेऽभिहिते क्षत्तर्यन्यां त्वं परिपृष्टवान् । प्रचेतसां नारदस्य संवादं हरिकीर्तनम् । २५ ।

Maitreya resumed : Having thus told the Pracetās what has been reproduced just now and discoursed on other topics relating to the Lord, O Vidura, the sage Nārada (son of Brahmā, the self-born) returned to the abode of Brahmā. (23) Having heard the praises of Śrī Hari—which wipe out the sins of the world, and which were uttered by the mouth of Nārada—and contemplating on His feet, the Pracetās too attained to His realm. (24) I have thus repeated to you, O Vidura, the dialogue between the Pracetās and Nārada, containing the praises of Śrī Hari—which was all you asked me. (25)

श्रीशुक उवाच

य एष उन्नानपदो मानवस्यानुवर्णितः । वंशः प्रियव्रतस्यापि निबोध नृपसत्तम । २६ ।

यो नारदादात्मविद्यामधिगम्य पुनर्महीम् । भुक्त्वा विभज्य पुत्रेभ्य ऐश्वरं समगात्पदम् । २७ ।

**Śrī Śuka continued :** I have thus told you (all) about the posterity of Uttānapāda, the (younger) son of Swāyambhuva Manu. (Now) O jewel of kings, hear about the line of Priyavrata (his elder son) as well, who, having received instruction in spiritual lore from Nārada, and subsequently enjoyed the sovereignty of the globe, divided the same among his sons and duly attained to the divine Abode. (26-27)

इमां तु कौषारविणोपवर्णितां क्षता निशम्याजितवादसत्कथाम् ।  
प्रवृद्धभावोऽश्रुकलाकुलो मुनेर्दधार मूर्ध्ना चरणं हृदा हरेः । २८ ।

Vidura was overwhelmed with emotion when he heard the sacred story, interspersed with an account of the invincible Lord Śrī Hari, as told by the sage Maitreya (the son of Kuṣāru). With his eyes full of tears he bore the sage's feet on his head and installed (an image of) Śrī Hari's feet in his heart. (28)

विदुर उवाच

सोऽयमद्य महायोगिन् भवता करुणात्मना । दर्शितस्तमसः पारो यत्राकिञ्चनगो हरिः । २९ ।

**Vidura said :** Your merciful self, O great Yogī, has brought me within sight of the other shore of (the ocean of) ignorance, where dwells Śrī Hari, who (Himself) goes to meet those that have nothing to call their own. (29)

श्रीशुक उवाच

इत्यानम्य तमामन्य विदुरो गजसाह्वयम् । स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः । ३० ।

एतद्यः शृणुयाद्राजन् राज्ञां हर्षपितात्मनाम् । आयुर्धनं यशः स्वस्ति गतिर्मध्वर्यमाप्नुयात् । ३१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहिताध्यायः पारमहंस्यां संहितायां चतुर्थस्कन्धः

प्रचेतउपाख्यानं नामैकत्रिंशोऽध्यायः । ३१ ।

—:X:—

चतुर्थः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

**Śrī Śuka went on :** With these (polite) words (expressive of gratitude) Vidura bowed low (to Maitreya) and, taking leave of him, proceeded with a peaceful mind to Hastināpura with intent to see his own kith and kin (and bless them by his hloy company). (30) He who listens, O king, to this narrative of kings who had given their mind to Śrī Hari, should (bids fair to) attain longevity, affluence, glory, security, the way to (eternal) happiness as well as worldly power and prosperity. (31)

*Thus ends the thirty-first discourse entitled "The story of the Pracetās", in Book Four of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Samhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.*

END OF BOOK FOUR

ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

पञ्चमः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa

Book Five

Discourse I

The story of Priyavrata

राजावाच

प्रियव्रतो भागवत आत्मारामः कथं मुने । गृहेऽरमत यन्मूलः कर्मबन्धः पराभवः । १ ।  
न नूनं मुक्तसङ्गानां तादृशानां द्विजर्षभ । गृहेष्वभिनिवेशोऽयं पुंसां भवितुमर्हति । २ ।  
महतां खलु विप्रैर्षु उत्तमश्लोकपादयोः । छायानिर्वृतचित्तानां न कुटुम्बे स्पृहामतिः । ३ ।  
संशयोऽयं महान् ब्रह्मन् दारागारसुतादिषु । सक्तस्य यत्सिद्धिरभूत्कृष्णे च मतिरच्युता । ४ ।

**The king (Parīkṣit) said:** Priyavrata was a (great) devotee of the Lord and revelled in the Self. How did he, O sage, rejoice in family life, which obscures one's true nature and subjects one to the bondage of actions ? (1) Certainly it is not desirable, O chief of the Brāhmaṇas, that people like him, who are free from attachment, should get identified with their home in this way. (2) Indeed, O Brāhmaṇa sage, exalted souls whose mind has found peace in the (cool) shade of the feet of Śrī Hari (enjoying excellent renown) cannot conceive a fond attachment to their family. (3) I have this great doubt in my mind, O holy Brāhmaṇa, as to how Priyavrata, who was attached to his wife, house, children and so on, attained perfection and (what is still more difficult) come to develop unswerving devotion to Lord Śrī Kṛṣṇa. (4)

श्रीशुक उवाच

बाढमुक्तं भगवत उत्तमश्लोकस्य श्रीमच्चरणारविन्दमकरन्दरस आवेशितचेतसो भागवतपरमहंसदयितकथां किञ्चिदन्तरायविहितां स्वां शिवतमां पदवीं न प्रायेण हिन्वन्ति । ५ । यर्हि वाव ह राजन् स राजपुत्रः प्रियव्रतः परमभागवतो नारदस्य चरणोपसेवयाञ्जसावगतपरमार्थसतत्त्वो ब्रह्मसत्रेण दीक्षिष्यमाणोऽवनितल-परिपालनाद्यम्रातप्रवरगुणगणैकान्तभाजनतया स्वपित्रोपामन्त्रितो भगवति वासुदेव एवाव्यवधानसमाधिवोगेन समावेशितसकलकारकक्रियाकलापो नैवाभ्यनन्दद्यद्यपि तदप्रत्याघ्रातत्वं तदधिकरण आत्मनोऽन्यस्मादसतोऽपि पराभवमन्वीक्षमाणः । ६ ।

Śrī Śuka said : What you have stated is (quite) right. They, however, whose mind is engrossed in enjoying the (sweet) honey of the charming feet of Lord Śrī Hari (of exalted fame) do not generally give up their most blessed path (habit) of listening to the narrative of the Lord, who is the beloved of His devotees and ascetics of the highest order, even though it may be (temporarily) obstructed by some impediments. (5) And it is a well-known fact, O king, that when that prince Priyavrata—who was a supreme devotee of the Lord and had through the adoration of Nārada's feet easily come to know the true nature of the highest Reality, and was about to undertake a vow of (lifelong) contemplation on the Spirit—was called upon by his father (Swāyambhuva Manu) to rule over the earth because of his being a unique repository of hosts of excellent virtues mentioned in the scriptures, he did not welcome it, although the command (of his father) was inviolable; for he had through constant absorption of his mind in Lord Vāsudeva completely resigned all the activities of his senses and organs of action to Him and he thought that on his assuming the reins of government (the true nature of) his self would be obscured by (contact with) the non-self, even though the latter has no reality. (6)

अथ ह भगवानादिदेव एतस्य गुणविसर्गस्य परिवृंहणानुध्यानव्यवसितसकलजगदभिप्राय  
आत्मयोनिरखिलनिगमनिजगणपरिवेष्टितः स्वभवनादवततार।७। स तत्र तत्र गगनतल उडुपतिरिव  
विमानावलिभिरनुपथममरपरिवृंहैरभिपूज्यमानः पथि पथि च वरूधशः सिद्धगन्धर्वसाध्यचारणमुनिगणैरुपगीयमानो  
गन्धमादनद्रोणीमवभासयन्नुपससर्प।८। तत्र ह वा एनं देवर्षिर्हंसवानेन पितरं भगवन्तं हिरण्यगर्भमुपलभमानः  
सहसैवोत्थायार्हणेन सह पितापुत्राभ्यामवहिताञ्जलिरुपतस्थे।९। भगवानपि भारत तदुपनीतार्हणः  
सूक्तवाकेनातितरामुदितगुणगणावतारसुजयः प्रियव्रतमादिपुरुषस्तं सदयहासावलोक इति होवाच।१०।

Thereupon the glorious Brahmā (the self-born), the first among the gods—who kept himself acquainted with the designs of all the worlds, being ever engaged in the thought of promoting the creation, which is a product of the three Guṇas (modes of Prakṛti)—came down (to the earth) from his abode (the Brahmāloka), surrounded by all the (four) Vedas (in visible form) and his retinue (consisting of the sage Marici and others). (7) Shining like the moon and being worshipped at many points on his way through the heavens by the foremost among the gods, who rode in their aerial cars, and glorified along the route in separate groups by troops of Siddhas (a class of heavenly beings endowed with supernatural powers from their very birth), Gandharvas (celestial songsters), Sādhyas (another class of celestial beings), Cāraṇas (celestial bards) and sages, he approached the prince, illumining the (entire) valley of Mount Gandhamādana (by his brilliance). (8) Recognizing there from his mount, a swan, that he was no other than his father, the glorious Brahmā, Nārada (the celestial sage) quickly rose and waited upon him with articles of worship along with the father (Swāyambhuva Manu) and son (Priyavrata), his palms joined (in prayer). (9) The glorious Brahmā too, the first among embodied beings, who was offered (many an article of) worship (by Nārada) and whose hosts of virtues, coming down to the earth (to bless his devotees), and excellent glories were sung in appropriate words, spoke as follows to Priyavrata, casting at him a smiling look full of compassion indeed. (10)

श्रीभगवानुवाच

निबोध तातेदमृतं ब्रवीमि मासूयितुं देवमहंस्यप्रमेयम्।  
वचं भवस्ते तत एष महर्षिर्वहाम सर्वे विवशा यस्य दिष्टम्।११।  
न तस्य कश्चित्तपसा विद्यया वा न योगवीर्येण मनीषया वा।  
नैवार्थधर्मैः परतः स्वतो वा कृतं विहन्तुं तनुभृद्विभूयात्।१२।

भवाय नाशाय च कर्म कर्तुं शोकाय मोहाय सदा भयाय ।  
 सुखाय दुःखाय च देहयोगमव्यक्तदिष्टं जनताङ्ग धत्ते । १३ ।  
 यद्वाचि तन्त्यां गुणकर्मदामभिः सुदुस्तरैर्वत्स वयं सुयोजिताः ।  
 सर्वे वहामो वलिमीश्वराय प्रोता नसीव द्विपदे चतुष्पदः । १४ ।  
 ईशाभिसृष्टं ह्यवरुन्महेऽङ्ग दुःखं सुखं वा गुणकर्मसङ्गात् ।  
 आस्थाय तत्तद्यदयुङ्क्त नाथश्चक्षुष्मतान्धा इव नीयमानाः । १५ ।

The glorious Brahmā said : Listen, dear child : I speak this truth to you. You ought not to find fault with the Lord, who cannot be known through the ordinary means of cognition, and whose bidding we all compulsorily obey—I as well as Lord Śiva (the Source of the entire universe), your father (Swāyambhuva Manu) and this great seer (Nārada, your preceptor). (11) No embodied creature is capable of undoing what He has ordained, through asceticism or erudition, through Yogic power or intellectual acumen, through affluence or religious merit, with the help of another or by oneself. (12) Living beings, dear Priyavrata, ever maintain their connection with a body, bestowed on them by the unmanifest Lord, for (going through the experiences of) birth and death, grief, infatuation and fear, joy and sorrow, as well as for doing work. (13) Fastened strongly, dear child, to a big rope in the form of the Word of God with the tight strings of the three Guṇas (modes of Prakṛti), as well as of duties and denominations bearing the stamp of these Guṇas, we all bear offerings to God even as quadrupeds with a string passed through their nostrils bear loads for human beings. (14) Taking whatever form the Lord has ordained for us according to our attachment to actions dominated by a particular Guṇa (mode of Prakṛti), and conducted by Him even as the blind are led by one endowed with vision, we undergo pleasurable or painful experiences decreed by God, O dear Priyavrata. (15)

मुक्तोऽपि तावद्विभृयात्स्वदेहमारब्धमश्नन्नभिमानशून्यः ।  
 यथानुभूतं प्रतियातनिद्रः किं त्वन्यदेहाय गुणान्न वृङ्क्ते । १६ ।  
 भवं प्रमत्तस्य वनेष्वपि स्याद्यतः स आस्ते सहस्रसपत्रः ।  
 जितेन्द्रियस्यात्मरतेर्बुधस्य गृहाश्रमः किं नु करोत्यवद्यम् । १७ ।  
 यः षट्सपत्नान् विजिगीषमाणो गृहेषु निर्विश्य यतेत पूर्वम् ।  
 अत्येति दुर्गाश्रित ऊर्जितारीन् क्षीणेषु कामं विचरोद्विपश्चित् । १८ ।  
 त्वं त्वब्जनाभाङ्घ्रिसरोजकोशदुर्गाश्रितो निर्जितपट्सपत्रः ।  
 भुङ्क्ष्वेह भोगान् पुरुषातिदिष्टान् विमुक्तसङ्गः प्रकृतिं भजस्व । १९ ।

Reaping the fruit of his destiny without identifying himself with the body, even a liberated soul maintains it till that destiny has been reaped, even as one who has woke up from sleep still remembers what one experienced in a dream; but he no longer indulges in actions or cravings which may invest him with another body. (16) He who has not been able to subdue his senses is exposed to the fear of rebirth even though he may roam about from forest to forest; for the six (internal) foes (in the shape of the five senses and the mind that have not been controlled) are (ever) with him. (On the other hand,) what harm can the home do to the wise man who has subdued his senses and delights in the Self ? (17) He who is keen to subdue the (above-mentioned) six foes should in the first instance strive to conquer them while remaining at home; for he alone who has ensconced himself in a stronghold is able to overcome even powerful enemies. When these (internal) foes grow weak, the wise man may roam about at will. (18) Resorting to the citadel of the lotus-like feet of the Lord whose navel

is the seat of a lotus, you have thoroughly conquered the six enemies. (Therefore, first) enjoy on this earth the blessings bestowed (on you) by that Supreme Person and (then), wholly freed from attachment, be established in the Self. (19)

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श्रीशुक उवाच

इति समभिहितो महाभागवतो भगवत्स्त्रिभुवनगुरोरनुशासनमात्मनो लघुतयावनतशिरोधरो वाढमिति सबहुमानमुवाह । २० । भगवानपि मनुना यथावदुपकल्पितापचितिः प्रियव्रतनारदयोरविषम-मभिसमीक्षमाणयोरात्मसमवस्थानमवाङ्मनसं क्षयमव्यवहृतं प्रवर्तयन्नगमत् । २१ ।

**Śrī Śuka continued :** Thus instructed, Priyavrata (that eminent devotee of the Lord) most respectfully accepted the command of the glorious Brahmā (the preceptor of the three worlds) with the words "Very well !," his head bent low as a token of his smallness (humility). (20) The glorious Brahmā too, who was duly honoured by Manu, left for his abode (the Brahmāloka), contemplating on his own asylum (the supreme Brahma)—who is beyond the ken of speech and mind and is incapable of being dealt with—while Priyavrata and Nārada kept gazing on him with a serene look. (21)

मनुरपि परेणैवं प्रतिसन्धितमनोरथः सुरर्षिवरानुमतेनात्मजमखिलधरामण्डलस्थितिगुण्य आस्थाप्य स्वयमतिविषमविषयविषजलाशयाशया उपराम । २२ । इति ह वाव स जगतीपतिरीश्वरेच्छयाधि-निवेशितकर्माधिकारोऽखिलजगद्वन्ध्वंसनपरानुभावस्य भगवत् आदिपुरुषस्याङ्घ्रियुगलानवरतध्यानानुभावेन परिरन्धितकषायाशयोऽवदातोऽपि मानवर्धनो महतां महीतलमनुशास । २३ । अथ च दुहितरं प्रजापतेर्विश्वकर्माण उपयेमे बर्हिष्मतीं नाम तस्यामु ह वाव आत्मजानात्मसमानशीलगुणकर्मरूपवीर्योदारान्दश भावयाम्बभूव कन्यां च यवीयसीमूर्जस्वतीं नाम । २४ । आग्नीध्रेध्वजिह्वयज्ञवाहुमहावीरहिरण्यरेतोऽधृतपृष्ठसवनमेधातिथिवीतिहोत्रकवय इति सर्व एवाग्निनामानः । २५ । एतेषां कविर्महावीरः सवन इति त्रय आसन्ध्वीरतसस्त आत्मविद्यायामर्भभावादारभ्य कृतपरिचयाः पारमहंस्यमेवाश्रममभजन् । २६ । तस्मिन्नु ह वा उपशमशीलाः परमर्षयः सकलजीवनिकायावासस्य भगवतो वासुदेवस्य भीतानां शरणभूतस्य श्रीमच्छरणारविन्दाविरतस्मरणाविगलितपरमभक्तियोगानुभावेन परिभाषितान्तर्हृदयाधिगते भगवति सर्वेषां भूतानामात्मभूते प्रत्यगात्मन्येवात्मनस्तादात्म्यमविशेषेण समीचुः । २७ । अन्यस्यामपि जायायां त्रयः पुत्रा आसन्नुत्तमस्तामसो रैवत इति मन्वन्तराधिपतयः । २८ ।

Manu too, whose ambition (of bequeathing the kingship to his son and retiring to the woods for meditation and worship) was thus fulfilled by Brahmā (the highest of the gods), appointed Priyavrata (his son) with the concurrence of Nārada (the foremost of celestial sages) to maintain stability of rule on the terrestrial globe and himself gave up the desire of enjoying home life, which is like a most fearful lake full of poisonous water in the shape of sensuous pleasures. (22) Thus appointed by God's will to do work, the emperor (Priyavrata), whose impurities of mind had been burnt, nay, who had become (extremely) pure by virtue of constant meditation on the feet of the Lord, the most ancient Person—whose supreme glory is capable of destroying the bondage of the entire creation—ruled over the earth just in order to show his great regard for the exalted (by obeying their command). (23) He then married a daughter, named Barhiṣmatī, of Viśvakarmā (the architect of the gods), a lord of created beings; and how wonderful that through her he actually begot ten sons—who were evidently as great as he in amiability, virtues, actions, comeliness of form and prowess—as well as a daughter, Ūrjasvatī by name, who was younger than all of them. (24) They all bore the names of the fire-god, viz., Āgnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiranyaretā Ghṛtapṛṣṭha, Savana, Medhātīthi, Vītihoṭra and Kavi. (25) Three of these—Kavi, Mahāvīra and Savana—were lifelong celibates; they took to a study of the science of Self-Knowledge from their very infancy and (eventually) entered the order of recluses. (26) Continuing in that Āśrama

(stage of life) and given to (perfect) self-control, these foremost seers indeed wonderfully attained absolute self-identity with the Lord, who is the very Self, nay, the Inner Controller of all living beings and whom they realized within the heart, purified by virtue of their uninterrupted and supreme Devotion resulting from their ceaseless remembrance of the charming lotus-like feet of Bhagavān Vāsudeva, the abode of all species of living beings and the asylum of the fear-stricken. (27) By another wife too he had three sons—Uttama, Tāmasa and Raivata, each of whom presided over a Manvantara (associated with his name). (28)

एवमुपशमायनेषु स्वतनयेष्वथ जगतीपतिर्जगतीमर्बुदान्येकादश परिवत्सराणामव्याहृताखिलपुरुषकारसार-  
सम्भृतदोर्दण्डयुगलापीडितमौर्वीगुणस्तनितविरमितधर्मप्रतिपक्षो वहिष्मत्याश्चानुदिनमेधमानप्रमोद-  
प्रसरणचौषिण्यत्रीडाप्रमुषितहासावलोकुरुचिरक्ष्वेल्यादिभिः पराभूयमानविवेक इवानवबुध्यमान इव महामना  
बुभुजे । २९ ।

(Three of) his sons being thus given to self-control, the high-minded emperor (Priyavrata) ruled over the globe for 1,10,00,00,000 years. (During his reign) the enemies of righteousness were scared away by the very twang of the bow-string pulled by his stout arms, possessed of (inordinate) strength, which consummated all his efforts without any obstruction. Nay, like a man who has forgotten his self, he had his judgment clouded as it were by Barhiṣmati's daily growing expressions of excessive joy (on his visiting her), her rising from the seat and going forth to meet him, amatory gestures natural to women, smiles and glances half-concealed by bashfulness and delightful jokes etc. (29)

यावदवभासयति सुरगिरिमनुपरिक्रामन् भगवानादित्यो वसुधातलमर्थेनैव प्रतपत्यर्थेनावच्छादयति तदा हि  
भगवदुपासनोपचितातिपुरुषप्रभावस्तदनभिनन्दन् समजवेन रथेन ज्योतिर्मयेन रजनीमपि दिनं करिष्यामीति  
सप्तकृत्वस्तरणिमनुपर्यक्रामद् द्वितीय इव पतङ्गः । ३० । ये वा उ ह तद्ब्रथरणनेमिकृतपरिखातास्ते सप्त सिन्धव  
आसन् यत् एव कृताः सप्त भुवो द्वीपाः । ३१ । जम्बूप्लक्षशाल्मलिकुशक्रौञ्चशाकपुष्करसंज्ञास्तेषां परिमाणं  
पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो यथासंख्यं द्विगुणमानेन बहिः समन्तत उपक्लृप्ताः । ३२ ।  
क्षारोदेक्षुरसोदसुरोदघृतोदक्षीरोददधिमण्डोदशुद्धोदाः सप्त जलधयः सप्त द्वीपपरिखा इवाभ्यन्तरद्वीपसमाना  
एकैकश्येन यथानुपूर्वं सप्तस्वपि बहिर्द्वीपेषु पृथक्परित उपकल्पितास्तेषु जम्बूदिषु  
बहिष्मतीपतिरनुव्रतानात्मजानाम्नीध्रेध्वजिह्वयज्ञवाहुहिरण्यरेतोघृतपृष्ठमेधातिथिवीतिहोत्रसंज्ञान् यथासंख्ये-  
नैकैकस्मिन्नेकमेवाधिपतिं विदधे । ३३ । दुहितरं चोर्जस्वती नामोशनसे प्रायच्छद्यस्यामासीद् देवयानी नाम  
काव्यसुता । ३४ ।

नैवंविधः पुरुषकार उरुक्रमस्य पुंसां तदङ्घ्रिरजसा जितपङ्गुणानाम् ।

चित्रं विदूरविगतः सकृदाददीत यन्नामधेयमधुना स जहाति बन्धम् । ३५ ।

(Once he observed that) even to the extent the glorious sun-god lights the earth's surface (viz., up to the Lokāloka mountain) in the course of his circuit round Mount Sumeru (the mountain of the gods), he shines only on one-half of that portion and leaves the other half shrouded in darkness. He (however) did not like this. His superhuman glory having been enhanced by virtue of his adoration of the Lord, he thereupon like another sun made seven circuits (round the earth) after the sun, in his effulgent car, as swift as the sun, determined to turn night as well into day. (30) The tracks that were sunk by the fellies of the wheels of his chariot came to be the most celebrated seven oceans, which divided the earth into (what are known as) the seven Dwipas (or main divisions). (31) The Dwipas are (severally) known as Jambūdwīpa, Plakṣadwīpa, Śālmalidwīpa, Kuśadwīpa, Krauñcadwīpa, Śākadwīpa and Puṣkaradwīpa. As regards dimensions, each succeeding one is twice as large as the preceding one and is placed beyond the ocean and encircling it. (32) The seven oceans (severally) contain salt water, the juice of sugar-cane, wine, clarified butter, milk, fluid curds and pure water and serve as a moat as it were one for each of the seven Dwipas. They are equal in extent to the Dwīpa enclosed by them and are situated one beyond and encircling

each of the seven Dvīpas severally.\* Priyavrata (the spouse of queen Barhiṣmati) severally made his dutiful sons—Āgnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretā, Ghṛtaprṣṭha, Medhātīthi and Vītihoṭra by name, each the ruler of one of these divisions—Jambūdvīpa and so on. (33) And his daughter, Ūrjasvatī by name, he gave away to Uśanā (the sage Śukrācārya, the preceptor of the Asura kings); it was of her that Devayānī, the celebrated daughter of Śukrācārya (nicknamed as Kāvya or Kavi) was born. (34) Such an achievement on the part of devotees of the Lord (who measured the three worlds in a couple of strides)—devotees who by resorting to the dust of His feet have been able to conquer the six senses (the five senses and the mind)—is not to be wondered at; for even a pariah immediately shakes off his bondage if he utters the Lord's Name only once. (35)

स एवमपरिमितबलपराक्रम एकदा तु देवर्षिचरणानुशयनानुपतितगुणविसर्गसंसर्गेणानिर्वृतमिवात्मानं  
मन्यमान आत्मनिर्वेद इदमाह।३६। अहो असाध्वनुष्ठितं यदभिनवेशितोऽहमिन्द्रियै-  
रविद्यारचितविषमविषयान्धकूपे तदलमलममुष्या वनिताया विनोदमृगं मां धिग्धिगिति गर्हयाञ्चकार। ३७।  
परदेवताप्रसादाधिगतात्मप्रत्यवमर्शानानुप्रवृत्तेभ्यः पुत्रेभ्य इमां यथादायं विभज्य भुक्तभोगां च महिषीं  
मृतकमिव सहमहाविभूतिमपहाय स्वयं निहितनिर्वेदो हृदि गृहीतहरिविहारानुभावो भगवतो नारदस्य पदवीं  
पुनरेवानुससार।३८।

Thus possessed of immeasurable strength and prowess, king Priyavrata once felt (much) disgusted at heart since he regarded himself very unhappy as it were on account of his contact with the world of master (a product of the three Guṇas), which dogged him even after he had taken shelter under the feet of the celestial sage (Nārada), and said this (to himself); (36) "Oh, what a wrong I have done in that I have (allowed) myself to be hurled by the senses into the terrible and deceptive pit of sensuous pleasures—which are products of Avidyā (nescience)! Therefore enough, enough of these! Fie upon me, a veritable ape for the amusement of this woman!" In this way he condemned himself. (37) In the light of wisdom, recovered by the grace of the Supreme Deity, he proportionately divided the earth among his devoted sons and abandoned the queen, whom he had enjoyed as a source of pleasure, along with the imperial fortune, like a dead body; and, disgusted at heart (with this world) he followed once again the path (of renunciation) chalked out for him by the divine sage Nārada, realizing in his heart the glory of the pastimes of Śrī Hari (that had given him the strength to renounce his all). (38)

तस्य ह वा एते श्लोकाः—

प्रियव्रतकृतं कर्म को नु कुर्याद्विनेश्वरम् । यो नेमिनिर्घैरकरोच्छयां घ्नन् सप्त वारिशीन्।३९।  
भूसंस्थानं कृतं येन सरिद्विरिवनादिभिः । सीमा च भूतनिर्वृत्यै द्वीपे द्वीपे विभागशः।४०।  
भौमं दिव्यं मानुषं च महित्वं कर्मयोगजम् । यश्चक्रे निरवौषम्यं पुरुषानुजनप्रियः।४१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे प्रियव्रतविजये प्रथमोऽध्यायः। १।

These are the verses actually sung of old in praise of Emperor Priyavrata :—

\* The relative position of the seven Dvīpas and the seven oceans should be understood as given below. The first in order is Jambūdvīpa, which has a width of 8,00,000 miles and is girded by an ocean of salt water, equal in width to Jambūdvīpa. Beyond the ocean of salt water and twice as much in width (i. e., 16,00,000 miles wide) is Plakṣadvīpa, which is in its turn enclosed by an ocean containing the juice of sugar-cane and equal in width to the latter. On the other side of this ocean and twice as large in extent (i. e., 32,00,000 miles wide) is Śālmaldvīpa, encircled by an ocean of wine as large as the Dvīpa itself. Lying immediately after the ocean of wine and twice as large (or 64,00,000 miles wide) is Kuśadvīpa, surrounded by an ocean of clarified butter equal in width to Kuśadvīpa. On the outer coast of the ocean of clarified butter and twice as large (i. e., 1,28,00,000 miles wide) is Krauñcadvīpa, girded by an ocean of milk equal in width to the latter. Beyond the ocean of milk and twice as large in extent (i. e., 2,56,00,000 miles wide) is Śākadvīpa, enclosed in its turn by an ocean of fluid curds as large as the Dvīpa itself. On the other side of the ocean of fluid curds and twice as large (i. e., 5,12,00,000 miles wide) is Puṣkaradvīpa, itself encircled by an ocean of pure water equal in width to the latter.

"Who else than the almighty Lord could do the work accomplished by Priyavrata, who in his attempt to disperse the darkness (of night) produced the seven oceans out of the tracks sunk by the fellies (of the wheels of his chariot), nay, who divided the earth (into so many Dwīpas) for the convenience of living beings (inhabiting the same) and fixed the limits of every Dwīpa by allocating separate rivers, mountains and forests (to each). (39-40) Devoted to the servants of the Supreme Person, he looked upon as akin to hell the fortunes of the subterranean worlds, the heavenly regions and the terrestrial globe as well as those acquired through actions (performed in a previous existence) or Yoga (concentration of mind or mystic powers)." (41)

*Thus ends the first discourse, forming part of the story of Priyavrata's conquest, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वितीयोऽध्यायः

2v

### Discourse II

#### An account of Āgnīdhra

श्रीशुक उवाच

एवं पितरि सम्प्रवृत्ते तदनुशासने वर्तमान आग्नीध्रो जम्बूद्वीपौकसः प्रजा औरसवद्धर्मावेक्षमाणः पर्यगोपायत् । १ । स च कदाचित्पितृलोककामः सुरवरवनिताक्रीडाचलद्रोण्यां भगवन्तं विश्वसृजां पतिमाभूतपरिचर्योपकरण आत्मैकाग्र्येण तपस्व्याराधयाम्बभूव । २ । तदुपलभ्य भगवानादिपुरुषः सदसि गायन्तीं पूर्वचिन्तिं नामाप्सरसमभियापयामास । ३ । सा च तदाश्रमोपवनमतिरमणीयं विविधनिविडविटपिविटपनिकरसंश्लिष्टपुरटलतारूढस्थलविहङ्गममिथुनैः प्रोच्यमानश्रुतिभिः प्रतिबोध्यमानसलिलकुक्कुटकारणडवकलहंसादिभिर्विचित्रमुपकृजितामलजलाशयकमलाकरमुप बभ्राम । ४ । तस्याः सुललितगमनपदविन्द्यासगतिविलासायाश्चानुपदं खणखणायमानरुचिरचरणाभरणस्वनमुपाकर्ण्य नरदेवकुमारः समाधियोगेनामीलितनयननलिनमुकुलयुगलमीषद्विकचय्य व्यचष्ट । ५ । तामेवाविदूरे मधुकरीमिव सुमनस उपजिघ्रन्तीं दिविजमनुजमनोनयनाह्लाददुर्धर्गतिविहारव्रीडाविनयावलोकसुस्वराक्षरावयवैर्मनसि नृणां कुसुमायुधस्य विदधतीं विवरं निजमुखविगलितामृतासवसहासभाषणामोदमदान्धमधुकरनिकरोपरोधेन द्रुतपदविन्द्यासेन वलुगुस्यन्दनस्तनकलशकवरभारशनां देवीं तदवलोकनेन विवृतावसरस्य भगवतो मकरध्वजस्य वशमुपनीतो जडवदिति होवाच । ६ ।

**Śrī Śuka began again :** His father (Priyavrata) being thus engaged (in the practice of Devotion), Āgnīdhra, who followed his commands, duly protected the people of Jambūdwīpa as his own progeny, keeping his eye on Dharma (righteousness). (1) Seeking (an abode in) the realm of the manes (i.e., desirous of getting a worthy son), he collected (all) the requisites for worship and with (deep) concentration of mind and asceticism adored the glorious Brahmā (the ruler of lords of created beings) in a valley of Mount Mandara (the pleasure-ground of celestial damsels). (2) Having come to know this, the glorious Brahmā (the foremost of all created beings) sent down (to him) an Apsarā (celestial nymph), Pūrvacitti by name, who used to sing in his court. (3) There was a most delightful garden attached to his hermitage. It contained ponds and lakes (full of lotus beds) that charmingly resounded with the cries of waterfowls, Kāraṇḍavas (a species of ducks), swans and the like, that were

awakened (in their turn) by the notes uttered by pairs of land birds perched on golden creepers intertwined with the boughs of densely-growing trees of every description; and Pūrvacitti sauntered about that garden. (4) The steps she took in the course of her exceedingly graceful stroll exhibited the charm of her gait and at her every pace the beautiful ornaments she wore about her feet made a jingling sound, hearing which the prince slightly opened both his eyes—resembling a pair of lotus buds—till now closed in the practice of deep meditation, and espied her. (5) Like a female honey-bee the celestial damsel was enjoying the (sweet) odour of flowers not very far (from him), and carving a passage for Love (using flowers for his weapons) into the minds of men by (the witchery of) her gait, sport, bashful and modest-glances, musical voice and (graceful) limbs—all ravishing the mind and eyes of (both) gods and men. And her full breasts, head of hair and girdle were thrown into a state of charming agitation as she walked with quick paces, when assailed by swarms of honey-bees maddened by the sweet fragrance of (her breath in the form of) words—accompanied with a smile—that escaped from her mouth and which were (sweet) as nectar and (inebriating as) wine. The prince succumbed to the dominating influence of the most powerful god of love—who had found an open door to his heart the moment the prince saw her—and addressed her like a dunce in the following words:— (6)

का त्वं चिकीर्षसि च किं मुनिवर्य शैले मायासि कापि भगवत्परदेवतायाः ।  
 विज्ये विभर्षिं धनुषी सुहृदात्मनोऽर्थे किं वा मृगान्मृगयसे विपिने प्रमत्तान् । ७ ।  
 बाणाविमौ भगवतः शतपत्रपत्रौ शान्तावपुङ्गुरुचिरावतितिग्मदन्तौ ।  
 कस्मै युयुंक्षसि वने विचरन्न विद्यः क्षेमाय नो जडधियां तव विक्रमोऽस्तु । ८ ।  
 शिष्या इमे भगवतः परितः पठन्ति गायन्ति साम सरहस्यमजस्रमीशम् ।  
 युष्मच्छिखाविलुलिताः सुमनोऽभिवृष्टीः सर्वे भजन्युषिगणा इव वेदशास्त्राः । ९ ।  
 वाचं परं चरणपञ्जरतित्तिरीणां ब्रह्मन्नरूपमुखरां शृण्वाम तुभ्यम् ।  
 लब्धा कदम्बरुचिरङ्कवितङ्कविम्ब्वे यस्यामलातपरिधिः क्व च वल्कलं ते । १० ।  
 किं सम्भृतं रुचिरयोर्द्विज शृङ्गयोस्ते मध्ये कृशो वहसि यत्र दृशिः श्रिता मे ।  
 पङ्कोऽरुणः सुरभिरात्मविषाण ईदृग् वेनाश्रमं सुभग मे सुरभीकरोषि । ११ ।  
 लोकं प्रदर्शय सुहृत्तम तावकं मे यत्रत्य इत्थमुरसावयवावपूर्वौ ।  
 अस्मद्विधस्य मनउन्नयनौ विभर्ति बहद्भुतं सरसरासमुधादि वक्त्रे । १२ ।  
 का वाऽऽत्मवृत्तिरदनाद्भविरङ्ग वाति विष्णोः कलास्यनिमिषोन्मकरौ च कर्णौ ।  
 उद्विग्नमीनयुगलं द्विजपङ्क्तिशोचिरासन्नभृङ्गनिकरं सर इन्मुखं ते । १३ ।  
 योऽसौ त्वया करसरोजहतः पतङ्गो दिक्षु भ्रमन् भ्रमत एजयतेऽक्षिणी मे ।  
 मुक्तं न ते स्मरसि वक्रजटावरुथं कष्टोऽनिलो हरति लम्पट एष नीवीम् । १४ ।  
 रूपं तपोधन तपश्चरतां तपोघ्नं होतुं केन तपसा भवतोपलब्धम् ।  
 चर्तुं तपोऽर्हसि मया सह मित्र मह्यं किं वा प्रसीदति स वै भवभावनो मे । १५ ।  
 न त्वां त्यजामि दयितं द्विजदेवदत्तं यस्मिन्मनो दुगपि नो न वियाति लग्नम् ।  
 मां चारुशृङ्ग्यर्हसि नेतुमनुव्रतं ते चित्तं यतः प्रतिसरन्तु शिवाः सचिद्व्यः । १६ ।

“Who are you and what do you intend to do on this hill, O great sage ? Are you the inscrutable Māyā (deluding potency) of the all-powerful Supreme Deity ? (Pointing to her eyebrows) O friend ! do you wield that pair of stringless bows for your own protection or are you in search of (some) unwary game (creatures like me, who have no control over their

senses) in the forest ? (7) (Pointing to her shaft-like sidelong glances) These two arrows of your worshipful self, winged as they are with lotus-petals (in the shape of eyes), are (very) gentle and lovely (even) without hilt, yet extremely sharp-pointed. We wonder whom you intend to aim them at, wandering as you do in the forest. May this expedition (valour) of yours conduce to the good of us dull-witted creatures. (8) (Pointing to the bees hovering about her) These pupils of your worshipful self are chanting about you the (hymns of ) Sāmaveda along with the Upaniṣads (embodying its esoteric teaching) and incessantly glorifying the Lord (thereby). They (eagerly) resort to the showers of flowers dropped from your locks even as hosts of Ṛṣis (holy sages) accept the recensions of the Veda traditionally followed by their own school. (9) (Pointing to the sweet jingling of her anklets) We simply hear, O sage, the (dulcet) notes of the partridges locked up in the cages of your feet—notes which are distinctly heard though (their source in the shape of the birds is) invisible. (Referring to her loin cloth) Wherefrom did you get the yellow splendour resembling that of a Kadamba flower on your beautiful circular hips? (Pointing to the girdle) They are (also) girdled with a belt of fire ! But (by the by) where is your bark-covering ? (10) (Pointing to her conical breasts) What lies treasured up, O holy Brāhmaṇa, in (yonder) two horns of yours, which you carry (in your bosom)—though you are (so) slender at your waist—and upon which my eyes are riveted ? (Again) unique is the scarlet and fragrant paste on your horns, with which, O beautiful one, you are perfuming my hermitage ! (11) Be pleased to show me your native place, O great friend, the inhabitants of which carry on their bosom in this way such a strange pair of limbs that agitate the mind of people like me, and many a wonderful treasure like sweetness (in the shape of sweet words), amorous gestures and nectar (flowing from their lips) in their mouth. (12) (Pointing to the betel leaves that were being chewed by her) What is the (kind of) food with which you nourish your body ? For from the chewing thereof, O dear one, issues (from your mouth) an aroma as of oblations poured into the sacred fire. Surely you are a ray of Lord Viṣṇu (the Protector of the universe); that is why your ears (like His) are adorned with brilliant ear-rings resembling two unwinking alligators. (And) your countenance is akin to a lake with its bewildered eyes resembling two leaping fish, its snow-white rows of teeth corresponding to swans and its mass of curly hair appearing like swarms of honey-bees hovering close at hand. (13) The yonder ball, which when struck by your lotus-like hand flies about in all directions, makes my eyes roll about, my mind being (already) confounded. (Oh), do you not mind your unloosed braid of curly locks ? (And) lo ! this mischievous and lustful breeze is blowing off your lower garment. (14) Through what (kind of) austerities did you secure this beautiful form, O great ascetic, wrecking as it does the austerities of others practising them ? You ought to practise asceticism with me, O friend ! Or may be Brahmā himself (who is intent on extending his creation) has shown his grace to me (by sending you to me for a wife). (15) I shall not forgo you, my beloved friend, who have been conferred on me by Brahmā (lit., the adored of the twice-born). Neither my mind nor my eyes turn away (from you), fastened as they are on you. Be pleased (therefore) to take me, your servant, O fair-bosomed damsel ! wheresoever you please, and let these obedient companions (of yours) follow me. (16)

#### श्रीशुक उवाच

इति ललनानुनयातिविशारदो ग्राम्यवैदग्ध्यया परिभाषया तां विबुधवधूं विबुधमतिरिधि  
सभाजयामास । १७ । सा च ततस्तस्य वीरवृथपतेर्बुद्धिशीलरूपवयःश्रियौदार्येण पराक्षिप्तमनास्तेन  
सहायुतायुतपरिवत्सरोपलक्षणं कालं जम्बूद्वीपपतिना भौमस्वर्गभोगान् ब्रुभुजे । १८ । तस्यामु ह वा  
आत्मजान् स राजवर आग्नीधो नाभिकिम्पुरुषहरिवर्षेलावृतरम्यकहिरण्मयकुरु भद्राश्वकेतुमालसंज्ञात्रव  
पुत्रानजनयत् । १९ ।

**Śrī Śuka went on :** By thus employing a language clever in expressing sensual things, prince Āgnidhra, who possessed the intelligence of gods and proved a past master in winning over the young woman, propitiated that celestial damsel by showing her great regard. (17) She too, whose mind was captivated by the intelligence, amiability, comeliness, youth, splendour and nobility of that leading hero, then enjoyed with that lord of (the entire) Jambūdwīpa earthly as well as celestial pleasures for a period extending over ten crore years. (18) Through her, it is said, that foremost of kings, Āgnidhra, begot nine sons—Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśwa and Ketumāla by name. (19)

सा सूत्राथ सुताम्रवानुवत्सरं गृह एवापहाय पूर्वचित्तिर्भूय एवाजं देवमुपतस्थे । २० । आग्नीध्रसुतास्ते मातुरनुग्रहादोत्पत्तिकेनैव संहननबलोपेताः पित्रा विभक्ता आत्मतुल्यनामानि यथाभागं जम्बूद्वीपवर्षाणि वुभुजुः । २१ । आग्नीध्रो राजातुप्तः कामानामप्सरसमेवानुदिनमधिमन्वमानस्तस्याः सलोकतां श्रुतिभिरवारुन्ध यत्र पितरो मादयन्ते । २२ । सम्परेते पितरि नव भ्रातरो मेरुदुहितृर्मेरुदेवीं प्रतिरूपासुगुदंष्ट्रीं लतां रम्यां श्यामां नारीं भद्रां देववीतिमितिसंज्ञा नवोदयहन् । २३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे आग्नीध्रवर्णनं नाम द्वितीयोऽध्यायः । २ ।

Having brought forth (as many as) nine sons, (one) each year, and leaving them (all) in that very house (of Āgnidhra), Pūrvacitti once more joined the service of the (supreme) god, Brahmā (the birthless one). (20) The aforesaid sons of Āgnidhra, who were well-built and strong by birth through the grace of their (celestial) mother, were allotted their due share (in his kingdom) by their father and ruled over the divisions of Jambūdwīpa apportioned to them, which were (also) named after them. (21) King Āgnidhra, who was not (yet) sated with sense-delights, constantly thought of that celestial nymph as superior (to everything else), and secured through deeds enjoined by the Vedas residence in the same heaven with her, the heaven where the manes live in delight. (22) On the demise of (their) father the nine brothers married the nine daughters of Meru (the deity presiding over Mount Sumeru), Merudevī, Pratrīrūpā, Ugradamṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīti by name. (23)

*Thus ends the second discourse entitled "An account of Āgnidhra" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

#### The descent of Lord Ṛṣabha

श्रीशुक उवाच

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तं यज्ञपुरुषमवहितात्मायजत । १ । तस्य ह वाव श्रद्धया विशुद्धभावेन यजतः प्रवर्ग्येषु प्रचरत्सु द्रव्यदेशकालमन्त्रत्विग्दक्षिणाविधानयोगोपपत्त्या दुराधिगमोऽपि भगवान् भागवतवात्सल्यतया सुप्रतीक आत्मानमपराजितं निजजनाभिप्रेतार्थविधित्सया गृहीतहृदयो हृदयङ्गमं मनोनयनानन्दनावयवाभिराममाविशचकार । २ । अथ ह तमाविष्कृतभुजयुगलद्वयं हिरण्मयं पुरुषविशेषं कपिशकौशेचाम्बरधरमुरसि विलसच्छ्रीवत्सललामं दरवरवनरुहवनमालाच्छूर्धमृतमणिगदादिभिरुपलक्षितं स्फुटकिरणप्रवरमुकुटकुण्डलकटककटिसूत्रहारकेयूरनूपुराद्यङ्गभूषणविभूषितमृत्विक्सदस्यगृहपतयोऽधना इवोत्तमधनमुपलभ्य सबहुमानमर्हणेनावनतशीपांण उपतस्थुः । ३ ।

Śrī Śuka began again : Desirous of obtaining progeny, king Nābhi alongwith (his wife) queen Merudevi, who had no issue, worshipped with a concentrated mind Lord Viṣṇu (the Deity presiding over sacrifices). (1) The Lord, who is possessed of a (most) charming personality, is difficult to attain even when (all) the means (of propitiating Him)—such as the materials, place and time (of worship), the prayers (muttered in the course of worship), the priests conducting the worship, the fees paid to them and (the due observance of) the procedure (laid down for the worship)—are fully employed. Yet, while Nābhi was (thus) reverently (engaged in) worshipping Him with a pure (devout) heart and while the rites known by the name of Pravargya (which serve as a prelude to the performance of a Soma sacrifice) were proceeding, the heart of the Lord was seized with a longing to accomplish the desired object of His servant because of His affection for His devotees, and He revealed before him His most independent captivating form, which ravished the soul by its limbs, which were (individually most) pleasing to the mind and eyes. (2) The Lord actually appeared with two pairs of arms, was clad in tawny silk and had the splendid Śrīvatsa mark on His bosom. He was distinguished by His peerless conch, lotus, wreath of sylvan flowers, discus, the Kaustubha gem, mace and so on and adorned with a crown, ear-rings, bracelets, girdle, necklace, armllets, anklets and other (such) ornaments of the body, all made of radiant jewels. Seeing the all-effulgent Supreme Person, the priests officiating at the sacrifice as well as the directors of the sacrifice and the sacrificer (himself) waited upon Him, their heads bent low, with water to wash His hands with (as a mark of respect), receiving Him with the same high regard as penniless people would receive a rich treasure. (3)

ऋत्विज ऊचुः

अर्हसि मुहुर्हत्तमार्हणमस्माकमनुपथानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति पुमान् प्रकृतिगुणव्यतिकरमतिरनीश इश्वरस्य परस्य प्रकृतिपुरुषयोरर्वाक्तनाभिर्नामरूपाकृतिभी रूपनिरूपणम् । ४ । सकलजननिकायवृजिननिरसनशिवतमप्रवरगुणगणैकदेशकथनादृते । ५ । परिजनानुरागविरचितशबल-संशब्दसलिलसितकिसलयतुलसिकादूर्वाङ्कुरैरपि सम्भृतया सपर्यया किल परम परितुष्यसि । ६ ।

The priests said : (Though self-perfect in everyway,) be pleased, O most adorable One, to accept again and again (by Your own grace) the homage offered by us, Your servants. (Incapable of extolling You,) we have been taught by worthy souls only to repeat the word 'Namaḥ' (Obeisance to You). (As a matter of fact,) what man whose mind is engrossed in the phenomenal world (which is a modification of the modes of Prakṛti) and who is (therefore) powerless can hope to determine Your essential character with the help of the names and colours and forms of this material universe (which cannot even touch the fringe of Your being)—You who are the Supreme Lord transcending (both) Prakṛti (Matter) and Puruṣa (Spirit). (4) The utmost he can do is to recount a part of Your multitudinous excellent virtues, which drive away the sins of all mankind and are most auspicious (by nature). (5) On the other hand, O Supreme One, You are propitiated in everyway through worship offered even with prayers lovingly uttered by your servants in a faltering voice, water, undefiled young leaves, (particularly) leaves of the holy basil plant and sprouts of panic grass. (6)

अथानयापि न भवत इज्ययोरुभारभरया समुचितमर्थमिहोपलभामहे । ७ । आत्मन एवानुसवनमञ्जसाव्यतिरेकेण बोध्यमानाशेषपुरुषार्थस्वरूपस्य किन्तु नाथाशिष आशासानानामेतदभिसंराधन्मात्रं भवितुमर्हति । ८ । तद्यथा बालिशानां स्वयमात्मनः श्रेयः परमविदुषां परमपरमपुरुष प्रकर्षकरुणया स्वमहिमानं चापवर्गाख्यमुपकल्पयिष्यन् स्वयं नापचित एवेतरवदिहोपलक्षितः । ९ । अथायमेव वरो ह्यर्हत्तम यर्हि बर्हिषि राजर्षेर्वरद्वर्धभो भवान्निजपुरुषेक्षणविषय आसीत् । १० । असङ्गनिशितज्ञानानलविधूताशेषमलानां भवत्स्वभावानामात्मारामाणां मुनीनामनवरतपरिगुणितगुणगणपरममङ्गलायनगुणगणकथनोऽसि । ११ ।

अथ कथञ्चित्खलनक्षुत्पतनजुम्भणदुरवस्थानादिषु विवशानां नः स्मरणाच्चरमणदशायामपि सकलकश्मलनिरसनानि तव गुणकृतनामधेयानि वचनगोचराणि भवन्तु । १२ ।

Otherwise we do not perceive any gain worth the name to You even through this sacrifice—cumbrous with elaborate details—(being carried on) here inasmuch as You are the very embodiment of all the (four) objects of human pursuit perennially and directly flowing in an abundant degree from Your own Self and not conflicting with each other. In our case, however, who seek blessing (of various kinds), O Lord, this (sacrifice) should only prove to be a means of propitiating You (and thereby fetching the desired boon). (7-8) That is why, out of abundant compassion for us, ignorant as we are of our highest good, O Supreme Person, who are greater than the greatest. You have appeared here of Your own accord, like one expecting homage, with intent to reveal to us Your own glory known by the name of final beatitude as well as to bestow (on us) our desired blessings—even though You have not been (properly) worshipped—just as a sage would approach ignorant people of his own accord. (9) Now that You—the foremost of those who grant boons (to their votaries)—have manifested Yourself before the eyes of Your own devotees at the sacrificial performance of this royal sage (Nābhi), this itself constitutes a (unique) benediction, O most adorable one. (10) O Lord, Your hosts of virtues are incessantly recounted (even) by sages revelling in the Self—who have burnt all their sins with the fire of wisdom fanned by detachment (dispassion) and who have (as a consequence) imbibed Your nature—inasmuch as the uttering of Your praises is the (only) source of the highest blessings for them (since they too are not easily graced with Your sight). (11) Therefore, while stumbling, sneezing, falling down and yawning, when placed in a sad plight and so on even in (high) fever and while dying—when we are powerless to remember You—let Your name descriptive of Your virtues and dispelling (all) our sins somehow appear on our tongue. (12)

किञ्चायं राजर्षिरपत्यकामः प्रजां भवादृशीमाशासान ईश्वरमाशिषां स्वर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्थप्रत्ययो धनदमिवाधनः फलीकरणम् । १३ । को वा इह तेऽपराजितोऽपराजितया माययानवसित-पदव्यानावृतमतिर्विषयविषरवानावृतप्रकृतिरनुपासितमहच्चरणः । १४ । यदु ह याव तव पुनरदभ्रकर्तारिह समाहूतस्तत्रार्थधियां मन्दानां नस्तद्यद्देवहेलनं देवदेवार्हसि साम्येन सर्वान् प्रतिबोद्धुमविदुषाम् । १५ ।

Moreover, this royal sage (Nābhi), who is desirous of (obtaining) progeny, has resorted to You—competent as You are to grant (all) desired boons, including (an abode in) heaven and (even) release (from the toils of birth and death)—with the hope of (having) a son like You, and regarding progeny as the (highest) object of human pursuit, even as a pauper would approach Kubera (the god of riches) with the hope of obtaining husk. (13) Who is there on this earth that has not waited on the feet of exalted souls and (yet) who has not been worsted by Your invincible and inscrutable Māyā, whose understanding has (accordingly) not been clouded by that Māyā and whose nature has not been obscured by the vehemence of poison in the shape of pleasures of sense? (14) Be pleased to ignore, by (Your) undifferentiating outlook towards all, O God of gods, the disrespect shown by us ignorant people to You, the Supreme Deity, in the sense that You, O Lord of unlimited activity, have been duly (respectfully) called here by us, who are so stupid as to look upon progeny as the (highest) object of human pursuit. (15)

श्रीशुक उवाच

इति निगदेनाभिष्टुयमानो भगवाननिमिषर्षभो वर्षधराभिवादिताभिवन्दितचरणः सदयमिदमाह । १६ ।

Śrī Śuka resumed : While He was thus being extolled through a hymn couched in prose, and when those priests (the adored of king Nābhi, the ruler of an entire subdivision of Jambūdwīpa) bowed at His feet, Lord Viṣṇu (the foremost of the gods) graciously spoke the

following words. (16)

श्रीभगवानुवाच

अहो वताहमृषयो भवद्भिरवितथगीर्भिवर्मसुलभमभियाचितो यदमुध्यात्मजो मया सदृशो भूयादिति ममाहमेवाभिरूपः कैवल्यादथापि ब्रह्मवादो न मृषा भवितुमर्हति ममैव हि मुखं यद् द्विजदेवकुलम् । १७ । तत आग्नीध्रीयेऽशकलयावतरिष्याम्यात्मतुल्यमनुपलभमानः । १८ ।

**The Lord said :** Oh, sages, (you have indeed placed Me in a difficult predicament in that) you, whose speech is infallible, have asked Me the rare boon that a son like Me may be born to this royal sage; (for you know) I alone am My compeer, matchless as I am. Nonetheless the words of Brāhmaṇas should not prove false either, inasmuch as it is My own mouth that is represented by the Brāhmaṇa race (the adored of all the other twice-born classes). (17) Therefore, not finding My equal (anywhere), I shall descend (on earth) through Nābhi (the son of Āgnīdhra), exhibiting a part of My own. (18)

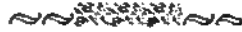
श्रीशुक उवाच

इति निशामयन्त्या मेरुदेव्याः पतिमभियायान्तर्दधे भगवान् । १९ । बर्हिषि तस्मिन्नेव विष्णुदत्त भगवान् परमर्षिभिः प्रसादितो नाभेः प्रियचिकीर्षया तदवरोधायने मेरुदेव्यां धर्मान्दर्शयितुकामो वातरशनानां श्रमणानामृषीणामूर्ध्वमन्थिनां शुक्लया तनुवावततार । २० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे नाभिचरिते ऋषभावतारो नाम तृतीयोऽध्यायः । ३ ।

**Śrī Śuka went on :** Having thus addressed the consort of queen Merudevi within her hearing, the Lord disappeared (then and there). (19) Propitiated by great seers at that very sacrifice, O Parikṣit (who had been restored to life by Lord Śrī Kṛṣṇa, manifestation of Lord Viṣṇu—vide I. xii. 7—10), the Lord descended (on earth) in the gynaeceum of king Nābhi in a divine form (consisting of Sattva unmixed with Rajas and Tamas) with a view to obliging that monarch and (also) with intent to teach to the world (by personal example) the sacred vows observed by sages that have no covering on their body except the atmosphere, lead an ascetic life and are pledged to perpetual celibacy (lit., have directed the flow of their generative fluid upwards). (20)

*Thus ends the third discourse entitled "The descent of Lord Ṛṣabha", forming part of the narrative of king Nābhi, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

#### The sovereignty of Ṛṣabha

श्रीशुक उवाच

अथ ह तमुत्पत्त्यैवाभिव्यज्यमानभगवल्लक्षणं साम्योपशमवैराग्यैश्वर्यमहाविभूतिभिरनुदिनमेधमानानुभावं प्रकृतयः प्रजा ब्राह्मणा देवताश्चावन्तिलसमवनायातितरां जग्धुः । १ । तस्य ह वा इत्थं वर्ष्मणा वरीयसा बृहच्छ्लोकेन चौजसा बलेन श्रिया यशसा वीर्यशौर्याभ्यां च पिता ऋषभ इतीदं नाम चकार । २ ।

**Śrī Śuka resumed :** Now, finding marks of divinity (such as the figures of a thunderbolt and goad in the soles of His feet) manifest in (the person of) Lord R̥ṣabha from His very birth and His glory mounting everyday alongwith (the qualities of) viewing all alike, control of the internal and external senses, aversion to the pleasures of sense, universal domination and perfection in everything, the ministers as well as the people, including the Brāhmaṇas, and gods too eagerly wished that He should rule over the earth. (1) Considering His personality—which was so exquisite and formed the theme of many a laudatory verse—majesty, strength, splendour, glory, dominating influence and energy, his father (Nābhi) gave Him the name of R̥ṣabha (the foremost). (2)

तस्य हीन्द्रः स्पर्धमानो भगवान् वर्षे न वर्षं तदवधार्य भगवानृषभदेवो योगेश्वरः प्रहस्यात्मयोगमायया स्ववर्षमजनाभं नामाभ्यवर्षत् । ३ । नाभिस्तु यथाभिलषितं सुप्रजस्त्वमवकृध्यातिप्रमोदभरविह्वलो गद्गदाक्षरया गिरा स्वैरे गृहीतनरलोकसधर्मं भगवन्तं पुराणपुरुषं मायाविलसितमतिर्वत्स तातेति सानुरागमुपलालयन् परां निर्वृतिमुपगतः । ४ ।

Envyng Him, the mighty Indra did not rain (at all) in his land. Having come to know this, Lord R̥ṣabhadeva, the Master of Yoga (marvels), laughed heartily and sent down showers throughout his land, known by the name of Ajanābha, by dint of His Yogamāyā (divine potency). (3) Having been blessed with a worthy son, as desired by him, king Nābhi for his part was overwhelmed with a transport of excessive joy and felt supremely happy as he fondly caressed the divine Child—who was really the most ancient Person, having assumed a human semblance of His own will—addressing Him in a faltering voice as "my child, my darling", his mind deluded by the divine Māyā (which led him to mistake the Lord for his own child). (4)

विदितानुरागमापौरप्रकृतिजनपदो राजा नाभिरात्मजं समंयसेतुरक्षायामभिषिच्य द्राह्मणेषूपनिधाय सह मेरुदेव्या विशालायां प्रसन्ननिपुणेन तपसा समाधियोगेन नरनारायणाख्यं भगवन्तं वासुदेवमुपासीनः कालेन तन्महिमानमवाप । ५ ।

Having come to know that his son (R̥ṣabhadeva) was popular with all including his ministers and citizens, king Nābhi, who was guided by the popular sentiment, installed him on the throne for the preservation of moral standards and entrusted him to the care of the Brāhmaṇas. (And) worshipping Lord Vāsudeva as known by the name of Nara and Nārāyaṇa through austerities which, though severe, caused no annoyance to others as well as through the practice of profound meditation with (his spouse) Merudevī at Viśālā (in the holy retreat of Badarikāśrama, the modern Badrinātha), he attained oneness with Him at the proper time. (5)

यस्य ह पाण्डवेय श्लोकावुदाहरन्ति—

को नु तत्कर्म राजर्षेर्नाभेरन्वाचरेत्सुमान् । अपत्यतामगाद्यस्य हरिः शुद्धेन कर्मणा । ६ ।  
ब्रह्मण्योऽन्वः कुतो नाभेर्विप्रा मङ्गलपूजिताः । यस्य वर्हिषि यज्ञेशं दर्शयामासुरोजसा । ७ ।

People cite the following two couplets in praise of Nābhi, O Parīkṣit ( a scion of Pāṇḍu) :—  
What (other) man can imitate the celebrated doings of the royal sage Nābhi, attracted by whose pious deeds Śrī Hari (Himself) became a son to him ? (Again) where could be had a devotee of the Brāhmaṇas other than Nābhi, propitiated by whose (liberal) sacrificial fees the Brāhmaṇas by dint of sacred hymns made the (very) Lord of sacrifices manifest Himself during the sacrifice? (6-7)

अथ ह भगवानृषभदेवः स्ववर्षं कर्मक्षेत्रमनुमन्यमानः प्रदर्शितगुरुकुलवासो लब्धवैरैर्गुरुभिरनुज्ञातो गृहमेधिनां धर्मानुशिक्षमाणो जयन्त्यामिन्द्रदत्तायामुभयलक्षणं कर्म समाप्रायाप्रातमभियुञ्जन्नात्मजा-  
नामात्मसमानानां शतं जनयामास । ८ । येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति । ९ । तमनु कुशावर्तं इलावर्तं ब्रह्मावर्तं मलयः केतुर्भद्रसेन इन्द्रस्फुग्विदर्भः कीकट इति नव नवतिप्रधानाः । १० ।

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः। आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः। ११।

इति भागवतधर्मदर्शना नव महाभागवतास्तेषां सुचरितं भगवन्महिमोपबृंहितं वसुदेवनारदसंवाद-  
मुपशमायनमुपरिष्ठाद्वर्णयिष्यामः। १२। यवीयांस एकाशीतिर्जायन्तेयाः पितुरादेशकरा महाशालीना  
महाश्रोत्रिया यज्ञशीलाः कर्मविशुद्धा ब्राह्मणा बभूवुः। १३।

Now indeed Lord R̥ṣabhadeva, who knew His land to be the land of action, showed (by His own example) how one should live at the residence of one's preceptor. (Again,) permitted (to marry) by His preceptors, who had received (from Him) the boons of their choice (by way of the teacher's fees), and teaching (to the world) the duties of householders, he performed both the types of religious rites ordained by the scriptures (viz., those enjoined by the Vedas and those prescribed by traditional law) and begot through ( His consort) Jayanti, bestowed on Him by Indra, a hundred sons, who were His own replicas. (8) Of them the eldest and the one possessed of the highest attributes was Bharata, who was indeed a great adept in Yoga and after whom they speak of this land as Bhāratavarṣa (the land of Bharata). (9) Next to him came the nine (brothers)—Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspr̥k, Vidarbha and Kīkaṭa—who led the (other) ninety. (10) Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana—these nine were eminent devotees of the Lord who taught (to the world) the conduct prescribed for the votaries of the Lord. We shall narrate hereafter (in Book XI), in the form of a dialogue between Vasudeva (the father of Lord Śrī Kṛṣṇa) and the sage Nārada, their sacred story imbued with the Lord's own glory and (thus) inducing peace of mind. (11-12) The (remaining) eighty-one sons of Jayanti, who were still younger, were obedient to their father, very modest, highly well-versed in the Vedas and habitually engaged in performing sacrifices. Purified by their (pious) conduct, they passed for Brāhmaṇas. (13)

भगवानृषभसंज्ञ आत्मतन्त्रः स्वयं नित्वनिवृत्तानर्थपरम्परः केवलानन्दानुभव ईश्वर एव  
विपरीतवत्कामाण्यारभमाणः कालेनानुगतं धर्ममाचरणेनोपशिक्षयन्तद्विदां सम उपशान्तो मैत्रः कारुणिको  
धर्मार्थयशःप्रजानन्दामृतावरोधेन गृहेषु लोकं नियमयत्। १४। यद् यच्छीर्षण्याचरितं तत्तदनुवर्तते लोकः। १५।  
यद्यपि स्वविदितं सकलधर्मं ब्राह्मं गुह्यं ब्राह्मणैर्दर्शितमार्गेण सामादिभिरुपायैर्जनतामनुशशास। १६।  
द्रव्यदेशकालवयःश्रद्धतिर्ग्विविधोद्देशोपचितैः सर्वैरपि क्रतुभिर्यथोपदेशं शतकृत्व इवाज। १७। भगवत्तर्षण  
परिरक्ष्यमाण एतस्मिन् वर्षे न कश्चन पुरुषो वाञ्छत्यविद्यमानमिवात्मनोऽन्यस्मात्कथञ्चन किमपि  
कहिंचिद्वेक्षते भर्तृनुसवन् विजृम्भितस्नेहातिशयमन्तरेण। १८। स कदाचिदटमानो भगवानृषभो  
ब्रह्मावर्तगतो ब्रह्मर्षिप्रवरसभायां प्रजानां निशामयन्तीनामात्मजानवहितात्मनः  
प्रश्रयप्रणयभरसुचन्त्रितानप्युपशिक्षयन्निति होवाच। १९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे चतुर्थोऽध्यायः। ४।

The Lord, who was (rightly) called R̥ṣabha (the foremost), was God Himself— (altogether) independent, eternally free from all evils by His very nature and (ever) enjoying absolute bliss (which constitutes His very essence). Yet, performing actions like an ordinary mortal, He taught to the ignorant by His own example the duties that had been forgotten through (passage of) time; and, remaining equipoised, calm and controlled, friendly disposed (towards all) and full of compassion. He ordained the people in household life by acquiring religious merit, worldly possessions and fame, begetting children, enjoying the pleasures of sense and attaining final beatitude. (14) (For, as a rule,) the world (blindly) follows whatever is done by men of topmost rank (in society). (15) Although He Himself knew the hidden truths of the Vedas, which represent the essence of all Dharmas (rules of good conduct) He ruled over the people according to the (four recognized) policies of persuasion etc., following the line of conduct chalked out (for Him) by the Brāhmaṇas. (16) He

worshipped the Lord (strictly) according to precept through all (kinds of) sacrifices, performed a hundred times each and provided with (all requisites in the shape of appropriate) materials, place, time, age (of the sacrificer), faith and (the guidance of) priests and intended to propitiate different gods. (17) In this land (subsequently known by the name of Bhāratavarṣa), (when it was) ruled over by Lord Ṛṣabhadeva, nobody ever sought for one's own use on any account anything whatsoever from another—any more than one would have a thing (altogether) non-existent—except an incessantly growing and profound love for their Ruler; nor did anyone cast a (wistful) look on another's property. (18) On a certain occasion, while touring (over His kingdom), Lord Ṛṣabhadeva happened to be in Brahmāvarta and (there), in a gathering of the foremost Brāhmaṇa sages, He thus addressed His own sons—even though they were (fully) self-controlled and thoroughly disciplined by virtue of their modesty and excessive devotion (to their divine Father)—with a view to admonishing them within the hearing (in the presence) of His subjects. (19)

*Thus ends the fourth discourse, in Book Five of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चमोऽध्यायः

### Discourse V

Lord Ṛṣabhadeva instructs His sons and Himself takes to the life of an ascetic who has shaken off worldly feeling and obligation

ऋषभ उवाच

नायं देहो देहभाजां नृलोके कष्टान् कामानर्हते विद्भुजां ये ।  
 तपो दिव्यं पुत्रका येन सत्त्वं शुद्धयेद्यस्माद् ब्रह्मसौख्यं त्वनन्तम् । १ ।  
 महत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योषितां सङ्घिसङ्गम् ।  
 महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये । २ ।  
 ये वा मयीशे कृतसौहृदार्था जनेषु देहम्भरवार्तिकेषु ।  
 गृहेषु जायात्मजरातिमत्सु न प्रीतियुक्ता यावदथांश्च लोके । ३ ।  
 नूनं प्रमत्तः कुरुते विकर्म यदिन्द्रियप्रीतय आपृणोति ।  
 न साधु मन्ये यत आत्मनोऽचमसन्नपि क्लेशद आस देहः । ४ ।  
 पराभवस्तावदबोधजातो यावन्न जिज्ञासत आत्मतत्त्वम् ।  
 यावत्क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः । ५ ।  
 एवं मनः कर्मवशं प्रयुङ्क्ते अविद्ययाऽऽत्मन्युपधीयमाने ।  
 प्रीतिर्न यावन्मयि वासुदेवे न मुच्यते देहयोगेन तावत् । ६ ।  
 यदा न पश्यत्ययथा गुणेहां स्वार्थे प्रमत्तः सहसा विपश्चित् ।  
 यतस्मृतिर्विन्दति तत्र तापानासाद्य मैथुन्यमगारमज्ञः । ७ ।

**Lord Ṛṣabha began :** This (human) body in the mortal world does not deserve to be given up to (the pursuit of) sensuous pleasures, which are (really) a source of misery and which are enjoyed even by swine, dogs and other animals (that feed on ordure). It is worthy of being devoted, My beloved sons, to sublime austerities whereby the mind is purified; and from purity of mind follows the unending bliss of absorption into the Absolute. (1) The wise speak of service rendered to exalted souls as an open gate to liberation and the fellowship of those who are fond of women as the door opening into hell. (And) they alone are (really) great who are even-minded, exceptionally calm and composed, free from anger, kind-hearted and pious or again they who regard love offered to Me as the (only) object of human pursuit, who take no delight in (the company of) men (solely) engaged in pursuits (merely) calculated to nourish their body nor in a household consisting of wife, children and (earthly) riches, and who have no selfish interest in the world beyond the maintenance of their body. (2-3) An erring soul commits sin only when he endeavours to gratify his senses. I (however) do not regard those actions as good, from which has followed this body, which though (really) non-existent, is (yet) a source of misery to the Jīva. (4) The real nature of the soul remains obscure due to ignorance only so long as the Jīva does not enquire into the truth about the Spirit. (Again) so long as actions continue to be performed, the mind remains disposed to activity, and it is due to such a mind that the Jīva remains tied to a body. (5) (The true nature of) the Spirit being thus veiled by ignorance, the past actions of a man render his mind prone to activity. And so long as there is no love for Me, Lord Vāsudeva, the Jīva is not rid of its identification with a body. (6) So long as the Jīva, oblivious of its (real) self-interest, does not come to its senses and realize the activity of the Indriyas (the senses of perception and the organs of action) as unreal (something not belonging to it), the fool soon forgets its own essential nature and finding a home providing sexual enjoyment (as a characteristic feature), suffers torments (of various kinds) there. (7)

पुंसः स्त्रिया मिथुनीभावमेतं तयोर्मिथो हृदयग्रन्थिमाहुः ।  
 अतो गृहक्षेत्रसुताप्तवित्तैर्जनस्य मोहोऽयमहं ममेति । ८ ।  
 यदा मनोहृदयग्रन्थिरस्य कर्मानुबद्धो दृढ आश्लथेत ।  
 तदा जनः सम्परिवर्ततेऽस्माद् मुक्तः परं यात्यतिहाय हेतुम् । ९ ।  
 हंसे गुरो मयि भक्त्यानुवृत्त्या वितृष्णया द्वन्द्वतितिक्षया च ।  
 सर्वत्र जन्तोर्व्यसनावगत्या जिज्ञासया तपसेहानिवृत्त्या । १० ।  
 मत्कर्मभिर्मत्कथया च नित्यं महैवसङ्गाद् गुणकीर्तनाम्ने ।  
 निर्वैरसाम्योपशमेन पुत्रा जिहासया देहगोहात्मबुद्धेः । ११ ।  
 अध्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सध्वक् ।  
 सच्छुद्ध्या ब्रह्मचर्येण शश्वद् असम्प्रमादेन यमेन वाचाम् । १२ ।  
 सर्वत्र मद्भावविचक्षणैः ज्ञानेन विज्ञानविराजितेन ।  
 योगेन धृत्युद्यमसत्त्वयुक्तो लिङ्गं व्यपोहेत्कुशलोऽहमाख्यम् । १३ ।  
 कर्माशयं हृदयग्रन्थिबन्धमविद्ययाऽऽसादितमप्रमत्तः ।  
 अनेन योगेन यथोपदेशं सम्यग्व्यपोहोपरमेत योगात् । १४ ।

The union as husband and wife of a man with a woman, the wise speak of it as another knot binding their hearts together (apart from the subtle knot, in the shape of identification with the body, already existing in their heart individually). It is due to this (other knot) that (over and above the body, mind and senses etc.), a man erroneously regards a house, fields,

children, kinsmen and wealth as either himself or his own. (8) When (however) the hard knot in the shape of mind—formed in the heart of this Jīva by its Karmas (past actions)—gets loose, then (and then alone) does it turn its back on this relation of husband and wife and, shedding its ego (the cause of transmigration) and freed from all bondage, reaches the Supreme. (9) By adoring Me and depending on Me, the pure Self and Preceptor (of all); through freedom from thirst for enjoyment as well as by enduring pairs of opposites (such as heat and cold, pleasure and pain); by realizing the fact that a living being is beset with calamities everywhere (even in the other world); through a spirit of enquiry (into the truth of things) through asceticism and by abstaining from actions done with some interested motive; through actions done for My sake by hearing My stories everyday; through the fellowship of those who look upon Me as their sole deity; by singing My praises; through even-mindedness, tranquillity and freedom from animosity; through a desire to give up identifying himself with the body, house etc., through a careful study of scriptures dealing with the Spirit; by living in solitude; by thoroughly controlling the breath, the Indriyas (the senses of perception as well as the organs of action) and the mind; through faith in saints and the holy books; through continence, through constant vigilance (in performing one's sacred duties); through control of the tongue; through wisdom illumined with realization and penetrating enough to perceive My presence everywhere; and through deep meditation, My sons, and equipped with firmness, diligence and discretion, a clever man should (endeavour to) tear the veil known by the name of Ego. (10—13) Remaining vigilant (all the time), he should completely shake off by this means, as taught by his preceptor the bondage in the shape of the knot (of egotism) in the heart, which has been brought about by ignorance and which, again, is the storehouse where (all) the latencies of Karma lie deposited. Then he should desist even from this endeavour. (14)

पुत्रांश्च शिष्यांश्च नृपो गुरुवां मल्लोककामो मदनुग्रहार्थः ।  
 इत्थं विमन्युरनुशिष्यादतस्जान् न योजयेत्कर्मसु कर्ममूढान् ।  
 कं योजयन्मनुजोऽर्थं लभेत निपातयन्ष्टदृशं हि गते । १५ ।  
 लोकः स्वयं श्रेयसि नष्टदृष्टिर्द्योऽर्थान् समीहेत निकामकामः ।  
 अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः । १६ ।  
 कस्तं स्वयं तदभिज्ञो विपश्चिद् अविद्यायामन्तरे वर्तमानम् ।  
 दृष्ट्वा पुनस्तं सघृणः कुबुद्धिं प्रयोजयेदुत्पथगं यथाश्चम् । १७ ।  
 गुरुर्न स स्यात्स्वजनो न स स्यात् पिता न स स्याज्जननी न सा स्यात् ।  
 दैवं न तत्स्यान् पतिश्च स स्यान् मोचयेद्यः समुपेतमृत्युम् । १८ ।

A king or a father or a preceptor, whoever aspires to reach My abode or looks upon My grace as the (sole) object of human pursuit, should thus instruct his ignorant subjects, sons or pupils, and should in no case urge them to actions (done with an interested motive), getting not angry with them (even if they do not listen to him and persist in doing such actions), knowing that they erroneously regard such actions as the only way to happiness. What object would a man gain by directing a fellow-man to such actions? For thereby he would be throwing the blind fellow into the abyss of metempsychosis. (15) Men who crave for objects of sensuous enjoyment alone, possessed as they are by an inordinate lust for such enjoyment, are (really) themselves blind to their (real) well-being. That is why they enter into enmity with one another for crumbs of pleasure and have no idea of the endless misery (which lies in store for them as a result of such enmity), deluded as they are. (16) Seeing such foolish men steeped in ignorance (in the form of worldly activity), no sensible and

compassionate man, who is himself aware of his own (real) interests, would urge them to resort to such ignorance again, any more than he would direct a blind man who is following a wrong track to continue on that path. (17) A preceptor is no preceptor, a relation is no relation, a father is no father, a mother is no mother, a deity is no deity, nor is a husband a husband, who is unable to redeem his pupil, relation, son, votary or wife fallen into (the whirlpool of) transmigration. (18)

इदं शरीरं मम दुर्विभाव्यं सत्त्वं हि मे हृदयं यत्र धर्मः।  
 पृष्ठे कृतो मे यदधर्म आराद् अतो हि मामृषभं प्राहुरार्याः।१९।  
 तस्माद्भवन्तो हृदयेन जाताः सर्वे महीयांसममुं सनाभम्।  
 अक्लिष्टबुद्ध्या भरतं भजध्वं शुश्रूषणं तद्भरणं प्रजानाम्।२०।  
 भूतेषु वीरुद्भ्य उदुत्तमा ये सरीसृपास्तेषु सबोधनिष्ठाः।  
 ततो मनुष्याः प्रमथास्ततोऽपि गन्धर्वसिद्धा विबुधानुगा ये।२१।  
 देवासुरेभ्यो मघवत्प्रधाना दक्षादयो ब्रह्मसुतास्तु तेषाम्।  
 भवः परः सोऽथ विरिञ्चवीर्यः स मत्परोऽहं द्विजदेवदेवः।२२।

(The mystery of) this human semblance of Mine (assumed of My own free will) cannot be easily understood. Indeed (pure) Sattva is My heart, where resides Dharma (righteousness), and unrighteousness has been left far behind by Me. That is why worthy souls call Me R̥ṣabha (the foremost). (19) You are sprung from My heart (which as I have told you is made up of Sattva unmixed with Rajas and Tamas): therefore, with a mind free from envy, wait upon that brother of yours, Bharata, who is a very noble soul; that will be (as good as) rendering service to Me and (tantamount to) taking care of the people. (20) Mobile creatures are higher than plants, which in their turn are by far the best among (other) created beings (such as minerals and stones); and among these (again) beasts etc., (who are endowed with intelligence) are the highest. Higher than these are human beings; while Pramathas (spirits and genii forming the retinue of Lord Rudra, the god of destruction) are higher even than human beings. Still higher are the Gandharvas (celestial musicians); the Siddhas (a class of demigods who are naturally endowed with mystic powers) come next; while higher still are the (other) attendants of gods (such as the Kinnaras). (21) (Still higher are the Asuras or demons;) the gods with Indra as their leader are superior (even) to the Asuras and higher still rank the (mind-born) sons of Brahmā—Dakṣa and others. Of these (again) Lord Śiva (the Source of the universe) ranks the foremost and He in His turn is an offspring of Brahmā (the creator, who is, therefore, naturally higher than Śiva). I am superior (even) to Brahmā (the creator), while the Brāhmaṇas (the adored of the other twice-born classes) are worthy of adoration even to Me (and therefore superior to Me). (22)

न ब्राह्मणैस्तुल्ये भूतमन्यत् पश्यामि विप्राः किमतः परं तु।  
 यस्मिन्नुभिः प्रहृतं श्रद्धयाहमश्नामि कामं न तथाग्निहोत्रे।२३।  
 धृता तनूरुशती मे पुराणी येनेह सत्त्वं परमं पवित्रम्।  
 शमो दमः सत्वमनुग्रहश्च तपस्तिक्ष्णानुभवश्च यत्र।२४।  
 मत्तोऽप्यनन्तात्परतः परस्मात् स्वर्गापवर्गाधिपतेनं किञ्चित्।  
 येषां किमु स्यादितरेण तेषामकिञ्चनानां मयि भक्तिभाजाम्।२५।

I place no other living being on a par with the Brāhmaṇas; what (other) creature, then, can I regard as higher than they, O Brāhmaṇas (assembled here)? I eat My fill the food offered to them by men in liberal quantities with reverence, but not so the oblations poured

into the sacred fire at a sacrifice. (23) It is by the Brāhmaṇa that My glorious and eternal body (in the form of the Vedas) has been maintained on earth and it is in him that the most sanctifying quality of Sattva, control of the mind and the senses, truthfulness and compassion, asceticism, endurance and wisdom are found. (24) The Brāhmaṇas who are rich in devotion to Me, though destitute of worldly possessions, have nothing to seek even from Me, the Lord possessed of infinite power and higher than the highest (Brahmā and others) and the Bestower of heavenly bliss and final beatitude ! What can they have to do with anything else? (25)

सर्वाणि मद्भिष्यतया भवद्भिश्चराणि भूतानि सुता ध्रुवाणि ।  
सम्भावितव्यानि पदे पदे वो विविक्तदृग्भिस्तदुहार्हणं मे । २६ ।  
मनोवचोदृक्करणेहितस्य साक्षात्कृतं मे परिवर्हणं हि ।  
विना पुमान् येन महाविभोहात् कृतान्तपाशान् विमोक्तुमीशेत् । २७ ।

With a pure (ungrudging) mind all living beings, mobile (animate) as well as immobile (inanimate), My sons, ought to be respected by you at every step as (so many) abodes of Mine; that alone will be My true worship at your hands. (26) My propitiation is the (only) reward of the activities of the mind, tongue, eyes and the other Indriyas. For, without propitiating Me a man cannot hope to escape from the greatly confounding noose of Death. (27)

श्रीशुक उवाच

एवमनुशास्यात्मजान् स्वयमनुशिष्टानपि लोकानुशासनार्थं महानुभावः परमसुहृद्भगवानुषभापदेश  
उपशमशीलानामुपरतकर्मणां महामुनीनां भक्तिज्ञानवैराग्यलक्षणं पारमहंस्यधर्ममुपशिक्षमाणः स्वतनयशतज्येष्ठं  
परमभागवतं भगवन्जनपरायणं भरतं धरणिपालनायाभिषिच्य स्वयं भवन एवोर्वरितशरीरमात्रपरिग्रह उन्मत्त  
इव गगनपरिधानः प्रकीर्णकेश आत्मन्यारोपिताहवनीयो ब्रह्मावर्तात्यवव्राज । २८ ।  
जडान्धमूकवधिरपिशाचोन्मादकवदवधूतवेपोऽभिभाष्यमाणोऽपि जनानां गृहीतमौनव्रतस्तूष्णीं बभूव । २९ ।  
तत्र तत्र पुरग्रामाकरखेटवाटखर्वटशिविरन्नजघोषसार्थगिरिवनाश्रमादिष्वनुपधमवनिचरापसदैः परिभूयमानो  
मक्षिकाभिरिव वनगजस्तर्जनाडनावमेहनष्टीवनग्रावशकृद्रजःप्रक्षेपपूतिवातदुरुक्तैस्तद्विगणयन्नेवासत्संस्थान  
एतस्मिन् देहोपलक्षणे सदपदेश उभयानुभवस्वरूपेण स्वमहिमावस्थानेनासमारोपिताहंममाभिमानत्वाद-  
विखण्डितमनाः पृथिवीमेकचरः परिवभ्राम । ३० । अतिसुकुमारकरचरणोरःस्थलविपुलबाहूंसगल-  
वदनाद्यवयवविन्यासः प्रकृतिसुन्दरस्वभावहाससुमुखो नवनलिनदलायमानशिशिारतारुणाय-  
तनयरुचिरः सदृशसुभगकपोलकर्णकण्ठनासो विगूढस्मितवदनमहोत्सवेन पुरवनितानां मनसि  
कुसुमशरासनमुपदधानः परागवलम्बमानकुटिलजटिलकपिशकेशभूरिभारोऽवधूतमलिननिजशरीरेण ग्रहगृहीत  
इवादृश्यत । ३१ ।

Śrī Śuka continued : Having thus admonished his sons, who were themselves (thoroughly) disciplined, for the guidance of the world, the most glorious Lord Rṣabha, their greatest friend (and well-wisher) installed on the throne the eldest of His hundred sons, Bharata—who was not only a great devotee of the Lord but was devoted to His servants as well—for the protection of the earth (His kingdom). (Then) in order to exemplify (in Himself) the mode of life of recluses, characterized by Devotion, Self-Realization and aversion for the pleasures of sense, and followed by great ascetics given to self-control and retired from (worldly) activity, He Himself renounced even at home everything except His body, which was the only possession left with Him, and, having absorbed the sacrificial fires into Himself, and taking to the life of a recluse, departed from Brahmāvarta as if mad, with dishevelled hair and having no covering on His body except the sky. (28) Behaving like a stupid, blind, dumb, deaf or madman or (even like) a goblin, he put on the appearance of one who had lost all

sense of the body and, having taken a vow of silence, remained mute even when accosted by the people. (29) In towns and villages, mines and hamlets, flower-gardens and habitations at the foot of hills, military encampments and cow-pens, in hutments of cowherds as well as in the midst of caravans, in mountains and forests, hermitages and other places, wherever He happened to be, He was insulted on every road—even as a wild elephant is assailed by bees—by vile men, who threatened and (even) beat Him, passed urine and spat on Him threw stones, dust and (even) ordure on Him, farted (in His face) and showered abuses on Him. He (however) ignored (all) this inasmuch as He never looked upon, as His own self or (even) as His own, this illusory habitat in the shape of a body, (wrongly) called as real—established as He was in His own glory (glorious essence) consisting in the realization of both being and non-being—and roamed about all alone on (this) earth with an undivided (undistracted) mind. (30) Appearing in a (charming) form with very soft hands and feet and chest, long and rounded arms, shoulders, and neck, an attractive face and other limbs (all) symmetrically disposed, and a lovely mouth lit up with a spontaneous and naturally captivating smile, He appeared (all the more) lovely with His reddish and large refreshing eyes resembling the petals of a fresh, blown lotus. His cheeks, ears, neck and nostrils were not only beautiful but uniformly shaped. By the extraordinary gracefulness of His face adorned with an enigmatic smile He kindled love in the heart of the women of the city, and with the curly yet matted and auburn luxuriant hair flowing over His face as well as with His uncared for and unclean body He looked like one possessed by a demon. (31)

यर्हि वाव स भगवान् लोकमिमं योगस्याद्धा प्रतीपमिवाचक्षणस्तत्प्रतिक्रियाकर्म बीभत्सितमिति  
 व्रतमाजगरमास्थितः शयान एवाश्र्नाति पिबति खादत्यवमेहति हृदति स्म चेष्टमान उच्चरित आदिग्धोद्देशः । ३२ ।  
 तस्य ह यः पुरीषसुरभिर्सौगन्ध्यावायुस्तं देशं दशयोजनं समन्तात्सुरभिं चकार । ३३ । एवं गोमृगकाकचर्याया  
 व्रजंस्तिष्ठन्नासीनः शयानः काकमृगगोचरितः पिबति खादत्यवमेहति स्म । ३४ । इति नानायोगचर्याचरणो भगवान्  
 कैवल्यपतिर्ऋषभोऽविरतपरममहानन्दानुभव आत्मनि सर्वेषां भूतानामात्मभूते भगवति वासुदेव  
 आत्मनोऽव्यवधानानन्तरोदरभावेन सिद्धसमस्तार्थपरिपूर्णे योगैश्वर्याणि वैहायसमनोजवान्तर्धानपरकाय-  
 प्रवेशदूरग्रहणादीनि यदृच्छयोपगतानि नाञ्जसा नृप हृदयेनाभ्यनन्दत् । ३५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ऋषभदेवानुचरिते पञ्चमोऽध्यायः । ५ ।

When, however, the Lord saw this world directly opposed to His practice of Yoga as it were, and the counteraction of such opposition reprehensible, He adopted the mode of life of a python (remaining fixed to one spot and working out one's destiny) and not only ate, drank and chewed (crisp articles of food) but also passed urine and stool lying down, rolling in the faeces till all His limbs were thoroughly daubed with it. (32) The wind perfumed by the fragrance of His excrement indeed surcharged with sweet smell the whole area within a radius of eighty miles. (33) Similarly, living the life of a bull, deer or crow, he behaved (just) like a bull, deer or crow and ate, drank and passed urine while moving about, standing, sitting or lying down. (34) Thus adopting various modes of life helpful to the practice of Yoga (in order to set an example before Yogīs striving to surmount obstacles in the way of their practice of Yoga), Lord Ṛṣabhadeva, the Dispenser of final beatitude—who embodied in Himself the constant realization of the highest bliss—was endowed in the fullest measure with all the objects of human pursuit, which were naturally present in Him, inasmuch as no veil in the form of a subtle body existed between Him and Lord Vāsudeva, the Soul of all living beings, with whom He was perfectly identified. That is why, O king, He did not welcome at heart the (extraordinary) powers of Yoga that actually came to Him unsolicited in the form of ability to traverse the air, acquiring the swiftness of thought, the power of remaining invisible and entering a dead body, the faculty of seeing distant objects and hearing distant sounds and so on. (35)

Thus ends the fifth discourse forming part of the Narrative of Ṛṣabhadeva, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.



## अथ षष्ठोऽध्यायः

### Discourse VI Lord Ṛṣabha quits His body

राजोवाच

न नूनं भगव आत्मारामाणां योगसमीरितज्ञानावभर्जितकर्मबीजानामेश्वर्याणि पुनः क्लेशदानि भवितुमर्हन्ति यदृच्छयोपगतानि । १ ।

**King Parīkṣit said :** Surely to those who revel in the Self and have burnt up the seeds of (future) actions (in the shape of likes and dislikes and so on) through (the fire of) wisdom strengthened by the practice of Yoga. Yogic powers coming unsolicited cannot again prove to be a source of evils (such as likes and dislikes). (Why, then, did the Lord not accept them?) (1)

ऋषिरुवाच

सत्यमुक्तं किन्त्विह वा एके न मनसोऽद्धा विश्रम्भमनवस्थानस्य शठकिरात इव सङ्गच्छन्ते । २ । तथा चोक्तम्—

**The sage (Śuka) replied :** What you have observed is (quite) true; but there are some (discreet men) in this world who would never feel quite confident about their fickle mind any more than a clever hunter would about a deer (trapped by him). (2) Similarly it is said:—

न कुर्यात्कर्हिचित्सख्यं मनसि ह्यनवस्थिते । यद्विश्रम्भाच्चिराच्चीर्णं चस्कन्द तप ऐश्वरम् । ३ ।  
नित्यं ददाति कामस्यच्छिद्रं तमनु चेऽरयः । योगिनः कृतमेत्रस्य पत्न्युर्जायेव पुंश्चली । ४ ।  
कामो मन्द्युर्मदो लोभः शोकमोहभयादयः । कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद् बुधः । ५ ।

"One should never make friends with (rely on the friendship of ) the inconstant mind; for as a result of confidence placed in it the austere vow (of chastity)—maintained for a long period—even of Lord Śiva\* (and other stalwarts like the celebrated sage Saubhari † ) was broken. (3) The mind of a Yogi (striving mystic) who has made friends with it is ever alert to fling the gates open to Lust and other enemies (such as Anger) that follow him—even as a faithless wife would allow her paramours to enter her husband's house and murder him. (4) What wise man would admit (the trustworthiness of) the mind, which is the root of lust, anger, vanity, greed, sorrow, infatuation, fear and other evils and which binds a man to his actions ? (5)

अथैवमखिललोकपाललतामोऽपि विलक्षणैर्जडवदवधूतवेषभाषाचरितैरविलक्षितभगवत्प्रभावो योगिनां साम्प्रदायविधिमनुशिक्षयन् स्वकलेवरं जिहासुरात्मन्यात्मानमसंव्यवहितमनर्थान्तरभावेनान्वीक्षमाण उपरतानुवृत्तिरुपरराम । ६ । तस्य ह वा एवं मुक्तलिङ्गस्य भगवत ऋषभस्य योगमायावासनया देह इमां जगतीमभिमानाभासेन संक्रममाणः कोङ्कवेङ्ककुटकान्दक्षिणकर्णाटकान्देशान् यदृच्छयोपगतः कुटकाचलोपवन आस्यकृताश्मकवल उन्माद इव मुक्तमूर्धजोऽसंवीत एव विचचार । ७ । अथ

\* Vide VIII. xii. 24—32.

† See IX. vi. 39—52.

समीखेगंविधूतवेणुविकर्षणजातोग्रदावानलस्तद्वनमालेलिहानः सह तेन ददाह । ८ ।

Lord R̥ṣabhadeva was the very ornament of the protectors of the world (Indra and the other gods); yet His divine glory could not be perceived on account of His behaving as aforesaid like a stupid fellow and because He had adopted the weird appearance, speech and conduct of one who has renounced all worldly attachments and connections. Now, in order to teach to the Yogis the process of giving up the ghost He thought of quitting (concealing) His body and, constantly viewing the Supreme Spirit—who was directly present in Him—as (absolutely) identical (with Himself), ceased to think of His body and gave up His identification (even) with the subtle body. (6) When Lord R̥ṣabhadeva was thus rid of (His identification with) the subtle body, His visible form continued to wander over this globe due to seeming egotism induced by the vestiges of Yogamāyā (the divine will to carry on the sport of roaming about the earth as a wandering recluse) and, visiting as directed by Providence the territories of Koṅka, Veṅka, Kuṭaka and South Karnāṭaka, traversed the forest of the Kutaka mountain stark naked, like a madman, with dishevelled hair and with a piece of stone in His mouth. (7) Meanwhile a fierce forest conflagration broke out due to the friction of bamboos tossed about by the force of wind and, enveloping the forest on all sides, consumed the body of R̥ṣabhadeva too alongwith the forest. (8)

यस्य किलानुचरितमुपाकर्ण्य कोङ्कवेङ्कुकुटकानां राजार्हन्नामोपशिक्ष्य कलावधर्म उत्कृष्टभाणे भवितव्येन विमोहितः स्वधर्मपथमकुतोभयमपहाय कुपथपाखण्डमसमञ्जसं निजमनीषया मन्दः सम्प्रवर्तयिष्यते । ९ । येन ह वाव कलौ मनुजापसदा देवमायामोहिताः स्वविधिनियोगशौचचारित्रविहीना देवहेलनान्यपन्नतानि निजनिजेच्छया गृह्णाना अस्नानानाचमनाशौचकेशोल्लुञ्जनादीनि कस्तिनाधर्मबहुलेनोपहतधियो ब्रह्मब्राह्मणयज्ञपुरुषलोकविदूषकाः प्रायेण भविष्यन्ति । १० । ते च ह्यवर्तन्तया निजलोकयात्रायन्धपरम्परयाऽऽश्वस्तास्तमस्यन्धे स्वयमेव प्रपतिष्यन्ति । ११ ।

On hearing about His (queer) ways and imitating them, and deluded by what was destined to happen, a foolish ruler of the territories of Koṅka, Veṅka and Kutaka—Arhat by name—appearing in the Kali age, when unrighteousness will be on the rise, will actually abandon the course of his own duty, which is free from risk in everyway, and duly propagate according to his own whims an absurd, wrong and heretical creed. (9) Led by him an infatuated by the deluding potency of the Lord, many an accursed soul will fall from the standards of personal purity and good conduct enjoined upon them by scriptural ordinance and, adopting of their own free will impious vows constituting an offence against the gods—such as abstaining from bath and Ācamana (rinsing the mouth), neglecting personal cleanliness and pulling out the hair and so on—will more often than not condemn the Veda, the Brāhmanas, Lord Viṣṇu (the Deity presiding over the sacrifices) and His devotees, their judgment being warped by the Kali age, which is dominated by unrighteousness. (10) And assured (of their salvation) by their own arbitrary mode of life—which is not supported by the Vedas and which has been indiscriminately followed (as one blind man follows another)—they will descend into the dark abyss of hell by their own choice. (11)

अयमवतारो रजसोपप्लुतकैवल्योपशिक्षणार्थः । १२ । तस्यानुगुणान् श्लोकान् गायन्ति—

अहो भुवः सप्तसमुद्रवत्या द्वीपेषु वर्षेष्वधिपुण्यमेतत् ।  
गायन्ति यत्रत्यजना मुरारेः कर्माणि भद्राण्यवतारवन्ति । १३ ।  
अहो नु वंशो यशसावदातः प्रैचन्नतो यत्र पुमान् पुराणः ।  
कृतावतारः पुरुषः स आद्यश्चचार धर्मं यदकर्महेतुम् । १४ ।  
को न्वस्य काष्ठापरोऽनुगच्छेन्मनोरथेनाप्यभवस्य योगी ।  
यो योगमायाः स्पृहवत्युदस्ता ह्यसत्तया येन कृतप्रयत्नाः । १५ ।

This descent (manifestation) of the Lord was (specifically) intended to give a lesson in the art of liberating oneself to those who are steeped in the quality of Rajas. (12) People recite the following verses conformable to the spirit of such teaching:—"Oh, of (all) the Dvīpas (main divisions) and Varṣas (subdivisions) of the earth, girt with the seven oceans, this land (later known as Bhāratavarṣa) is exceptionally holy inasmuch as the people of this land celebrate the blessed deeds of Lord Viṣṇu (the Slayer of the demon Mura) associated with His (various) descents. (13) Oh, the race of Priyavrata is resplendent with glory; for, descending in this line, Bhagavān Nārāyaṇa (the most ancient Person), the Inner Controller of all and the Cause of all causes, observed sacred vows leading to Liberation (which cannot be attained through religious rites). (14) Indeed what Yogī—who hankers after the mystic powers of Yoga, spurned by Lord Ṛṣabhadeva because of their illusory nature, even though striving to serve Him—could even mentally follow in the footsteps of that birthless Lord?" (15)

इति ह स्म सकलवेदलोकदेवब्राह्मणगवां परमगुरोर्भगवत ऋषभाख्यस्य विशुद्धाचरितमीरितं पुंसां  
समस्तदुश्चरिताभिहरणं परममहामङ्गलायनमिदमनुश्रद्धयोपचितयानुशृणोत्याश्रावयति वावहितो भगवति तस्मिन्  
वासुदेव एकान्ततो भक्तिरनयोरपि समनुवर्तते। १६। यस्यामेव क्वच आत्मानमविरतं  
विविधवृजिनसंसारपरितापोपतप्यमानमनुसवनं स्नापयन्तस्तथैव परया निर्वृत्या ह्यपवर्गमात्यन्तिकं  
परमपुरुषार्थमपि स्वयमासादितं नो एवाद्विद्यन्ते भगवदीयत्वेनैव परिसमाप्तसर्वार्थाः। १७।

In this way has been narrated (by me) the sacred story of the Lord bearing the name of Ṛṣabha, the supremely adored (even) of all the Vedas, the (various) spheres, the gods, the Brāhmanas and the cows—a story which wipes out all the sins of men (who hear or recite it), and is the abode of the highest blessings. Exclusive devotion to the aforesaid Lord Vāsudeva is developed in the heart of him who constantly listens to it as well as of him who regularly recites it (before others) with (ever) increasing reverence and with a concentrated mind. (16) Daily and incessantly immersing their soul—(ever) burning with the agonies of mundane existence, full of manifold sufferings—in (the stream of) Devotion and deriving supreme solace from it, the wise (devotees) show no preference on any account for final beatitude, the highest and everlasting object of human pursuit, even if got without asking (offered by the Lord Himself), having fully realized their objects in their very devotion to the Lord. (17)

राजन् पतिर्गुरुरलं भवतां चदूनां देवं प्रियः कुलपतिः क्व च किङ्करो वः।  
अस्त्वेवमङ्ग भगवान् भजतां मुकुन्दो मुक्तिं ददाति कर्हिचित्स्म न भक्तियोगम्। १८।  
नित्यानुभूतनिजलाभनिवृत्ततृष्णाः श्रेयस्यतद्रचनया चिरसुप्तबुद्धेः।  
लोकस्य यः करुणयाभयमात्मलोकमाख्यान्ममो भगवते ऋषभाय तस्मै। १९।  
इति श्रीमद्भगवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ऋषभदेवानुचरिते षष्ठोऽध्यायः। ६।

Lord Śrī Kṛṣṇa (the Bestower of Liberation), dear Parīkṣit, was surely the protector, preceptor, deity (the object of worship), beloved friend, and head of the family of your grandfathers as well as of the Yadus, and sometimes (when He represented you as your ambassador in the court of the Kauravas at Hastināpura) your servant too. He bestows now and then (even) final beatitude on those who worship Him; but He never (except in very rare cases) grants the boon of loving devotion (to His feet). (18) Obeisance to the celebrated Lord Ṛṣabhadeva, who is (entirely) free from all cravings, rich as He is in the eternal realization of His own Self, and who in His (abounding) compassion revealed the true nature of the Self—which is immune from all fear—to men whose mind had long remained oblivious of their (genuine) welfare, being constantly engrossed in the thought of body etc., (which are other than the Self). (19)

*Thus ends the sixth discourse forming part of the Narrative of Lord R̥ṣabhadeva, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.*

## अथ सप्तमोऽध्यायः

### Discourse VII

#### The story of Bharata

श्रीशुक उवाच

भरतस्तु महाभागवतो यदा भगवतावन्तिलपरिपालनाय सञ्चिन्तितस्तदनुशासनपरः पञ्चजनीं विश्वरूपदुहितरमुपयेमे । १ । तस्यामु ह वा आत्मजान् कातन्व्येनानुरुपानात्मनः पञ्च जनयामास भूतादिरिव भूतसूक्ष्माणि । २ । सुमतिं राष्ट्रभृत् सुदर्शनमावरणं धूम्रकेतुमिति । अजनाभं नामैतद्वर्षं भारतमिति यत् आरभ्य व्यपदिशन्ति । ३ ।

Śrī Śuka began again : When Bharata, who was a great devotee of the Lord, was mentally appointed by Lord R̥ṣabhadeva (before He retired to the woods) to the rulership of the earth (the kingdom of his father), he married Pañcajani, a daughter of Viśwarūpa, intent as he was on obeying the command of the Lord. (1) Even as Ahaṅkāra (the source of the subtle elements) begets the five subtle elements, he (too) begot through her five sons—Sumati, Rāṣṭrabhṛt, Sudarśana, Āvaraṇa and Dhūmraketu by name—who were entirely after him. It is from his time that they call this Varṣa (subdivision of Jambūdwīpa)—(heretofore) known by the name of Ajanābha—as Bhārata. (2-3)

स बहुविन्महीपतिः पितृपितामहवदुरुवत्सलतया स्वे स्वे कर्मणि वर्तमानाः प्रजाः स्वधर्ममनुवर्तमानः पर्यपालयत् । ४ । ईजे च भगवन्तं यज्ञक्रतुरूपं क्रतुभिरुच्चावचैः श्रद्धयाऽऽहताग्निहोत्रदर्शपूर्णमासचातुर्मास्यपशुसोमानां प्रकृतिविकृतिभिरनुसवनं चातुर्होत्रविधिना । ५ । सम्प्रचरत्सु नानायागेषु विरचिताङ्गक्रियेष्वपूर्वं यत्क्रियाफलं धर्माख्यं परे ब्रह्मणि यज्ञपुरुषे सर्वदेवतालिङ्गानां मन्त्राणामर्धनियामकतया साक्षात्कर्तारि परदेवतायां भगवति वासुदेवे एव भावयमान आत्मनैपुण्यमृदितकषायो हविःष्वध्वर्युभिर्गृह्यमाणेषु स यजमानो यज्ञभाजो देवांस्तान् पुरुषावयवेष्वध्यध्यायत् । ६ । एवं कर्मविशुद्ध्या विशुद्धसत्त्वस्यान्तर्हृदयाकाशशरीरे ब्रह्मणि भगवति वासुदेवे महापुरुषरूपोपलक्षणे श्रीवत्सकौस्तुभवनमालारिदरगदादिभिरुपलक्षिते निजपुरुषहल्लिखितेनात्मनि पुरुषरूपेण विरोचमान उच्चैस्तरां भक्तिरनुदिनमेधमानरयाजायत । ७ ।

Remaining devoted to his duty like his father (Lord R̥ṣabha) and grandfather (king Nābhi), the said monarch, who possessed an extensive knowledge and was extremely fond of his subjects, duly protected the people, who (strictly) adhered each to his prescribed duty. (4) He also worshipped, with (due) reverence at the appointed hours, the Lord appearing (both) in the form of Yajñas (sacrificial performances conducted without the Yūpa or sacrificial post) and Kratus (those distinguished by the presence of such a post) through sacred rites (both) big and small—in the form of Agnihotra, Darśa, Pūrṇamāsa, Cāturmāsya and Paśusoma of both kinds—those complete in every detail and those lacking in some particular—undertaken under proper authority and performed with the co-operation of four officiating priests (viz., a Hotā, an Adhvaryu, an Udgātā and a Brahmā\* ). (5) When the various sacrificial performances were duly carried on with special

\* The duties of all these have been mentioned in the footnote on I. iv. 19.

attention to all supplementary rites, and when the Adhwaryus took the oblations (in their hands in order to pour them into the sacred fire), the said sacrificer (Emperor Bharata), mentally offered the reward, which was expected from a particular sacrifice, in the form of a virtue known by the name of Dharma (religious merit), entirely to Lord Vāsudeva, the transcendent Reality and the Supreme Deity, who is not only the Soul of sacrifices but their actual doer too, being the Ruler of the gods represented by the several Mantras (sacred texts) symbolic of the different deities. And his passions (in the form of likes and dislikes) having been attenuated by his sagacity (in offering the fruit to the Lord), he contemplated on the deities enjoying a share in the sacrificial offering as so many limbs of (rather than as so distinct from) the Supreme Person. (6) When his mind was thus thoroughly purified through the extreme purity of his actions, there arose (in his heart) loving devotion—which grew exceptionally intense everyday—to Lord Vāsudeva, the transcendent Reality, appearing in the space within his heart in the form of the Supreme Person (Bhagavān Nārāyaṇa), distinguished by the mark of Śrīvatsa (the foot-print of Bhṛṅgu), the gem known by the name of Kaustubha, a wreath of sylvan flowers, a discus, a mace and so on, nay, remaining immovable like a portrait in the heart of his devotees and shining brightly in his own mind as the Inner Controller. (7)

एवं वर्षायुतसहस्रपर्यन्तावसितकर्मनिर्वाणावसरोऽधिभुज्यमानं स्वतनयेभ्यो रिक्थं पितृपैतामहं  
यथादायं विभज्य स्वयं सकलसम्पन्निकेतात्स्वनिकेतात् पुलहाश्रमं प्रवव्राज । ८ । यत्र ह वाव भगवान्  
हरिरद्यापि तत्रत्यानां निजजनानां वात्सल्येन संनिधाप्यत इच्छारूपेण । ९ ।

यत्राश्रमपदानुभयतोनाभिर्दृषच्चक्रेऽचक्रनदी नाम सरित्प्रवरा सर्वतः पवित्रीकरोति । १० ।

Having concluded at the end of ten million years that the store of merit responsible for his royal fortune must have thus been exhausted by that time, he proportionately divided among his own sons the hereditary fortune he had been legitimately enjoying (till then), and himself retired as a recluse from his own residence, which was the abode of all prosperity, to the hermitage of the sage Pulaha (situated on the bank of the river Gaṇḍakī and known as the Śālagrāmakṣetra\*). (8) Impelled by His paternal affection for His own devotees residing in that hermitage, it is said, Lord Śrī Hari reveals Himself there in their desired form even today. (9) The holy river Cakranadī (Gaṇḍakī or Gaṇḍaka) hallows on all sides the (various) places of this hermitage through contact with circular (wheel-like) pebbles having nave-like marks on both sides (above as well as below). (10)

तस्मिन् वाव किल स एकलः पुलहाश्रमोपवने विविधकुसुमकिसलयतुलसिकाम्बुभिः  
कन्दमूलफलोपहारैश्च समीहमानो भगवत आराधनं विविक्त उपरतविषयाभिलाष उपभूतोपशमः परां  
निर्वृतिमवाप । ११ ।

Duly performing all alone the worship of the Lord through flowers and tender leaves of various kinds, particularly the leaves of the holy basil plant, and water as well as through edibles such as bulbs, roots and fruits, in a lonely retreat in the grove of the said hermitage, Bharata was rid of all craving for the pleasures of sense and, developing (great) tranquillity of mind, derived supreme gratification. (11)

तयेत्थमविरतपुरुषपरिचर्यया भगवति प्रवर्धमानानुरागभरद्भुतहृदयशैथिल्यः  
प्रहर्षवेगेनात्मन्युद्दिद्यमानरोमपुलककुलक औत्कण्ठ्यप्रवृत्तप्रणयवाप्यनिरुद्धावलोकनयन एवं  
निजरमणारुणचरणारविन्दानुध्यानपरिचितभक्तियोगेन परिप्लुतपरमाह्लादगम्भीरहृदयहृदावगाढधिषणास्तामपि  
क्रियमाणां भगवत्सपर्यां न सस्मार । १२ । इत्थं धृतभगवद्भुत  
ऐषोयाजिनवाससानुसवनाभिवेकार्द्रकपिशकुटिलजटाकलापेन च विरोचमानः सूर्यर्चा भगवन्तं हिरण्मयं  
पुरुषमुज्जिहाने सूर्यमण्डलेऽभ्युपतिष्ठन्नेतदु होवाच— । १३ ।

\* So-called because it abounds in Śālagrāma-Śilās or sacred stones symbolic of Lord Viṣṇu and found rolling in the bed of the river Gaṇḍakī.

His heart melted and was benumbed (as it were) under the pressure of exceptionally increasing love for the Lord, occasioned by incessant worship of the Supreme Person carried on in the aforesaid manner. The hair stood on their end all over his body as a result of intense delight; his eyes were bedimmed by tears of love proceeding from an ardent longing (to meet the Lord); and his consciousness being drowned in the deep lake of his heart, brimming over with supreme felicity flowing from devotion—which was enriched by constant thought of the feet of his beloved Lord, red as a lotus—he forgot even the worship that was being done by him as aforesaid. (12) Having thus undertaken vows of propitiating the Lord and looking very bright in his covering of deerskin and with his head of tawny, curly and matted hair wet through ablutions performed thrice (everyday), he waited upon the all-effulgent Lord Nārāyaṇa (the Supreme Person)—as manifested in the orb of the rising sun—with hymns addressed to the sun-god and prayed as follows :— (13)

परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान।  
सुरेतसादः पुनराविश्य चष्टे हंसं गुग्घाणं नृषद्विङ्गिरामिमः।१४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतचरिते भगवत्परिचर्यायां सप्तमोऽध्यायः। ७।

The Light (constituting the very essence) of the sun-god, which lies beyond the material plane (is made up of Sattva unmixed with Rajas and Tamas), dispenses the fruit of our actions, it is the same Light which evolved this (phenomenal) universe by Its mere thought and again, entering it (as Its Inner Controller), protects the Jiva, seeking Its protection, with Its power of consciousness. We resort to that Light, which propels our intellect.\* (14)

*Thus ends the seventh discourse, forming part of the story of Emperor Bharata, dealing (mainly) with the worship of the Lord, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टमोऽध्यायः

### Discourse VIII

**Bharata conceives an infatuation for a fawn and is reborn as a deer**

श्रीशुक उवाच

एकदा तु महानद्यां कृताभिषेकनैयमिकावश्यको ब्रह्माक्षरमभिगुणानो मुहूर्तत्रयमुदकान्त उपविवेश । १ ।  
तत्र तदा राजन् हरिणीं पिपासया जलाशयाभ्याशमेकैवोपजगाम । २ । तथा पेपीयमान उदके तावदेवाविदूरेण  
नदतो मृगपतेरुन्नादो लोकभयङ्कर उदपतत् । ३ । तमुपश्रुत्य सा मृगवधुः प्रकृतिविक्लवा चकितनिरीक्षणा  
सुतरामपि हरिभयाभिनवेशव्यग्रहृदया पारिप्लवदृष्टिरगततृषा भयात् सहसैवोच्चक्राम । ४ ।

**Śrī Śuka began again :** Having bathed in the great river (Gaṅḍakī) and having finished his routine of religious duties (both of an obligatory nature and those demanded by particular occasions) as well as other unavoidable duties (such as easing nature), one day, Bharata squatted on the bank of the river for three Muhūrtas (nearly two hours and a half), repeating the sacred syllable Om. (1) Meanwhile, on that spot, O king, a deer approached the river bank

\* This explains the meaning of the holy Gâyatri-Mantra.

all alone to drink water. (2) While it was yet avidly drinking water, there arose a loud, deep and hoarse sound—striking terror into the heart of all—of a lion roaring not very far from that place. (3) Hearing the sound, that deer, which was shy by its very nature and (already) looked with bewildered eyes, felt all the more perturbed at heart, overcome as it was with the fear of the lion, and precipitately leapt across the stream, its eyes swimming and its thirst not yet quenched. (4)

तस्या उत्पतन्त्या अन्तर्वत्या उरुभयावगलितो योनिनिर्गतो गर्भः स्रोतसि निपपात।५।  
तत्प्रसवोत्सर्पणभयखेदातुरा स्वर्गणेन वियुष्यमाना कस्याञ्चिद्दर्या कृष्णसारसती निपपाताथ च ममार।६।

Even as the deer, which was big with young, took the leap the foetus, that had been dislodged through excessive fear, came out of the vagina and fell into the stream. (5) Afflicted with exhaustion caused by the premature delivery and the (unusually long) leap (taken by it) as well as with fear (of the lion), and (further) strayed from its troop, the female deer dropped down in some cavern and died. (6)

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभिवीक्ष्यापविद्धं बन्धुरिवानुकम्पया राजर्षिर्भरत आदाय मृतमातरमित्याश्रमपदमनयत्। ७। तस्य ह वा एणकुणक उच्चैरेतस्मिन् कृतनिजाभिमानस्याहरहस्तपोषण-पालनलालनप्रीणानानुध्यानेनात्मनियमाः सहयमाः पुरुषपरिचर्यादय एकैकशः कतिपयेनाहर्गणेन वियुष्यमानाः किल सर्व एवोदवसन्। ८। अहो ब्रताय हरिणकुणकः कृपण ईश्वररथचरणपरिभ्रमणरथेण स्वर्गणसुहृद्बन्धुभ्यः परिवर्जितः शरणं च मोपसादितो मामेव मातापितरौ भ्रातृजातीन् यौधिकांश्चैवोपेयाय नान्यं कञ्चन वेद मय्यतिविस्त्रब्धश्चात एव मया मत्परायणस्य पोषणपालनप्रीणनलालनमनसूयुनानुष्ठेयं शरण्योपेक्षा दोषविदुषा। ९। नूनं ह्यार्याः साधव उपशमशीलाः कृपणसुहृद एवंविधार्थे स्वार्थानपि गुरुतरानुपेक्षन्ते। १०।

Moved with compassion at the sight of the helpless young deer, forsaken (by its mother) and being swept away by the current, the royal sage picked it up and took it to the hermitage, like a (true) friend, knowing it to be motherless. (7) As Bharata (now) intensely thought of the young deer as his own (charge) and conceived an attachment for it by nourishing it, protecting it (from wolves and other carnivorous animals), caressing it and humouring it (by scratching and stroking its body) everyday, all his routine duties (such as bathing) including practices of self-restraint as well as his devotional duties such as the worship of the Lord came to be neglected one by one and (were all) actually abandoned in the course of a few days. (8) "Oh, torn from its class as well as from its near and dear ones and alas ! brought under my protection by the fast rotating wheel of Time, this helpless young deer has accepted me alone for its parents, kith and kin and mates, knowing no one else, and has great confidence in me. Hence it behoves me (too) to nourish, protect (from enemies), gratify and fondle in an uncavilling spirit this fawn exclusively depending on me, knowing as I do that it is sinful to forsake him who seeks my protection. (9) Surely worthy and pious souls who are given to self-control and are friends of the poor ignore their own big interests for the sake of such (wretched) creatures." (10)

इति कृतानुषङ्ग आसनशयनानटनस्थानाशानादिषु सह मृगजहुना स्नेहानुबद्धहृदय आसीत्।११। कुशकुसुमसमित्यलाशफलमूलोदकान्याहरिष्वमाणो वृकसालावृकादिभ्यो भयमांशसमानो यदा सह हरिणकुणकेन वनं समाविशति।१२। पथिषु च मृगधभावेन तत्र तत्र विषयकमतिप्रणयभरहृदयः कार्पण्यात्कन्धेनोद्ब्रहति एवमुत्सङ्ग उरसि चाधायोपलालयन्मुदं परमामवाप।१३। क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय यदेनमभिचक्षीत तर्हि वाव स वर्षपतिः प्रकृतिस्थेन मनसा तस्मा आशिष आशास्ते स्वस्ति स्ताद्वत्स ते सर्वत इति। १४।

Having thus developed an attachment for it, Bharata's heart remained knit with bonds of love to that young of a deer even while he sat (on the ground), lay asleep, sauntered (here and there), remained standing, ate his food and on other such occasions. (11) When he

thought of fetching (blades of) Kuśa grass, flowers, sticks for the sacrificial fire, leaves, fruits, roots or water, he repaired to the woods alongwith the young deer, apprehending danger from wolves and dogs and other (carnivorous) animals. (12) Nay, when due to its innocence it got stuck up at some place on the wayside, he picked it up and bore it on his shoulder out of tenderness with a heart full of great affection and, holding it thus on his lap and bosom, experienced supreme felicity in fondling it. (13) Even while (actually) performing (some) ritual act, the emperor would rise at frequent intervals (to cast a look at it); and, when he had seen it, he pronounced his benedictions on it with a reassured mind, saying "May you be safe on all sides, my darling !" (14)

अन्यदा भृशमुद्विग्नमना नष्टद्रविण इव कृपणः सकरुणमतितर्षेण हरिणकुणकविरहविह्वलहृदयसन्तापस्तमेवानुशोचन् किल कश्मलं महदभिरम्भित इति होवाच । १५ । अपि बत स वै कृपण एणवालको मृतहरिणीसुतोऽहो ममानार्यस्य शठकिरातमतेरकृतसुकृतस्य कृतविस्त्रम्भ आत्मप्रत्ययेन तद्विगणयन् सुजन इवागमिष्यति । १६ । अपि क्षेमेणास्मिन्नाश्रमोपवने शष्पाणि चरन्तं देवगुप्तं द्रक्ष्यामि । १७ । अपि च न वृकः सालावृकोऽन्यतमो वा नैकचर एकचरो वा भक्षयति । १८ । निम्लोचति ह भगवान् सकलजगत्क्षेमोदयत्नव्यात्माद्यापि मम न मृगवधून्यास आगच्छति । १९ । अपिस्विदकृतसुकृतमागत्य मां सुखयिष्यति हरिणराजकुमारो विविधरुचिरदर्शनीय-निजमृगदारकविनोदैरसन्तोषं स्वानामपनुदन् । २० । क्ष्वेलिकायां मां मृषासमाधिनाऽऽमीलितदृशं प्रेमसंरम्भेण चकितचकित आगत्य पृषदपरुषविषाणाग्रेण लुठति । २१ । आसादितहविषि बर्हिषि दूषिते मयोपालब्धो भीतभीतः सपद्युपरतरास ऋषिकुमारवदवहितकरणकलाप आस्ते । २२ ।

At other times (whenever he failed to see it) he would feel extremely perturbed like a miser who had lost his fortune and, sorrowing for it alone with a heart full of agony and overwhelmed with grief at his separation from that young deer, and actually infatuated by an inordinate longing to see it, pitifully exclaimed, it is said, as follows:—(15) "Oh, will that poor young deer, the offspring of a deceased mother, return (to this spot), reposing confidence by virtue of its own credulity in me—a wicked and unlucky soul, deceitful as a cheat and hard-hearted like a hunter—and overlooking like a saint my wicked nature ? (16) Shall I see it (once more) grazing in safety tender blades of grass in the grove of this hermitage, protected by Providence ? (17) May it not be that a wolf or a dog or any other (carnivorous) beast roaming all alone (such as the tiger) or going about in herds (as for instance the boar) will devour it ? (18) Lo! the Lord (the sun-god) who has the three Vedas for His body and who rises for the welfare of the whole world is going down; but the pledge of the doe is not yet returning to me. (19) Will that prince of a deer (ever) come back and delight me—an unlucky soul relieving the sorrow of its kith and kin by its manifold, delightful and charming fawn-like sports ? (20) When I closed my eyes in jest putting up a false show of meditation, it would approach me greatly agitated and, feeling indignant through love, would strike me with the end of its horns, soft as a drop of water. (21) When, on the Kuśa grass—with the offering for the sacred fire placed on it—being polluted (by it through the impure touch of its mouth), it was scolded by me, it got much frightened and instantly abandoning (its) playfulness, would sit (motionless) like a young hermit with all its senses fully controlled. (22)

किं वा अरे आचरितं तपस्तपस्विन्यानया यदिमवनिः सविनयकृष्णसारतनयतनु-तरसुभगशिवतमाखरखुरपदपङ्क्तिभिर्द्रविणविधुरातुरस्य कृपणस्य मम द्रविणपदवीं सूचयन्त्यात्मानं च सर्वतः कृतकौतुकं द्विजानां स्वर्गापवर्गकामानां देवयजनं करोति । २३ । अपिस्विदसौ भगवानुडुपतिरेनं मृगपतिभयान्मृतमातरं मृगबालकं स्वाश्रमपरिभ्रष्टमनुकम्पया कृपणजनवत्सलः परिपाति । २४ । किं वाऽऽत्मजविश्लेषचरदवदहनशिखाभिरुपतप्यमानहृदयस्थलनलिनीकं मामुपसृतमृगीतनयं शिशिरशान्तानुरागगुणितनजवदनसलिलामृतमयगभस्तिभिः स्वधयतीति च । २५ ।

"Oh, what austerities have been performed by this fortunate Earth, who by the series of

impressions imprinted (on her bosom) by the feet of that docile young of a black antelope with their tiny, lovely, most propitious and soft hoofs not only reveals the tracks of my fortune to my wretched self, robbed of his wealth and therefore miserable, but at the same time adorns her own person on all sides and turns it into a sacrificial ground\* for the twice born seeking after heaven or final beatitude. (23) (Observing the dark spot in the moon, which is likened by poetic fancy to the figure of a deer, and imagining it to be his own pet deer) May it be that the glorious moon-god (the lord of the stars), who is (so) kind to the afflicted, is protecting (has taken under his own fostering care) that young deer, whose mother died from fear of a lion, and that has strayed from its abode? (24) (Deriving solace from this idea as well as from the cool and refreshing moonbeams) Or is it that he is soothing—by the cool and placid slobber, in the form of nectarean rays flowing copiously from his mouth through love—me, the lotus of whose heart has been burning with the flames of wild fire, in the form of agony caused by separation from my pet (that was like a son to me), and who had followed (in search of) that young of a deer." (25)

एवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन स्वारब्धकर्मणा योगारम्भणतो विभ्रंशितः स योगतापसो भगवदाराधनलक्षणाच्च कथमितरथा जात्यन्तर एणकुणक आसङ्गः साक्षान्निःश्रेयसप्रतिपक्षतया प्राक्परित्यक्तदुस्त्यजहृदयाभिजातस्य तस्यैवमन्तराद्यविहृतयोगारम्भणस्य राजर्षेभरतस्य तावन्मृगार्भकपोषणपालनप्रीणनलालनानुषङ्गेणाविगणयत आत्मानमहिरिवाखुबिलं दुरतिक्रमः कालः करालरभस आपद्यत । २६ । तदानीमपि पाश्र्ववर्तिनमात्वजमिवानुशोचन्तमभिवीक्षमाणो मृग एवाभिनवेशितमना विसृज्य लोकमिमं सह मृगेण कलेवरं मृतमनु न मृतजन्मानुस्मृतिरितरवन्मृगशरीरमवाप । २७ । तत्रापि ह वा आत्मनो मृगत्वकारणं भगवदाराधनसमीहानुभावेनानुस्मृत्य भृशमनुत्प्यमान आह । २८ । अहो कष्टं भ्रष्टोऽहमात्मवतामनुपथाद्यद्विमुक्तसमस्तसङ्गस्य विविक्तपुण्यारण्यशरणस्यात्मवत आत्मनि सर्वेषामात्मनां भगवति वासुदेवे तदनुश्रवणमननसङ्कीर्तनाराधनानुस्मरणाभियोगेनाशून्यसकलयामेन कालेन समावेशितं समाहितं कात्स्न्येन मनस्तत्तु पुनर्ममावुधस्यारान्मृगसुतमनु परिसुस्त्राव । २९ ।

Troubled at heart with such fantastic ideas, Bharata (who was engaged in austerities for union with the Lord through Devotion and spiritual enlightenment) was diverted from the practices leading to such union as well as from (devotional) practices in the form of worship of the Lord by his own (evil) destiny appearing in the form of that young antelope ! Otherwise how could there appear (such a strong) attachment for the young of a deer, that belonged to a different species, in (the mind of) one who had already left his own sons, so difficult to part with, as a direct impediment to (the attainment of) final beatitude. While the royal sage Bharata was lost in self-oblivion, the practice of Yoga commenced by him having been thus interrupted, and his mind (ever) engrossed in the thought of nourishing, protecting, humouring and caressing the young deer, the hour of death, which is difficult to overpass and which approaches with terrible speed, arrived even as a serpent would run up to the hope of a rat. (26) Continuing even at that time to look intently on the deer, that was lamenting by his side like a (real) son, with his thought fixed on that animal alone, Bharata, on quitting that body (the body of a royal sage) simultaneously with the deer, attained (in his next birth) the body of a deer as any other mortal would do (under similar conditions). Of course the memory of his previous life did not leave him as did the dead body. (27) Recollecting—by virtue of the sustained endeavours (in his previous existence) to propitiate the Lord—even in that incarnation the cause of his being reborn as a deer, and repenting bitterly, he said (to himself

\* The sanctity of a tract of land inhabited by the black antelope is proclaimed by the Smṛtis in the following words :—  
यस्मिन् देशे मृगः कृष्णस्तस्मिन् धर्मान् निदीयत ।

\*Acquire the knowledge of your duties in that land where resides the black antelope."

as follows):— (28) "Oh, how painful it is that I have strayed from the path trodden by the self-poised in that, even though I had completely shaken off all attachments, and, strong-willed as I was, had retired to a lonely and holy forest, my mind—which had been wholly devoted to and thoroughly concentrated in Lord Vāsudeva, the Self of all (individual) selves, in course of time, every hour of which was (fully) utilized through diligent application to sacred pursuits such as constantly listening to, fixing one's mind on and duly chanting His names and praises, worshipping Him and incessantly thinking of Him—slipped in no time after the young of a deer, a fool that I was." (29)

इत्थेवं निगूढनिर्वेदो विसृज्य मृगीं मातरं पुनर्भगवत्क्षेत्रमुपशमशीलमुनिगणदयितं शालग्रामं  
पुलस्त्यपुलहाश्रमं कालञ्जरात्प्रत्याजगाम । ३० । तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसहचरः  
शुष्कपर्णातृणवीरुधा वर्तमानो मृगत्वनिमित्तावसानमेव गणयन्मृगशरीरं तीर्थोदकक्लिन्नमुत्ससर्ज । ३१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतचरितेऽष्टमोऽध्यायः । ८ ।

With this feeling of remorse fully disguised, Bharata (reincarnated as a deer) forsook his mother (the doe) and returned from (the mountain of) Kālañjara (his birth-place) to the hermitage of the sage Pulastya and Pulaha, also known by the name of Śālagrāma-Kṣetra, a site consecrated to the Lord and a favourite resort of hermits naturally given to self-control.(30) Awaiting his death (every moment) and terribly afraid of attachment, he lived there too all by himself, subsisting on dry leaves, blades of grass and low shrubs and looking forward to the exhaustion of the stock of Karma responsible for his birth as a deer, and (eventually, when the hour of death arrived) cast off his bestial form, a part of which had been laid\* (by him) under the water of the holy river (Gaṇḍakī). (31)

*Thus ends the eighth discourse, forming part of the story of Bharata,  
in Book Five of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ नवमोऽध्यायः

### Discourse IX

**Bharata reborn for a second time in a Brāhmaṇa family**

श्रीशुक उवाच

अथ कस्यचिद् द्विजवरस्याङ्गिरःप्रवरस्य शमदमतपःस्वाध्यायाध्ययन-  
त्यागसन्तोषतितिक्षाप्रश्रयविद्यानसूयात्मज्ञानानन्दयुक्तस्यात्मसदृशश्रुतशीलाचाररूपौदार्यगुणा नव सोदर्या  
अङ्गजा बभूवुर्मिथुनं च यवीयस्यां भार्यायाम् । १ । यस्तु तत्र पुमांस्तं परमभागवतं राजर्षिप्रवरं  
भरतमुत्सृष्टमृगशरीरं चरमशरीरेण विप्रत्वं गतमाहुः । २ । तत्रापि स्वजनसङ्गाच्च भृशमुद्विग्नमानो भगवतः  
कर्मबन्धविध्वंसनश्रवणस्मरणगुणविवरणचरणारविन्दयुगलं मनसा विदधदात्मनः प्रतिघातमाशङ्कमानो  
भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानमुन्मत्तजडान्धबधिरस्वरूपेण दर्शयामास लोकस्य । ३ ।

\* Death with half of one's body immersed in the water of a holy river or lake or the ocean is believed to confer great religious merit on the dying soul and the posture has been referred to in the scriptures under the name of Ardhajāta. The great Bharata was evidently put in mind of this purificatory process while casting off the form of a deer.

**Śrī Śuka resumed :** Now from the loins of a certain holy Brāhmaṇa—the foremost in the line of the (celebrated) sage Aṅgirā ( a mind-born son of Brahmā)—who had (duly) controlled his mind and senses, was rich in asceticism and the study of the Vedas, liberality, endurance, modesty, the knowledge of rituals, freedom from jealousy, knowledge of the Spirit (as distinct from the body etc.), and felicity (arising out of piety) were born through the same mother nine sons—(all) like himself in learning, good character, purity of conduct, comeliness of form, generosity and other virtues—and a son and a daughter (born as twins) through the younger wife. (1) Of these twins the male child was, they say, (the same as) that supreme devotee of the Lord, the foremost of royal sages, Bharata, who, having shed his bestial form, had in that last incarnation attained the state of a Brāhmaṇa. (2) Apprehending his fall through attachment to his people in that incarnation too and (therefore) terribly afraid of such attachment—remembering as he did, by the grace of the Lord, (the story of) a series of his previous incarnations—he showed himself to the world as an insane, stupid, blind and deaf fellow, clasping firmly with his mind the Lord's lotus-feet, that break asunder the fetters of Karma in the case of those who hear of those feet, think of them or utter their praises. (3)

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्नेहानुबद्धमना आ समावर्तनात्संस्कारान् यथोपदेशं विदधान उपनीतस्य च पुनः शौचाचमनादीन् कर्मनियमाननभिप्रेतानपि समशिक्षयदनुशिष्टेन हि भाव्यं पितुः पुत्रेणेति । ४ । स चापि तदु ह पितुसंनिधावेवासधीचीनमिव स्म करोति छन्दास्यध्यापयिष्वन् सह व्याहृतिभिः सप्रणवशिरस्त्रिपदीं सावित्रीं ग्रैष्मवासन्तिकान्मासानधीयानमप्यसमवेतरूपं ग्राहयामास । ५ ।

The Brāhmaṇa, whose heart was knit with (ties of parental) affection to the child, actually performed all the Saṁskāras (purificatory rites) up to the ceremony of Samāvartana\* (returning from the house of the preceptor after finishing one's study of the Vedas) according to precept even with respect to such a (stupid) son indeed, and, on the boy being invested with the sacred thread, he further instructed him well in the method of personal purity, rinsing his mouth (after easing nature, eating something and on other similar occasions) and other rules of conduct—even though they were not liked (by the boy)—believing as he did that a son must be instructed (in the rules of good conduct) by his father. (4) The child, however, did everything (taught by his father) topsyturvy as it were in the very presence of his father, with the result that the Brāhmaṇa, who wanted to start instructing him in the Vedas (as soon as the rains set in) was able to teach the boy the three-footed (holy) Gāyatrī-Mantra (sacred to the sun-god) along with the Vyāhṛtis (the mystic syllables Bhūḥ, Bhuvaḥ and Śvaḥ, prefixed to the Gāyatrī-Mantra each time it is repeated) and the sacred syllable OM, the (very) crown of the Vedic texts, only in a disjointed fashion (without proper intonation) although he learnt it continuously all the (four) months of spring and summer. (5)

एवं स्वतनुज आत्मन्यनुरागावेशितचित्तः शौचाध्ययनव्रतनियमगुर्वनलशुश्रूषणाद्यौष-  
कुर्वाणककर्माण्यनभियुक्तान्यपि समनुशिष्टेन भाव्यमित्यसदाग्रहः पुत्रमनुशास्य स्वयं तावदनधिगतमनोरथः  
कालेनाप्रमत्तेन स्वयं गृह एव प्रमत्त उपसंहृतः । ६ । अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं सपत्या  
उपन्यस्य स्वयमनुसंस्थया पतिलोकमगात् । ७ ।

Having thus fondly given his heart to his son, who was his very self, he taught him personal purity, the recitation (with proper intonation) of the Vedas, austerities, self-discipline, service of the preceptor and offering worship to the (sacred) fire and other duties of a religious student observing celibacy for a limited period only, even though they were

\* The Brāhmaṇa had no intention to marry the boy obviously because he was stupid to all appearance. Hence there was no occasion for the performance of other Saṁskāras beyond the ceremony of Samāvartana, which is in ordinary cases closely followed by the nuptial ceremony.

neglected by the boy—clinging to the ill-conceived notion that a son must be taught (under all circumstances). But, before his ambition (of seeing his son a learned man) could be realized, the Brāhmaṇa, who was himself steeped in error, was snatched away by the ever-vigilant Death at his very home. (6) Thereupon the younger wife of the Brāhmaṇa entrusted her twin-born children to (the care of) her co-wife and herself attained to the realm where her (deceased) husband had gone, by (ascending his pyre and) dying after him. (7)

पितर्युपरते भ्रातर एनमतप्रभावविदस्त्रय्यां विद्यायामेव पर्यवसितमतयो न परविद्यायां जडमतिरिति  
भ्रातुरुनुशासननिर्वन्धान्यवृत्सन्त। ८। स च प्राकृतैर्द्विपदपशुभिरुन्मत्तजडवधिरेत्यभिभाष्यमाणो यदा  
तदनुरुपाणि प्रभाषते कर्माणि च स कार्यमाणः परेच्छया करोति विष्टितो वेतनतो वा याच्चया यदुच्छया  
वोपसादितमल्पं बहु मृष्टं कदन्नं वाभ्यवहरति परं नेन्द्रियप्रीतिनिमित्तम्।  
नित्यनिवृत्तनिमित्तस्वसिद्धविशुद्धानुभवानन्दस्वात्मलाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयो-  
रसम्भावितदेहाभिमानः। ९। शीतोष्णवातवर्षेषु वृष इवानावृताङ्गः पीनः संहननाङ्गः  
स्थण्डिलसंवेशनानुन्मर्दानामञ्जनरजसा महामणिरिवानभिव्यक्तब्रह्मवर्चसः कुपटावृतकटिरुपवीतेनोरुमणिणा  
द्विजातिरिति ब्रह्मबन्धुरिति संज्ञयातञ्जनावमतो विचचार। १०। यदा तु परत आहारं कर्मवेतनत  
ईहमानः स्वभ्रातृभिरपि केदारकर्मणि निरूपितस्तदपि करोति किन्तु न समं विषमं न्यूनमधिकमिति वेद  
कणपिण्याकफलीकरणकुल्माषस्थालीपुरीषादीन्यप्यमृतवदभ्यवहरति। ११।

On the father's death, the brothers (of the boy)—who were ignorant of his greatness and who had concluded the knowledge of the three Vedas (throwing light on rituals alone) to be the highest knowledge and attached no importance to the knowledge of the Self (which is the highest knowledge)—decided to give up their insistence on teaching their brother, taking him to be a dunce. (8) As for Bharata, when he was addressed as a lunatic, a dullard or a deaf fellow by the common people, the two-footed brutes, he spoke words befitting such a description and would do work as desired by others when compelled to do so. (Nay,) he would eat any food got through forced labour or by way of remuneration (for services done by him), by begging or without asking, no matter whether it was scanty or plentiful, tasteful or bad, but never for the gratification of his senses. For, having realized his oneness with the all-blissful Self—that is of the nature of absolute Consciousness, ever without cause and shining by Itself—he never identified himself with the body in joy or sorrow occasioned by pairs of opposites (such as honour and ignominy). (9) He roamed about like a bull, bare-bodied alike in heat and cold, as well as in storm and rain, yet stout and muscular, with his spiritual glory concealed under ( a coating of) dirt that he had put on by lying down to sleep on the (bare) ground, and because of his never rubbing or washing his body—even like a precious jewel (whose splendour had been obscured by dust)—his loins covered by a dirty rag, and a still dirtier sacred thread on his person, and slighted by men who were ignorant of his worth by being (contemptuously) called a Dwija (a member of the twice-born classes), the son of a Brāhmaṇa ( a Brāhmaṇa in name only) and so on. (10) When, however, he was seen seeking his morsel of food (livelihood) from others through work done on wage, and was (accordingly) set to work at the field even by his brothers, he did the same. But he never cared to know whether the ground was level or uneven and whether he did more or less ( than what was required of him), and ate as ambrosia even broken rice, oil-cakes, husk, worm-eaten grains and the charred remains of boiled rice etc., sticking to the bottom of a cooking-pot and other such things. (11)

अथ कदाचित्कश्चिद् वृषलपतिर्भद्रकाल्यै पुरुषपशुमालभतापत्यकामः। १२। तस्य ह दैवमुक्तस्य  
पशोः पदवीं तदनुचराः परिधावन्तो निशि निशीथसमये तमसाऽऽवृतायामनधिगतपशव आकस्मिकेन विधिना  
केदारान् वीरासनेन मृगवराहादिभ्यः संरक्षमाणमङ्गिरःप्रवरसुतमपश्यन्। १३। अथ त एनमनवल्लक्षणमवमृश्य

भर्तृकर्मनिष्पत्तिं मन्यमाना बद्ध्वा रशनया चण्डिकागृहमुपनिन्दुर्मुदा विकसितवदनाः । १४ ।

Now on a certain occasion a chieftain of the Śūdras (thieves), desirous of an issue (a male child), proceeded to behead a human victim (as a sacrifice) to Goddess Bhadrakālī. (12) Pursuing at dead of night the tracks of the man intended to be sacrificed, who had providentially escaped, the servants of that chieftain were unable to find him out in that dark night and by chance saw Bharata (the son of a Brāhmaṇa who was foremost in the line of the sage Aṅgīrā), busy guarding the fields against (the intrusion of) deer, boars etc., from a shed overlooking the fields. (13) Finding him faultless in every limb and (thus) feeling assured that the purpose of their master would be accomplished, they bound the sage with a rope and took him to the shrine of Goddess Caṅḍikā, their faces blooming with joy. (14)

अथ पणयस्तं स्वविधिनाभिषिच्याहतेन वाससाऽऽच्छाद्य भूषणालेपस्रक्तिलकादिभिरुपस्कृतं भुक्तवन्तं धूपदीपमाल्यलाजकिसलयाङ्कुरफलोपहारोपेतया वैशससंस्थया महता गीतस्तुतिमृदङ्गपणवयोषेण च पुरुषपशुं भद्रकाल्याः पुरत उपवेशयामासुः । १५ । अथ वृषलराजपणिः पुरुषपशोरसृगासवेन देवीं भद्रकालीं यक्ष्यमाणस्तदभिमन्त्रितमसिमतिकरालनिशितमुपाददे । १६ ।

Then the burglars washed him according to their own traditional usage, provided him with a new piece of cloth and graced him with jewels, sandal paste, a wreath of flowers, a sacred mark on the forehead and so on, and, when he had had his meal, they seated the human victim (with his head bent low) in front of Goddess Bhadrakālī according to the standard rules of animal sacrifice, offering incense, light, a wreath of flowers, parched grains of paddy, young leaves, sprouts, fruits and sweets etc., (to the goddess) and loudly singing (devotional) songs and hymns and sounding clay and wooden tomtoms (as an accompaniment to their music). (15) Then the thief officiating as a priest to the chieftain of the Śūdras took up a most fearful and sharp-edged sword, that had been (duly) consecrated by pronouncing on it a Mantra sacred to Goddess Bhadrakālī, with a view to sating Her with the inebriating blood of a human victim. (16)

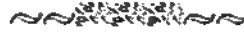
इति तेषां वृषलानां रजस्तमः प्रकृतीनां धनमदरजउत्सिक्तमनसां भगवत्कलावीरकुलं कदर्शीकृत्योत्पथेन स्वैरं विहरतां हिंसाविहारणां कर्मातिदारुणं यद्व्रह्मभूतस्य साक्षाद्ब्रह्मर्षिसुतस्य निर्वैरस्य सर्वभूतसुहृदः सूनायामप्यननुमतमालम्भनं तदुपलभ्य ब्रह्मतेजसातिदुर्विषहेण दन्दह्यमानेन वपुषा सहसोच्चचाट सैव देवी भद्रकाली । १७ । भृशममर्षरोषावेशरभसविलसितभुक्कुटिविपकुटिलदंष्ट्रा णेक्षणटोपातिभयानकवदना हन्तुकामेवेदं महादृहासमतिरंभेण विमुञ्चन्ती तत उत्पत्य पापीयसां दुष्टानां तेनैवासिना विवृक्वशीर्ष्णां गलात्त्रवन्तमसृगासवमत्युष्णं सह गणेन निपीयातिपानमदविह्वलोच्चैस्तरां स्वपार्षदेः सह जगौ ननतं च विजहार च शिरःकन्दुकलीलया । १८ । एवमेव खलु महदभिचारातिक्रमः कात्स्न्येनात्मने फलति । १९ । न वा एतद्विष्णुदत्त महदद्भुतं यदसम्भ्रमः स्वशिरश्छेदन आपतितेऽपि विमुक्तदेहाद्यात्मभावसुदृढहृदयग्रन्थीनां सर्वसत्त्वसुहृदात्मनां निर्वैराणां साक्षाद्भगवतानिमिषारिवरायुधेनाप्रमत्तेन तैस्तैर्भावैः परिरक्ष्यमाणानां तत्पादमूलमकुतश्चिद्भयमुपसृतानां भागवतपरमहंसानाम् । २० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे जडभरतचरिते नवमोऽध्यायः । ९ ।

Perceiving the immolation, not permitted even when falling in the category of a slaughter permissible in the face of imminent danger to life, of the son of a Brāhmaṇa sage, who had actually become one with the Infinite, and who not only bore enmity to none but was friendly to all living beings—a most horrible act on the part of those Śūdras, in whom the qualities of Rajas and Tamas naturally predominated, nay, whose mind had been puffed up with the pride of wealth, which taints one's souls, and who wilfully trod the evil path, disregarding the Brāhmaṇa race—who represent a ray of the Lord—and delighted in acts of violence, the same Goddess Bhadrakālī suddenly emerged (from the image), Her (divine) body severely burning with the spiritual glory of the Brāhmaṇa, most difficult to bear. (17) With Her arched

eyebrows thrown up in the vehemence of extreme indignation and intensity of rage, curved teeth and wild bloodshot eyes She assumed a most dreadful aspect, as if intending to destroy the (whole) world, laughed a terrible horse-laugh in great anger and, springing up from the altar and lopping off the heads of those wicked sinners with the same sword (with which they were going to behead the Brāhmaṇa), drank to satiety along with Her retinue the exceedingly hot and inebriating blood streaming forth from their necks. Then, overpowered with intoxication through excessive drink, She sang at the pitch of Her voice along with Her attendants and also danced and played with the (amputated) heads like balls. (18) Even so indeed does an act of transgression against exalted souls in the form of an attempt to kill them recoils in its entirety upon the offender himself. (19) Nor is this any great wonder, O Viṣṇudatta ( a name of Parikṣit, who was so-called because of his having been restored to life by Lord Viṣṇu Himself appearing in the form of Śrī Kṛṣṇa), that perfect equanimity should reign even on the eve of being beheaded in the mind of sages who are at the same time devoted to the Lord, who have succeeded in resolving the exceptionally hard knot existing in their heart in the form of self-identification with the body, mind and senses etc., who are friends, nay, the very Self of all living beings, who bear enmity to none, and who are protected on all sides by the (ever) vigilant Lord Himself with the help of His equally vigilant weapon, the great discus (Sudarśana), and through various forms (such as that of Goddess Bhadrakālī), inasmuch as they have resorted (for protection) to the soles of His feet, where there is no fear from any quarter. (20)

*Thus ends the ninth discourse, forming part of the story of Jaḍabharata  
in Book Five of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ दशमोऽध्यायः

### Discourse X

#### The meeting of Jaḍabharata with king Rahūgaṇa

*श्रीशुक उवाच*

अथ सिन्धुसौवीरपते रहुगणस्य व्रजत इक्षुमत्यास्तटे तत्कुलपतिना शिविकावाहपुरुषान्वेषणसमये दैवेनोपसादितः स द्विजवर उपलब्ध एष पीवा युवा संहननाङ्गो गोखरबद्धुरं वोढुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभमतदहं उवाह शिविकां स महानुभावः । १ ।

Śrī Śuka began again : A (certain) king of the principalities of Sindhu and Sauvīra, Rahūgaṇa (by name), was (once) going (in a palanquin to meet the divine sage Kapila to receive instruction in spiritual knowledge). While looking on the bank of the Ikṣumatī river for a man to serve as a bearer of his palanquin, the mate of the bearers came across this eminent Brāhmaṇa as pre-arranged by Providence. On the ground that he was stout, young and muscular and fit to carry a (heavy) load like an ox or a donkey, he was caught hold of by force along with those already employed to work without any wage, and that highly dignified soul bore the palanquin, even though he did not deserve such humiliation. (1)

चदा हि द्विजवरस्येषुमात्रावलोकानुगतेर्न समाहिता पुरुषगतिस्तदा विषमगतां स्वशिविकां रहुगण उपधार्य पुरुषानधिवहत आह हे वोढारः साध्वतिक्रमत किमिति विषममुह्यते यानमिति । २ ।

When the gait of the (other) men (bearing the palanquin) did not fall in line with that of

the holy Brāhmaṇa, who stepped forward only after (carefully) surveying the ground (ahead of him) up to a distance of three feet only (the standard length of an arrow), king Rahūgaṇa, on finding his palanquin irregularly borne, said to the bearers, "O bearers ! March properly. Why is the palanquin borne irregularly in this way ?" (2)

अथ त ईश्वरवचः सोपालम्भमुपाकर्ण्योपायतुरियाच्छङ्कितमनसस्तं विज्ञापयाम्बभूवुः । ३ ।

Now, on hearing the reproachful words of their master and afraid at heart of punishment (the last of the four methods of correcting a man, viz., conciliation, gift, sowing seeds of dissension, and coercion), they submitted to him (as follows) :— (3)

न वयं नरदेव प्रमत्ता भवन्निद्यमानुपथाः साध्वेव वहामः । अयमधुनैव नियुक्तोऽपि न द्रुतं ब्रजति नानेन सह वोढुमु ह वयं पारयाम इति । ४ ।

"We are not remiss, O ruler of men; (strictly) obeying your commands, we bear the palanquin quite well. Though engaged just now, this (new) man does not walk quickly. We are, therefore, unable to bear the palanquin with him." (4)

सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां सांसर्गिकाणां भवितुमर्हतीति निश्चित्य निशम्य कृपणवचो राजा रहुगण उपासितवृद्धोऽपि निसर्गेण बलात्कृत ईषदुत्थितमन्युरविस्पष्टब्रह्मतेजसं जातवेदसमिव रजसाऽऽवृतमतिराह । ५ । अहो कष्टं भ्रातर्व्यक्तमुरु परिश्रान्तो दीर्घमध्वानमेक एव ऊहिवान् सुचिरं नातिपीवा न संहननाङ्गो जरसा चोपद्रुतो भवान् सखे नो एवापर एते सङ्कटिन इति बहु विप्रलब्धोऽप्यविद्यया रचितद्रव्यगुणकर्माशयस्वचरमकलेवरेऽवस्तुनि संस्थानविशेषेऽहं ममेत्यनधारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूष्णीं शिबिकां पूर्ववदुवाह । ६ ।

Hearing (their) piteous words, king Rahūgaṇa concluded that the fault appearing in one through contact (with others) is sure to become the fault of all who are connected with that person. Even though he had sat at the feet of sages, his Kṣatriya spirit prevailed over him. His judgment having been clouded by the element of Rajas, he felt a bit enraged and spoke (ironically as follows) to that Brāhmaṇa, whose spiritual glory was not distinctly perceived like (the brilliance of) fire (embers) covered with ashes :— (5) "What a pity, brother ! You are evidently very tired, (it seems) you have borne the palanquin single-handed all this long way (and) for long hours (too) and none of these other associates (of yours), O friend, have shared your burden (at all). (Besides) you are neither very stout nor possessed of an adamant frame and are oppressed with old age (too)." Even when taunted unsparingly in this way, the sage, who had become one with the Infinite and never entertained the false notion of 'I' or 'mine' with regard to his ultimate body—which was nothing but a concatenation of various limbs put together in a particular disposition, consisting as it did of the five gross elements, the (ten) Indriyas (the five senses of perception and the five organs of action), the (impressions of) past actions (both meritorious and sinful) and the mind (the seat or storehouse of such impressions), evolved by ignorance, and (therefore) unreal—quietly bore the palanquin (even) as before. (6)

अथ पुनः स्वशिबिकायां विषमगतायां प्रकुपित उवाच रहुगणः किमिदमे त्वं जीवन्मृतो मां कदर्थीकृत्य भर्तृशासनमतिचरसि प्रमत्तस्य च ते करोमि चिकित्सां दण्डपाणिरिव जनताया यथा प्रकृतिं स्वां भजिष्यस इति । ७ ।

King Rahūgaṇa, however, flew into a rage on his palanquin being borne irregularly again, and said, "Oh, what does this mean ? Though living, you are (as good as) dead in that you ignore me (my presence) and transgress the commands of your lord. I shall accordingly correct you, perverse as you are—even as Yama (the god of punishment) chastises the people—so that you may recover your senses." (7)

एवं बह्वबद्धमपि भाषमाणं नरदेवाभिमानं रजसा तमसानुविद्धेन मदेन तिरस्कृताशेषभगवत्प्रियनिकेतं पण्डितमानिनं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूतसुहृदात्मा योगेश्वरचर्यायां नातिव्युत्पन्नमतिं स्मयमान इव विगतस्मय इदमाह । ८ ।

To Rahūgaṇa who had in his pride mixed with anger (a product of Rajoguṇa) and infatuation (a product of Tamoguṇa or ignorance) slighted (through Bharata) all the devotees of the Lord (who constitute His favourite abode) and thought himself to be a wise man although he was not much acquainted with the ( queer and deluding) ways of masters of Yoga, and was at the same time talking much nonsense, accounting himself to be a ruler of men—that worshipful Brāhmaṇa, who had become one with Brahma (the Infinite) and was a friend, nay, the very self of all living beings, smilingly spoke as follows, even though he was altogether free from pride:—(8)

ब्राह्मण उवाच

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः स मे स्याद्यदि वीर भारः।  
 गन्तुर्यदि स्यादधिगम्यमध्वा पीवेति राशौ न विदां प्रवादः।१।  
 स्थौल्यं काश्यं व्याधय आधयश्च क्षत्तुद्भयं कलिरिच्छा जरा च।  
 निद्रा रतिर्मन्चुरहंमदः शुचो देहेन जातस्य हि मे न सन्ति।१०।  
 जीवन्मृतत्वं नियमेन राजन् आद्यन्तवद्यद्विकृतस्य दृष्टम्।  
 स्वस्वाम्यभावो ध्रुव ईड्य यत्र तर्ह्युच्यतेऽसौ विधिकृत्ययोगः।११।  
 विशेषबुद्धेर्विवरं मनाक् च पश्याम यन्न व्यवहारतोऽन्यत्।  
 क ईश्वरस्तत्र किमीशितव्यं तथापि राजन् करवाम किं ते।१२।  
 उन्मत्तमत्तजडवत्त्वसंस्थां गतस्य मे वीर चिकित्सितेन।  
 अर्थः कियान् भवता शिक्षितेन स्तब्धप्रमत्तस्य च पिष्टपेषः।१३।

**The Brāhmaṇa said :** What has been (ironically) hinted at by you (just now\*), (viz., that I am in no way fatigued and that I have not borne the palanquin to a long distance) is evidently true and constitutes no reproach. It would be a slur if this burden borne on (the shoulders of) its bearer (the body), O valiant king, had rested on me (the incorporeal Spirit, who has no burden at all) and if the goal to be reached or the way (leading to it), existing in the eyes of the goer (the moving body), had reference to me (the all-pervading and, therefore, Immovable Spirit). (Even so) the epithet 'stout' is used by the wise with reference to a body (a conglomerate of the five gross elements) alone and never in relation to the incorporeal Spirit. (9) Stoutness and leanness, (bodily) ailments and (mental) worries, hunger and thirst, fear and strife, desire and old age, sleep and attachment to the pleasures of sense, anger and vanity arising from egotism, and grief appear (only) in one who is born with a feeling of identification with the body and not in me (the pure Self). (10) Death synchronous with life, O king, is as a rule perceived in everything which undergoes transformation; for whatever undergoes transformation has a beginning and an end (too). And orders should be given by one and carried out by another without fail only where the relation of servant and master is fixed (unchangeable), O praiseworthy monarch! (11) (In our case it is not so; for you can become a servant and I your master if there is a revolution.) And we do not find the slightest occasion (justification) for the notion of difference (as between a master and servant) apart from usage or convention. Under such circumstances who is the ruler and who, the servant (fit to be ruled)? Nevertheless, O king, (if you account yourself a master, tell me,) what can we do for you (what service can we render to you?). (12) And what object will be gained

\* Vide passage 6 above.

by you, O valiant monarch, by correcting me or teaching a lesson to me, who behave like a lunatic, a sot or a dunce, even though established in my own Self. And if I am (really) stupid or drunk, giving a lesson to me will be (as unprofitable and preposterous as) grinding flour. (13)

श्रीशुक उवाच

एतावदनुवादपरिभाषया प्रत्युदीर्य मुनिवर उपशमशील उपरतानात्यनिमित्त उपभोगेन कर्मारब्धं व्यपनयन् राजयानमपि तथोवाह।१४। स चापि पाण्डवेय सिन्धुसौवीरपतिस्तत्त्वजिज्ञासायां सम्यक् श्रद्धयाधिकृताधिकारस्तद्धृदयग्रन्थिमोचनं द्विजवच आश्रुत्य बहुयोगग्रन्थसम्पन्नं त्वरयावहृह शिरसा पादमूलमुपसृतः क्षमापयन् विगतनृपदेवस्मय उवाच। १५।

**Śrī Śuka continued :** Having made this brief reply in the form of a bare statement of facts, the great sage (Bharata)—who was tranquil by nature and in whom the cause (in the shape of ignorance) for identification with the body had (altogether) ceased—bore the palanquin even as before in order to exhaust the stock of Karma which had already begun to bear fruit, by reaping its consequences. (14) On hearing the reply of the Brāhmaṇa, which was capable of resolving the knot (of ignorance) existing in one's heart, and was (at the same time) borne out by many a work on Self-knowledge, the said ruler of the territories of Sindhu and Sauvira too, who had by virtue of (his) genuine faith acquired the (necessary) qualification for enquiring into the Truth, quickly alighted (from his conveyance) and, asking forgiveness (for his fault) and approaching (touching) the soles of his feet with his head, spoke (as follows), completely rid of his pride of sovereignty :— (15)

कस्त्वं निगूढश्चरसि द्विजानां विभर्षिं सूत्रं कतमोऽवधूतः।  
 कस्यासि कुत्रत्य इहापि कस्मात् क्षेमाय नश्चेदसि नोत शुक्लः।१६।  
 नाहं विशङ्के सुरराजवज्रान् त्र्यक्षशूलान् यमस्य दण्डात्।  
 नाग्न्यर्कसोमानिलवित्तापास्त्रच्छङ्के भृशं ब्रह्मकुलावमानात्।१७।  
 तद् ब्रूह्यसङ्गो जडवन्निगूढविज्ञानवीर्यो विचरस्यपारः।  
 वचांसि योगग्रथितानि साधो न नः क्षमन्ते मनसापि भेतुम्।१८।  
 अहं च योगेश्वरमात्मतत्त्वविदां मुनीनां परमं गुरुं वै।  
 प्रष्टुं प्रवृत्तः किमिहारणं तत् साक्षाद्भरि ज्ञानकलावतीर्णम्।१९।  
 स वै भवॉल्लोकनिरीक्षणार्थमव्यक्तलिङ्गो विचरत्यपिस्वित्।  
 योगेश्वराणां गतिमन्धबुद्धिः कथं विचक्षीत गृहानुबन्धः।२०।

"Who are you, that go about incognito and wear the sacred thread (a distinguishing mark) of the twice-born ? If you are an Avadhūta (one who has shaken off all worldly feeling and obligation), which (of the well-known Avadhūtas, such as the divine sage Dattātreya and others) may you be ? (Again,) whose son are you and born at what place, and wherefore are you here ? If (you have come here) for our good, are you not the sage Kapila (who is Sattva personified) ? (16) I fear neither the thunderbolt of Indra (the lord of paradise) nor the trident of Lord Śiva (the three-eyed) nor (even) the rod (of punishment) of Yama (the god of retribution) nor (again) the weapons of the fire-god, the sun-god, the moon-god, the wind-god and Kubera (the lord of riches); but I am terribly afraid of showing disrespect to the Brāhmaṇa race. (17) Tell me (all) this, (as to who you are) roaming about as you do like a dunce, with your greatness in the shape of profound wisdom fully disguised, free from attachment and possessing infinite glory. Your words which are replete with Self-Knowledge;

O pious sage, cannot be penetrated (correctly understood) even with the help of intuition. (18) Moreover, I was (just) proceeding to ask Lord Kapila—who is no other than Śrī Hari, descended (on earth) with a view to imparting (true) knowledge, nay, who is the Master of Yoga and the supreme preceptor of sages knowing the truth about the Self—what is the (true) asylum in this world. (19) May it be that you are the same Lord Kapila going about incognito in order to examine the condition of the world? How can he who is tied to his home and whose intellect is blinded (by infatuation) understand the ways of Masters of Yoga? (20)

दृष्टः श्रमः कर्मत आत्मनो वै भर्तुगन्तुर्भवतश्चानुमन्धे ।  
 यथासतोदानयनाद्यभावात् समूल इष्टो व्यवहारमार्गः । २१ ।  
 स्थाल्यग्नितापात्पयसोऽभितापस्तत्तापतस्तण्डुलगर्भरन्धिः ।  
 देहेन्द्रियास्वाशयसन्निकर्षात् तत्संसृतिः पुरुषस्यानुरोधात् । २२ ।  
 शास्ताभिगोप्ता नृपतिः प्रजानां यः किङ्करो वै न पिनष्टि पिष्टम् ।  
 स्वधर्ममाराधनमच्युतस्य यदीहमानो विजहात्यधौघम् । २३ ।  
 तन्मे भवान्मरदेवाभिमानमदेन तुच्छीकृतसत्तमस्य ।  
 कृषीष्ट मैत्रीदृशमार्तवन्धो यथा तरे सदवध्यानमंहः । २४ ।  
 न विक्रिया विश्वसुहृत्सखस्य साम्येन वीताभिमतेस्तवापि ।  
 महद्विमानात् स्वकृताद्धि मादृङ् नश्च्यत्यदूरादपि शूलपाणिः । २५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे दशमोऽध्यायः । १० ।

"I have known weariness being felt by me through activity (in the form of fighting in war) and infer that the same must (likewise) be experienced by you while bearing a load and walking (with the same). The phenomenal world too ought to have a reality at its bottom; for otherwise it will have no utility nor will it be possible to take any work from it, any more than one can fetch water and so on in an unreal jar. (21) (It is a matter of common experience that) in consequence of a kettle being heated by fire the water (contained in it) also gets fully heated and due to the heat of the water the grains of rice (that are being boiled in it) get softened (first) and (then) their interior too; and the heat thus conducted from the pot to the water and from the water to the exterior of the grains in the first instance and later on to their interior as well is not unreal. Even so, due to contact (identification) with the body, as well as with the Indriyas (the senses of perception and the organs of action) and the mind, their experiences (in the form of fatigue, the feeling of heat and cold and so on) are (gradually) transmitted to the soul (as well) because of its taking upon itself the attributes of its conditioning vestures. (22) (Granted that the relation of master and servant subsisting between a ruler and his subjects is not permanent or unchangeable) a king is (nevertheless for the time being) the ruler and protector of the people. He who is a servant (of the Lord, that is, he who does his duty as a piece of service to the Lord) does not grind what is 'already ground (undertake an unprofitable business), for (although he may not be able to rid a dunce of his stupidity by upbraiding him for his remissness, he thereby carries out the Lord's behests and) by offering worship to the Lord in the shape of performing his duty he is able to get rid of his stock of sins. (23) Therefore, may you be pleased, O friend of the afflicted, to cast a kindly look on me, who have slighted the most holy (like you) through vanity arising from consciousness of my being a ruler of men, so that I may (be able to) get rid of the sin incurred by showing disrespect to pious souls. (24) Although there is no agitation in you, who are a

friend and a well-wisher of the (whole) universe and have entirely ceased to identify yourself with the body because of your undifferentiating outlook, a man like me is sure to perish at no distant date as a result of his own misdeed in the shape of despising exalted souls, even if he were (as great and powerful as ) Lord Śiva (the Wielder of a trident) Himself." (25)

• Thus ends the tenth discourse in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.



## अथैकादशोऽध्यायः

### Discourse XI

#### Bharata's teaching to king Rahūgaṇa

ब्राह्मण उवाच

अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः ।  
 न सूरयो हि व्यवहारमेतं तत्त्वावमर्शनं सहामनन्ति । १ ।  
 तथैव राजन्पुरुगार्हमेधवितानविद्योरुविजृम्भितेषु ।  
 न वेदवादेषु हि तत्त्ववादः प्रायेण शुद्धो नु चकास्ति साधुः । २ ।  
 न तस्य तत्त्वग्रहणाय साक्षाद् वरीयसीरपि वाचः समासन् ।  
 स्वप्ने निरुक्त्या गृहमेधिसौख्यं न यस्य हेयानुमितं स्वयं स्यात् । ३ ।  
 थावन्मनो रजसा पूरुषस्य सत्त्वेन वा तमसा वानुरुद्धम् ।  
 चेतीभिराकूतिभिरातनोति निरङ्कुशं कुशलं चेतारं वा । ४ ।  
 स वासनात्मा विषयोपरक्तो गुणाप्रवाहो विकृतः षोडशात्मा ।  
 बिभ्रत्पृथङ्नामभि रूपभेदमन्तर्बहिर्द्वं च पुरैस्तनोति । ५ ।  
 दुःखं सुखं व्यतिरिक्तं च तीव्रं कालोपपन्नं फलमाव्यनक्ति ।  
 आलिङ्ग्य मायारचितान्तरात्मा स्वदेहिनं संसृतिचक्रकूटः । ६ ।  
 तावानयं व्यवहारः सदाविः क्षेत्रज्ञसाक्ष्यो भवति स्थूलसूक्ष्मः ।  
 तस्मान्मनो लिङ्गमदो वदन्ति गुणागुणत्वस्य परावरस्य । ७ ।  
 गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात् ।  
 यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजति ह्यन्यदा स्वम् ।  
 पदं तथा गुणकर्मानुबद्धं वृत्तीर्मनः श्रयतेऽन्वत्र तत्त्वम् । ८ ।

The Brāhmaṇa (Bharata) replied : Though ignorant, you make speeches like the rejoinders of learned men. Hence you are in no way the best among those who are exceptionally wise. For the knowers of truth never discuss these mundane relations (e. g., that of master and servant) along with an enquiry into the (absolute) Reality. (That is to say, they never recognize them as an absolute truth.) (1) Even so, O king, in the Vedic texts

glorifying heavenly enjoyments and the means of attaining them—extensively figuring in the branch of knowledge (known by the name of Kalpa and) elaborating the numerous rituals connected with household life—an exposition of truth containing no suggestion in favour of injury to life and free from partiality and prejudice does not, as a matter of fact, generally appear. (2) Even the utterances (of the Upaniṣads) which are (held to be) the most sacred (representing as they do the very crown of the Vedas) have not proved adequate to reveal the truth directly to him by whom the (heavenly) bliss resulting from sacrificial acts pertaining to household life is not spontaneously concluded to be worth throwing away on the analogy of a dream. (3) So long as the mind of a man is dominated by Sattva, Rajas or Tamas, it continues unchecked to yield him ( a crop of) virtue or sin through his senses of perception and organs of action. (4) This mind (which is a conditioning vesture of the soul and therefore stands identified with it) is a storehouse of impressions (of virtuous and sinful actions), is attached to the pleasures of sense, tossed about by the three Guṇas (modes of Prakṛti) and hence liable to disturbances in the form of lust, anger and so on. It is the foremost among the sixteen constituents of the subtle body and, (successively) clothing itself with diverse forms under different names, makes for a higher or lower form of life. (5) Embracing (enveloping) the embodied soul connected with it, the mind—which is an adjunct of the soul, brought forth by Māyā (the deluding potency of the Lord), and which inveigles the soul into the whirlpool of birth and death—yields at the proper time pleasure and pain and the other inevitable fruit different from both (viz., insensateness). (6) It is only till then (so long as the mind exists) that these phenomena of the waking and dream states ever shine forth and continue to be perceived by the knowing subject. It is therefore that the knowers of truth declare the mind to be the cause of the degraded state of mundane life (the state of being identified with the three Guṇas or modes of Prakṛti) as well as of the highest state of liberation (which lies beyond the realm of the three Guṇas). (7) A mind attached to the pleasures of sense (which are modifications of the three Guṇas) leads to misery (in the shape of birth and death); while that which is free from their influence makes for final beatitude. Even as a light so long as it consumes a wick soaked in clarified butter emits a flame crowned with soot, while at other times (when the butter has been consumed) it returns to its original (unmanifest) state, so does a mind attached to the objects of sense as well as to actions flows in various (impure) currents, whereas it returns to its (pure) essence (the quality of Sattva) when it is no longer attached to them. (8)

एकादशासन्मनसो हि वृत्तय आकूतयः पञ्च धियोऽभिमानः ।  
 मात्राणि कर्माणि पुरं च तासां वदन्ति हेकादश वीर भूमीः । १ ।  
 गन्धाकृतिस्पर्शरसश्रवांसि विसर्गरत्यर्त्यभिजल्पशिल्पाः ।  
 एकादशं स्वीकरणं ममेति शय्यामहं द्वादशमेक आहुः । १० ।  
 द्रव्यस्वभावाशयकर्मकालैरेकादशामी मनसो विकाराः ।  
 सहस्रशः शतशः कोटिशश्च क्षेत्रज्ञतो न मिथो न स्वतः स्युः । ११ ।  
 क्षेत्रज्ञ एता मनसो विभूर्तीर्जावस्य मायारचितस्य नित्याः ।  
 आविर्हिताः क्वापि तिरोहिताश्च शुद्धो विचष्टे ह्यविशुद्धकर्तुः । १२ ।

The five organs of action, the five senses of perception and the ego-sense—these are the eleven currents through which the mind-substance flows. And the wise declare the five forms of organic activity, the five subtle elements and the body as the eleven receptacles into

which these currents flow, O valiant king ! (9) Smell, colour, touch, taste and sound are the objects of the (five) senses of perception; defecation, coition, locomotion, speech and grasping or releasing an object—these are the (five) functions of the organs of action; and acknowledging the body as 'mine'—which is the eleventh—is the function of the ego-sense. Others declare awareness of the body as one's own self ('I') as the twelfth current of the mind (their contention being that it is the sensible alone who acknowledge the body as 'mine', i.e., something other than their self, the ignorant regarding it as their very self). And they speak of the body (the object of the aforesaid awareness) as the twelfth object (of the activities of the mind). (10) Due to the endless variety of objects, as well as to the very nature of things (which are ever in a state of flux), and to the diversity of predispositions and Karmas (past actions) and the action of time (which disturbs everything), these eleven modifications (currents) of the mind are multiplied (first) into hundreds, (then into) thousands and (eventually into) tens of millions. They (all, however,) proceed from God and have no existence of their own nor do they owe their existence to one another. (11) God, who is (ever) pure (unattached to the world) merely looks on (as a witness and never gets identified with) these (manifold) waves—appearing in an endless series, now manifest (in the waking and dream states) and (now) disappearing (in deep sleep)—of the mind, which is an adjunct of the Jīva and a creation of Māyā, and which (ever) indulges in impure activities (leading to transmigration). (12)

क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात्स्वयं चोत्तरजः परेशः ।  
 नारायणो भगवान् वासुदेवः स्वमाचयाऽऽत्मन्यवधीयमानः । १३ ।  
 यथानिलः स्थावरजङ्गमानामात्मस्वरूपेण निविष्ट ईशोत् ।  
 एवं परो भगवान् वासुदेवः क्षेत्रज्ञ आत्मेदमनुप्रविष्टः । १४ ।  
 न यावदेतां तनुभृन्रेन्द्र विधूय मायां वयुनोदयेन ।  
 विमुक्तसङ्गो जितषट्सपत्नो वेदात्मतत्त्वं भ्रमतीह तावत् । १५ ।  
 न यावदेतन्मन आत्वलिङ्गं संसारतापावपनं जनस्य ।  
 यच्छोकमोहामयरागलोभवैरानुबन्धं ममतां विधत्ते । १६ ।  
 भ्रातृव्यमेनं तददभ्रवीर्यमुपेक्षयाध्यैधितमप्रमत्तः ।  
 गुरोर्हरिश्चरणोपासनास्त्रो जहि व्यलीकं स्वयमात्ममोषम् । १७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ब्राह्मणरहस्यसंवादे एकादशोऽध्यायः । ११ ।

(The aforesaid) God is all-pervading, the most ancient (the first cause of the universe), all-perfect, (ever) patent, self-effulgent, free from birth (and death), the Ruler (even) of the highest beings (Brahmā, Śiva and others), the almighty Lord Vāsudeva (the abode of the universe), (Himself) dwelling as the (Inner) Controller of all the Jīvas in every heart by His own Māyā (wonderful divine power). (13) Even as the air, entering in the form of breath (all) mobile (animate) and immobile (inanimate) beings, controls them, so the supreme Lord Vāsudeva has interpenetrated this universe as the all-witnessing Inner Controller (of all). (14) Man (lit., an embodied soul) continues to revolve in (the whirligig of) mundane existence so long as he is not able, O ruler of men, to realize the true nature of the Self—by shaking off this Māyā (illusion in the form of identification with the body) by means of the light of wisdom, having got rid of (all) attachment and conquered the six (internal) enemies (in the shape of lust, anger, greed, infatuation, arrogance and jealousy), and so long as he is not

able to recognize the said mind—a conditioning vesture of the soul, which brings with it an uninterrupted succession of grief, infatuation, disease, attachment, greed and animosity and occasions a feeling of mineness—as a fertile soil yielding the agonies of birth and death for man. (15-16) Therefore, (ever) circumspect and armed with the worship of the (holy) feet of Lord Śrī Hari in the form of your preceptor, get rid of this enemy (in the shape of the mind), that possesses enormous strength and has grown very insolent through (your) connivance, and, which though illusory in itself, yet robs you of your very self (true nature). (17)

*Thus ends the eleventh discourse, forming part of the Dialogue between the Brāhmaṇa (Bharata) and king Rahūgaṇa, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

#### Bharata answers the query of Rahūgaṇa

रहूगण उवाच

नमो नमः कारणविग्रहाय स्वरूपतुच्छीकृतविग्रहाय ।  
 नमोऽवधूत द्विजबन्धुलिङ्गनिगूढनित्यानुभवाय तुभ्यम् । १ ।  
 ज्वरामयार्तस्य यथागदं सन्निदाघदग्धस्य यथा हिमाम्भः ।  
 कुदेहमानाहिविदष्टदृष्टेः ब्रह्मन् वचस्तेऽमृतमौषधं मे । २ ।  
 तस्माद्भवन्तं मम संशयार्थं प्रक्ष्यामि पश्चादधुना सुबोधम् ।  
 अध्यात्मयोगग्रथितं तवोक्तमाख्याहि कौतूहलचेतसो मे । ३ ।  
 यदाह योगेश्वर दृश्यमानं क्रियाफलं सद्व्यवहारमूलम् ।  
 न ह्यञ्जसा तत्त्वविमर्शनाय भवानमुष्मिन् भ्रमते मनो मे । ४ ।

**Rahūgaṇa said :** Hail, hail to you, who have taken this godlike form (for the protection of the world) and have ignored your body in (the supreme bliss of ) Self-Realization ! Hail to you, O master of Yoga, who have concealed your realization of Eternal Truth under the garb of an unworthy Brāhmaṇa ( a Brāhmaṇa only in name). (1) Like a palatable medicine to one suffering from the disease of fever, or like cold water to one scorched by the heat (of the sun), your word, O holy Brāhmaṇa, has proved a nectar-like remedy to me, whose vision (judgment) has been bitten (warped) by the serpent of self-identification with this worthless (perishable) body. (2) I shall, therefore, refer my doubt to you later; (kindly) explain to me (just) at—present—inquisitive as I am—your teaching, which is pregnant with deep spiritual import, in such a way as to make it easily intelligible. (3) My mind is bewildered by the statement, you have made, O master of Yoga, that actions (such as carrying a load and so on) and their visible effects (on the doer in the shape of fatigue etc.), though not illusory, are (only) relative and cannot easily stand a sifting enquiry into the Truth (are not fit to be recognized as the absolute truth). (4)

ब्राह्मण उवाच

अयं जनो नाम चलन् पृथिव्यां यः पार्थिवः पार्थिव कस्य हेतोः ।  
 तस्यापि चाङ्घ्र्योरधि गुल्फजङ्घानूरुमध्योरशिरोधरांसाः । ५ ।

असेऽधि दावी शिविका च यस्यां सौवीरराजेत्यपदेश आस्ते ।  
 यस्मिन् भवान् रूढनिजाभिमानो राजास्मि सिन्धुष्विति दुर्मदान्धः । ६ ।  
 शोच्यानिमांस्त्वमधिकष्टदीनान् विष्टया निगृह्णन्निरनुग्रहोऽसि ।  
 जनस्य गोप्तास्मि विकथ्यमानो न शोभसे वृद्धसभाषु धृष्टः । ७ ।  
 यदा क्षितावेव चराचरस्य विदाम निष्ठां प्रभवं च नित्यम् ।  
 तन्नाभतोऽन्यद् व्यवहारमूलं निरूप्यतां सत् क्रिययानुमेयम् । ८ ।

The Brāhmaṇa replied : That which is a modification of earth (itself), traversing its surface for some reason (or other), O king, comes to be known as this man (a palanquin-bearer). And above the feet of this (modification of earth) are located the two ankles, the two shanks, the two knees and the two thighs, the waist, the chest, the neck and the two shoulders. (5) On one of the shoulders lies the wooden palanquin, in which is seated [another modification of earth bearing the title of Sauvirarāja (the king of Sauvira). Having identified yourself with this, you account yourself as the ruler of the Sindhus (the people of the Sindhu territory), blinded by vain pride. (6) Nay, constraining these people—who were already afflicted with great misery (due to poverty) and (therefore) deserved to be pitied (rather than oppressed)—to do work for you without any remuneration, you are (but) proving your heartlessness. (Yet) shamelessly bragging that you are a guardian of the people, you (indeed) cut a sorry figure in the assemblies of the wise. (7) When we know that the (entire) mobile (animate) and immobile (inanimate) creation invariably springs up from earth and is reabsorbed into it, tell me if there is any ground for (our manifold worldly) activities—other than (the) names (of the various earthly objects that we have to deal with in the course of our activities)—that may be concluded to be real by virtue of the work that we take from it. (8)

एवं निरुक्तं क्षितिशब्दवृत्तमसन्निधानात्परमाणवो ये ।  
 अविद्यया मनसा कल्पितास्ते येषां समूहेन कृतो विशेषः । ९ ।  
 एवं कृशं स्थूलमणुर्वृहद्यदसच्च सञ्जीवमजीवमन्यत् ।  
 द्रव्यस्वभावाशयकालकर्माप्राजयावेहि कृतं द्वितीयम् । १० ।  
 ज्ञानं विशुद्धं परमार्थमेकमनन्तरं त्ववहिर्ब्रह्म सत्यम् ।  
 प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञं यद्वासुदेवं कवयो वदन्ति । ११ ।  
 रहूगणैतत्तपसा न याति न चैन्यया निर्वपणाद् गृहाद्वा ।  
 नच्छन्दसा नैव जलाग्निसूर्यैर्विना महत्पादरजोऽभियेकम् । १२ ।  
 यत्रोत्तमश्लोकगुणानुवादः प्रस्तूयते ग्राम्यकथाविधायतः ।  
 निषेव्यमाणोऽनुदिनं मुमुक्षोर्मतिं सतीं यच्छति वासुदेवे । १३ ।

What is denoted by the word 'earth' is (also) similarly explained because of its being (ultimately) resolved into the finest atoms (its constituent factors). As for the atoms, by whose concatenation the element known by the name of earth has been brought into existence, they have been postulated by force of reason through ignorance (because, as a matter of fact, all these phenomena are but a creation of the Lord's own Māyā or creative energy). (9) Similarly whatever other objective (phenomenal) existence appears to us as lean or stout, small or big, of the nature of cause or effect, animate or inanimate, know it to be a creation of Māyā (the beginningless creative energy of the Lord) known by various names such as

substance (the gross elements), nature (the mutability of all phenomena), predisposition, the Time-Spirit (that which disturbs the equilibrium of the three Guṇas or modes of Prakṛti) and Karma (good or evil destiny). (10) Consciousness alone is true—Consciousness which is pure, absolute, one (differenceless), having no inside or outside, all-perfect, directed towards the Self, immutable and (commonly) known by the appellation of Bhagavān (the almighty and all-glorious Lord), and that sages call Vāsudeva (the abode of all beings). (11) O Rahūgaṇa, one does not attain this (consciousness) through asceticism nor through (Vedic) rituals, nor (again) by dealing out food and other necessities (among the needy), nor by (duly) performing one's religious duties (pertaining to household life—such as entertaining an unexpected visitor, service of the afflicted and poor and so on), nor through a (proper) study of the Vedas nor through the worship of (the gods presiding over) water, fire and the sun, (nor by any other means) except by sprinkling one's body with the dust of feet of exalted souls. (12) In their assemblies are held discourses on the excellences of the Lord, which shut out (all) talks of worldly pleasures and which, when listened to everyday, concentrate the pure mind of a seeker of liberation on Lord Vāsudeva. (13)

अहं पुरा भरतो नाम राजा विमुक्तदृष्टश्रुतसङ्गबन्धः ।  
 आराधनं भगवत् इहमानो मृगोऽभवं मृगसङ्गाद्धतार्थः । १४ ।  
 सा मां स्मृतिर्मृगदेहेऽपि वीर कृष्णार्चनप्रभवा नो जहाति ।  
 अथो अहं जनसङ्गादसङ्गो विशङ्कमानोऽविवृतश्चरामि । १५ ।  
 तस्मान्नरोऽसङ्गसुसङ्गजातज्ञानासिनेहैव विवृक्वामोहः ।  
 हरि तदीहाकथनश्रुताभ्यां लब्धस्मृतिर्यात्यतिपारमध्वनः । १६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ब्राह्मणरहूगणसंवादे द्वादशोऽध्यायः । १२ ।

I was formerly (in a previous birth) a king (like you), Bharata by name, and, having completely got rid of (all) bondage resulting from attachment to (all) that is seen (in this world) or heard of (as existing in heaven) endeavoured to propitiate the Lord, but was reborn as a deer through attachment to a deer, and (thus) lost my purpose (in the shape of God-Realization). (14) The memory of past life, awakened in me by the worship of Lord Śrī Kṛṣṇa, (however) did not leave me even in that bestial form, O valiant king. It is therefore that I move about incognito and unattached, afraid as I am of mixing with the people. (15) Therefore, having completely severed (all) ties of infatuation with the sword of wisdom developed through the blessed company of exalted souls (who are free from attachment), and attained God-consciousness by (constantly) recounting and listening to the stories of Śrī Hari, a man reaches the highest goal of his journey, the Lord (Himself). (16)

*Thus ends the twelfth discourse, forming part of the dialogue between the Brāhmaṇa and king Rahūgaṇa, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

Bharata allegorically represents this state of worldly existence as a forest and the doubts of Rahūgaṇa get resolved

ब्राह्मण उवाच

दुरत्ययेऽध्वन्यजया निवेशितो रजस्तमःसत्त्वविभक्तकर्मदृक् ।  
 स एष सार्थोऽर्थपरः परिभ्रमन् भवाटवीं याति न शर्म विन्दति । १ ।  
 यस्यामिमे षण्णरदेव दस्यवः सार्थं विलुम्पन्ति कुनायकं वलात् ।  
 गोमायवो यत्र हरन्ति सार्थिकं प्रमत्तमाविश्य यथोरणं वृकाः । २ ।  
 प्रभूतवीरुत्तृणगुल्मगह्वरे कठोरदर्शैर्मशकैरुपद्रुतः ।  
 क्वचित्तु गन्धर्वपुरं प्रपश्यति क्वचित्क्वचिच्चाशुरयोल्मुकग्रहम् । ३ ।  
 निवासतोयद्रविणात्मबुद्धिस्ततस्ततो धावति भो अटव्याम् ।  
 क्वचिच्च वात्योत्थितपांसुधूम्रा दिशो न जानाति रजस्वलाक्षः । ४ ।  
 अदृश्यझिल्लीस्वनकर्णशूल उलूकवाग्भिर्व्यथितान्तरात्मा ।  
 अपुण्यवृक्षान् श्रयते क्षुधादितो मरीचितोयान्यभिधावति क्वचित् । ५ ।  
 क्वचिद्वितोयाः सरितोऽभियाति परस्परं चालयते निरन्धः ।  
 आसाद्य दावं क्वचिदग्नितप्तो निर्विद्यते क्व च यर्क्षहतासुः । ६ ।  
 शूरैर्हृतस्वः क्व च निर्विण्णचेताः शोचन् विमुह्यन्नुपयाति कश्मलम् ।  
 क्वचिच्च गन्धर्वपुरं प्रविष्टः प्रमोदते निवृतवन्मुहूर्तम् । ७ ।  
 चलन् क्वचित्कण्टकशर्कराङ्घ्रिर्नगारुरुक्षुर्विमना इवास्ते ।  
 पदे पदेऽभ्यन्तरवह्निनादितः कौटुम्बिकः कुध्यति वै जनाय । ८ ।  
 क्वचिन्निर्गोर्णोऽजगराहिना जनो नावैति किञ्चिद्विपिनेऽपविद्धः ।  
 दष्टः स्म शंते क्व च दन्दशूकैरन्धोऽन्धकूपे पतितस्तमित्त्रे । ९ ।  
 कर्हि स्म चित्क्षुद्ररसान् विचिन्वंस्तन्मक्षिकाभिर्व्यथितो विमानः ।  
 तत्रातिकृच्छ्रात्प्रतिलब्धमानो वलाद्विलुप्यन्त्यथ तं ततोऽन्धे । १० ।  
 क्वचिच्च शीतातपवातवर्षप्रतिक्रियां कर्तुमनीश आस्ते ।  
 क्वचिन्मिथो विपणन् यच्च किञ्चिद् विद्वेषमृच्छत्युत वित्तशाठ्यात् । ११ ।  
 क्वचित्क्वचिक्षीणधनस्तु तस्मिन् शय्यासनस्थानविहारहीनः ।  
 याचन् परादप्रतिलब्धकामः पारक्यदृष्टिर्नभतेऽवमानम् । १२ ।

The Brāhmaṇa began again : Put on the path (of worldly activity)—the end of which is (so) difficult to attain—by Māyā (the beginningless deluding potency of the Lord) and devoted to activities : divided into various categories according as they are dominated by the qualities of Sattva, Rajas and Tamās, this company of merchants, ranging everywhere with the object of acquiring wealth (in the shape of lasting bliss), enters the forest of mundane existence, where it finds no delight (whatsoever). (1) In that forest, O ruler of men, there are six high-waymen, who rob this company led by an unworthy chief; and, finding access to their camp, jackals drag away an unwary member of the company even as wolves carry away

a strayed sheep. (2) Harassed by cruel gnats and mosquitoes, in a place dense with numerous creepers, grass and shrubs, they witness here an imaginary city in the sky, while at other places they behold a fleeting ogre appearing like a firebrand. (3) Looking upon a habitat, water and wealth as their own, they run about here and there in the forest, O Rahūgaṇa; while at some places they cannot distinguish the quarters smoky with the dust raised by a whirlwind, their eyes being blinded with dust. (4) The (shrill) notes of unseen crickets jarring upon their ears and their mind disquieted with the hooting of owls, they betake themselves to unholy trees when oppressed with hunger; while at some places they run after a mirage (in order to quench their thirst). (5) Here they march towards streams without water and, when starving, they seek food from one another; there they meet with a forest conflagration and get scorched with fire; while at a third they give way to despair when about to be killed by Yakṣas (a species of demigods ruled over by Kubera; the god of riches). (6) When dispossessed of their wealth by (other) heroic men, they feel depressed in spirits; nay, grieving and getting confused, they faint away. And, entering an imaginary city somewhere, they rejoice (there) for an hour or so as though (quite) happy. (7) Desirous of climbing up a hill, they sometimes proceed in that direction to some distance; but, (the soles of) their feet being pierced with thorns and gravel, they sit down like one sad at heart. Burdened with (the maintenance of) a large family (but unable to support them) and tormented with hunger (lit., the gastric fire), they indeed get angry every moment with their own people. (8) Cast (to their fate) in the forest now and devoured by a serpent belonging to the species known as the boa constrictor, they have no consciousness left in them; and now bitten by poisonous creatures (snakes etc.), and fallen in some covered (and therefore deceptive) well, deprived of their sight, remain lying down there in darkness. (9) Sometimes seeking after honey (stored by bees), they are tormented by bees and feel frustrated in their attempt. (Even) if they achieve (some) success in that direction with great hardship, others forcibly rob them of the booty and (while they are engaged in an encounter with these) yet others snatch away the prize. (10) And at some places they are unable to ward off (provide against) cold, the sun, storm and rain and sit down (helpless); while elsewhere they sell between themselves whatever commodity they have with them, and make enemies of one another, on the contrary, because of their greed. (11) On some occasions, when impoverished and deprived of a bed, a mat etc., to squat on, a dwelling and conveyance (for a pleasure trip) in that forest, they ask these of another. But, on failing to secure the desired object, they cast a (wistful) look on others' property and incur ignominy. (12)

अन्योन्यवित्तव्यतिषङ्गवृद्धवैरानुबन्धो विवहन्मिथश्च ।  
 अध्वन्यमुष्मिन्नुरुकृच्छ्रवित्तबाधोपसर्गोविहरन् विपन्नः । १३ ।  
 तास्तान् विपन्नान् स हि तत्र तत्र विहाय जातं परिगृह्य सार्धः ।  
 आवर्तन्तेऽद्यापि न कश्चिदत्र वीराध्वनः पारमुपैति योगम् । १४ ।  
 मनस्विनो निर्जितदिग्गजेन्द्रा मपेति सर्वे भुवि बद्धवैराः ।  
 मृधे शयीरन् तु तद्ब्रजन्ति यत्र्यस्तदण्डो गतवैरोऽभिधाति । १५ ।

In spite of their feeling of animosity having been aggravated by their attraction for one another's wealth, they enter into marital relations with one another and, while sporting along this road, are reduced to a miserable condition through great many hardships, monetary loss and (other) calamities. (13) Leaving behind all their deceased companions at different stages of their journey and taking with them every new-born babe, the company marches onward and onward. None of this company has returned (from the journey) to this day, O brave monarch, nor does anyone take to (the practice of) Yoga (methods of God-

Realization), leading to the (other) extremity of the road. (14) (Even great) heroes, who have completely subdued the great elephants guarding the quarters as well as the four intervening corners, all bite the dust on the field of battle, having contracted confirmed hostility with one another for the sake of (dominion over) the earth, claiming it as their own. None of them, however, attains the goal which is reached by the recluse (who has completely shaken off all forms of violence and) who is free from enmity. (15)

प्रसज्जति क्वापि लताभुजाश्रयस्तदाश्रयाव्यक्तपदद्विजस्पृहः ।  
 क्वचित्कदाचिद्भ्रिचक्रतस्त्रसन् सख्यं विधत्ते यककङ्कगृध्रैः । १६ ।  
 तैर्वञ्जितो हंसकुलं समाविशन्नरोचयन् शीलमुपैति वानरान् ।  
 तज्जातिरासेन सुनिर्वृतेन्द्रियः परस्परोद्दीक्षणविस्मृतावधिः । १७ ।  
 द्रुमेषु रंस्यन् सुतदारवत्सलो व्यवायदीनो विवशः स्वबन्धने ।  
 क्वचित्प्रमादाद्विरिकन्दरे पतन् वल्लीं गृहीत्वा गजभीत आस्थितः । १८ ।  
 अतः कथञ्चित्स विमुक्त आपदः पुनश्च सार्थं प्रविशत्यरिन्दम ।  
 अध्वन्यमुष्मिन्नजया निवेशितो भ्रमञ्जनोऽद्यापि न वेद कश्चन । १९ ।  
 रहूगण त्वमपि ह्यध्वनोऽस्य संन्यस्तदण्डः कृतभूतमैत्रः ।  
 असज्जितात्मा हरिसेवया शितं ज्ञानासिमादाय तरातिपारम् । २० ।

Clinging to the arms (tiny shoots) of creepers and full of longing for sweetly warbling birds perched on them, they get strongly attached to some (unknown) place. And sometimes afraid of tigers, they make friends here with cranes, herons and vultures. (16) Betrayed by them, they seek to join a flock of swans; but, not finding their behaviour to their liking, they approach monkeys and, their senses being fully gratified with the amorous sports natural to the race, each pair get so absorbed in looking at each other's face that they forget (even) their (fast approaching) death. (17) Seeking delight in trees and fond of sons and wife, they are (ever) impatient with the animal desire for sexual indulgence and powerless to get rid of their bondage. When falling into some ravine through inadvertence, (a stray member of) this company catches hold of some creeper and remains suspended by it, afraid of the elephant (below). (18) Somehow extricated from this calamity, however, he joins the company once more, O chastiser of foes! No one put on this track by Māyā (the deluding potency of the Lord, that has no beginning), and wandering (along it) is able to cognize the supreme object of life even to this day. (19) You too have been put on this track, O Rahūgaṇa; (therefore) completely abjuring (all forms of) violence and making friends with all living beings, do you take up the sword of wisdom, sharpened with the worship of Śrī Hari and with a mind unattached to the pleasures of sense get to the (other) end of this road. (20)

राजोवाच

अहो नृजन्माखिलजन्मशोभनं किं जन्मभिस्त्वपरैरप्यमुष्मिन् ।  
 न यद्धृषीकेशयशःकृतात्मनां महात्मनां वः प्रचुरः समागमः । २१ ।  
 न ह्यद्भुतं त्वच्चरणाब्जरेणुभिर्हतांहसो भक्तिरधोक्षजेऽमला ।  
 मौहूर्तिक्राद्यस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः । २२ ।  
 नमो महद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आ वटुभ्यः ।  
 ये ब्राह्मणा गामवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राजाम् । २३ ।

The king (Rahūgaṇa) said : Oh, (this) human birth is the best of all (other) incarnations. Of what avail are births of the highest order in heaven, where the fellowship of exalted souls

(like you)—whose mind has been purified by (singing and hearing) the glories of Lord Viṣṇu (the Ruler of the senses)—is not had in abundance? (21) It is no wonder that unalloyed devotion to Lord Viṣṇu (who is beyond sense-perception) should spring up in (the heart of) a man whose sins have been scoured off with the dust of your lotus-feet, when I find that my ignorance, which had its root in fallacious reasoning, has been rooted out by an hour's fellowship with you. (22) Hail to the Brāhmaṇas who are advanced in age ! Hail to (those who are yet) infants ! Hail to the young ! Hail to all down to the youngsters ! May (all) kings receive blessings from those Brāhmaṇas who traverse the earth in the garb of ascetics that have shaken off all worldly feeling and obligations ! (23)

श्रीशुक उवाच

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः सिन्धुपतय आत्मसतत्त्वं विगणयतः परानुभावः परमकारुणिकतयोपदिश्य रहूगणेन सकरुणामभिवन्दितचरण आपूर्णार्णव इव निभृतकरणोर्म्याशयो धरणिमिमां विचचार । २४ । सौवीरपतिरपि सुजनसमवगतपरमात्मसतत्त्व आत्मन्यविद्याध्यारोपितां च देहात्ममतिं विससर्ज । एवं हि नृप भगवदाश्रिताश्रितानुभावः । २५ ।

**Śrī Śuka resumed :** O Parikṣit (son of Uttarā) having thus explained the true nature of the Self out of supreme compassion to the ruler of the Sindhu territory (the modern Sindh) even though he had slighted the Brāhmaṇa—that son of a Brāhmaṇa sage, who possessed the highest glory, and whose feet were (now) adored by Rahūgaṇa in a pathetic way, roamed about the earth like an ocean which is full on every side, with a mind whose waves in the form of the Indriyas had been stilled. (24) Having fully realized the true nature of the Supreme Spirit as taught by that saintly soul, Rahūgaṇa (the lord of the Sauvīra territory) too (forthwith) shed the wrong notion, planted on his mind by ignorance, that he was (no other than) the body. Such, O king (Parikṣit), is the greatness of those who have taken shelter with the devotees of the Lord ! (25)

राजोवाच

यो ह वा इह बहुविदा महाभागवत त्वयाभिहितः परोक्षेण वचसा जीवलोकभवाध्वा स ह्यार्यमनीषया कल्पितविषयो नाञ्जसाव्युत्पन्नलोकसमधिगमः । अथ तदेवैतद्दुरवगमं समवेतानुकल्पेन निर्दिश्यतामिति । २६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे त्रयोदशोऽध्यायः । १३ ।

**The king (Parikṣit) said :** The course of transmigration of embodied souls, that has been described by you in the form of an allegory, O great devotee possessed of varied knowledge, has been fancifully conceived by the inventive genius of wise man and (as such) it cannot be readily and clearly understood by untrained minds. Therefore, (kindly) point out the hidden meaning by bringing out the corresponding ideas. (26)

*Thus ends the thirteenth discourse in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्दशोऽध्यायः

### Discourse XIV

Jaḍabharata elucidated the meaning of the allegory

स होवाच

य एष देहात्ममानिनां सत्त्वादिगुणविशेषविकल्पितकुशलाकुशलसमबहार-  
विनिर्मितविविधदेहावलिभिर्वियोगसंयोगाद्यनादिसंसारानुभवस्य द्वारभूतेन षडिन्द्रियवर्गेण  
तस्मिन्दुर्गाध्ववदसुगमेऽध्वन्यापतित ईश्वरस्य भगवतो विष्णोर्वशवर्तिन्या मायया जीवलोकोऽयं यथा  
वणिक्सारथोऽर्थपरः स्वदेहनिष्पादितकर्मानुभवः श्मशानवदशिवतमायां संसारटव्यां गतो नाद्यापि  
विफलबहुप्रतियोगेहस्तत्तापोपशमनीं हरिगुरुचरणारविन्दमधुकरानुपदवीमवरुन्धे यस्यामु ह वा एते  
षडिन्द्रियनामानः कर्मणा दस्यव एव ते । १ । तद्यथा पुरुषस्य धनं चत्किञ्चिद्धर्मोपधिकं बहुकृच्छ्राधिगतं  
साक्षात्परमपुरुषाराधनलक्षणो योऽसौ धर्मस्तं तु साम्पराय उदाहरन्ति । तद्धर्म्यं धनं  
दर्शनस्पर्शनश्रवणास्वादानवाघाणसङ्कल्पव्यवसायगृहग्रामोपभोगेन कुनाशस्याजितात्मनो यथा सार्थस्य  
विलुम्पन्ति । २ । अथ च यत्र कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा कृकसुमाला एवानिच्छतोऽपि  
कदर्यस्य कुटुम्बिन उरणकवत्संरक्ष्यमाणं पिपतोऽपि हरन्ति । ३ । यथा ह्यनुवत्संरं कृष्यमाणमप्यदग्धवीजं  
क्षेत्रं पुनरेवावपनकाले गुल्मतृणवीरुद्भिर्गह्वरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन् हि  
कर्माण्युत्सीदन्ति यदयं कामकरण्ड एष आवसथः । ४ ।

He (Śrī Śuka) said : The six Indriyas (the five senses of perception and their ruler, the mind) are the only media (for the Jīva) of going through the beginningless (ordeal of) metempsychosis in the shape of being united with and torn away from, as well as of undergoing the pleasurable and painful experiences of, a series of (corporeal) bodies brought into existence by virtuous, sinful or mixed actions—prompted by Sattva and other qualities—on the part of human souls looking upon the body as their very self. Lured by these into the aforesaid track, which is as difficult to tread as a (mountain) defile, and swayed by Māyā (the principle of cosmic illusion that makes the Jīva forget his essentially blissful character and seek delight without) functioning under the control of the all-powerful Lord Viṣṇu, the multitude of embodied souls mentioned heretofore, like a company of (itinerant) traders intent on amassing wealth, enters the forest of worldly existence which is most inauspicious like a crematorium and where they reap the fruit of actions wrought with their own body. And, even though their endeavours (generally) prove abortive and are impeded by many an obstacle, they fail even to this day to get to the path of those who resort like the honey bee to the lotus-feet of Śrī Hari in the form of their preceptor—the path (of Devotion) which (when duly followed) relieves the agonies experienced in that forest, where dwell the aforesaid six, which, though (passing as) Indriyas by name, are actually robbers by action. (1) For whatever fortune—acquired with great hardship—belongs to a man is of use only when it is directly conducive to (the practice of) Dharma (virtue); and that (alone) is Dharma, which consists in the worship of the Supreme Person Himself and it is such Dharma that the wise declare as contributory to happiness in the other world. In the case of those who are guided by a perverted intellect and whose mind has not been subdued, as in the case of a company of (itinerant) traders led by an unworthy chief and having an unsubdued spirit, the Indriyas take away that wealth which is fit to be devoted to (the practice of) such virtue through the medium of sensuous enjoyment at home in the form of seeing, touching, hearing, tasting, smelling, seeking after and determining (the nature of the various) objects. (2) Nay, in that forest members of their family, wife and children by name but really wolves and jackals by action, snatch away before their very eyes the wealth of those stingy householders, unwilling though they are (to part with the same)—wealth which is being jealously guarded (by them)

even as a lamb (by shepherds). (3) Just as a field, in spite of its being ploughed (and cleared of weeds and grass etc.), every year, grows dense as it were with shrubs, grass and creepers at the time of sowing seeds again; in cases where the (very) seeds have not been burnt (by fire), so is the case with the life of a householder—a field for sowing the seeds of actions—where actions never come to an end; for this stage of life is (after all) a storehouse of desires (which are the seeds of actions of various kinds). (4)

तत्र गतो दंशमशकसमापसदैर्मनुजैः शलभशकुन्ततस्करमूषकादिभिरुपरुध्यमानबहिःप्राणः क्वचित् परिवर्तमानोऽस्मिन्ध्वव्यवद्याकामकर्मभिरुपरक्तमनसानुपपन्नार्थं नरलोके गन्धर्वनगरमुपपन्नमिति मिथ्यादृष्टिरनुपश्यति । ५ । तत्र च क्वचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यवायादिव्यसनलोलुपः । ६ । क्वचिच्चाशेषदोषनिषदनं पुरीषविशेषं तद्गुणानिमित्तमितिः सुवर्णमुपादित्सत्यग्निकामकातर इवोल्मुकपिशाचम् । ७ । अथ कदाचिन्निवासपानीयद्रविणाद्यनेकात्मोपजीवनाधिनवेश एतस्यां संसाराटव्यामितस्ततः परिधावति । ८ । क्वचिच्च वात्यौपम्यया प्रमदयाऽऽरोहमारोपितस्तत्कालरजसा रजनीभूत इवासाधुमर्यादो रजस्वलाक्षोऽपि दिग्देवता अतिरजस्वलमतिर्न विजानाति । ९ । क्वचित्सुकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभंशितस्मृतिस्तथैव मरीचितोयप्रायांस्तानेवाभिधावति । १० । क्वचिदुलूक- झिल्लीस्वनवदतिपरुपरभसाटोपं प्रत्यक्षं परोक्षं वा रिपुराजकुलनिर्भर्त्सितेनातिव्यथितकर्णमूलहृदयः । ११ ।

In the aforesaid stage of life their wealth (which constitutes their external life-breath as it were) is squeezed by men, vile as gnats and mosquitoes, as well as by locusts, birds (peacocks etc.), thieves, rats and so on. Now, sauntering on the aforementioned road (of worldly life) with a mind corrupted by ignorance, desire and actions, they erroneously regard this mortal world—which is as unreal as an imaginary city (seen in the sky through optic illusion) as real (lit., something whose existence is proved). (5) Again, on that road they pursue sometimes the mirage-like pleasures of sense, fondly addicted as they are to the vicious habits of eating (delicious food), drinking (wine), copulation and so on. (6) Now, even as one tormented with a longing to get fire may pursue *ignis fatuus*, they run after gold, the (mere) excreta of fire and the abode of all evils, their mind being swayed by the quality of Rajas which is of the same colour as gold and therefore bears a natural affinity to it. (7) Again, sometimes, with their thought centred on their dwelling, water, wealth and other things essential to life, they run about here and there in the forest of worldly existence. (8) And now placed on the lap (embraced) by a young woman throwing dust in their eyes like a whirlwind, and steeped as it were in ignorance due to the element of Rajas prevailing at the time, they abandon the path of the virtuous. And their reason being entirely clouded with passion, they—like one whose eyes are blinded with dust—no longer perceive (mind) the deities presiding over the quarters (who witness all their doings). (9) Sometimes, in spite of their having spontaneously realized but for a moment the illusory nature of sense-objects, they are deprived of their reason by identifying themselves with the body (which is other than their self); and, guided by the same (perverted reason), they run after those very objects, which are as deceptive and tantalizing as a mirage. (10) Now their ears and heart are extremely tormented by the threats of enemies and the royal court; conveyed in the sternest spirit and with an overbearing demeanour before their very eyes, like the hooting of owls, (by the king's servants) and behind their back, like the (shrill) notes of the cricket (by the enemies). (11)

स यदा दुग्धपूर्वसुकृतस्तदा कारस्करकाकतुण्डाद्यपुण्यद्रुमलताविषोदपानवदुभयार्थशून्यद्रविणान् जीवन्मृतान् स्वयं जीवन्प्रियमाण उपधावति । १२ । एकदासत्प्रसङ्गान्निकृतमतिव्युदकस्रोतः सखलनवदुभयतोऽपि दुःखदं पाखण्डमभियाति । १३ । यदा तु परवाधयान्ध आत्मने नोपनमति तदा हि पितृपुत्रवर्हिष्मतः पितृपुत्रान् वा स खलु भक्षयति । १४ । क्वचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदकं शोकाग्निना दह्यमानो भृशं निर्वेदमुपगच्छति । १५ । क्वचित्कालविषमितराजकुलरक्षसापहतप्रियतमधनासुः प्रमृतक इव विगतजीवलक्षण

आस्ते । १६ । कदाचिन्मनोरथोपगतपितृपितामहाद्यसत्सदिति स्वप्ननिवृत्तिलक्षणमनुभवति । १७ । क्वचिद्  
गृहाश्रमकर्मचोदनातिभरगिरिमारुरुक्षमाणो लोकव्यसनकर्षितमनाः कण्टकशर्कराक्षेत्रं प्रविशन्निव  
सीदति । १८ । क्वचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीतसारः स्वकुटुम्बाय कुड्यति । १९ । स एव  
पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव शेते नान्यत् किञ्चन वेद शव इवापविद्धः । २० ।

When they have exhausted their merit earned in previous existences, and are (thus) themselves reduced to a dying state, though (actually) living, they seek the protection of men whose wealth is of no use (to them) either here or hereafter (who neither use it for their own gratification nor for the gratification of others and thus indirectly for their own benefit in the other world), and who (thus) resemble accursed trees and creepers like the Kāraskara and Kākatuṅḍa (two species of poisonous trees) and wells containing poisonous water and are as good as dead, though living. (12) On some occasion, their mind being perverted through close association with vile men, they embrace a heretic creed, which entails misery both here and hereafter like slipping into (the rocky bed of) a waterless stream. (13) When no food is forthcoming for themselves even through persecution of others, they indeed proceed to devour their own father or sons or those who are in possession of (even) a straw belonging to these. (14) Now, reaching their home, divested of (all) agreeable (enjoyable) objects and attended with miseries, like a forest conflagration, they are scorched with the fire of grief and give way to extreme despondency. (15) Sometimes, robbed of their very life in the form of wealth—which is most dear to them—by the demon in the form of a king's household, angered by (adverse) times, they appear quite dead, destitute as they are of all symptoms of liveliness. (16) Now, recognizing to be real their deceased father, grandfather and so on as appearing in fancy, they experience joy like that in a dream. (17) Sometimes, eager to carry out the huge mountain-like volume of precepts relating to household duties, they are distracted by worldly calamities and feel miserable like one entering a stretch of land full of thorns and sharp-edged gravels. (18) Now, with their energy sapped by hunger (lit., the gastral fire burning within their body) which is hard to bear, they vent their anger on their own people. (19) Again, caught in the grip of a boa constrictor in the shape of (deep) sleep and steeped in ignorance, they remain lying down, cast off like a dead body in a lonely forest and unconscious of everything else. (20)

कदाचिद् भग्नमानदंष्ट्रो दुर्जनदन्दशूकैरलव्यनिद्राक्षणो व्यथितहृदयेनानुक्षीयमाण-  
विज्ञानोऽन्धकूपेऽन्धवत्यतति । २१ । कर्हि स्म चित्काममधुलवान् विचिन्वन् चदा परदारपरद्रव्याण्यवकृन्थानो  
राज्ञा स्वामिभिर्वा निहतः पतत्यपारे निरचे । २२ । अथ च तस्मादुभवथापि हि कर्मास्मिन्नात्मनः  
संसारवपनमुदाहरन्ति । २३ । मुक्तस्ततो यदि बन्धाद्देवदत्त उपाच्छिनत्ति तस्मादपि विष्णुमित्र  
इत्यनवस्थितिः । २४ । क्वचिच्च शीतवाताद्यनेकाधिदैविकभौतिकात्मीयानां दशानां प्रतिनिवारणेऽकल्पो  
दुरन्तचिन्तया विषण्ण आस्ते । २५ । क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमन्येभ्यो वा काकिणिकामात्रमप्यपहरन्  
यत्किञ्चिद्वा विद्वेषमेति वित्तशाठ्यात् । २६ ।

Sometimes, on their teeth in the form of pride being crushed by biting animals in the shape of wicked men, they are unable to get (even) a wink of sleep and, their consciousness getting fainter and fainter because of a distressed heart, they fall like a blind man into a covered well. (21) Now when, seeking after small drops of honey in the form of sensuous enjoyment and laying their hands on another's wife and property, they are killed by the king or by the husband or owner, they descend into the abysmal (depths of) hell. (22) Therefore, the wise speak of action in both forms (virtuous as well as sinful) on (the part of those treading) this path (of worldly activity) as a field bearing to the Jiva (the crop of) mundane existence in quick succession without fail. (23) (Even) if they escape from bondage (etc., inflicted by the king or the husband and owner by bribing them), a Devadatta snatches away

from them the woman and property seized by them and from the said Devadatta a Viṣṇumitra wrests them. In this way the objects of enjoyment never stay (with a single individual). (24) And sometimes unable to ward off (provide against) cold wind and many other (adverse) situations brought about by divine will or (by the will of) other created beings or related to one's own body or mind, they remain cast down with anxiety difficult to get rid of. (25) Now, carrying on business transactions on a very small scale with those of their own company or snatching from others even (a trifling sum of) twenty cowries or any amount (even less than that), they incur (their) hatred due to their (own) grabbing nature. (26)

अध्वन्यमुष्मिन्निम उपसर्गास्तथा सुखदुःखरागद्वेषभयाभिमानप्रमादोन्मादशोकमोह-  
लोभमात्सर्येष्वामानक्षुत्पिपासाधिव्याधिजन्मजरामरणादयः । २७ । क्वापि देवमायया स्त्रिया भुजलतोपगूढः  
प्रस्कन्नविवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदयस्तदाश्रयावसक्तसुतदुहितुकलत्रभाषिताव-  
लोकविचेष्टितापहतहृदय आत्मानमजितात्मापारेऽन्धे तमसि प्रहिणोति । २८ ।

There are on this path (of worldly activity) these (obstacles, viz., great hardships, monetary losses and so on—vide verse 13 of Discourse XIII above) and other obstacles too—such as joy and sorrow, likes and dislikes, fear and pride, error and insanity, grief and infatuation, greed and spite, jealousy and ignominy, hunger and thirst, worries and ailments, birth, old age and death. (27) Sometimes folded by woman—who is (no other than) the Lord's (own) deluding potency (personified)—in her arms, (tender and slender) like a pair of creepers, they are deprived of their discriminating wisdom; and, anxious at heart to build a pleasure-house for her and lured by the (sweet) words, (affectionate) glances and (delighting) gestures of their sons, daughters and daughters-in-law, brought together under her protection, these men of uncontrolled mind hurl themselves in the bottomless and dark (regions of) hell. (28)

कदाचिदीश्वरस्य भगवतो विष्णोश्चक्रात्परमाणवादिद्विपरार्धापवर्गकालोपलक्षणात्परिवर्तितेन वयसा  
रंहसा हरत आब्रह्मतृणस्तम्बादीनां भूतानामनिमिषतो मिषतां वित्रस्तहृदयस्तमेवेश्वरं कालचक्रनिजायुधं  
साक्षाद्भगवन्तं यज्ञपुरुषमनादृत्य पाखण्डदेवताः कङ्कगृध्रकवटप्राया आर्यसमयपरिहृताः  
साङ्केत्येनाभिधत्ते । २९ । यदा पाखण्डिभिरात्मवञ्चितैस्तेरुरु वञ्चितो ब्रह्मकुलं समावसंस्तेषां  
शीलमुपनयनादिश्रौतस्मार्तकर्मानुष्ठानेन भगवतो यज्ञपुरुषस्याराधनमेव तदरोचयन् शूद्रकुलं भजते  
निगमाचारःशुद्धितो यस्य मिथुनीभावः कुटुम्बभरणं यथा वानरजातेः । ३० । तत्रापि निरवरोधः स्वैरेण  
विहरन्तिकृपणबुद्धिरन्योन्यमुखिरीक्षणादिना ग्राम्यकर्मणैव विस्मृतकालावधिः । ३१ । क्वचिद्  
द्रुमवदैहिकार्थेषु गृहेषु रंस्यन् यथा वानरः सुतदारवत्सलो व्यावयक्षणः । ३२ ।

Now their heart is filled with terror at the thought of the discus of the almighty Lord Viṣṇu, manifested in the form of the ever-wakeful time (with its manifold divisions) from the minutest point (corresponding to an atom) to the period covering two Parārdhas (the life-span of Brahmā, equivalent to 31,10,40,00,00,00,000 human years), which sweeps away all created beings—while they keep looking on—from Brahmā (down) to the (merest) clump of grass, by means of its quick movement representing the passage of time (from childhood to youth and from youth to old age and so on). Nevertheless they ignore that very almighty Lord, who is no other than the Deity presiding over sacrifices and wields the wheel of time as His own (characteristic) weapon, and betake themselves to the deities worshipped by heretics and discarded by Vedic tradition—deities who are no better than buzzards, vultures, herons and quails (which are unable to protect one against the lion of death)—on the authority of the sacred works of heretics. (29) When they are grossly betrayed by those self-deluded heretics, they take up their residence with the Brāhmaṇa race. But, not liking their (pious) way, such as investiture with the sacred thread and the worship of Lord Viṣṇu (the Deity presiding over the sacrifices carried on by them) through the performance of rituals enjoined (both) by the Vedas and the Smṛti-texts, they join the Śūdra community, who like the monkey

race get paired and maintain their families by recourse to (what is regarded as) impurity when judged from the standard of right conduct as laid down in the Vedas. (30) Indulging in unrestrained licence there too, they feel sorely distressed in mind and remaining engrossed in vulgar pursuits such as looking at the the face of their wife and *vice versa*, forget (even the time of their) death. (31) Sometimes, seeking delight in the household life, which like trees serves their worldly interests alone, they conceive (excessive) fondness for their sons and wife and find pleasure like the monkey race in coition (alone and are thus unable to secure release from the bondage of worldly existence). (32)

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये । ३३ । क्वचिच्छीतवाताद्यनेक-  
 दैविकभौतिकात्पीयानां दुःखानां प्रतिनिवारणेऽकल्पो दुरन्तविषयविषण्ण आस्ते । ३४ । क्वचिन्मिथो व्यवहरन्  
 यत्किञ्चिद्धनमुपयाति वित्तशाठ्येन । ३५ । क्वचिक्षीणधनः शय्यासनाशनाद्युपभोगविहीनो  
 यावदप्रतिलब्धमनोरधोपगतादानेऽवसितमतिस्ततस्ततोऽवमानादीनि जनादभिलभते । ३६ । एवं  
 वित्तव्यतिषङ्गविवृद्धवैरानुबन्धोऽपि पूर्ववासनया मिथ उद्वहत्यथापवहति । ३७ । एतस्मिन् संसाराध्वनि  
 नानाक्लेशोपसर्गाबाधित आपन्नविपन्नो यत्र यस्तमु ह वावेतरस्तत्र विसृज्य जातं जातमुपादाय शोचन्मुह्यन्  
 विभ्यद्विवदन् क्रन्दन् सहष्यन् गायन्हामानः साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध एष नरलोकसार्थो  
 यमध्वनः पारमुपदिशन्ति । ३८ । यदिदं योगानुशासनं न वा एतदवरुन्धते यन्न्यस्तदण्डा मुनय उपशमशीला  
 उपरतात्मानः समवगच्छन्ति । ३९ । यदपि दिगिभजयिनो यन्विनो ये वै राजर्षयः किं तु परं मृधे शरीरनस्यामेव  
 ममेयमिति कृतवैरानुबन्धायां विसृज्य स्वयमुपसंहताः । ४० । कर्मवल्लीमवलप्य तत आपदः  
 कथञ्चिन्नरकाद्विमुक्तः पुनरप्येवं संसाराध्वनि वर्तमानो नरलोकसार्थमुपयाति एवमुपरि  
 गतोऽपि । ४१ ।

Thus experiencing joy and sorrow on the way, they fall into adversity in the form of ailments and so on, fearful as a ravine, and remain in (constant) terror of the elephant (there) in the form of death. (33) Now, unable to counteract manifold unpleasant experiences—such as cold, wind and so on—brought about by divine agency or any other being or those relating to one's own body or mind, they are worried with (the thought of) innumerable objects of sense. (34) Sometimes entering into business dealings with their own fellow-men, they secure some wealth through stinginess. (35) Now, reduced to poverty and deprived of (all) enjoyments (comforts) in the shape of a bed (to sleep on), a mat to squat on, food to eat and other such things, they make up their mind to attain (by foul means such as theft) the objects of their desire when denied to them and meet with ignominy and so on at the hands of (different) people. (36) In this way though their feeling of enmity (with others) is enhanced through (mutual) attraction for wealth, they enter into matrimonial alliances with one another and subsequently dissolve them according to the tendencies of their past lives. (37) (Nay,) if anyone, afflicted with manifold agonies and obstacles, meets with a calamity or dies on this road, others—as is well-known—leave him wherever he is and, taking (with them) every new-born child, give way to grief, infatuation and fear, quarrel (with those who oppose them), cry (in distress), are transported with joy (under favourable circumstances), sing (in a sprightly mood) and are bound (by others stronger than they). With the exception of pious souls this company of men, however, never returns even to this day to the point (God) whence this road (of mundane existence) commences and which the learned declare as the end of the road (as well). (38) The aforesaid men do not take to the discipline of Yoga (Devotion) nor do they attain the supreme state (which can be reached through Devotion alone and) which is easily attained (only) by sages who have shed (all forms of) violence, who are naturally given to self-control and who have withdrawn their mind from all worldly objects. (39) Nor do the royal sages who have conquered the elephants guarding the quarters as well as the four intervening corners, and who perform (big) sacrifices listen to this teaching; they would rather bite the dust in battle (and remain lying) on the very earth

for whose sake they entered into enmity with others, accounting it as their own, and which they had ultimately to abandon, themselves withdrawing (from the scene). (40) Then clinging to the creeper of Karma (action in the shape of remedial measures) and somehow rid of the hellish tortures in the shape of ailment and other troubles, they revert to the path of transmigration as aforesaid and join (back) the company of men; and similar is the case with those who have risen above (to the higher regions such as heaven). (41)

Thus do they sing of Bharata's career :—

तस्येदमुपगायन्ति—

आर्षभस्येह राजर्षेर्मनसापि महात्मनः । नानुवर्त्तार्हति नृपो मक्षिकेव गरुत्मतः । ४२ ।

यो दुस्त्यजान्दारसुतान् सुहृद्रान्यं हृदिस्पृशः । जहौ युर्वेव मलवदुत्तमश्लोकलालसः । ४३ ।

यो दुस्त्यजान् क्षितिसुतस्वजनार्थदारान् प्रार्थ्या श्रियं सुरवरैः सदयावलोकाम् ।

नैच्छन्नृपस्तदुचितं महतां मधुद्विद् सेवानुरक्तमनसामभवोऽपि फल्गुः । ४४ ।

यज्ञाय धर्मपतये विधिनैपुणाय योगाय सांख्यशिरसे प्रकृतीश्वराय ।

नारायणाय हरये नम इत्युदारं हास्यन्मृगत्वमपि यः समुदाजहार । ४५ ।

No (other) king can follow even mentally the example of the high-souled royal sage Bharata (the son of Lord R̥ṣabha) any more than a fly can think of emulating the speed of Garuḍa (the king of birds). (42) (With a heart) full of longing for the Lord of excellent renown, he abandoned, while still young, (his) wife and sons, kinsmen and kingdom, (so) difficult to renounce and (so) delightful to the heart, even as one would throw away excrement. (43) (Lo!) he did not long for (the sovereignty of) the earth, sons, kinsfolk, riches and wife—so hard to renounce—nor even for Śrī (the goddess of fortune), who, though coveted (even) by the foremost gods, cast Her gracious look on him. This was (only) as it should be; for, in the eyes of exalted souls whose mind is devoted to the service of Lord Viṣṇu (the Slayer of the demon Madhu), even liberation (immunity from rebirth) is of no value. (44) "Hail to Lord Śrī Hari, who is Yajña (personified), the Defender of righteousness, punctiliously carrying out the injunctions of scriptures (Himself in order to set a noble example before the world at large), an embodiment of Yoga (the diverse methods of God-Realization) and the principal theme (as Brahma) of Sāṅkhya (the science of Self-Realization), the Lord of Prakṛti (Māyā, the divine energy that brings forth this cosmos), the Ruler of all Jīvas!" thus did he loudly (piteously) and distinctly pray even before casting off the form of a deer. (45)

य इदं भागवतसंभाजितावदातगुणकर्मणो राजर्षेर्भरतस्यानुचरितं स्वस्त्ययनमाचुष्यं धन्यं यशस्यं  
स्वर्गापवर्ग्यं वानुश्रुणोत्याख्यास्यत्यभिनन्दति च सर्वा एवाशिष आत्मन आशास्ते न काञ्चन परत इति । ४६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भरतोपाख्याने पारोक्ष्यविवरणं नाम चतुर्दशोऽध्यायः । १४ ।

Whosoever repeatedly listens to or recites and celebrates this story of the royal sage Bharata, whose spotless virtues and actions are extolled (even) by (eminent) devotees of the Lord's story which brings good fortune and confers longevity, wealth, celebrity, heavenly bliss and even final beatitude—attains all his desired objects by himself and seeks nothing from others. (46)

*Thus ends the fourteenth discourse entitled "The allegorical meaning (of the description of the forest of mundane existence) elucidated," forming part of the story of Bharata, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharīsa-Saṁhitā.*



## अथ पञ्चदशोऽध्यायः

### Discourse XV

#### An account of Priyavrata's posterity continued

श्रीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितो यमु ह वाव केचित्पाखण्डिन ऋषभपदवीमनुवर्तमानं चानार्या  
अवेदसमाघातां देवतां स्वमनीषया पापीयस्या कलौ कल्पयिष्यन्ति । १ । तस्माद् वृद्धसेनायां देवताजिन्नाम  
पुत्रोऽभवत् । २ । अथासुर्या तत्तनयो देवद्युप्रस्ततो धेनुमत्यां सुतः परमेष्ठी तस्य सुवर्चलायां प्रतीह उपजातः । ३ ।  
य आत्मविद्यामाख्याय स्वयं संशुद्धो महापुरुषमनुस्मार । ४ । प्रतीहात्सुवर्चलायां प्रतिहर्त्रादयस्त्रय  
आसन्निय्याकोविदाः सूनवः प्रतिहर्तुः स्तुत्यामजभूमानावजनिवाताम् । ५ । भूम ऋषिकुल्यायामुद्गीधस्ततः  
प्रस्तावो देवकुल्यायां प्रस्तावान्नियुत्सायां हृदयज आसीद्विभुर्विभो रत्यां च पृथुषेणस्तस्मान्क्त आकूत्यां  
जज्ञे नक्ताद् द्रुतिपुत्रो गयो राजर्षिंप्रवर उदारश्रवा अजायत साक्षाद्भगवतो विष्णोर्जगद्विरक्षिषया  
गृहीतसत्त्वस्य कलाऽऽत्मवत्त्वादिलक्षणेन महापुरुषतां प्राप्तः । ६ । स वै स्वधर्मेण  
प्रजापालनपोषणप्रीणनोपलालनानुशासनलक्षणेनेज्यादिना च भगवति महापुरुषे परावरे ब्रह्मणि  
सर्वात्मनार्पितपरमार्थलक्षणेन ब्रह्मविच्चरणानुसेवयाऽऽपादितभगवद्भक्तियोगेन चाभीक्षणशः  
परिभावितातिशुद्धमतिरुपरतानात्त्य आत्मनि स्वयमुपलभ्यमानब्रह्मात्मानुभवोऽपि निरभिमान  
एवावनिमज्जुगुपत् । ७ ।

**Śrī Śuka began again :** We have (in VII. 3 above) already spoken about the (eldest) son of Emperor Bharata, Sumati by name, who followed in the footsteps of Lord Ṛṣabha (lived the life of an ascetic who had shaken off all worldly feeling and obligation) and whom certain heretics, having no respect for Vedic traditions, will set up according to their own perverted intellect in the Kali age as a deity not mentioned in the Vedas (the Vedic pantheon). (1) A son, Devatājī (a conqueror of the gods by name, was born to him through (his wife) Vṛddhasenā. (2) Then through Āsuri (Devatājī's wife) sprang up his son, Devadyumna; from Devadyumna, through Dhenumatī, was born a son, Parameṣṭhī (by name); (and) from the loins of Parameṣṭhī, through Suvarcalā, was born Pratiha, who, having taught self-knowledge (to many) and himself thoroughly purified (thereby), realized the Supreme Person as his own self. (3-4) From (the loins of) Pratiha, through (his wife, also known as) Suvarcalā, sprang up three sons, Pratihartā and so on (the other two being known by the names of Prastotā and Udgātā), who were (all) well-versed in (performing) sacrifices; and from Pratihartā, through Stuti, were born (two sons) Aja and Bhūmā (by name). (5) From (the loins of) Bhūmā, through Ṛṣikulyā, sprang up Udgītha; from Udgītha, through Devakulyā, was born Prastāva; from Prastāva, through Niyutsā, sprang up his son, Vibhu; from Vibhu, again, through Rati, followed Pṛthusena; from Pṛthusena, through Ākūti, was born Nakta; and from (the loins of) Nakta sprang up the illustrious Gaya, son of Druti, the foremost among royal sages and a ray of Lord Viṣṇu Himself—who has assumed the quality of Sattva (a form consisting of Sattva unmixed with Rajas and Tamas) with intent to protect the universe—Gaya, who attained to the rank of an exalted soul by virtue of (his) self-possession and other attributes. (6) He had his mind repeatedly chastened and rendered extremely pure through (the disinterested performance of) his own duty—in the shape of looking after, providing with means of subsistence, humouring, treating with tenderness and admonishing the people and undertaking sacrifices and other pious acts in a spirit of complete dedication to Lord Viṣṇu (the Supreme Person), who is higher than the highest (Brahmā, Śiva and others) and no other than Brahma (the Infinite)—which had rendered it capable of yielding the highest results (viz., final beatitude, the supreme object of human pursuit), as well as through the habit of Devotion to the Lord, acquired by constantly adoring the feet of those who have

realized (their oneness with) Brahma. In that mind, which had now been (completely) rid of all identification with the body (which is other than the self), he realized his oneness with Brahma (the Supreme Spirit), whose presence was felt therein as a matter of course (without any conscious effort on his part). Yet he had no pride in him and as such (in such an unegoistic spirit) he protected (ruled over) the (entire) globe. (7)

तस्येमां गाथां पाण्डवेय पुराविद उपगायन्ति । ८ ।  
 गृचं नृपः कः प्रतिघाति कर्मभिर्यज्वाभिमानो बहुविद्धर्मगोप्ता ।  
 समागतश्रीः सदसस्पतिः सतां सत्सेवकोऽन्यो भगवत्कलामृते । ९ ।  
 यमभ्ययिञ्चन् परया मुदा सतीः सत्पाशिषो दक्षकन्याः सरिद्धिः ।  
 यस्य प्रजानां दुदुहे धराऽऽशिषो निराशिषो गुणवत्सस्नुतोधाः । १० ।  
 छन्दांस्यकामस्य च यस्य कामान् दुदूहुराजहुरथो वलिं नृपाः ।  
 प्रत्यञ्जिता युधि धर्मेण विप्रा यदाशिषां षष्ठमंशं परेत्य । ११ ।  
 यस्याध्वरे भगवानध्वरात्मा मघोनि माद्यत्युरुसोमपीधे ।  
 श्रद्धाविशुद्धाचलभक्तियोगसमर्पितेज्याफलमाजहार । १२ ।  
 यत्प्रीणनाद्गर्हिषि देवतिर्यङ् मनुष्यवीरुत्तृणमाविरिञ्चात् ।  
 प्रीयेत सद्यः स ह विश्वजीवः प्रीतः स्वयं प्रीतिमगाद्दयस्य । १३ ।

The knowers of the past (those well-versed in the Paurāṇika lore), chant the following verses in praise of Gaya:— (8)

What king, other than a part manifestation of the Lord could (dare) emulate by his deeds Gaya—be he a (great) sacrificer (one who has performed a number of great sacrifices), a high-souled man of extensive knowledge, a defender of righteousness, one who is wooed by the Goddess of Fortune, the leader of an assembly of holy men and a (true) servant of pious souls ? (9) It was him that the pious daughters of Dakṣa (Śradhā, Maitrī, Dayā and so on)—whose benedictions (always) come true—along with (the deities presiding over a number of holy) rivers (such as Gaṅgā) sprinkled with water (at the time of his coronation) in supreme (ecstasy of) joy. And attracted by his virtues, like a cow whose udders begin to flow at the sight of her calf, mother Earth yielded to his subjects (all their) desired objects, even though he(himself) had no desire (whatsoever). (10) The Vedas (that had been duly propitiated by him through a reverential and devoted study) as well as the Vedic rites (scrupulously and diligently performed by him) yielded to him all (sensuous) enjoyments even though he was free from (all) cravings. Again, honoured (by him with volleys of arrows) on the battle-field, (hostile) kings brought him (rich) tributes; while the Brāhmaṇas, when propitiated with righteousness (the scrupulous performance of his sacred duties), yielded to him in the other world one-sixth of the blessings (earned by them through their religious austerities and sacrificial performances). (11) While Indra (the chief of the gods and the lord of paradise) got inebriate at his sacrificial performance, where copious libations of the (intoxicating drink called) Soma were offered (to the gods entitled to a share in the sacrificial offerings), the Lord (Himself), who is the Soul of (all) sacrifices, accepted (in person) the reward of the sacrifice (in the form of religious merit), duly offered (by him) with reverence and in a spirit of pure (unalloyed) and unflinching Devotion. (12) By propitiating the Lord, the entire creation from Brahmā (the creator) down to the (other gods), men and the sub-human species of animate life as well as plants, including the smallest blade of grass is at once gratified. The selfsame Lord (the Soul of the universe), who is (ever) pleased (all-blissful by nature), Himself felt palpably gratified at the sacrificial performance of Gaya ! (13)

गयाद्गयन्त्यां चित्ररथः सुगतिरवरोधन इति त्रयः पुत्रा बभूवुश्चित्ररथादूर्णायां सम्राडजनिष्ट । १४ । तत  
उत्कलायां मरीचिर्मरीचेर्बिन्दुमत्यां बिन्दुमानुदपद्यत तस्मात्सरघायां मधुर्नामाभवन्मधोः सुमनसि  
वीरव्रतस्ततो भोजायां मन्थुप्रमन्थू जज्ञाते मन्थोः सत्यायां भौवनस्ततो दूषणायां त्वष्टाजनिष्ट  
त्वष्टुर्विरोचनायां विरजो विरजस्य शतजित्प्रवरं पुत्रशतं कन्या च विपूच्यां किल जातम् । १५ ।

तत्रायं श्लोकः—

प्रैयन्नतं वंशमिमं - विरजश्चरमोद्भवः । अकरोदत्यलं कीर्त्वा विष्णुः सुरगणं यथा । १६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे प्रियव्रतवंशानुकीर्तनं नाम पञ्चदशोऽध्यायः । १५ ।

From (the loins of) Gaya, through (his wife) Gayantī, sprang up three sons, Citraratha, Sugati and Avarodhana by name; and from Citraratha, through Ūrṇā, came Samrāt. (14) From Samrāt, through Utkalā, sprang up Marici and from (the loins of) Marici, through Bindumatī, Bindumān was born. From Bindumān, through Saraghā appeared (a son) Madhu by name; from Madhu through Sumanā, sprang up Vīravrata and from Vīravrata, through Bhojā, Manthu and Pramanthu were born; from Manthu, through Satyā, appeared Bhauvana; from Bhauvana, through Dūṣaṇā, Twaṣṭā was born; from Twaṣṭā, through Virocanā, came Viraja; (and) from the loins of Viraja, through Viṣūci, were born a hundred sons, the eldest of whom was Śatajit, and a daughter (too). (15) About Viraja runs the following verse: "Viraja, the last-born (in the line), adorned this race of Priyavrata by his glory even as Lord Viṣṇu brought glory to the gods (by appearing in their midst as Vāmana, the divine Dwarf). (16)

*Thus ends the fifteenth discourse entitled "The posterity of Priyavrata," in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षोडशोऽध्यायः

### Discourse XVI

#### A description of the terrestrial world

राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा वा सह  
दृश्यते । १ । तत्रापि प्रियव्रतरथचरणपरिखार्तैः सप्तभिः सप्त सिन्धव उपकल्पता यत एतस्याः  
सप्तद्वीपविशेषविकल्पस्त्वया भगवन् खलु सूचित एतदेवाखिलमहं मानतो लक्षणतश्च सर्वं  
विजिज्ञासामि । २ । भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणोऽपि सूक्ष्मतम आत्मज्योतिषि परे  
ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तद् ह्येतद् गुरोर्ऽहंस्यनुवर्णयितुमिति । ३ ।

The king (Parīkṣit) said : You have described the extent of the terrestrial globe as covering the whole range where the sun shines and where, on the other hand, the yonder moon with the host of (other) heavenly bodies is visible. (1) Within that very extent are comprised the seven oceans formed by the seven furrows dug by the (revolving) wheels of the chariot of Emperor Priyavrata; and it is to these (oceans) indeed that you have ascribed, O glorious sage, the division of the earth into seven distinct Dwīpas (subdivisions). I have a desire to know all this in detail with the extent and characteristic features (of the various

divisions, the oceans and so on). (2) For, (when) focussed on the Lord's gross material form (in the shape of this universe) the mind becomes (gradually) fit to be concentrated on the immaterial, most subtle (hard to perceive), self-effulgent and transcendent' Brahma (the Infinite), known by the name of Lord Vāsudeva. Therefore, be pleased to describe the same, O (my) preceptor ! (3)

ऋषिरुवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मनसा वचसा वाधिगन्तुमलं विबुधायुषापि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नामरूपमानलक्षणतो व्याख्यास्यामः। ४। यो वायं द्वीपः कुवलयकमलकोशाभ्यन्तरकोशो नियुतयोजनविशालः समवर्तुलो यथा पुष्करपत्रम्। ५। यस्मिन्नव वर्षाणि नवयोजनसहस्रायामान्यष्टभिर्मर्यादागिरिभिः सुविभक्तानि भवन्ति। ६। एषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः सर्वतः सौवर्णः कुलगिरिराजो मेरुद्वीपायामसमुन्नाहः कर्णिकाभूतः कुवलयकमलस्य मूर्धनि द्वात्रिंशत् सहस्रयोजनविततो मूले षोडशसहस्रं तावतान्तर्भूम्यां प्रविष्टः। ७। उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यकहिरण्यकुरूणां वर्षाणां मर्यादागिरयः प्रागायता उभयतः क्षारोदावधयो द्विसहस्रपृथव एकैकशः पूर्वस्मात्पूर्वस्मादुत्तर उत्तरो दशांशाधिकांशेन दैर्घ्यं एव हसन्ति। ८।

The sage (Śrī Śuka) replied : No man, O great king, can ever succeed in ascertaining with his mind, much less (describing) in words, the full extent of the vast display (in the form of the universe) set up by the Guṇas of the Lord's Māyā (deluding potency) even if he strives for a whole lifetime of the gods. Therefore, we propose to discuss at length only the salient features of the terrestrial globe with the names, position, extent and characteristics of the various subdivisions. (4) As for this (particular) Dwīpa (the one inhabited by us), it represents the innermost of the (seven) sheaths of the lotus-like terrestrial globe, with a diameter of one lakh Yojanas (8,00,000 miles) and round (in shape) like the corolla of a lotus. (5) In this Dwīpa are comprised nine Varṣas (subdivisions of a Dwīpa)—each nine thousand Yojanas (72,000 miles) in extent—clearly divided by eight mountain ranges which form their (natural) boundaries. (6) In the middle of these continents stands the inner Varṣa, called Ilāvṛta, at the centre of which is situated the king of (all principal) mountain ranges, Meru (Sumeru), entirely consisting of gold and possessing a height equal to the extent of the Dwīpa (viz., one lakh Yojanas). It forms the pericarp of the lotus-like terrestrial globe and has a diameter of thirty-two thousand Yojanas (2,56,000 miles) at the top and (only) sixteen thousand Yojanas (1,28,000 miles) at the foot, with its root lying under the earth's surface to a depth of sixteen thousand Yojanas. (That is to say, the mountain is only eighty-four thousand Yojanas high above the earth's surface). (7) To the north of Ilāvṛta are situated one after another the three mountain ranges called Nīla, Śweta and Śṛṅgavān, severally forming the boundaries of the Varṣas bearing the names of Rāmyakā, Hiraṇmaya and Kuru and extending east and west as far as the salt ocean, each two thousand Yojanas (16,000 miles) wide and every exterior range being shorter in length alone by a little over one-tenth of the next interior range (but equal in height and breadth). (8)

एवं दक्षिणेनेलावृतं निषधो हेमकूटो हिमालय इति प्रागायता यथा नीलादयोऽयुतयोजनोत्सेधा हरिवर्षिकिम्पुरुषभारतानां यथासंख्यम्। ९। तथैवेलावृतमपरेण पूर्वेण च माल्यवद्द्रन्धमादनावानीलनिषधायतौ द्विसहस्रं पप्रथतुः केतुमालभद्राश्वयोः सीमानं विदधाते। १०। मन्दरो मेरुमन्दरः सुपाश्वर्यः कुमुद इत्ययुतयोजनविस्तारोऽन्नाहा मेरोश्चतुर्दिशमवष्टम्भगिरय उपक्लृप्ताः। ११। चतुर्ष्वेतेषु चूतजम्बूकदम्बन्यग्रोधाश्चत्वारः पादपप्रवराः पर्वतकेतव इवाधिसहस्रयोजनोऽन्नाहास्तावद् विटपविततयः शतयोजनपरिणाहाः। १२। हृदाश्चत्वारः पयोमध्विक्षुरसमृष्टजला यदुपस्पर्शिन उपदेवगणा यौगैश्वर्याणि स्वाभाविकानि भरतर्षभ धारयन्ति। १३। देवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं वैभ्राजकं

सर्वतोभद्रमिति । १४ । चेष्मरपरिवृढाः सह सुरललनाललामयूथपतय उपदेवगणैरुपगीयमानमहिमानः  
किल विहरन्ति । १५ ।

Likewise to the south of Ilāvṛta, and extending from east to west, stand the (three mountain ranges called) Niṣadha, Hemakūṭa and Himālaya—each possessing a height of ten thousand Yojanas (80,000 miles) and severally marking the boundaries of Harivarṣa, Kimpuruṣavarṣa and Bhāratavarṣa. (9) Even so to the west and east of Ilāvṛta stand the (mountain ranges of) Mālyavān and Gandhamādana respectively, severally extending as far as the Nīla mountain (on the north) and the Niṣadha mountain (on the south) and covering a breadth of two thousand Yojanas (16,000 miles) each. They mark the boundaries of (the Varṣas called) Ketumāla and Bhadrāśwa (respectively). (10) On the four sides of Mount Meru stand the Mandara, Merumandara, Supārśwa and Kumuda mountains, forming its buttresses (as it were), and having a length and height of ten thousand Yojanas (80,000 miles). (11) On these four (mountains) stand four big trees of mango, Jambū (rose-apple), Kadamba and banyan (respectively) looking like their flags, each possessing a height of one thousand and one hundred Yojanas (8,800 miles) and a diameter of a hundred Yojanas (800 miles) (at its trunk), and its branches extending within a diameter equal to its height. (12) (Besides these trees) there are four lakes (as well) of milk, honey, sugar-cane juice and fresh water (respectively). The demigods (the Yakṣas, Kinnaras and so on) who drink of these, O Parīkṣit (the foremost of the Bharatas), enjoy mystic powers as a natural consequence. (13) There are also four celestial gardens, called Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra. (14) In these gardens the foremost of gods, leading a bevy of most charming celestial beauties with them, carry on (their) sports, their glories being sung by hosts of demigods. (15)

मन्दरोत्सङ्ग एकादशशतयोजनोत्तुङ्गदेवचूतशिरसो गिरिशिखरस्थूलानि फलान्यमृतकल्पानि  
पतन्ति । १६ । तेषां विशीर्यमाणानामतिमधुरसुरभिःसुगन्धिवहुलारुणरसोदेनारुणोदा नाम नदी  
मन्दरगिरिशिखरानिपतन्ती पूर्वेणोलावृतमुपप्लावयति । १७ । यदुपजोषणाद्भवान्या अनुचरीणां  
पुण्यजनवधूनामवधवस्पर्शसुगन्धवातो दशयोजनं समन्तादनुवासयति । १८ । एवं जम्बूफलानामत्युच्च-  
निपातविशीर्णानामनस्थिप्रायाणामिभक्तायनिभानां रसेन जम्बू नाम नदी मेरुमन्दरशिखरादधुतयोजनादवनितले  
निपतन्ती दक्षिणेनात्मानं चावदिलावृतमुपस्यन्दयति । १९ । तावदुभयोरपि रोधसोर्या मृत्तिका  
तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं जाम्बूनदं नाम सुवर्णं भवति । २० । यदु  
ह वाव विबुधादयः सह युवतिभिर्मुकुटकटककटिसूत्राद्याभरणरूपेण खलु धारयन्ति । २१ ।

From the top of the celestial mango tree, eleven hundred Yojanas high, standing on the bosom of Mount Mandara, drop down fruits as colossal as a mountain-peak and luscious as nectar. (16) A river, Aruṇodā (lit., having red water) by name—so-called because of its carrying as water the most delicious, (naturally) fragrant and highly perfumed (with other scents), abundant and scarlet juice of these fruits bursting open (with the fall) flows from the summit of Mount Mandara and irrigates the eastern part of Ilāvṛta. (17) The breeze perfumed by contact with the person of Yakṣa ladies forming the retinue of Goddess Pārvatī (the divine Consort of Lord Śiva) surcharges with fragrance the whole area about them as far as ten Yojanas (80 miles), (which is possible only) because of their drinking this water. (18) Similarly a river, Jambū by name, emanating from the juice of rose-apples of the size of elephants and having very small seeds, burst open as a result of their fall from an exceedingly high level, falls from the summit of Mount Merumandara, ten thousand Yojanas high, on the earth (below) and waters the whole of (the southern part of) Ilāvṛta, standing to the south of that river. (19) The clay on both the banks (of this river), getting saturated all over with that juice, and undergoing a chemical change under the joint action of the wind and the sun, is transmuted into (high-class) gold, known by the name of Jāmbūnada, which ever serves to

adorn the person of immortals. (20) Indeed, as the tradition unmistakably points out, the gods and other heavenly beings (such as the Gandharvas) with their spouses wear this (on their person) in the shape of diadems, bangles, girdles and other ornaments. (21)

यस्तु महाकदम्बः सुपाश्वनिरूढो वास्तस्य कोटरेभ्यो विनिःसृताः पञ्चायामपरिणाहाः पञ्च मधुधाराः  
सुपाश्वंशिखरात्पतन्त्योऽपरेणात्मानमिलावृतमनुमोदयन्ति । २२ । वा ह्युपयुञ्जानानां मुखनिर्वासितो वायुः  
समन्ताच्छतयोजनमनुधासयति । २३ ।

Five torrents of honey, each measuring five fathoms in diameter—that stream forth from the hollows of that great Kadamba tree which stands firmly rooted on Mount Supārśwa—when falling from the summit of Supārśwa, delight with their aroma (the region of) llāvṛta, lying to the west of those torrents. (22) The breeze surcharged with the odour issuing from the mouth (breath) of (celestial) damsels drinking of those torrents perfumes an area of one hundred Yojanas (800 miles) all round. (23)

एवं कुमुदनिरूढो चः शतवल्गो नाम वटस्तस्य स्कन्धेभ्यो नीचीनाः  
पयोदधिमधुघृतगुडान्नाद्यम्बरशब्दासनाभरणादयः सर्व एव कामदुया नदाः कुमुदाग्रात्पतन्तस्तमुत्तरेणोला-  
वृतमुपयोजयन्ति । २४ । यानुपजुषाणानां न कदाचिदपि प्रजानां बलीपलितक्लमस्वेददौर्गन्ध्यजरा-  
मद्यमृत्युशीतोष्णवैषण्योपसर्गादयस्तापविशेषा भवन्ति यावज्जीवं सुखं निरतिशयमेव । २५ ।

In the same way from the boughs of that banyan tree, Śatavalśa by name (so-called because it has hundreds of boughs), which stands firmly rooted on Mount Kumuda, issue (a number of) streams—all flowing downward and capable of yielding the objects of one's desire, such as milk, curds, honey, clarified butter, jaggery, cereals and other edibles as well as raiment, beds, seats and ornaments—and, falling from the summit of Mount Kumuda, benefit the region of llāvṛta lying to the north of the said mountain. (24) Afflictions of various kinds—such as wrinkles, grey hairs, fatigue, perspiration, foul smell, old age, disease, (untimely) death, (sensations of) cold and heat, pallor and (other) troubles are never experienced by those created beings that make use of these rivers; nay, they enjoy the greatest happiness throughout their life. (25)

कुरङ्गकुररकुसुम्भवैकङ्किकूटशिशिरपतङ्गरुचकनिपथशिनीवासकपिलशङ्खुवैदूर्यजारुधिहंससर्षभनागकालञ्जर-  
नारदादयो विंशतिगिरयो मेरोः कर्णिकाया इव केसरभूता मूलदेशे परित उपक्लृप्ताः । २६ । जठरदेवकूटी मेरुं  
पूर्वेणाष्टादशयोजनसहस्रमुदगायतां द्विसहस्रं पृथुतुङ्गा भवतः । एवमपरेण पवनपारियात्रौ दक्षिणेन  
कैलासकरवीरौ प्रागायतावेवमुत्तरतस्त्रिशृङ्गमकरावष्टभिरैतैः परिस्तृतोऽग्निरिव परितश्चकास्ति काञ्चनगिरिः । २७ ।  
मेरोर्मूर्धनि भगवत आत्मयोनेर्मध्यत उपक्लृप्तां पुरीमयुतयोजनसाहस्रीं समचतुरस्रां शतकौम्भीं वदन्ति । २८ ।  
तामनु परितो लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टावुपक्लृप्ताः । २९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णनं नाम षोडशोऽध्यायः । १६ ।

Like filaments surrounding the pericarp (of a lotus), there are twenty mountains—Kuraṅga, Kurara, Kusumbha, Vaikaṅka, Trikūṭa, Śisīra, Pataṅga, Rucaka, Niṣadha, Śinivāsa, Kapīta, Saṅkha, Vaidūrya, Jārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara, Nārada and so on—situated round about Meru near its foot. (26) (Again,) to the east of Meru stand the Jaṭhara and Devakūṭa mountains, extending north to south to a length of eighteen thousand Yojanas (1,44,000 miles) and possessing a height and width of two thousand Yojanas (16,000 miles). Similarly to the west (of the same mountain) are situated the Pavana and Pāriyātra; to the south (of Meru) stand the Kailāsa and Karavīra extending east to west—and to the north are situated the Triśṅga and Makara. Enclosed on all sides by these eight mountains, Mount Sumeru (the mountain of gold) shines as a sacred fire surrounded by blades of Kuśa grass (marking its boundaries as it were). (27) On the summit of Mount Meru, at the very centre, they say, is situated the city of Brahmā (the self-born), built (entirely) of gold, with an area

of fourteen\* thousand Yojanas (1,12,000 square miles) and rectangular in shape. (28) After this model and round above the same have been built the eight cities of the eight Lokapālas (guardians of the spheres—Indra and others) in a style befitting their master and in the direction allotted to him, each city being one-fourth (in extent) of Brahmā's city. (29)

*Thus ends the sixteenth discourse entitled "A description of the terrestrial world" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhhitā.*



## अथ सप्तदशोऽध्यायः

### Discourse XVII

An account of the descent of the holy Gaṅgā and a song of praise to Lord Śaṅkarṣaṇa by the divine Śaṅkara

श्रीशुक उवाच

तत्र भगवतः साक्षाद्यज्ञलिङ्गस्य विष्णोर्विक्रमतो वामपादाद्गुह्यनखनिर्भिन्नोर्ध्वाण्डकटाहविवरेणान्तः-  
प्रविष्टा या बाह्यजलधारा तच्चरणपङ्कजावनेजनारुणकिञ्जल्कोपरञ्जिताखिलजगदधमलापहोपस्पर्शनामला  
साक्षाद्भगवत्पदीत्यनुपलक्षितवचोऽभिर्धायमानातिमहता कालेन युगसहस्रोपलक्षणेन दिवो मूर्धन्यवततार  
यत्तद्विष्णुपदमाहुः । १ । यत्र ह वाव वीरव्रत औत्तानपादिः परमभागवतोऽस्मत्कुलदेवताचरणारविन्दोदकमिति  
यामनुसवनमुत्कृष्यमाणभगवद्भक्तियोगेन दृढं क्लिद्यमानान्तर्हृदय औत्कण्ठ्यविवशामीलितलोचनयुगल-  
कुड्मलविगलितामलबाष्पकलयाभिव्यज्यमानरोमपुलककुलकोऽधुनापि परमादरेण शिरसा विभर्ति । २ ।

**Śrī Śuka continued :** (Standing) on this terrestrial globe (referred to in the foregoing discourse) when Lord Viṣṇu Himself, appearing in the form of Trivikrama† at the sacrificial performance of Bali, raised His (left) foot (in order to measure the heavenly regions after having measured the earth including the subterranean worlds with His right foot), a stream from the (immaterial) waters existing outside the egg-like cosmos, which rushed inside through a breach made in the upper shell of the cosmic egg as a result of its being pierced by the nail of His left big toe, flowed down to the realm of Dhruva (forming the crest of the starry heavens)—which they call Viṣṇupada (the abode of Lord Viṣṇu)—after a very long (measure of) time covering a thousand revolutions of the four Yugas (Satya, Tretā, Dwāpara and Kali). While washing the lotus-foot of the Lord (on which it fell in the very first instance),

\* The compound epithet अयुतयोजनसाहस्रीम् could be taken on the face of it to mean 'covering an area of a thousand times ten thousand i.e., one crore square Yojanas or eight crore square miles', as almost every renowned commentator of Śrīmad Bhāgavata has done. Considering the extent of Mount Meru, which is mentioned in passage 7 above as only 32,000 Yojanas wide, however, this figure strikes us as enormous. Hence, following a learned commentator, we have split the compound as अयुतयोजना चारसी साहस्री च and taken साहस्री to mean 'covering an area of four thousand square miles'—सहस्राणि (चतुःसहस्राणि) परिमाणं यस्याः सः. Thus interpreted, the compound will mean 'having an area of ten plus four, i.e., fourteen thousand square Yojanas, which exactly tallies with the figure given in the Viṣṇupurāṇa. In that we come across the following description of the city of Brahmā on the summit of Mount Meru :—

चतुर्दश सहस्राणि योजनानां महापुरो । मेरोरुपरि मैत्रेय ब्रह्मणः प्रथिता दिवि ॥ (II, īr. 31)

† For an account of the Lord's descent as Vāmana (the divine Dwarf) and His assuming a cosmic form (as Trivikrama) at the sacrificial performance of Bali, the celebrated demon king and a great devotee of the Lord, see Discourses XVIII-XX of Book VIII.

it got coloured by its red pollen-like dust and thus acquired the virtue of wiping out by its very touch the dirt of sin of the whole world, itself remaining untouched by the sin, and was (thenceforth) expressly and directly called by the (sacred) appellation of "Bhagavatpadī" (that which proceeds from the foot of the Lord Himself)—to the exclusion of other names (Jāhnavī, Bhāgirathī etc., suggesting other later and less momentous associations). (1) In the aforesaid realm indeed that foremost devotee of the Lord, Dhruva (the celebrated son of Uttānapāda), steadfast in his vow (of devotion), bears (sprinkles) on his head even to this day (the water of) the (holy) Bhagavatpadī (later known as the Gangā) with supreme reverence, remembering that it has washed the lotus-foot of his family Deity, his heart deeply saturated with an incessant flow of constantly growing devotion, with tears of pure love escaping from his eyes—resembling a pair of lotus buds—half-closed in a fit of self-forgetfulness induced by ardent longing (for his beloved Lord), and the hair on his body standing on their end. (2)

ततः सप्त ऋषयस्तत्राभवाभिज्ञा यां ननु तपस आत्यन्तिकी सिद्धिरेतावती भगवति सर्वात्मनि  
वासुदेवेऽनुपरतभक्तियोगलाभेनैवोपेक्षितान्यार्थात्मगतयो मुक्तिमिवागतां मुमुक्षव इव सवहुमानमद्यापि  
जटाजूटैरुद्धहन्ति । ३ । ततोऽनेकसहस्रकोटिविमानानीकसङ्कुलदेवयानेनावतरन्तीन्दुमण्डलमावार्यं  
ब्रह्मसदने निपतति । ४ ।

Further on (in the next stages of the descent of this stream) the seven seers (responsible for the maintenance of the world order and having their abode immediately below the realm of Dhruva, where the seven stars of the Ursa major are located), who know the greatness of this (holy) stream, receive (sprinkle) it with great reverence even to the present day on the tuft of their matted locks—in the same way as the seekers of liberation would hail final beatitude coming to them (in a concrete form of its own accord), accounting it the supreme reward of their austerities—having spurned (all) other objects of human pursuit including Self-Realization, simply due to their having achieved the boon of unceasing devotion to Lord Vāsudeva, the Soul of the universe. (3) Descending thence through the heavens (the passage of the gods), crowded with many billions of aerial cars, the stream washes the lunar sphere and comes down to the city of Brahmā (on the summit of Mount Meru). (4)

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्यन्दन्ती नदनदीपतिमेवाभिनिविशति सीतालकनन्दा  
चक्षुर्भ्रंति । ५ । सीता तु ब्रह्मसदनात्केसराचलादिगिरिशिखरेभ्योऽधोऽधः प्रस्रवन्ती गन्धमादनमूर्धसु  
पतित्वान्तरेण भद्राश्ववर्षं प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति । ६ । एवं माल्यवच्छिखरान्निष्पतन्ती  
ततोऽनुपरतवेगा केतुमालमभि चक्षुः प्रतीच्यां दिशि सरित्यतिं प्रविशति । ७ । भद्रा चोत्तरतो मेरुशिरसो  
निपतिता गिरिशिखराद्रिशिखरमतिहाय शृङ्गवतः शृङ्गादवस्यन्दमाना उत्तरास्तु कुरुनभित उदीच्यां  
दिशि जलधिमभिप्रविशति । ८ । तथैवालकनन्दा दक्षिणेन ब्रह्मसदनाद्ब्रह्मि गिरिकूटान्यतिक्रम्य  
हेमकूटाद्धैमकूटान्यतिरभसतररंहसा लुठयन्ती भारतमभि वर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति  
यस्यां स्नानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति । ९ । अन्ये च नदा नद्यश्च  
वर्षे वर्षे सन्ति बहुशो मेवादिगिरिदुहितरः शतशः । १० ।

Branching forth into four streams there, the Bhagavatpadī flows in four directions under four (different) appellations—Sītā, Alakanandā, Cakṣu and Bhadrā—and (finally) enters the ocean (the lord of streams and rivers). (5) Passing through the city of Brahmā and gradually descending from the principal summits of one of the many mountains represented (in XVI. 26 above) as so many filaments surrounding the pericarp-like Mount Meru, the Sītā falls on the peaks of Mount Gandhamādana and, coursing through Bhadrāśwaraṣa, enters the salt ocean on the east. (6) Likewise, reaching Mount Mālyavan and descending from it, the Cakṣu flows with unabated speed in the direction of (the land of) Ketumāla and enters the

ocean on the west. (7) Descending from the summit of Mount Meru in a northerly direction and leaving one mountain-peak after another, the Bhadrā flows from the peak of Śṛṅgavān in the direction of the northern Kurus and enters the ocean in the north. (8) Even so flowing to the south of Brahmā's city (on Mount Meru) and passing through many a mountain-peak, the Alakanandā reaches the mountain-range of Hemakūṭa and, rolling down from Hemakūṭa to the peaks of the Himālaya mountain with a tremendous speed and coursing through Bhāratavarṣa, enters the ocean in the south. And for a man who goes forth to bathe in this river, the reward of Aśwamedha, Rājasūya and other (great) sacrifices becomes easy of access at every step. (9) There are in every Varṣa (subdivision of Jambūdwīpa) hundreds of other rivers, both big and small, having their source in Mount Meru and other mountains. (10)

तत्रापि भारतमेव वर्ष कर्मक्षेत्रमन्यान्यष्ट वर्षाणि स्वर्गिणां पुण्यशेषोपभोगस्थानानि भौमानि स्वर्गपदानि व्यपदिशन्ति । ११ । एषु पुरुषाणामयुतपुरुषायुर्वर्षाणां देवकल्पानां नागायुतप्राणानां वज्रसंहननबलवयोमोदप्रमुदितमहासौरतमिथुनव्यवाद्यापवर्गवर्षधृतैकगर्भकलत्राणां तत्र तु त्रेतायुगसमः कालो वर्तते । १२ । यत्र ह देवपतयः स्वैः स्वैर्गणनायकैर्विहितमहार्हणाः सर्वतुंकुसुमस्तवकफलकिसलयश्रिया-ऽऽनम्यमानविटपलताविटपिभिरुपशुम्भमानरुचिरकाननाश्रमायतनवर्षगिरिद्रोणीषु तथा चामलजलाशयेषु विकचविविधनवनरुहामोदमुदितराजहंसजलकुक्कुटकारण्डवसारसचक्रवाकादिभिर्मधुकरनिकाराकृतिभिरुपकूजितेषु जलक्रीडादिभिर्विचित्रविनोदैः सुललितसुरसुन्दरीणां कामकलिलविलासहासलीलावलोककृष्टमनोदृष्टयः स्वैरं विहरन्ति । १३ ।

Of (all) these Varṣas, the learned declare Bhāratavarṣa alone as the land where a man can shape his destinies through actions. They speak of the other eight Varṣas as the places for enjoying the fruit of such merit as still remains to be enjoyed by those who return from heaven (after exhausting the stock of merit which entitled them to a residence in that realm), and designate these as the celestial spots on earth. (11) The god-like men inhabiting these Varṣas, live to an age of the thousand human years and are endowed with the strength of ten thousand elephants. The couples there are extremely happy with their adamant frame, (never-failing) strength, (lasting) youth and (abundant) sense-delights, and are possessed of extraordinary venereal capacity; while the wives conceive only once and that too during the closing year of their life, which (also) marks the end of their (period of) sexual enjoyment. The conditions prevailing there are (throughout) the same as obtain in the Tretā age (here). (12) Here indeed in the precincts of hermitages and the valleys of the principal mountains, forming the boundaries of these Varṣas, with their picturesque woodlands looking (very) graceful on account of trees with their branches and the creepers supported by them bending low under the charming load of bunches of flowers, fruits and tender foliage of all seasons, as well as in the lakes of limpid water, resonant with the noise of swans, water-fowls, Kāraṇḍavas, cranes and ruddy geese—ravished by the fragrance of diverse species of blooming young lotuses—and with the humming of various species of black bees, the lords of gods divert themselves at will with aquatic sports and various other amusements, the chiefs of their respective retinues adoring them with rich presents and their mind and eyes captivated with the dalliance, (winsome) smiles and playful glances, charged with love, of charming celestial ladies. (13)

नवस्वपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहाद्यात्मतत्त्वव्यूहेनात्मनाद्यापि संनिधीयते । १४ । इलावृते तु भगवान् भव एक एव पुमान् ह्यन्यस्तत्रापरो निर्विशति भवान्याः शापनिमित्तज्ञो यत्प्रवेक्ष्यतः स्त्रीभावस्तत्पश्चाद्भक्ष्यामि । १५ ।

In all these nine Varṣas Lord Nārāyaṇa, the Supreme Person, remains personally present in His (diverse) manifestations even today in order to shower His grace on His

devotees (in the manner to be shown hereafter). (14) In Ilāvṛta, of course, the only male (available) is Lord Śaṅkara (the Source of this universe); none else who is aware of the circumstances which led to the curse pronounced by (Lord Śiva for the satisfaction of) Goddess Pārvatī (the divine Spouse of Śiva, whose divine sports had been interrupted by the unannounced and hence unwelcome presence of sages in Her pleasance) dare enter this land. How a male attempting to enter it is transformed into a woman I shall narrate later on (in Book IX). (15)

भवानीनाथैः स्त्रीगणार्बुदसहस्रैरवरुध्यमानो भगवतश्चतुर्भूतैर्महापुरुषस्य तुरीयां तामसीं मूर्तिं  
प्रकृतिमात्मनः सङ्कर्षणसंज्ञामात्मसमाधिरूपेण संनिधायैतदभिगृणन् भव उपधावति । १६ ।

Waited upon by hosts of women, numbering billions and forming the retinue of Goddess Pārvatī, Lord Śiva (the Source of the universe) adores (there) His own Cause, the fourth manifestation, presiding over destruction (the function of Tamogūṇa) and known by the name of Saṅkarṣaṇa, of Lord Viṣṇu (the Supreme Person)—appearing in four forms (Vāsudeva, Pradyumna, Aniruddha and Saṅkarṣaṇa)—realizing His presence in the mind in the form of a conceptual image and muttering the following (prayer). (16)

श्रीभगवानुवाच

ॐ नमो भगवते महापुरुषाय सर्वगुणसङ्ख्यानायानन्तायाव्यक्ताय नम इति । १७ ।  
भजे भजन्यारणपादपङ्कजं भगस्य कृत्स्नस्य परं परायणम् ।  
भक्तेष्वलं भावितभूतभावनं भवापहं त्वा भवभावमीश्वरम् । १८ ।  
न यस्य मायागुणचित्तवृत्तिभिर्निरीक्षतो ह्यण्वपि दृष्टिरच्यते ।  
इंशे यथा नोऽजितमन्युरंहसां कस्तं न मन्येत जिगीषुरात्मनः । १९ ।  
असददृशो यः प्रतिभाति मायया क्षीवेव मध्वासवताम्रलोचनः ।  
न नागवध्योऽर्हण इंशिरे ह्रिया यत्पादयोः स्पर्शनधर्षितेन्द्रियाः । २० ।  
यमाहुरस्य स्थितिजन्मसंयमं त्रिभिर्विहीनं यमनन्तमृषयः ।  
न वेद सिद्धार्थमिव क्वचित्स्थितं भूमण्डलं मूर्धसहस्रधामसु । २१ ।  
यस्याद्य आसीद् गुणविग्रहो महान् विज्ञानधिष्ययो भगवानजः किल ।  
यत्सम्भवोऽहं त्रिवृता स्वतेजसा वैकारिकं तामसमैन्द्रियं सृजे । २२ ।  
एते वयं यस्य वशे महात्मनः स्थिताः शकुन्ता इव सूत्रयन्त्रिताः ।  
महानहं वैकृततामसेन्द्रियाः सृजाम सर्वे यदनुग्रहादिदम् । २३ ।  
यन्निर्मितां कर्हापि कर्मपर्वणीं मायां जनोऽयं गुणसर्गमोहितः ।  
न वेद निस्तारणयोगमञ्जसा तस्मै नमस्ते विलयोदयात्मने । २४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठमस्कन्धे सप्तदशोऽध्यायः । १७ ।

Lord Śiva prays : "Hail, hail to the infinite Lord Viṣṇu (the Supreme Person), denoted by (the mystical syllable) OM, and manifesting all virtues though (Himself) unmanifest. (17) O adorable One ! I adore You, the supreme Lord, whose lotus- feet afford shelter (to all), the highest Abode of all divine attributes (viz., universal lordship and omnipotence, piety of all kinds, entire glory, all wealth and splendour, omniscience and unattachment to everything) ! You have fully revealed before (Your) devotees Your divine form (that protects all created beings) and put an end to their rebirth; while You perpetuate (the bondage of) worldly existence in the case of those who are not devoted to You. (18) Who that seeks to subdue his senses would not esteem You, whose vision is not at all coloured by the objects of senses

(which are products of the Guṇas of Māyā) nor by the activities of the mind—even though You witness all with a view to controlling everything—unlike our vision, who have not been able to curb the vehemence of wrath. (19) To him who looks upon the body (which has no reality whatsoever) as his own self, You appear through (Your own) Māyā (deluding potency) as though drunk, with Your eyes reddened by the use of spirituous liquor and distillates (toddy etc.). Nay, the wives of the Nāgas (the denizens of Pātāla, the nethermost of the subterranean regions) are unable to worship You through bashfulness, their mind being excited (with love) at the very touch of Your feet. (20) The sacred texts (of the Vedas) declare You as responsible for the evolution, existence and dissolution of this universe, though beyond these states Yourself, eternal as You are. You never feel (the presence of) the terrestrial globe, lying like a mustard seed somewhere on the (sublime) base of Your thousand hoods. (21) Your very first manifestation, springing up from the three Guṇas (modes of Prakṛti) was (known as) Mahat-tattva (the principle of cosmic intelligence), which (in the form of Citta or the faculty of ratiocination) is rooted in Sattva and which (when considered from the point of view of the Spirit presiding over it and visualized as one with the Supreme Deity) came to be known as Lord Brahmā. (And) descended from him, I (Rudra) bring forth—through My own glory (in the form of Ahaṅkāra or the Ego), consisting of the three Guṇas (because evolved from the Mahat-tattva, a product of the three Guṇas)—the deities (presiding over the ten Indriyas and the mind) and the mind itself (that are Sāttvika in character), the five gross elements (which are rooted in Tamas, being inert by nature) and the ten Indriyas (which are predominantly Rājasika). (22) Remaining under the control of the Supreme Person (in You) (and) unified (by the active principle in the shape of the vital airs) like birds held by a string, we all, viz., the Mahat-tattva, the ego, the deities mentioned above, the five gross elements and the Indriyas, evolve this creation by Your grace (alone). (23) Deluded by the objects of senses (which are the creation of the three Guṇas), this Jīva (that is subject to birth and death) can never know (except by Your grace) the Māyā (the principle of cosmic illusion) which has been conjured up by You and which subjects it to the bondage of Karma (action prompted by interested motives); much less can it know with any amount of ease the means of getting over that Māyā. Moreover, the creation and dissolution (of the universe) are nothing apart from You (inasmuch and both these events take place in You). Therefore, obeisance to You !" (24)

*Thus ends the seventeenth discourse, in Book Five of the great  
and glorious Bhāgavata-Purāna, otherwise known  
as the Paramahansa-Sarhitā.*



## अथाष्टादशोऽध्यायः

### Discourse XVIII

A description of (the various Varṣas) of the terrestrial globe continued

*श्रीशुक उवाच*

तथा च भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राश्रवणं साक्षाद्भगवतो वासुदेवस्य प्रियां तनुं  
धर्ममयीं ह्यशीर्षाभिधानां परमेण समाधिना मनिधाष्येदमभिगुणन्त उपधावन्ति । १ ।

Śrī Śuka went on : Even so in Bhadrāśvavarṣa a son of Dharma (the deity presiding over righteousness), Bhadrāśravā by name (the ruler of this Varṣa ) as well as the chief men

of his retinue adore the favourite manifestation of Lord Vāsudeva Himself, known by the name of Hayagrīva—who is piety personified—realizing His presence through supreme concentration of mind while muttering the following prayer. (1)

भद्रश्रवस ऊचुः

ॐ नमो भगवते धर्मात्मविशोधनाय नम इति । २ ।  
 अहो विचित्रं भगवद्विचेष्टितं घनं जनोऽयं हि मिपन्न पश्यति ।  
 ध्यायन्नसद्यर्हि विकर्म सेवितुं निर्हत्य पुत्रं पितरं जिजीविषति । ३ ।  
 वदन्ति विश्वं कवयः स्म नश्वरं पश्यन्ति चाध्यात्मविदो विपश्चितः ।  
 तथापि मुह्यन्ति तवाज मायया सुविस्मितं कृत्यमजं नतोऽस्मि तम् । ४ ।  
 विश्वोद्भवस्थाननिरोधकर्म ते ह्यकर्तुरङ्गीकृतमप्यपावृतः ।  
 युक्तं न चित्रं त्वयि कार्यकारणे सर्वात्मनि व्यतिरिक्ते च वस्तुतः । ५ ।  
 वेदान् युगान्ते तमसा तिरस्कृतान् रसातलाद्यो नृतुरङ्गविग्रहः ।  
 प्रत्याददं वै कवयेऽभियाचते तस्मै नमस्तेऽवितथेहिताय इति । ६ ।

**Bhadraśravā and his men pray :** "Hail to the almighty Dharma—denoted by the mystical syllable OM—who purifies the mind !" (2) Oh, (how) marvellous are the doings of the Lord (Your Māyā), deluded by which this Jīva fails to perceive Death (who kills all), though endowed with vision, when he desires to survive (even) after cremating his father and son (old and young), contemplating evil deeds in order to enjoy the carnal pleasures (which have no reality whatsoever) ! (3) The learned have spoken of the world as perishable; while those wise men who have realized the Self even perceive it as such (through deep concentration of mind). Yet are people deluded by Your Māyā, O birthless one ! Highly wonderful are Your ways and I (simply) bow to You, the birthless Lord. (4) The functions of creation, preservation and dissolutions of the universe have been attributed (by the Vedas) to You, who are (really) a non-doer and unveiled (by Māyā). This is (however) not (at all) surprising in Your case; for activity is (but) proper to You, who are everything (through Māyā) and (therefore) the cause (the progenitor) of (all) effects; while, as a matter of fact, You are unconditioned (unveiled by Māyā and therefore actionless). (5) Appearing in the form of a man-horse (a man with the head of a horse), it is You who rescued from the bottom of the ocean and restored to the supplicating Brahmā (the first seer) the Vedas, that had been stolen away by the demon Madhu (who was ignorance personified) at the time of universal dissolution. (Therefore,) hail to You of unfailing resolve !" (6)

हरिवर्षे चापि भगवान्हरिरूपेणास्ते तद्रूपग्रहणनिमित्तमुत्तरत्राभिधास्ये तद्व्यतिं रूपं  
 महापुरुषगुणभाजनो महाभागवतो दैत्यदानवकुलतीर्थीकरणशीलाचरितः प्रहादोऽव्यवधानानन्वभक्तियोगेन  
 सह तद्वर्षपुरुषैरुपास्ते इदं चोदाहरति । ७ । ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव वज्रनख  
 वज्रदंष्ट्र कर्माशयान् रन्ध्रय रन्ध्रय तमो ग्रस ग्रस ॐ स्वाहा अभयमभयमात्मनि भूयिष्ठा ॐ क्षौम् । ८ ।

स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां ध्यायन्तु भूतानि शिवं मिथो धिया ।  
 मनश्च भद्रं भजतादधोक्षज आवेशयतां नो मतिरप्यहैतुकी । ९ ।  
 मागारदारात्मजवित्तवन्धुयु सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।  
 यः प्राणवृत्त्या परितुष्ट आत्मवान् सिद्धयत्यदूरान् तथेन्द्रियप्रियः । १० ।  
 यत्सङ्गलब्धं निजवीर्यवैभवं तीर्थं मुहुः संस्पृशतां हि मानसम् ।  
 हरत्यजोऽन्तः श्रुतिभिर्गतोऽङ्गजं को वै न सेवेत मुकुन्दविक्रमम् । ११ ।

यस्यास्ति भक्तिर्भगवत्यकिञ्चना सर्वैर्गुणैस्तत्र समासते सुराः ।  
 हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो वहिः । १२ ।  
 हरिर्हि साक्षाद्भगवान् शरीरिणामात्मा ज्ञापानामिव तोयमीप्सितम् ।  
 हित्वा महांस्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दम्पतीनाम् । १३ ।  
 तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिभूलम् ।  
 हित्वा गृहं संसृतिचक्रवालं नृसिंहपादं भजताकुतोभयमिति । १४ ।

Again, in Harivarṣa the Lord abides in the form of Nārahari (a man-lion). The circumstances that led Him to assume that (queer) form I shall relate later on (while narrating the story of Prahārāda in Book VII). The great devotee, Prahārāda, who is an abode of all good qualities inhering in exalted souls and whose virtue and (ideal) conduct brought sanctity to the (entire) race of the Daityas and Dānavas, adores this form, beloved of him, through a course of uninterrupted and undivided devotion, alongwith the (other) people inhabiting that Varṣa, and repeats the following (prayer):—(7) "Hail to Lord Narasimha, who is denoted by the mystical syllable OM ! Hail to the Light of all lights !! Fully reveal Yourself, O Lord with adamantine claws and adamantine teeth !!! Burn down, O burn down (our) latent desires (the seeds of future actions); swallow up, O swallow up (all) darkness (in the form of ignorance). We offer our worship to You, O Lord, O appear (in the horizon of) our mind in such a way as to make us fearless, to rid us of (all) fear Kṣraum\* !" (8) "May all be well with the world; may the wicked become gentle. May (all) living beings contemplate good to one another with their intellect and may their mind resort only to that which is good; and may our thought as well as the thought of others be fixed on You (Lord Viṣṇu) without any motive (whatsoever). (9) If there be (any) attachment in our heart, let it be for the loving devotees of the Lord and on no account for (our) dwelling, wife, children, wealth and kinsmen. (For) he who is contented with the (bare) necessities of life and self-possessed attains blessedness at no distant date, but not he who loves the objects of the senses. (10) Entering through the ears the mind of those who repeatedly listen to the purifying accounts of the exploits of Lord Viṣṇu (the Bestower of Liberation)—which possess a unique glory of their own and which one gets to hear in the company of such devotees—the birthless Lord takes away the impurities of their mind ! Who (then) would not resort to such devotees ? (11) In (the heart of) a man who is blessed with exclusive devotion to the Lord permanently dwell the gods with all (their) virtues. (But) how can the qualities of exalted souls exist in him who, far from being a devotee of the Lord, runs after the illusory objects of senses under the impulse of desire ? (12) As water is dear to the fish as their (very) life, Lord Śrī Hari indeed is the (veritable) soul of all embodied beings. Ignoring Him, if a man, however great he may be, remains attached to his home, his greatness, then, is reduced to that type which couples claim in advanced age. (13) Therefore, renouncing the home—which is the root avidity (the thirst for pleasures), attachment, grief, anger, pride, longing (for another's wife and wealth etc.), fear, wretchedness and mental anguish and, as such perpetuate the cycle of births and deaths—take refuge in the feet of Lord Nṛsimha, the only safe retreat." (14)

केतुमालेऽपि भगवान् कामदेवस्वरूपेण लक्ष्म्याः प्रियचिकीर्षया प्रजापतेर्दुहितृणां पुत्राणां तद्दुर्षपतीनां पुरुषायुषाहोरात्रपरिसंख्यानानां चासां गर्भा महापुरुषमहास्त्रतेजसोद्वेजितमनसां विध्वस्ता व्यसवः संवत्सरान्ते विनिपतन्ति । १५ । अतीव सुललितगतिविलासविलसितरुचिरहासलेशावलोक-  
 लीलयाकिञ्चिदुत्तमिभतसुन्दरभ्रमण्डलसुभगवदनारविन्द्रश्रिया रमां रमयन्निन्द्रियाणि रमयते । १६ । तद्भगवतो

\* A mystical syllable sacred to Lord Nṛsimha.

मायामयं रूपं परमसमाधियोगेन रमा देवी संवत्सरस्य रात्रिषु प्रजापतेर्दुहितृभिरुपेताहःसु च तद्भर्तृभिरुपास्ते  
इदं चोदाहरति । १७ । ॐ ह्रां ह्रीं ह्रूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां  
चित्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलायच्छन्दोमयायान्मयायामृतमयाय  
सर्वमयाय सहसे ओजसे वलाय कान्ताय कामाय नमस्ते उभयत्र भूयात् । १८ ।

So in Ketumālavarṣa the Lord stays in the form of Kāmadeva (Pradyumna) with intent to please Goddess Lakṣmī (His own divine consort) as well as the daughters (the female deities presiding over nights) and sons (the deities presiding over days)—the rulers of that Varṣa—of Saṁvatsara (the deity presiding over a year, a Lord of created beings), (severally) numbering 36,000 (as many as there are days and nights comprising the full span of human life, viz., a hundred years). The embryos born in the womb of the former (the daughters of Saṁvatsara), whose mind gets frightened by the (dazzling) brilliance of the mighty weapon (the discus Sudarśana) of Lord Viṣṇu (the supreme Person), perish at the end of a year and get discharged in a lifeless state. (15) By the elegance of His lotus face, lovely with the shapely arches of His brows, which are slightly raised on account of His playful glances accompanied with a winsome smile—which in its turn is embellished with the charm of His highly graceful gait—He brings excessive joy to Goddess Ramā (who is His other Self) and (thereby) delights His own senses. (16) Accompanied by the daughters of Prajāpati Saṁvatsara during nights and by their spouses (the deities presiding over days) during the daytime, Goddess Ramā waits upon the aforesaid manifestation of the Lord, an embodiment of His own will (or creative energy), by recourse to supreme concentration of mind and repeats the following (prayer):—(17) "Hrām ! Hrīm !! Hrūm !!!" Hail to Lord Hṛṣikeśa (the Controller of the senses), denoted by the mystic syllable OM, distinguished by (all) extraordinary qualities, the Ruler of (all) the organs of action and the senses of perception, as well as of the (four) aspects of the internal senses (viz., the intellect, the ego, the understanding and the mind) including their functions and objects, who is manifested in the form of the sixteen limbs of a subtle body (viz., the mind and the ten Indriyas and the five subtle elements), who is Veda personified, who in the form of food sustains the physical body, who is immortality (final beatitude) itself, nay, who is everything and who is the fountain of (all) strength of mind, the potency of the Indriyas and physical strength. Hail to You, (our) beloved Lord, Love personified, both here and hereafter." (18)

स्त्रियो ब्रतैस्त्वा हृषिकेश्वरं स्वतो ह्याराध्य लोके पतिमाशासतेऽन्वम् ।  
तासां न ते वै परिपान्चपत्यं प्रियं धनार्युषि यतोऽस्वतन्त्राः । १९ ।  
स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पाति भयातुरं जनम् ।  
स एक एवेतरथा मिथो भवं नैवात्मलाभादधि मन्यते परम् । २० ।  
या तस्य ते पादसरोरुहार्हणं निकामयेत्साखिलकामलम्पटा ।  
तदेव रासीप्सितमीप्सितोऽर्चितो यद्भग्नयाच्चा भगवन् प्रतप्यते । २१ ।  
मत्प्राप्तयेऽजेशसुरासुरादयस्तप्यन्त उग्रं तप ऐन्द्रियेधियः ।  
ऋते भवत्पादपरायणान् मां विन्दन्चहं त्वद्भूदया यतोऽजित । २२ ।  
स त्वं ममाप्यच्युत शीर्ष्णिं वन्दितं कराम्युजं यत्त्वदधायि सात्वताम् ।  
विभयिं मां लक्ष्म वरेण्य मायया क इश्वरस्येहितमूहितुं विभुरिति । २३ ।

\* The Tantras mention a number of mystical syllables (Bija-Mantras) whose utterance is believed to possess a unique power to propitiate and reveal certain deities. Hrām, Hrīm and Hrūm are three such syllables well-known for their efficacy to please a number of gods and goddesses. They are obviously intended here to propitiate Lord Pradyumna (who is Love personified).

"Women (maids) in this world desire (to obtain) another man as a husband by propitiating Yourself, the very Director of the senses, through sacred vows (of various kinds). They (the earthly husbands obtained by them) are surely unable to protect the beloved offspring, wealth and life of these women, since they (the husbands) are anything but independent (themselves). (19) He alone is a master in the real sense, who has no fear from any quarter himself and is able to protect on all sides a person stricken with fear. You are the only lord (answering these qualifications), since You account no other joy higher than the realization of Your own blissful nature. Otherwise (if Your joy depended on others, You would be far from independent and in the event of there being a number of independent rulers) there would be fear from one another. (20) (Again,) she who exclusively desires to adore the lotus-feet of such a lord in You succeeds in attaining all the objects of her desire (and yet enjoys the fame of being a disinterested devotee). If, on the other hand, You are worshipped (by a woman) and approached with a longing to secure from You her sought for boon, You bestow (on her) that boon alone, with the result that on the said object of her longing being destroyed (in course of time) she feels much afflicted, O Lord ! (21) (Even) Brahmā (the birthless creator), Lord Śiva (the all-powerful), gods (like Indra), demons and the like, whose mind is attached to the objects of senses, practise severe austerities for winning me (my grace), but fail to secure me—barring him who is devoted to You—inasmuch as my heart is fixed on You (alone), O invincible Lord ! (22) Be pleased, O immortal Lord, to place on my head Your adorable lotus-like hand, which You have (so often) placed on the head of devotees. (I certainly enjoy Your esteem in that) You bear me by way of an emblem (in the form of a golden streak) on Your (blessed) bosom, O adorable one ! (Yet I am deprived of Your grace, which is the exclusive privilege of devotees—an anomaly which I am unable to understand. This is, however, no cause for wonder; for) who can (hope to) divine the *raison d'être* of whatever is wrought by Your Māyā (deluding potency), omnipotent as You are?" (23)

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं तद्वर्धपुरुषस्य मनोः प्राक्प्रदर्शितं स इदानीमपि महता  
भक्तियोगेनाराधयतीदं चोदाहरति । २४ । ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायोजसे सहसे  
बलाय महामत्स्याय नम इति । २५ ।

And in Ramyakavarṣa, the (present) Manu (Śrāddhadeva, a son of the sun-god, known by the name of Satyavrata in the sixth or Cākṣuṣa Manvantara) the ruler of that Varṣa adores even now with an unceasing flow of great (exclusive and disinterested) devotion, the most beloved form of the Lord—the form of the Divine Fish—revealed to him before (at the end of the Cākṣuṣa Manvantara,\* when the three worlds were inundated by the ocean), and repeats the following (prayer):— (24) "Hail to the Lord as revealed in His very first descent (on the material plane) and denoted by the mystical syllable OM ! Hail to Him who is an embodiment of Sattva (unmixed with Rajas and Tamas), and who is the very life-giving principle as well as (the source of) the potency of the Indriyas, the strength of mind and physical strength (too) !! Hail to the great (divine) Fish !!!" (25)

अन्तर्बहिश्चाखिललोकपालकैरदृष्टरूपो विचरस्युरुस्वनः ।  
स ईश्वरस्त्वं च इदं वशेऽनयन्नाम्ना यथा दारुमयीं नरः स्त्रियम् । २६ ।  
यं लोकपालाः किल मत्सरञ्चरा हित्वा यतन्तोऽपि पृथक् समेत्य च ।  
पातुं न शंकुर्द्विपदश्चतुष्पदः सरीसृपं स्थाणु यदत्र दृश्यते । २७ ।  
भवान् युगान्तार्णव ऊर्मिमालिनि क्षोणीमिमामोषधिवीरुधां निधिम् ।  
मया सहोरु क्रमतेऽज ओजसा तस्मै जगत्प्राणगणात्मने नम इति । २८ ।

\* For the story connected with the Lord's descent as the divine Fish vide Discourse XXIV of Book VIII.

"Though Your form is unseen by (remains hidden from the view of) all the guardians of the spheres (Brahmā and others). You move about (in the form of the vital airs) within and (as the atmospheric air) without (all living beings), making a loud noise (in the form of the Vedas and thereby proclaiming Your existence). You are that (supreme) Ruler who has brought this universe under control by means of (various) denominations (such as the Brāhmaṇa, which serve as a basis for the varied injunctions and interdictions of the scriptures), even as a showman controls a wooden puppet (by a wire). (26) Suffering from the fever of jealousy, the guardians of the (different) spheres (Indra and others) were unable without You (the life-giving principle) to protect the bipeds or quadrupeds, the mobile or the immobile creatures—in short, whatever is seen in this world—in spite of their striving severally as well as unitedly. (27) Holding (by a cord) this earth—a storehouse of annual plants and creepers (etc.)—including myself (then known as Satyavrata) You, the birthless Lord, sported far and wide with (great) vigour in the ocean, that was, at the time of universal dissolution tumultuous with waves. Hail to such a Lord, the (inner) Controller of the multitudes of animate beings !" (28)

हिरण्यवेऽपि भगवान्निवसति कूर्मतनुं विधाणस्तस्य तत्प्रियतमां तनुमर्यमा सह वर्षपुरुषैः  
पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुजपति।२९। ॐ नमो भगवते अकूपाराय  
सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्ष्मणे नमो भूमे नमो नमोऽवस्थानाय नमस्ते।३०।

In Hiraṇmayavarṣa, again, the Lord resides in (lit., having assumed) the form of the (Divine) Tortoise. Alongwith the denizens of this subdivision of the earth, Aryamā, the lord of the hosts of manes, adores that most beloved manifestation of the Lord, and repeats this prayer:—(29) "Hail, hail to You, the divine Tortoise, denoted by the mystical syllable OM and possessed of a form consisting entirely of Sattvaguna, whose position is not open to perception (because of Your staying under water)! Hail to the most ancient one !! Hail to the omnipresent Lord !!! Hail, hail to the Support of all !!!!!" (30)

यद्रूपमेतन्निजमाद्ययापितमर्थस्वरूपं बहुरूपरूपितम्।  
संख्या न यस्यास्त्ययथापलम्भनात् तस्मै नमस्तेऽव्यपदेशरूपिणे।३१।  
जरायुजं स्वेदजमण्डजोद्भवं चराचरं देवर्षिपितृभूतमैन्द्रियम्।  
द्याः खं क्षितिः शैलसरित्समुद्रद्वीपग्रहक्षैत्यभिधेय एकः।३२।  
यस्मिन्संख्येयविशेषनामरूपाकर्ता कविभिः कल्पितेयम्।  
संख्या यया तत्त्वदृशापनीयते तस्मै नमः सांख्यनिदर्शनाय ते इति।३३।

"The objective world, manifested as it is by Your own Māyā (creative energy) and observed in multitudinous forms, but whose extent cannot be correctly estimated because of its being falsely perceived, is (as a matter of fact) Your own manifestation (nothing apart from You). Your (essential) form, however, cannot be described (in words). Hail to You as such ! (31) It is You alone that are called by the name of a mammal a sweat-born creature, an oviparous being, a plant, a mobile or immobile creature, a god, a Ṛṣi (a superior class of human beings endowed with preternatural vision or clairvoyance), a Pitṛ (mane), an evil spirit, the world of the senses, the heaven-world (the celestial regions), the aerial world (the space intervening between heaven and earth and inhabited by beings endowed with an aerial body), the earth, a mountain, a river, an ocean, a Dwipa (one of the principal divisions of the terrestrial world), a heavenly body or planet, a star (and so on). (32) Even though You possess a numberless (endless) variety of names, forms and shapes, yet a (specified) number of categories, (say, twenty-four) has been assumed in You by seers (like the divine Kapila). The knowledge of Truth by means of which this number (plurality) is set aside is no

other than You, the embodiment of true wisdom. Hail to You !" (33)

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूप आस्ते तं तु देवी हैषा भूः सह  
कुरुभिरस्त्रलितभक्तियोगेनोपधावति इमां च परमामुपनिषदमावर्तयति । ३४। ॐ नमो भगवते  
मन्त्रतत्त्वलिङ्गाय यज्ञकृतवे महाध्वरावयवाय महापुरुषाय नमः कर्मशुक्लाय त्रियुगाय नमस्ते । ३५।

In the land of the northern Kurus (the subdivision of the terrestrial world known by this name) the Lord presiding over sacrifices dwells (is worshipped) in the form of the divine Boar. Alongwith the Kurus (the denizens of this subdivision) this Goddess Earth (that serves as our abode) adores Him through an incessant flow of unflinching devotion and repeats the following supremely esoteric prayer:—(34) "Hail to the divine Boar, denoted by the mystical syllable OM, truly known (only) through the Mantras (sacred texts of the Vedas), the Deity presiding over sacrifices both without and with a sacrificial post, (nay,) whose (divine) Body is constituted of the (varieties of) great sacrifices ! (vide III. xiii. 38) ! Hail to the Supreme Person !! Hail to You who (in the form of a sacrificer) are pure\* of actions, and who manifest Yourself (in the form of sacrifices) only in the (last) three Yugas." † (35)

यस्य स्वरूपं कवचो विपश्चितो गुणेषु दारुष्विव जातवेदसम् ।  
मथन्ति मथा मनसा दिदृक्षवो गूढं क्रियार्थेनम ईरितात्मने । ३६ ।  
द्रव्यक्रियाहेत्वयनेशकर्तृभिर्मायागुणैर्वस्तुनिराक्षितात्मने ।  
अन्वीक्षयाङ्गातिशयात्मबुद्धिभिर्निरस्तमाचाकृतये नमो नमः । ३७ ।  
करोति विश्वस्थितिसंयमोदयं यस्येप्सितं नेप्सितमीक्षितुगुणैः ।  
माया यथायो भ्रमते तदाश्रयं ग्राव्यो नमस्ते गुणकर्मसाक्षिणे । ३८ ।  
प्रमथ्य दैत्यं प्रतिवारणं मृधे चो मां रसाया जगदादिसूकरः ।  
कृत्वाग्रदंष्ट्रे निरगादुदन्वतः क्रीडन्निवेभः प्रणतास्मि तं विभुमिति । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकोशवर्णनं नामाष्टादशोऽध्यायः । १८ ।

"Even as those well-versed in rituals churn out the fire hidden in pieces of (sacrificial) wood with the help of the fire-producing wooden stick, so the wise, keen to perceive Your reality, obscured by (attachment to) actions and their fruits, try to discover it (as the all-pervading self) in the discipline of their body and senses etc., (which are products of matter) with the help of (their) discriminating mind (reason). Hail to You who reveal Yourself through this process (of chastening the body and senses). (36) By them whose intellect has become capable of keen discernment through reflection as well as through (the practice of) the (eight) limbs of Yoga (Yama, Niyama and so on). You, the Supreme Self, are truly and directly perceived alongwith (as distinguished from) the attributes of Māyā (Prakṛti), viz., the gross elements, the organs of action, the senses of perception, the all-powerful Kāla (the Time-Spirit) and the doer (the ego). Hail to You as such and hail to You, whose form is not the creation of Māyā (Prakṛti) ! (37) Even as a piece of iron moves due to (the very presence of) a loadstone, turning its face towards the latter, Your Māyā carries on through the three Guṇas (Sattva, Rajas and Tamas) the creation, preservation and dissolution of the universe—sought after (by You for the evolution of the Jīvas) though not desired (by You for Your own

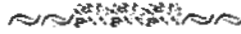
\* The Lord Himself declares in the Bhagavadgītā that the performance of sacrifices and the practice of charity and austerities are conducive to purity—

यज्ञो ऋतं तपश्चैव पावनानि नर्नाशिणाम् । (XVIII. 5)

† That is because no sacrifices are performed in the first Yuga, the Satyayuga or because according to another interpretation, the Lord remains unmanifest in Kali age.

sake)—Yourself remaining a mere looker-on. Hail to You, the Witness of (all that is evolved from) the (three) Guṇas as well as of the Karmas (of the various Jīvas) ! (38) I bow to that omnipotent Lord who, having assumed the form of the divine Boar, the Cause of the universe, and placing me on the end of Your tusk, emerged, through the entire depth of the Deluge water, from its very bottom, sporting like an elephant after crushing to death in an encounter the demon (Hiraṇyākṣa) who stood (before Him) as a rival elephant." (39)

*Thus ends the eighteenth discourse entitled "A description of the terrestrial world"  
in Book Five of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथैकोनविंशोऽध्यायः

### Discourse XIX

#### The description of Jambūdwīpa concluded

श्रीशुक उवाच

किम्पुरुषे वर्षे भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं तच्चरणसंनिकर्षाभिरतः परमभागवतो हनुमान् सह किम्पुरुषैरविरतभक्तिरुपास्ते । १ । आर्ष्टिं घेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति स्वचं चेदं गायति । २ । ॐ नमो भगवते उत्तमश्लोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम इति । ३ ।

**Śrī Śuka continued :** In Kimpuruṣavarṣa that foremost devotee of the Lord, Hanumān, who takes great pleasure in remaining by the side of his Lord's feet, adores with unremitting devotion, alongwith the Kimpuruṣas (the denizens of that Varṣa), the most ancient Person in the form of Lord Śrī Rāma, elder Brother of Lakṣmaṇa and the Delighter (Beloved) of Sitā.(1) (There) accompanied by Ārṣṭiṣeṇa ( a chief denizen of the Varṣa), he listens with great interest the most auspicious story of his divine Lord, sung by the Gandharvas and himself repeats the following (prayer):—(2) "Hail to the glorious Lord (Śrī Rāma), denoted by the mystical syllable OM ! Hail to Him who is possessed of noble characteristics and an ideal character and conduct ! Hail to Him who fully disciplined His self (and) followed the wishes of the people ! Hail to Him who is the (very) touch stone of reputation for goodness ! Hail to the Lord who is resplendent with His devotion to the Brāhmaṇa race ! Hail to the Supreme Person in the form of a great Ruler !" (3)

यत्तद्विशुद्धानुभवमात्रमेकं स्वतेजसा ध्वस्तगुणव्यवस्थम् ।  
प्रत्यक् प्रशान्तं सुधियोपलम्भनं ह्यनामरूपं निरहं प्रपद्ये । ४ ।  
मर्त्यावतारस्त्वह मर्त्यांशिक्षणं रक्षोवधायैव न केवलं विभोः ।  
कुतोऽन्यथा स्वाद्रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य । ५ ।  
न वै स आत्माऽऽत्मवतां सुहृत्तमः सक्तस्त्रिलोक्यां भगवान् वासुदेवः ।  
न स्त्रीकृतं कश्मलमश्नुवीत न लक्ष्मणं चापि विहातुमर्हति । ६ ।

न जन्म नूनं महतो न सौभगं न वाङ् न वुद्धिर्नाकृतिस्तोषहेतुः ।  
 तैर्यद्विसृष्टानपि नो वर्नाकसश्चकार सख्ये वत लक्ष्मणाग्रजः । ७ ।  
 सुरोऽसुरो वाप्यथ वानरो नरः सर्वात्मना यः सुकृतज्ञमुत्तमम् ।  
 भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवमिति । ८ ।

"I resort to Him who is of the nature of pure Consciousness, the only entity, who has by His own divine energy (that constitutes His very being) distanced His potency known by the name of Māyā (consisting of the three Guṇas), (nay,) who is other than this objective world and perfectly serene, who can be realized (only) by those possessed of a pure mind, and who transcends all (material) names and forms and is (absolutely) egoless. (4) The descent of that omnipotent Lord in a human semblance on this earth is really intended to teach mankind (the ways of the great) and not merely to exterminate the demon race (which could be done by His mere will) ! Otherwise how could there be any woes caused by (separation from) Sītā (His divine Spouse) to the supreme Lord, the Soul of the universe, revelling in His own (blissful) nature ? (5) He is the same as Lord Vāsudeva (the abode of the whole universe)—the greatest friend, (nay,) the very Self of (all) wise men\*— not (in the least) attached to (anything in) the three worlds. He could not (therefore) give way to infatuation occasioned by (separation from) His Consort nor could He abandon (send into exile) Lakṣmaṇa† (except in order to teach the world the ways of the great). (6) Indeed neither pedigree nor physical charm nor eloquence nor intellectual calibre nor (again) race (the species of life in which one is born) is conducive to the pleasure of that Supreme being; for lo ! Śrī Rāma (elder brother of Lakṣmaṇa) admitted to His friendship even us, wild beasts (monkeys), bereft of all these (qualifications) ! (7) Therefore, whether a god or a demon, a monkey or a human being—whatever one may be—one should resort (for protection) with all one's being to the noblest Śrī Rāma—Lord Śrī Hari Himself in human semblance—who is supremely conscious of services done to Him and who (while returning to His divine Abode at the end of His pastime on earth) led to Heaven (all) the people of north Kosala." (8)

भारतेऽपि वर्ये भगवान्नरनारायणाख्य आकल्पान्तमुपचितधर्मज्ञानवैराग्यैश्वर्योप-  
 शमोपरमात्मोपलम्भनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति । ९ । तं भगवान्नारदो  
 वर्णाश्रमवर्तीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययोगाभ्यां भगवदनुभावोपवर्णनं सावर्णोरुपदेक्ष्यमाणः  
 परमभक्तिभावेनोपसरति इदं चाभिगृणाति । १० । ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय  
 नमोऽकिञ्चनचित्ताय ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो  
 नम इति । ११ । गायति चेदम्—

\* The Lord is, in fact, the friend as well as the Self of all embodied souls without distinction; yet He is spoken of here as the friend and the Self of wise men in the sense that it is the wise alone who recognize Him as such.

† We are told in the Rāmāyaṇa that Lord Śrī Rāma was once closeted with a messenger of the gods. Lakṣmaṇa guarded the entrance under orders of the Lord, who had strictly warned him not to enter the room himself nor allow anyone else to do so under any circumstance, adding that anyone who did so would be beheaded by Him. Meanwhile the irascible sage Durvāsā appeared on the scene and peremptorily demanded that the Lord should at once be apprised of his presence, threatening to curse Him if Lakṣmaṇa declined to do so. Lakṣmaṇa preferred to be killed by his divine Brother rather than invite the sage's curse on Him and informed the Lord of his arrival. The sage was then ushered into the Lord's presence and respectfully dismissed after being duly entertained. The Lord now felt very miserable when He thought of the terrible fate which awaited Lakṣmaṇa, and remained mute. He then summoned His counsellors and invited their opinion, whereupon the sage Vasiṣṭha exhorted Him to exile Lakṣmaṇa, which was as good as beheading him. The Lord accepted the advice of His preceptor and did accordingly.

कर्तास्य सर्गादिषु चो न वध्यते न हन्यते देहगतोऽपि दैहिकैः।  
 ब्रह्मर्षिर्न दृग्यस्य गुणैर्विदूष्यते तस्मै नमोऽसक्तविविक्तसाक्षिणे।१२।  
 इदं हि योगेश्वर योगनैपुणं हिरण्यगर्भो भगवाञ्जगाद यत्।  
 यदन्तकाले त्वयि निर्गुणे मनो भक्त्या दधीतोऽद्भितदुष्कलेवरः।१३।  
 यथैहिकामुष्मिककामलम्पटः सुतेषु दारेषु धनेषु चिन्तयन्।  
 शङ्केत विद्वान् कुकलेवरात्ययाद् यस्तस्य यत्नः श्रम एव केवलम्।१४।  
 तन्नः प्रथो त्वं कुकलेवरापितां त्वन्माययाहंममतामधोक्ष्ण।  
 भिन्द्याम येनाशु वयं सुदुर्भिदां विधेहि योगं त्वयि नः स्वभावमिति।१५।

Again, in order to shower His grace (by setting a noble example) on those who have controlled their mind, the Lord compassionately practises in Bhāratavarṣa (in the holy retreat of Badarikāśrama)—under the name of Nara-Nārāyaṇa, till the end of the Kalpa, His movements remaining unperceived—austerities, which, while enhancing one's religious merit, enlightenment, aversion to the pleasures of sense, Yogic power, self-control and freedom from egotism, (eventually) lead to Self-Realization. (9) Intending to instruct Sāvarni (one of the prospective Manus, who is going to preside over the next or eighth Manvantara) in the Pāñcarātra Āgama (describing the greatness of the Lord) as well as in (the principles of) Sāṅkhya (the process of realizing God as identical with oneself) and Yoga (the process of union with the Lord as distinct from oneself) as taught by the Lord (Himself) in Śrīmad Bhagavadgītā, the glorious Nārada, along with the people of Bhāratavarṣa, who follow the rules of Varṇāśrama (the division of society into four Varṇas or grades and four Āśramas or stages in life), adores the Lord (Nara-Nārāyaṇa) with a feeling of supreme devotion and repeats the following (prayer):—(10) "Hail to the Lord, denoted by the mystical syllable OM, who is given to self-control and is (absolutely) free from the attributes of body and senses etc., (which are other than the Self) ! Hail to Nara-Nārāyaṇa, the foremost of sages, the wealth of those who have nothing (to call their own) !! Hail, hail to the supreme Teacher of ascetics of the highest order and the Lord of those who revel in the Self !!!" (11) Again, he sings the following (praises):—"Hail to Him who, though the Maker of this (universe), does not get bound to the functions of creation etc., (by recognizing Himself as the doer), who though invested with a body, is not affected by the attributes of a body (hunger, thirst and so on) and whose vision, though He is all-seeing, is not tainted by the qualities (of that which He sees)—(to sum up,) who is (absolutely) unattached, pure and a (mere) witness. (12) Indeed here in, O Master of Yoga, lies the proficiency in Yoga (mind-control), of which the glorious Brahmā (who was born of a golden lotus sprung from the navel of Lord Viṣṇu) has spoken, viz., that, having given up (all) identification with the body, one should concentrate one's mind on You, who are beyond the modes of Prakṛti (all material phenomena), at the last moment (of one's life) through (the practice of) Devotion (continued from one's very birth). (13) (All) effort (in the direction of attaining wisdom through learning and other means) is mere (fruitless) labour on the part of him who, though learned (well-versed in the scriptures) is afraid of the loss of (his) contemptible (frail) body (even) like him (an ignorant person) who is addicted to the pleasures of this world as well as of that (the other world), and anxious about his sons, wife and possessions. (14) Therefore, administer You to us that (supreme) remedy in the form of loving devotion to You, whereby we may (be able to) shake off soon, O Lord who are beyond sense-perception, the feeling of 'I' and 'mine' with respect to this contemptible (material) body, which (feeling) is so difficult to renounce, occasioned as it is by Your Māyā (deluding potency)." (15)

भारतेऽप्यस्मिन् वर्षे सरिच्छिलाः सन्ति बहवो मलयो मङ्गलप्रस्थो मैनाकस्त्रिकूट ऋषभः कूटकः

कोल्कः सह्यो देवगिरिर्ऋष्यमूकः श्रीशैलो वेङ्कटो महेन्द्रो वारिधारो विन्ध्यः शुक्तिमान्क्षगिरिः पारियात्रो  
द्रोणश्चित्रकूटो गोवर्धनो रैवतकः ककुभो नीलो गोकामुख इन्द्रकीलः कामगिरिरिति चान्ये च शतसहस्रशः  
शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च सन्त्यसङ्ख्याताः । १६ । एतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना  
चोपस्पृशन्ति । १७ । चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी वेणी पयस्विनी शर्करावर्ता  
तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः  
शोणश्च नदी महानदी वेदस्मृतिर्ऋषिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना सरस्वती दृपद्वती गोमती  
सरयू रोधस्वती सप्तवती सुषोमा शतद्रूश्चन्द्रभागा मरुद्वृधा वितस्ता असिकी विश्वेति महानद्यः । १८ ।  
अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुक्ललोहितकृष्णवर्णेन स्वारब्धेन कर्मणा दिव्यमानुषनारकगतयो  
बह्व्य आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां विधीयन्ते यथावर्णविधानमपवर्गश्चापि भवति । १९ । योऽसौ  
भगवति सर्वभूतात्मन्यात्येऽनिरुक्तेऽनिलयने परमात्मनि वासुदेवेऽनन्यनिमित्तभक्तियोगलक्षणो  
नानागतिनिमित्ताविद्याग्रन्थिरन्धनद्वारेण यदा हि महापुरुषपुरुषप्रसङ्गः । २० ।

In this Bhāratavarṣa too there are a number of rivers and mountains, viz., Malaya, Maṅgalaprasṭha, Maināka, Trikūṭa, Ṛṣabha, Kūṭaka, Kollaka, Sahya, Devagiri, Ṛṣyamūka, Śrīśāila, Veṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣagiri, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri, and other hundreds and thousands of mountains and there are countless big and small rivers flowing from their sides. (16) The people of Bhāratavarṣa touch with their body too the water of these rivers, which purify them by their very names. (17) Candravasā Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, Kāverī, Veṅī, Payaswinī, Śarkarāvartā, Tuṅgabhadrā, Kṛṣṇā, Vēṅyā, Bhīmarathī, Godāvārī, Nirvindhyā, Payoṣṇī, Tāpī, Revā, Surasā, Narmadā Carmaṇvati (and) Sindhu, two big rivers—Andha (Brahmaputra) and Soṇa (Sone)—Mahānadi, Vedasmṛti, Ṛṣikulyā, Trisāmā, Kauśikī, Mandākinī, Yamunā, Saraswatī, Dṛṣadvatī, Gomatī, Sarayū, Rodhaswatī Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asikni (and) Viśvā are (the names of) the principal rivers. (18) It is by men born in this Varṣa alone that manifold states of existence—celestial, human and infernal—are earned for the soul through actions of a Sāttvika, Rājasika and Tāmasika character respectively, performed by themselves; for all forms of existence can be attained by all according to (the quality of) their actions and final beatitude can also be achieved (by them) by discharging (in a disinterested spirit) the duties prescribed for each Varṇa or grade of society—final beatitude, which consists in an incessant flow of motiveless devotion to Lord Vāsudeva, the Supreme Spirit, the Inner Controller of all living beings, who is free from partiality (and prejudice etc.), is beyond the range of speech and has nothing to rest on. It appears only when (the rare privilege of) close (loving) association with the servants of Lord Viṣṇu (the Supreme Person) is had, which (again) is possible only when the knot of ignorance, the occasion for the various states of (mundane) existence, is cut asunder. (19-20)

एतदेव हि देवा गायन्ति—

अहो अमीषां किमकारि शोभनं प्रसन्न एषां स्विदुत स्वयं हरिः ।

यैर्जन्म लब्धं नृपु भारताजिरे मुकुन्दसेवोपयिकं स्पृहा हि नः । २१ ।

किं दुष्करैः क्रतुभिस्तपोव्रतैर्दानादिभिर्वा द्युजयेन फल्गुना ।

न यत्र नारायणपादपङ्कजस्मृतिः प्रमुष्टातिशयेन्द्रियोत्सवात् । २२ ।

कल्पायुषां स्थानजयात्पुनर्भवात् क्षणायुषां भारतभूजयो वरम् ।

क्षणेन मर्त्येन कृतं मनस्विनः सन्त्यस्य संयान्त्यभयं पदं हरेः । २३ ।

न यत्र वैकुण्ठकथासुधापगा न साधवो भागवतास्तदाश्रयाः ।  
 न यत्र यज्ञेशमखा महोत्सवाः सुरेशलोकोऽपि न वै स सेव्यताम् । २४ ।  
 प्राप्ता नृजातिं त्विह ये च जन्तवो ज्ञानक्रियाद्रव्यकलापसम्भृताम् ।  
 न वै घतेरन्पुनर्भवाय ते भूयो वनौका इव यान्ति बन्धनम् । २५ ।

The gods too extol human life (as follows): "Oh, what meritorious deed was performed (in a previous birth) by them—or it may be that Śrī Hari was pleased with them of His own accord (through His own compassionate nature, such a meritorious deed being most difficult to perform,)—who have secured (the rare boon of) birth among human beings in the land of Bhāratavarṣa—(the only birth) suitable for the service of Lord Śrī Viṣṇu (the Bestower of Liberation), (and therefore) coveted (but not attained) even by us ! (21) What has been gained by us through sacrificial performances, austerities and (other) sacred vows, (practice of) charity and other (meritorious) acts, so difficult to perform, or even through the fruitless attainment of heaven (earned through those meritorious acts), where one gets no opportunity for the remembrance of Bhagavān Nārāyaṇa, which is eliminated due to excessive gratification of the senses ? (22) (Nay,) securing (birth in) the land of Bhāratavarṣa on the part of men with a short span of life is preferable to the attainment of the abode (the spheres higher than Indra's heaven, viz., Maharloka, Janaloka, Tapoloka and Satyaloka or Brahmalo) of those who live for a (whole) Kalpa (the lifetime of the three worlds, covering a thousand revolutions of the four Yugas, or 4,32,00,00,000 human years)—an abode which leads to rebirth (after one has enjoyed one's allotted span of life there). For, offering (to the Lord) the actions done in the course of an instant (even) with their mortal body, wise men (in this land) attain to the fearless Abode of Śrī Hari. (23) That region—be it the abode of Brahmā (the highest ruler of the gods) himself—should in no case be resorted to, where streams of nectar in the shape of the stories of Lord Viṣṇu do not flow, where there are no pious devotees of the Lord, living on those nectarean streams and where there are no sacrificial performances intended to propitiate Lord Viṣṇu (the Lord of sacrifices) and accompanied with grand festivities (in the shape of sacred music and dancing etc.). (24) Those Jivas (embodied souls), however, who do not strive to secure immunity from rebirth (even) after attaining birth in the human race—fully equipped with knowledge (discrimination), capacity for actions leading to knowledge and substances helpful to such activities—fall into bondage again like wild birds (disentangled from the fowler's net, yet carelessly sporting on the same tree where they were once entrapped). (25)

वैः श्रद्धया ब्रह्मिणि भागशो हविर्निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।  
 एकः पृथङ्नामभिराहुतो मुदा गृह्णाति पूर्णः स्वयमाशिषां प्रभुः । २६ ।  
 सत्त्वं दिशत्वाधितमर्थितो नृणां नैवाधदो चत्सुनरर्थिता यतः ।  
 स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम् । २७ ।  
 यद्यत्र नः स्वर्गसुखावशेषितं स्विष्टस्य सूक्तस्य कृतस्य शोभनम् ।  
 तेनाजनाभे स्मृतिमज्जन्म नः स्याद् वर्षे हरिर्यद्भजतां शं तनोति । २८ ।

"Invoked in sacrifices under diverse names (Indra, Agni and so on) by the people of Bhāratavarṣa, the same Lord—who is (not only) perfect (in every respect) but who is the Bestower of (all) blessings (sought for by men)—Himself gladly accepts (nay, eats) the oblations set apart (for different gods) in (due) proportions and poured into the sacrificial fire (for being conveyed to those gods) with reverence according to the correct procedure, while reciting the sacred text (consecrated to the deity invoked) and with (particular) regard to substance (which is different in the case of different gods). (26) True, the Lord grants men's

prayer, (when) implored by them; but certainly He does not confer the real boon (on such men) as (is evident from the fact that) their supplication is renewed (not long) after their prayer is granted. To them (however) who adore Him, seeking nothing (of Him), He vouchsafes (reveals) of His own accord His own lotus-feet, which satiate (one's) longings (for all time). (27) If there is (any) religious merit—following from a good sacrifice duly performed, a religious discourse properly delivered or (any other noble) act done by us (in a previous existence)—still left (to our credit) after (enjoying) the pleasures of heaven, O, let us be blessed with an incarnation in the Ajanābhavaṛṣa\* (Bhāratavaṛṣa), endowed with (the) consciousness (that Śrī Hari alone is worthy of adoration), inasmuch as (we know that) Śrī Hari extends (His) blessing (grace) to those who worship Him. (28)

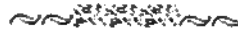
श्रीशुक उवाच

जम्बूद्वीपस्य च राजन्नुपद्वीपानष्टौ हैक उपदिशन्ति सगरात्मजैरश्वान्वेषण इमां महीं परितो  
निखनद्भिरुपकल्पितान् । २९ । तद्यथा स्वर्णप्रस्थश्चन्द्रशुक्ल आवर्तनो रमणको मन्दरहरिणः पाञ्चजन्यः  
सिंहलो लङ्केति । ३० । एवं तव भारतोत्तम जम्बूद्वीपवर्षविभागो यथोपदेशमुपवर्णित इति । ३१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठमस्कन्धे जम्बूद्वीपवर्णनं नार्यकोत्तविंशोऽध्यायः । १९ ।

Śrī Śuka went on : Some (wise men), O king, speak of eight minor Dwīpas (islands), comprised in Jambūdwīpa and brought into existence by the sons of king Sagara while digging up this globe on all sides in the course of their search for the horse (released by their father preparatory to the performance of a horse-sacrifice†). (29) They are known as Swarnaṣṭha, Candraśukla, Āvartana, Ramaṇaka, Mandarahariṇa, Pāñcajanya, Siṁhala and Laṅkā. (30) In this way the division of Jambūdwīpa into (so many) Varṣas has been described to you, O jewel among the descendants of Bharata, even as I was told (by my preceptor). (31)

*Thus ends the nineteenth discourse entitled "A description of Jambūdwīpa," in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ विंशोऽध्यायः

### Discourse XX

A description of the other six Dwīpas and the mountain-range called Lokāloka

श्रीशुक उवाच

अतः परं प्लक्षादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्णयते । १ । जम्बूद्वीपोऽयं  
यावत्प्रमाणविस्तारस्तावता क्षारोदधिना परिवेष्टितो यथा मेरुर्जम्बूवाख्येन लवणोदधिरपि ततो द्विगुणविशालेन  
प्लक्षाख्येन परिक्षिप्तो यथा परिखा बाह्योपवनेन । प्लक्षो जम्बूप्रमाणो द्वीपाख्याकरो हिरण्मय उत्थितो  
यत्राग्निरुपास्ते सप्तजिह्वस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्वं द्वीपं सप्तवर्षाणि विभज्य सप्तवर्षनामभ्य

\* We have already seen how this subdivision of the terrestrial globe, was previously called Ajanābhavaṛṣa and came to be known as Bhāratavaṛṣa after the name of its illustrious ruler, Emperor Bharata (vide. V. vii. 3).

† Vide IX. viii. 8-9.

आत्मजेभ्य आकलच्य स्वयमात्मयोगेनोपरराम । २ । शिवं चवसं सुभद्रं शान्तं क्षेमममृतमभयमिति वर्षाणि  
तेषु गिरयो नद्यश्च सर्पैर्वाभिजाताः । ३ । मणिकूटो वज्रकूट इन्द्रसेनो ज्योतिष्मान् सुपर्णो हिरण्यग्रीवो  
मेघमाल इति सेतुशैलाः । अरुणा नृम्णाऽऽङ्गिरसी सावित्री सुप्रभाता ऋतम्भरा सत्वम्भरा इति महानद्यः ।  
यासां जलोपस्पर्शनविधूतरजस्तमसो हंसपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाश्चत्वारो वर्णाः सहस्रायुषो  
विद्युधोपमसन्दर्शनप्रजनाः स्वर्गद्वारं त्रय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं वजन्ते । ४ ।

प्रत्नस्य विष्णो रूपां यत्सत्यस्वर्तस्य ब्रह्मणः । अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति । ५ ।

प्लक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजःसहो बलं बुद्धिर्विक्रम इति च सर्वेषामौत्पत्तिकी  
सिद्धिरविशेषेण वर्तते । ६ ।

**Śrī Śuka resumed :** Hereafter the division of Plakṣa and the other Dwīpas into Varṣas is going to be described with (particular) reference to their extent, distinctive character and configuration. (1) Even as Mount Meru is surrounded by Jambūdwīpa, this Jambūdwīpa (in its turn) is encircled by a salt ocean, as wide as the Dwīpa itself; and the salt ocean too is hemmed in (on the other side) by what bears the name of Plakṣadwīpa—which is twice as wide as the salt ocean (or two lakh Yojanas wide)—even as a moat may be enclosed by an outer garden. (In that Dwīpa) stands an effulgent Plakṣa tree—of the same dimensions as the Jambū (rose-apple) tree (in Jambūdwīpa)—which is responsible for the name of the Dwīpa and at the foot of which dwells the god of fire with seven tongues. Its (very first) ruler, Idhmajihva, (the second) son of Emperor Priyavrata, divided his Dwīpa (into seven parts) and, having entrusted (these) seven Varṣas (subdivisions) to (the care of) his (seven) sons, bearing the name of the seven Varṣas himself attained liberation by being united with the (supreme) Spirit. (2) The Varṣas are called Śiva, Yavasa, Subhadra, Śānta, Kṣema, Amṛta and Abhaya. The well-known mountains and rivers in those Varṣas are severally seven only (one in each). (3) Maṇikūṭa, Vajrakūṭa, Indrasena, Jyotiṣmān, Suparṇa, Hiraṇyaśṭhīva and Meghamāla are the (principal) mountains forming the boundaries (of the Varṣas). (And) the principal rivers are called Aruṇā, Nṛmṇā, Āṅgirasī, Sāvitrī, Suprabhātā, R̥tambharā and Satyambharā. The four classes (of people here) bearing the title of Hama, Pataṅga, Urdhvāyana and Satyāṅga respectively (which correspond to the four castes in Bhāratavarṣa), are (gradually) able to shake off Rajas and Tamas by bathing in the water of these rivers; they live to an age of a thousand years, possess a form (free from fatigue, perspiration etc.), similar to that of the gods, bear children like the gods and worship the (almighty) Lord, the Soul of the universe, in the form of the sun-god, the gateway to heaven and the veritable embodiment of the three Vedas (being their preserver and teacher, nay, their very theme) through the rituals taught in the three Vedas. (4) (They repeat the following prayer):— "We resort to the sun-god, who is a manifestation of the most ancient Lord Viṣṇu and the very Soul of (the Deity presiding over) Satya (regarding all with the same eye, R̥ta (speaking politely and truthfully), the Veda (that reveals the true nature of both these types of virtue) as well as of good (resulting from righteousness) and evil (resulting from unrighteousness)." (5) In the five Dwīpas commencing from the Plakṣadwīpa, long life, soundness and potency of the Indriyas (the senses of perception as well as the organs of action), strength of mind and bodily vigour, intellectual acumen and bravery are the natural endowment of all men without distinction. (6)

प्लक्षः स्वसमानेनेक्षुरसोदेनावृतो यथा तथा द्वीपोऽपि शाल्मलो द्विगुणविशालः समानेन सुरोदेनावृतः  
परिवृङ्क्ते । ७ । यत्र ह वै शाल्मली प्लक्षायामा यस्यां वाव किल निलयमाहुर्भगवतश्छन्दःस्तुतः पतत्रिराजस्य  
सा द्वीपहृतये उपलक्ष्यते । ८ । तद्द्वीपाधिपतिः प्रियव्रतात्मजो यज्ञवाहुः स्वसुतेभ्यः सप्तभ्यस्तन्नामानि  
सप्तवर्षाणि व्यभजत्सुरोचनं सौमनस्यं रमणकं देववर्षं पारिभद्रमाप्यायनमविजातपिति । ९ । तेषु वर्षाद्रयो  
नद्यश्च सर्पैर्वाभिजाताः स्वसः शतशृङ्गो वामदेवः कुन्दो मुकुन्दः पुष्पवर्षः सहस्रश्रुतिरिति । अनुमतिः  
सिनीवाली सरस्वती कुहू रजनी नन्दा राकेति । १० । तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेषन्धरसंज्ञा भगवन्तं

वेदमयं सोममात्मानं वेदेन यजन्ते । ११ ।

स्वगोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्लयोः । प्रजां सर्वासां राजान्धः सोमो न आस्त्विति । १२ ।

Even as Plakṣadwīpa is surrounded by an ocean of sugar-cane juice, equal (in width) to the Dwīpa itself, so does Śālmaladwīpa, which is double in width (as compared to the Plakṣadwīpa) shine as enclosed (on the other side) by an equally wide ocean of wine. (7) It is a well-known fact that in that Dwīpa indeed there is a Śālmālī (silk-cotton) tree, of the same dimensions as the Plakṣa tree, on which the learned proclaim the existence of the abode of the glorious Gāruḍa (the king of birds), who glorifies the Lord by means of Vedic hymns (which constitute his very limbs\*) and this tree is considered as responsible for the name of the Dwīpa. (8) The (first) ruler of that Dwīpa, king Yajñabāhu, (the third) son of Priyavrata, divided among his seven sons the seven Varṣas (divisions of this Dwīpa) bearing the name of the princes—Surocana, Saumanasya, Ramaṇaka, Devavarṣa, Pāribhadra, Āpyāyana and Avijñāta. (9) In those Varṣas the well-known mountains demarcating the different Varṣas and rivers are (severally) seven only—viz., the Swarasa, Śataśṛṅga, Vāmadeva, Kunda, Mukunda, Puṣpavarṣa and Sahasraśruti (mountains) and the Anumati, Sinivālī, Saraswatī, Kuhū, Rajanī, Nandā and Rākā (rivers). (10) The (four classes of the) people of those Varṣas known by the names of Śrutadhara, Vīryadhara, Vasundhara and Iṣandhara, worship with (the recitation of ) Vedic hymns the Lord who is the Soul of the universe in the form of the moon-god— who is Veda personified. (11) (They repeat the following prayer:—) "May the moon-god†— who during the dark and bright fortnights distributes by his rays nourishment (in the shape of nectar) to the manes and the gods as well as to all (other) created beings— be our ruler (protect us) on all sides !" (12)

एवं सुरोदाहृतिस्तद्विगुणः समानेनावृतो घृतोदेन यथापूर्वः कुशद्वीपो यस्मिन् कुशस्तम्बो देवकृतस्तद्वीपाख्याकरो ज्वलन इवापरः स्वशष्यरोचिषा दिशो विराजयति । १३ । तद्वीपपतिः प्रैयव्रतो राजन् हिरण्यरेता नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं विभज्य स्वयं तप आतिष्ठत वसुवसुदानदृढरुचिनाभिगुप्तस्तुत्यव्रतविविक्तवामदेवनामभ्यः । १४ । तेषां वर्षेषु सीमागिरयो नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्रश्चतुःशृङ्गः कपिलश्चित्रकूटो देवानीक ऊर्ध्वरोमा द्रविण इति रसकुल्या मधुकुल्या मित्रविन्दा श्रुतविन्दा देवगर्भा घृतच्युता मन्त्रमालेति । १५ । यासां पयोभिः कुशद्वीपौकसः कुशलकोविदाभियुक्तकुलकसंज्ञा भगवन्तं जातवन्दसरूपिणं कर्मकौशलेन यजन्ते । १६ ।

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाद् । देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति । १७ ।

Similarly, beyond the ocean of wine and twice as large, the Kuśadwīpa, which like the Śālmaladwīpa, (mentioned in passage 7 above), is encircled (on the other side) by an equally wide ocean of clarified butter. In that Dwīpa there is a clump of Kuśa grass, brought into existence by the Lord (Himself), which is responsible for the name of the Dwīpa, and which, like another (heatless) flaming fire, illuminates the quarters by the effulgence of its (tender) shoots. (13) Its (first) ruler, O Parīkṣit, king Hiraṇyaretā by name, (the fourth) son of

\* The Śruti texts declare that Garuḍa represents in his person the various parts of the Vedas :—  
सुपर्णोऽसि गरुत्वान् त्रिवृते शिरो गायत्रं चक्षुः स्तोत्रं ज्ञानं साम ते तनु वामदेव्यं बृहद्रथन्तरं पक्षौ यज्ञान्गोत्रं पुच्छं छन्दाम्ब्रह्मनि धाम्नि परिशिखा यजुर्नि नाम ।

† It is believed that the orb of the moon is constituted of nectar, the nourishment of the gods and the manes, which it scatters by its rays all the thirty days of a month. The vegetable kingdom, the natural food of earthly creatures, including men, is also believed to derive its nutritive properties, succulence and savour from the moonbeams. It is in this sense that the moon-god is declared in the above verse as distributing food to all created beings including the gods and the manes.

Priyavrata, divided his Dwīpa, in due proportion among his seven sons—Vasu, Vasudāna, Dr̥ḍharuci, Nābhigupta, Stutyavrata, Vivikta and Vāmadeva—and himself took to religious austerities. (14) In their Varṣas the well-known mountains, forming their boundaries, and rivers are severally seven only—viz., the Cakra, Catuṣśṛṅga, Kapila, Citrakūṭa, Devānika, Ūrdhvaromā and Draviṇa (mountains) and the Rasakulyā, Madhukulyā, Mitravindā, Śrutavindā, Devagarbhā, Ghṛtacyutā and Mantramālā (rivers). (15) Purified by their waters, (the four classes of) the inhabitants of Kuśadwīpa—enjoying the title of Kuśala, Kovida, Abhiyukta and Kulaka—worship the Lord manifested as the God of fire, by means of their proficiency in rituals. (16) (They repeat the following prayer :—) "You are the Carrier of oblations to Bhagavān Nārāyaṇa (the transcendent Brahma) Himself, O God of fire ! (Therefore,) by means of the worship (offered through you) to the gods, who are (so many) limbs\* of that Supreme Person (Cosmic Being), propitiate (convey our oblations to and thereby contribute directly to the pleasure of) Śrī Hari (the Supreme Person)." (17)

तथा घृतोदाद्बहिः क्राञ्चद्वीपो द्विगुणः स्वमानेन क्षीरोदेन परित उपक्लृप्तो वृतो तथा कुशद्वीपो घृतोदेन यस्मिन् क्राञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते । १८ । योऽसौ गुहप्रहरणोन्मथितनितम्बकुञ्जोऽपि क्षीरोदेनासिच्यमानो भगवता वरुणेनाभिगुप्तो विभयो बभूव । १९ । तस्मिन्पि प्रियव्रतो घृतपृष्ठो नामाधिपतिः स्वे द्वीपे वर्षाणि सप्त विभज्य तेषु पुत्रनामसु सप्त रिक्थादान् वर्षपान्निवेश्य स्वयं भगवान् भगवतः परमकल्याणवशस आत्मभूतस्य हरेश्चरणारविन्दमुपजगाम । २० । आमो मधुरुहो मेघपृष्ठः सुधामा भ्राजिष्ठो लोहिताणो वनस्पतिरिति घृतपृष्ठसुतास्तेषां वर्षगिरयः सप्त सप्तैव नद्यश्चाभिख्याताः शुक्लो वर्धमानो भोजन उपवर्हिणो नन्दो नन्दनः सर्वतोभद्र इति अभया अमृतौघा आर्यका तीर्थवती वृत्तिरूपवती पवित्रवती शुक्लेति । २१ । चासामम्भः पवित्रममलमुपयुञ्जानाः पुरुषरूपभद्रविणदेवकसंज्ञा वर्षपुरुषा आपोमयं देवमपां पूर्णनाञ्जलिना यजन्ते । २२ ।

आपः पुरुषवीर्याः स्थ पुनन्तीर्भूर्भुवः सुवः । ता नः पुनीतामीवग्नीः स्पृशतामात्मना भुव इति । २३ ।

Likewise, beyond the ocean of clarified butter lies the Krauñcadwīpa, twice as wide (as that ocean) and surrounded (on the other side) by an ocean of milk of the same width as itself, even as the Kuśadwīpa is enclosed by the ocean of clarified butter (as mentioned in the last paragraph). There stands the king of mountains, Krauñca by name, which is responsible for the name of this Dwīpa. (18) Though it had its ledges and harbours riven and destroyed by the weapon (spear) of Guha (the younger son of Lord Śiva), the mountain became fearless (immune from danger), sprayed (constantly) by (the billows of) the ocean of milk and protected on all sides by the glorious Varuṇa (the god of water). (19) Its ruler, (the fifth) son of Priyavrata, Ghṛtapṛṣṭha by name, (who lived) in that Dwīpa of his own (share), carved out seven Varṣas and, having installed his seven heirs in those Varṣas—which were named after his sons—as their rulers, himself resorted to the lotus-feet of Lord Śrī Hari of most auspicious renown, his own inner Self, enlightened as he was. (20) The sons of Ghṛtapṛṣṭha were named Āma, Madhuruha, Meghapṛṣṭha, Sudhāmā, Bhrājīṣṭha, Lohitārṇa and Vanaspati. The well-known mountains of their Varṣas are seven (only)—viz., Śukla, Vardhamāna, Bhojana, Upabarhiṇa, Nanda, Nandana and Sarvatobhadra; and the rivers also are seven—viz., Abhayā, Amṛtaughā, Āryakā, Tirthavatī, Vṛttirūpavatī, Pavitravatī and Śuklā. (21) Using the sacred and purifying water of these rivers, (the four classes of) the people of these

\* This is borne out by the Śruti text : स आत्मा अङ्गान्यन्वा देवताः ।

Varṣas—bearing the title of Puruṣa, Ṛṣabha, Draviṇa and Devaka—wait upon the Deity in the form of water\* with the hollow of their joined palms full of water. (22) (They repeat the following prayer:—) "O (god presiding over) water! You are endowed with the energy of God (the Supreme Person). (Therefore) consecrating the three worlds (heaven and earth and the space intervening them), (and) capable of wiping out sins by your very nature, (pray,) purify our bodies as we touch you." (23)

एवं पुरस्तात्क्षीरोदात्परित उपवेशितः शाकद्वीपो द्वात्रिंशल्लक्षयोजनायामः समानेन च दधिमण्डोदेन परीतो यस्मिन् शाको नाम महीरुहः स्वक्षेत्रव्यपदेशको यस्य ह महासुरभिरगन्धस्तं द्वीपमनुवासयति । २४ । तस्यापि प्रैयव्रत एवाधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजवमनोजवपवमानधूम्रानीकचित्ररेफबहुरूपविश्वधारसंज्ञानिधाप्याधिपतीन् स्वयं भगवत्वनन्त आवेशितमतिस्तपोवनं प्रविवेश । २५ । एतेषां वर्षमर्वादागिरयो नद्यश्च सप्त सप्तैव ईशान उरुभृङ्गो बलभद्रः शतकेसरः सहस्रस्रोतो देवपालो महानस इति अनघाऽऽसुर्दा उभयस्फुटिरपराजिता पञ्चपदी सहस्रस्रुतिर्निजधृतिरिति । २६ । तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानव्रतानुव्रतनामानो भगवन्तं वाच्यात्मकं प्राणायामविधूतरजस्तमसः परमसमाधिना यजन्ते । २७ ।

अन्तःप्रविश्य भूतानि यो विभर्त्यात्मकेतुभिः । अन्तर्वापीश्वरः साक्षात्पातु नो चद्रुशे स्फुटम् । २८ ।

Likewise, situated beyond the ocean of milk and round about it is the Śākadwīpa with a width of thirty-two lakh Yojanas (or 2,56,00,000 miles) and enclosed by an equally wide ocean of liquid curds. In that Dwīpa stands a tree bearing the appellation of Śāka, which is responsible for the name of the Dwīpa and whose most fragrant odour they say perfumes the (entire) Dwīpa. (24) The (first) ruler of that Dwīpa too was a (the sixth) son of Priyavrata, Medhātithi by name. He too carved out seven Varṣas; that were named after his sons, and, having installed there as (their) rulers his own sons—bearing the names of Purojava, Manojava, Pavamāna, Dhūmrāṇika, Citrarepha, Bahurūpa and Viśwadhāra—himself entered (retired to) a forest suitable for religious austerities, his mind given to Lord Ananta. (25) The mountains forming the boundaries of these Varṣas, as well as the rivers of these Varṣas are severally seven only—viz., the Īśāna, Uruśṛṅga, Balabhadra, Śātaakesara Sahasrasrota, Devapāla and Mahānasa (mountains) and the Anaghā, Āyurdā, Ubhayaspr̥ṣṭi, Aparājītā, Pañcapadi, Sahasrasruti and Nijadhṛti (rivers). (26) (The four classes of) the people of those Varṣas—severally bearing the title of Rtavrata, Satyavrata, Dānavrata and Anuvrata—worship the Lord in the form of the wind-god through supreme concentration of mind, having shaken off (the elements of) Rajas and Tamas by means of Prāṇāyāma (breath-control). (27) (They repeat the following prayer:—)"May that Lord, the very inner Controller (of all)—under whose sway this visible universe exists and who, having entered (the body of all) animate beings (as air), sustains them by His (fivefold) functions of inhalation, exhalation and so on (that serve as a token of His own existence)—protect us!" (28)

एवमेव दधिमण्डोदात्परतः पुष्करद्वीपस्ततो द्विगुणायामः समन्तत उपकल्पितः समानेन स्वादूदकेन समुद्रेण बहिरावृतो यस्मिन् बृहत्पुष्करं ज्वलनशिखामलकनकपत्रायुतायुतं भगवतः कमलासनस्याध्यासनं परिकल्पितम् । २९ । तद्द्वीपमध्ये मानसोत्तरनामैक एवावाचीनपराचीनवर्षयोर्मर्वादाचलोऽयुतयोजनोच्छ्रयायामो यत्र तु चतसृषु दिक्षु चत्वारि पुराणि लोकपालानामिन्द्रादीनां चतुपरिष्ठात्सूर्यरथस्य मेरुं परिभ्रमतः संवत्सरात्मकं चक्रं देवानामहोरात्राभ्यां परिभ्रमति । ३० । तद्द्वीपस्याप्यधिपतिः प्रैयव्रतो वीतिहोत्रो नामैतस्यात्मजो रमणकधातकिनामानौ वर्षपती नियुज्य स स्वयं पूर्वजवद्भगवत्कर्मशील एवास्ते । ३१ । तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति । ३२ ।

यत्तत्कर्ममयं लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत् । एकान्तमद्वयं शान्तं तस्मै भगवते नम इति । ३३ ।

\* The worship of God in the form of water (as in any other form, since all forms, are His) has been recommended in the Vedic text— जलं ब्रह्मोपासीत and is thus quite in keeping with the spirit of scriptures.

Even so, extending beyond the ocean of fluid curds and encircling it (on one side) lies the Puṣkaradwīpa, double in width as compared to it and surrounded on the other side by an equally wide ocean of fresh water. In that Dwīpa stands a gigantic lotus with hundreds of millions of gold petals bright as the flames of a blazing fire, which is intended to be the seat of the glorious Brahmā (who is universally known as having a lotus for his seat). (29) In the middle of that Dwīpa rises only one mountain-range, named Mānasottara, which forms the boundary of the inner and outer Varṣas and possesses a height as well as a width of ten thousand Yojanas (eighty thousand miles). On this mountain stand (built) in the four quarters the four cities of Indra and (three) other guardians of the world (Yama, Varuṇa and Soma) (and) over it revolves the (other) wheel—in the form of a year—of the sun-god's chariot, going round Mount Meru (to which the first wheel stands fastened) in the space of a day and a night of the gods (which correspond to the northern and southern courses of the sun). (30) The (first) ruler of the aforementioned Dwīpa as well was a (the seventh) son of Priyavrata, Vītihotra by name. Having appointed his two sons, Ramaṇaka and Dhātaki by name, as the rulers of the two Varṣas (comprised in his Dwīpa), he himself took solely to the service (worship) of the Lord, like his elder brothers. (31) The people of these two Varṣas worship the Lord in the form of Brahmā (the Creator) through rituals leading to (the attainment of) Brahmā's heaven and other such rewards (which are achieved through actions alone) and repeat the following (prayer):—(32) "Hail to that glorious, yet tranquil form (of the Lord), which is attained through (meritorious) acts and by resorting to which (the truth about) Brahma can be known, which men worship (as Brahmā), (and) which has the one supreme Reality for its goal and is (therefore essentially) one without a second." (33)

#### ऋषिरुवाच

ततः परस्ताल्लोकालोकनामाचलो लोकालोकयोरन्तराले परित उपक्षिप्तः । ३४ । यावन्मानसोत्तरमेवोत्तरं तावती भूमिः काञ्चन्यन्याऽऽदशतलोपमा यस्यां प्रहितः पदार्थो न कथञ्चित्युनः प्रत्युपलभ्यते तस्मात्सर्व-सत्त्वपरिहृताऽऽसीत् । ३५ । लोकालोक इति समाख्या यदनेनाचलेन लोकालोकस्यान्तर्वर्तिनावस्थाप्यते । ३६ । स लोकत्रयान्ते परित ईश्वरेण विहितो यस्मात्सूर्यादीनां ध्रुवापवर्गाणां ज्योतिर्गणानां गभस्तयोर्वाचीनांस्त्रील्लोकानावितन्वाना न कदाचित्पराचीना भवितुमुत्सहन्ते तावदुन्नहनायामः । ३७ ।

The sage (Śrī Śuka) went on :— Beyond that (the ocean of fresh water) stands in the form of a ring the mountain-range called Lokāloka, which constitutes the dividing line between the region lighted (by the sun) and that which is not so lighted. (34) (A stretch of) land as wide as that lying between the Mānasottara and Meru mountains extends (on the other side of the ocean of fresh water). Beyond that there is another (tract of) land with a surface of gold and (bright) like a sheet of mirror. Anything dropped there is on no account to be found again (apparently because it is changed into gold and assimilated with the surface): hence it is shunned by all (earthly) life. (35) The mountain-range referred to above is rightly called 'Lokāloka' inasmuch as 'Loka' (the region lighted by the sun) and 'Aloka' (that screened from the sun's rays) are clearly defined by it, standing as it does between them. (36) That mountain has been placed by the Almighty beyond the three worlds (heaven, earth and the intermediate region) as a boundary extending on all sides. And it is so high and extensive that the rays of the multitudes of heavenly bodies from the sun (right) up to the pole-star, enveloping (illuminating) as they do (all) the three worlds on this side, are never able to reach the other side. (37)

एतावत्लोकविन्यासो मानलक्षणसंस्थाभिर्विचिन्तितः कविभिः स तु पञ्चाशत्कोटिगणितस्य भूगोलस्य तुरीयभागेऽयं लोकालोकाचलः । ३८ । तदुपरिष्ठाच्चतसृष्वशाशास्वात्वयोनिनाखिलजगद्गुरुणाधिनवेशिता

ये द्विरदपतय ऋषभः पुष्करचूडो वामनोऽपराजित इति सकललोकस्थितिहेतवः । ३९ । तेषां स्वविभूतीनां लोकपालानां च विविधवीर्योपबृंहणाय भगवान् परममहापुरुषो महाविभूतिपतिरन्तर्याम्यात्मनो विशुद्धसत्त्वं धर्मज्ञानवैराग्यैश्वर्याद्यष्टमहासिद्धयुपलक्षणं विष्वक्सेनादिभिः स्वपार्षदप्रवरैः परिवारितो निजवरायुधोपशोभितैर्निजभुजदण्डैः सन्धारयमाणस्तस्मिन् गिरिवरे समन्तात्सकललोकस्वस्तय आस्ते । ४० । आकल्पमेवं वेषं गत एष भगवानात्मयोगमायया विरचितविविधलोक-यात्रा गोपीध्यायेत्यर्थः । ४१ । योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणं च व्याख्यातं यद्वहिलोकालोकाचलात् । ततः परस्ताद्योगेश्वरगतिं विशुद्धामुदाहरन्ति । ४२ ।

Thus far has been reckoned to be the disposition of the terrestrial world by the learned with (particular) reference to the extent, distinctive character and configuration (of its various parts). As for the region extending from Mount Sumeru to the aforesaid Lokāloka mountain, it covers a quarter of the entire diameter of the terrestrial globe, which is calculated to be fifty crore Yojanas (or four thousand million miles). (38) Beyond that mountain live the (four) great elephants—Rṣabha, Puṣkaracūḍa, Vāmana and Aparājita by name—that have been posted in the four quarters by Brahmā (the self-born), the adored of the whole universe, and are (held) responsible for maintaining (the balance of) the entire globe. (39) By way of augmenting the various powers of those elephants as well as of the guardians of the world (Indra and others)—who are (partial) manifestations of the Lord's own glory—and for the welfare of all the worlds, the almighty Lord, the supremely exalted Person, the Possessor of the highest glory, the Inner Controller, dwells on all sides on this great mountain, surrounded by His foremost attendants, Viṣwakṣena and others, and manifesting His divine form (consisting of Sattva unmixed with Rajas and Tamas), characterized by (supreme) virtue, omniscience, (the highest form of) dispassion, omnipotence and other divine attributes as well as by the eight superhuman powers (such as that of assuming a form as minute as an atom) and distinguished by His (four) stout arms—adorned with His own (characteristic) weapons (conch, discus and others). (40) What I mean is that the Lord has assumed the aforesaid form for the maintenance of the career of the various worlds evolved by His own Yogamāyā (wonderful creative energy). (41) The extent of Aloka (the region not illuminated by the sun's rays) too, which stretches on the other side of the Lokāloka mountain, has been explained by (as equal to) the extent of the area falling on this side (of the said mountain). Beyond Aloka the learned declare (the existence of) the sacred region which can be traversed only by Masters of Yoga (divine personages). (42)

अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम् । सूर्याण्डगोलचोर्मध्ये कोट्यः स्युः पञ्चविंशतिः । ४३ ।  
मृतेऽण्ड एष एतस्मिन् यदभूत्ततो मार्तण्ड इति व्यपदेशः । हिरण्यगर्भ इति चन्द्रिरण्यण्डसमुद्भवः । ४४ ।  
सूर्येण हि विभज्यन्ते दिशः खं द्यौर्मही भिदा । स्वर्गापवर्गौ नरका रसोकांसि च सर्वशः । ४५ ।  
देवतिर्यङ्मनुष्याणां सरिसृपसर्वारूधाम् । सर्वजीवनिकयानां सूर्य आत्मा दृगीश्वरः । ४६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भुवनकाशवर्णने  
समुद्रवर्षसंनिवेशपरिमाणलक्षणां विंशोऽध्यायः । २० ।

(The orb of) the sun is located in the middle of the egg (of this universe), which corresponds to the centre of space lying between the upper and lower shells of the cosmic egg. The (extent of) space between (the orb of) the sun and (the outer shell of) the cosmic egg (on all sides) is twenty-five crore Yojanas (or two thousand million miles). (43) Because

the sun-god appeared in this lifeless (inanimate) egg (as the Cosmic Being), the appellation of Mārtaṇḍa (मृते अण्डे भवः) has been applied to him (ever) since. He is (also) called Hiranyagarbha inasmuch as he (as the sun) represents the embryo (located) in (the centre of) the golden egg (of this universe). (44) By the sun indeed are divided (clearly defined) the quarters, the heavens, the celestial region, the earth and (other such) distinctions (divisions), the worlds\* of enjoyment and supreme bliss (final beatitude), the infernal regions (where one undergoes tortures of various kinds), the subterranean worlds (Atala and so on) and all (other divisions). (45) Of gods and human beings as well as of the subhuman creatures (that are oblong in shape), of reptiles and plants (the vegetable kingdom), nay of all species of living beings, the sun-god is the very Self (the animating spirit) as well as the deity presiding over their eyesight. (46)

*Thus ends the twentieth discourse—delineating the relative position, extent and distinctive character of the oceans and Varṣas as a part on the description of the terrestrial world—in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकविंशोऽध्यायः

### Discourse XXI

A description of the stellar sphere as well as of the chariot of the sun-god and his entourage

श्रीशुक उवाच

एतावानेव भूवलचस्य संनिवेशः प्रमाणलक्षणतो व्याख्यातः । १ । एतेन हि दिवो मण्डलमानं तद्विद उपदिशन्ति यथा द्विदलयोर्निष्पावादीनां ते अन्तरेणान्तरिक्षं तदुभयसन्धितम् । २ । यन्मध्यगतो भगवांस्तपताम्पतिस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्मभासा स एष उदगयनदक्षिणायन-वैपुवतसंज्ञाभिर्मान्द्यशैघ्रयसमानाभिर्गतिभिरारोहणावरोहणसमानस्थानेषु यथासवनमभिपद्यमानो मकरादिषु राशिष्वहोरात्राणि दीर्घह्रस्वसमानानि विधत्ते । ३ । यदा मेघतुल्योर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभादिषु पञ्चसु च राशिषु चरति तदाहान्येव वर्धन्ते ह्रसति च मासि मास्येकैका घटिका रात्रिषु । ४ । यदा वृश्चिकादिषु पञ्चसु वर्तते तदाहोरात्राणि विपर्ययाणि भवन्ति । ५ । यावद्दक्षिणायनमहानि वर्धन्ते यावदुदगयनं रात्रयः । ६ ।

**Śrī Śuka began again :** To this extent alone has the disposition of the terrestrial globe been described (by the learned) with (particular) reference to the extent and distinctive character of its parts. (1) By (referring to) this (the extent of the terrestrial globe) the knowers of the subject (indirectly) describe the extent of the heavenly sphere as well, even as by referring to (the size of anyone of) the two halves of peas and other pulses (that of the other half is also made known). Between the two (heaven and earth) intervenes the sky (the aerial region), which is joined both to heaven (above) and earth (below). (2) Placed at the centre

\* Of the six spheres above the terrestrial globe, the first two viz., the aerial world (Bhuvārloka) and the heavenly sphere (Svarloka) are the worlds of enjoyment; whereas the four higher spheres (the Mahārloka, the Janārloka, the Tapārloka and the Satyārloka or Brahmārloka) are the regions inhabited by those (Rṣis and others) who either enjoy supreme bliss (Jīvanmuktī) or strive for the same, turning their back on the pleasures of sense, with which they are abundantly provided.

of the sky, the glorious sun, the lord of the luminaries, warms by its heat and illuminates by its light (all) the three worlds (heaven, earth and the space lying between them). (Coursing) by slow, swift and regulated marches, known by the names of Uttarāyaṇa (the northerly march from the equator to the summer solstice and back to the equator), Dakṣiṇāyana (the southerly march from the equator to the winter solstice and back to the equator) and the Vaiṣvata (the march across the equator at the equinoxes) and rising higher (in the heavens), going down and taking a mean position whenever and wherever such positions are inevitable (under the divine law), the sun, while passing through the signs of the zodiac, from Makara (Capricornus) onwards, lengthens the days while shortening the nights and *vice versa* and brings their duration on a par. (3) When the sun traverses the signs\* of Meṣa (Aries) and Tulā (Libra), the days and nights are (more or less) of equal length and when it traverses the five signs from Vṛṣabha (Taurus) onwards (viz., Vṛṣabha, Mithuna, Karkaṭa, Simha and Kanyā or Taurus, Gemini, Cancer, Leo and Virgo), days become longer and longer only while nights become shorter (on an average) by nearly half an hour (24 minutes) every month. (4) When (however) the sun traverses the five signs from Vṛścika onwards (viz., Vṛścika, Dhanus, Makara, Kumbha and Mina or Scorpio, Sagittarius, Capricornus, Aquarius and Pisces), days become shorter and nights (proportionately) longer. (5) Days grow in length till the sun takes to the southward course and nights become longer and longer till it takes a northward turn. (6)

एवं नव कोटय एकपञ्चाशल्लक्षाणि योजनानां मानसोत्तरगिरिपरिवर्तनस्योपदिशन्ति तस्मिन्नेन्द्रीं  
पुरीं पूर्वस्मान्मेरोर्देवधानीं नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्धारुणीं निम्लोचनीं नाम उत्तरतः  
सौम्यां विभावरिं नाम तासूदयमध्याह्नास्तमयनिशीथानीति भूतानां प्रवृत्तिनिवृत्तिनिमित्तानि समयविशेषेण  
मेरोश्चतुर्दिशम् । ७ । तत्रत्यानां दिवसमध्यङ्गत एव सदाऽऽदित्यस्तपति सव्येनाचलं दक्षिणेन करोति । ८ ।  
यत्रोदेति तस्य ह समानसूत्रनिपाते निम्लोचति यत्र ऋचन स्यन्देनाभितपति तस्य ह्येष समानसूत्रनिपाते  
प्रस्वापयति तत्र गतं न पश्यन्ति ये तं समनुपश्येरन् । ९ ।

The learned declare the distance † covered by the revolution of the sun on the top of the (circular) Mānasottara mountain as described heretofore (vide V. xx. 80) to be nine crore and fifty one lakh Yojanas (or seventy-six crore and eight lakh miles) and (further) mention the

\* As the sun never remains at a fixed position according to the ancients and is constantly changing its course, turning more and more either towards the north or towards the south, days and nights are of equal duration, strictly speaking, only on two days in a year, viz., on the vernal and autumnal equinoxes. But the disparity in their length is very negligible during these two parts of the year, covering a total period of nearly two months, as it never exceeds 24 minutes. It is therefore that days and nights are spoken of as equal in length during this period. Similarly the length of days gradually increases and the length of nights is proportionately reduced only when the sun traverses the signs of Vṛṣabha and Mithuna; while during the other three months, viz., when the sun traverses the signs of Karkaṭa, Simha and Kanyā, the order is reversed, that is to say, the length of nights gradually increases and that of days diminishes. Days, however, nonetheless continue to be longer than nights till the sun takes to the southward course—vide passage (6) above. It is in this light that the statement in the latter part of passage (4) above should be interpreted. And the statement made in passage (5) above should also be construed likewise. Even so the monthly rate of fall in the duration of nights during the five months of the sun's northward course and in the length of days during the corresponding months of its southward course is not uniform every month; sometimes it exceeds 24 minutes, while at other times it is less than 24 minutes. 24 minutes should, therefore, be taken to be the average rate.

† By adding together half the diameter (fifty thousand Yojanas) of Jambūdwīpa—which lies at the centre of the lotus-like terrestrial globe—and the width of the five other circular Dwīpas surrounding it, each of which is twice as large as the one preceding it, as well as of the six belts of oceans encircling the six Dwīpas, each of which is equal in extent to the Dwīpa enclosed

existence on that mountain of the city of Indra (the deity presiding over the eastern quarter), named Devadhāni, the city of Yama (the deity presiding over the southern quarter), called Sāmyamanī, the city of Varuṇa (the deity presiding over the western quarter), Nimlocani by name, and the city of Soma (the moon-god, the deity presiding over the northern quarter), known as Vibhāvānī, to the east, south, west and north respectively of Mount Meru. When the sun makes its way into these cities (one after another) at particular periods (of the day), there are on the four sides of Mount Meru sunrise, midday, sunset and midnight respectively—which serve as occasions for activity and suspension of activity on the part of living beings. (7) For those dwelling on the Meru the sun ever shines as at midday. And though (actually moving in an easterly direction with its face turned towards the lunar mansions and) keeping the Meru on its left, it appears to (move in a westerly direction and) keep the Meru on its right (because of the movement in an opposite direction of the entire stellar sphere including the sun, which is going from east to west, being pushed by the wind known as Pravaha, which is always blowing with the Meru on its right). (8) It is a well-known fact that it sets (goes out of sight) just on the opposite side of the point where it rises (comes to view) and it sends the world to deep sleep (causes midnight) just opposite to the place where it torments people (by its heat), so as to make them drip with perspiration. (Similarly) they who clearly see it continually (from sunrise to sunset) no longer perceive it when it has gone to the other side (That is to say, when the sun shines overhead on the opposite side, there is midnight on this side). (9)

यदा चैन्द्र्याः पुर्याः प्रचलते पञ्चदशघटिकाभिर्याम्यां सपादकोटिद्वयं योजनानां सार्धद्वादशलक्षाणि साधिकानि चोपयाति । १० । एवं ततो वारुणीं सौम्यामैन्द्रां च पुनस्तथान्ये च ग्रहाः सोमादयो नक्षत्रैः सह ज्योतिश्चक्रे समभ्युद्यन्ति सह वा निम्लोचन्ति । ११ । एवं मुहूर्तेन चतुस्त्रिंशल्लक्षयोजनान्यष्टशताधिकानि सौरो रथस्त्रयीमयोऽसौ चतसृषु परिवर्तते पुरीषु । १२ ।

When the sun proceeds from the city of Indra to that of Yama, it traverses, in the course of fifteen Ghatikās (six hours), (a distance of) two and a quarter crore, twelve and a half lakh and more (twenty-five thousand) Yojanas (i. e., two crore, thirty-seven lakh and seventy-five thousand Yojanas all told or one-quarter of its total orbit). (10) In the same way (in the same period) it travels from it (from the last-mentioned city, the city of Yama) to the city of Varuṇa, and (thence) to the city of Soma and (then) back to the city of Indra (all of which are situated at an equal distance from one another). So also other planets such as the moon alongwith the lunar mansions rise as well as set together in the stellar sphere. (11) Thus covering (a

by it, and joining to the total width of these six Dvīpas and the same number of oceans surrounding them half the width of the seventh and largest Dvīpa (Puṣkaradvīpa) at the centre of which the mountain-belt called Mānasottara is placed, the figure of one crore, fifty-seven lakh and fifty thousand Yojanas is arrived. This represents the radius of the circle described by the revolution of the sun's chariot on the top of the Mānasottara mountain with Mount Meru, standing at the core of Jambūdvīpa, as its centre. The double of this number or 3 crore and fifteen lakh Yojanas represents the extent of its diameter. According to the established rules of geometry the extent of the circumference of a circle is  $3\frac{1}{2}$  times as much as its diameter. Multiplying the length of the diameter as calculated above by  $3\frac{1}{2}$ , the figure comes to nine crore and ninety lakh Yojanas. This, however, does not tally with the figure cited in the text, which is 39,00,000 less. A learned commentator, however, points out that, really speaking, the distance from the centre of Mount Meru to the orb of the sun itself should be reckoned as the radius of the circle and this has been ascertained from other authoritative sources to be in the neighbourhood of one crore and fifty-one lakh Yojanas only. Thus calculated, the diameter of the circle works out at the figure of three crore and two lakh Yojanas approximately. And by multiplying this figure by  $3\frac{1}{2}$ , the result arrived at exactly corresponds to the figure quoted in the text.

distance of) thirty-four lakh and eight hundred Yojanas (or two crore, seventy-two lakh, six thousand and four hundred miles) in the course of two Ghaṭikās (forty-eight minutes), the chariot of the sun-god, which represents the three Vedas (R̥gveda, Sāmaveda and Yajurveda), continues to travel through the four cities (one after another in the order mentioned above). (12)

यस्यैकं चक्रं द्वादशारं यण्णेमि त्रिणाभि संवत्सरात्मकं समामनन्ति तस्याक्षो मेरोर्मूर्धनि कृतो मानसोत्तरे कृतेतरभागो यत्र प्रोतं रविरथचक्रं तैलयन्त्रचक्रवद् भ्रमन्मानसोत्तरगिरौ परिभ्रमति । १३ । तस्मिन्नक्षे कृतमूलो द्वितीयोऽक्षस्तुर्वमानेन सम्मितस्तैलयन्त्राक्षवद् ध्रुवे कृतोपरिभागः । १४ ।

The wise speak of this chariot as having one of its wheels in the shape of a year with twelve spokes (in the form of the twelve months), a rim with six segments (in the form of the six seasons) and a hub with three pieces joined together (in the shape of the three parts of four months each). Its axle-tree is fixed (at one end) to the top of Mount Meru and has its other end placed (somewhere in the air) over (the belt of) the Mānasottara (on the same level as the Meru). Fixed through and rotating on this like the wheel of an oil-press, the wheel of the chariot of the sun-god revolves over (the entire length of) the Mānasottara Mountain. (13) (Besides this) there is a second axle-tree, measuring one fourth of the length of the first, (i. e., thirty-nine lakh, thirty-seven thousand and five hundred Yojanas, the length of the first being one crore, fifty-seven lakh and fifty thousand Yojanas as already pointed out), with its lower end joined to the aforesaid (first) axle, like the axle of an oil-press, and its upper end fastened to the pole-star (with an aerial cord). (14)

रथनीडस्तु षट्त्रिंशल्लक्षयोजनायतस्तत्तुरीयभागविशालस्तावान् रविरथयुगो यत्र हचाश्छन्दोनामानः सप्तरुणयोजिता वहन्ति देवमादित्यम् । १५ । पुरस्तात्सवितुररुणः पश्चाच्च नियुक्तः सौत्ये कर्मणि किलास्ते । १६ । तथा वालखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः षष्टिसहस्राणि पुरतः सूर्यं सूक्तवाकाच नियुक्ताः संस्तुवन्ति । १७ । तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा ग्रामण्यो यातुधाना देवा इत्येकैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं सूर्यमात्मानं नानानामानं पृथङ्नानानामानः पृथक्कर्मभिर्द्वन्द्वश उपासते । १८ । लक्षोत्तरं सार्धनवकोटियोजनपरिमण्डलं भूवलचस्य क्षणेन सगव्युत्तरं द्विसहस्रयोजनानि स भुङ्क्ते । १९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे न्योतिश्चक्रसूर्यरथमण्डलवर्णनं नामैकविंशोऽध्यायः । २१ ।

The interior of the chariot is thirty-six lakh Yojanas (or two crore and eighty-eight lakh miles) long and a quarter of it (or nine lakh Yojanas) in breadth. The yoke of the chariot of the sun-god is (also) of the same extent (nine lakh Yojanas long) : joined to this by Aruṇa (the charioteer), seven horses, severally bearing the names of the (seven Vedic) metres (Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh, Anuṣṭubh and Paṅkti), carry the sun-god (seated in the chariot). (15) Charged with the role of a charioteer, they say, sits Aruṇa in front of the sun-god but with his face turned towards the west (towards the sun-god in order to avoid showing disrespect to him by turning his back towards him). (16) Even so, entrusted with (the duty of) uttering his praises (and ever seated) in front of him, sixty thousand sages, (known as) the Vālakhilyas, (all) equal in size to the forepart of a thumb, extol the sun-god in a chorus. (17) Similarly other Ṛṣis (sages), Gandharvas (celestial musicians), Apsarās (celestial nymphs), Nāgas (serpent-demons), Yakṣas (a species of demigods), Yātudhānas (Rākṣasas) and gods—fourteen (in all) taken singly and forming seven groups when taken in pairs (each pair consisting of two individuals of the same species), and bearing diverse names—wait upon the Lord, the (universal) Spirit, in the form of the sun-god, called by different names, through different services\* and in distinct batches (of fourteen) every month. (18) (It has already been

pointed out in passage 7 that) the circumference of the terrestrial globe (at the belt of the Mānasottara mountain situated in the heart of the outermost Dwīpa, the Puṣkaradwīpa) is nine crore and fifty-one lakh Yojanas. (Out of this) the sun covers ( a distance of) two thousand and twoYojanas in a moment. (19)

*Thus ends the twenty-first discourse entitled "A description of the stellar sphere as well as of the chariot of the sun-god and his entourage" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वाविंशोऽध्यायः

### Discourse XXII

#### The relative position of the planets and their movements

राज्ञोवाच

यदेतद्भगवत आदित्यस्य मेरुं ध्रुवं च प्रदक्षिणेन परिक्रामतो राशीनामभिमुखं प्रचलितं चाप्रदक्षिणं भगवतोपवर्णितममुष्य वयं कथमनुमिमामहीति । १ ।

The king (Parīkṣit) asked : How are we to understand (accept the truth of) what your glorious self has (just) stated (in passages 8 and 14 of the last discourse) with respect to that glorious sun, viz., that while appearing to revolve about Mount Meru (on the one hand) and the pole-star (on the other) with both these on its right, it (actually) moves (through the various signs of the zodiac) facing the lunar mansions, with the Meru (and the pole-star) on its left ? (1)

स हांवाच

यथा कुलालचक्रेण भ्रमता सह भ्रमतां तदाश्रयाणां पिपीलिकादीनां गतिरन्यैव प्रदेशान्तरेष्वप्युपलभ्यमानत्वादेवं नक्षत्रराशिभिरुपलक्षितेन कालचक्रेण ध्रुवं मेरुं च प्रदक्षिणेन परिधावता सह परिधावमानानां तदाश्रयाणां सूर्यादीनां ग्रहाणां गतिरन्यैव नक्षत्रान्तरे राश्यन्तरे चोपलभ्यमानत्वात् । २ । स एष भगवानादिपुरुष एव साक्षान्परायणो लोकानां स्वस्तय आत्मानं त्रयीमयं कर्मविशुद्धिनिमित्तं कविभिरपि च वेदेन विजिज्ञास्यमानो द्वादशधा विभज्य षट्सु वसन्तादिष्वृतुषु यथोपजोषमृतुगुणान् विदधाति । ३ । तमेतमिह पुरुषास्त्रय्या विद्याया वर्णाश्रमाचारानुपथा उच्चावचैः कर्मभिराम्नातैर्योगविदानैश्च श्रद्धया यजन्तोऽञ्जसा श्रेयः समधिगच्छन्ति । ४ । अथ स एष आत्मा लोकानां द्यावापृथिव्योरन्तरेण नभोवलयस्य कालचक्रगतो द्वादश मासान् भुङ्क्ते राशिसंज्ञान् संवत्सरावयवान्मासः पक्षद्वयं दिवा नक्तं चेति सपादक्षद्वयमुपदिशन्ति यावता षट्प्रमंशं भुञ्जीत स वै ऋतुरित्युपदिश्यते संवत्सरावयवः । ५ । अथ च

\* The diverse functions discharged by the seven groups of attendants of the sun-god enumerated above are described in other books as below :—

मनुवन्ति ऋषयः न्तर्वर्गभूर्देवीयने पुरः । नृत्यन्तोऽप्सरसो यान्ति तस्य चानु निशाचराः ॥  
ऋहन्ति परुणा यक्षैः क्रियन्तेऽर्धोपुसंग्रहः । बालरिड्ध्यास्तर्धैर्वैतं परिवार्यं महासते ॥

(Viṣṇupurāṇa)

"The sages extol him through hymns of praise, the Gandharvas sing before him, the Apsarās go dancing in front of him, and then follow the Rākṣasas. The Nāgas draw the chariot (along with the horses), the Yakṣas hold the reins and even so the Vālakhilyas sit in the same chariot surrounding him (on all sides)."

For the names of the attendants as well as for those of the sun-god changing every month vide.. XII, xi. 33-34.

यावतार्थेन नभोवीथ्यां प्रचरति तं कालमयनमाचक्षते । ६ । अथ च यावन्नभोमण्डलं स ह  
द्यावापृथिव्योर्मण्डलाभ्यां कात्स्न्येन सह भुञ्जीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं  
वत्सरमिति मानोर्मान्दशैघ्रसमगतिभिः समामनन्ति । ७ ।

**The sage clearly said :** (Even) as the course of ants etc., crawling on a potter's wheel—which is rotating (on its axle)—and (thus) revolving with it, is indeed different (from the course of the wheel) as is evidenced by the fact that the ants etc., are observed in different parts (of the wheel even while it is in motion), so the course of the sun and other planets—which are subject to the wheel of Time, symbolized by the (various) constellations and the signs of the zodiac, and revolve with it even as the wheel in the form of constellations revolves round the pole-star and Mount Meru—is certainly different (from the course of the said wheel of Time, with which they move), as is clear from the fact that the sun and other planets are observed as conjoined with different constellations and at different signs of the zodiac (from the one where they were seen before). (2) It is no other than the glorious (omnipotent) Lord Nārāyaṇa, the most ancient Person (the ultimate Cause of the whole universe) Himself, who is critically inquired into by the Vedas as well as by the wise (those well-versed in the Vedas), that for the welfare of (all) living beings splits up His body (in the form of Time, symbolized by the year)—the theme of the three Vedas (R̥gveda, Yajurveda and Sāmaveda), (nay) which is responsible for the right (timely) performance of rituals—into twelve parts (the twelve months) and manifests (by turns), in the six seasons, spring etc., the (distinctive) characteristics (in the form of heat and cold, showers and winds etc.), of each season, so as to provide the Jīvas with the means of reaping the fruits of their past actions. (3) Devoutly worshipping in this world the aforesaid Lord (in the form of Indra and the other deities) through (the different orders or grades of) rituals, (both) high and low, prescribed in the three Vedas, and (in the form of the Supreme Person) through the elaborate system of Yoga (courses of spiritual discipline or methods of God-Realization, e.g., Bhakti, Jñāna, Yoga), men following the path chalked out for the various Varnas (grades of society) and Āśramas (stages in life) easily and duly attain the (desired) blessings (in the form of heavenly bliss—in the case of those who worship Him through rituals—or final beatitude in the case of those who worship Him through Bhaktiyoga, Karmayoga, Jñānayoga and so on). (4) Now, entering (in the form of the sun) the wheel of Time (as symbolized by the stellar sphere) existing in the firmament between heaven and earth, the same Lord who is the soul of all living beings passes through twelve months, the (twelve) parts of a year, known by the names of the (twelve) signs of the zodiac (Meṣa, Vṛṣa and so on). The learned declare that a month is equivalent to a couple of fortnights (one bright and the other dark, according to the lunar calendar), a day and night (in the eye of the manes) and the period taken in traversing two constellations and a quarter (from the point of the sun). And the fraction of a year in which He (the sun-god) covers the sixth part (of His orbit) is called a R̥tu (season). (5) And, again, they refer to the (duration of) time in which He traverses one-half of His passage through the heavens as an Ayana (a half-year). (6) And, further, the learned speak of the (length of) time in which the same sun traverses the whole extent of the sky—bounded by the heavenly sphere on one side and the terrestrial sphere on the other—along with these two spheres in slow, rapid and moderate marches as a Saṁvatsara,\* Parivatsara, Iḍāvatsara, Anuvatsara or Vatsara. (7)

एवं चन्द्रमा अर्कगभस्तिभ्य उपरिष्टाल्लक्षयोजनत उपलभ्यमानोऽर्कस्य संवत्सरभुक्तिं पक्षाभ्यां  
मासभुक्तिं सपादक्षाभ्यां दिनेनैव पक्षभुक्तिमग्रचारी द्रुततरगमनो भुङ्क्ते । ८ । अथ चापूर्यमाणाभिश्च

\*For the significance of the names Saṁvatsara, Parivatsara and so on, vide footnote below III. xi. 14.

कलाभिरमराणां क्षीयमाणाभिश्च कलाभिः पितृणामहोरात्राणि पूर्वपक्षापरपक्षाभ्यां वितन्वानः सर्वजीवनिवहप्राणो जीवश्चैकमेकं नक्षत्रं त्रिंशता मुहूर्तेर्भुङ्क्ते । १ । च एष षोडशकलः पुरुषो भगवान्मनोमयोऽन्ममयोऽमृतमयो देवपितृमनुष्यभूतपशुपक्षिसरीसृपवीरुधां प्राणाम्यायनशीलत्वात्सर्वमय इति वर्णयन्ति । १० ।

Similarly, the moon, which is observed at a height of a lakh Yojanas (eight lakh miles) beyond the orb of the sun, and which moves faster than the sun and (therefore) leads all the other constellations, completes in the course of a month (two fortnights) the circuit made by the sun in a whole year, traverses in two and a quarter days the distance covered (by the sun) in a month, and the distance covered in a fortnight in the course of a day. (8) Determining by its gradually growing and declining splendour, associated with the first (bright) and second (dark) half-months, the day\* and night of the gods and the manes respectively, the moon—which is the very life (sustenance) of all the species of living beings as well as (their) life-giver (sustainer)—passes through each constellation in the course of thirty Muhūrtas (twenty-four hours). (9) It is this glorious being appearing in the form of the moon (with its orb consisting of sixteen parts or digits), the deity presiding over the mind, the food† of all living beings and the very embodiment of nectar, who, being by his very nature the nourisher of the life of (all living beings including) the gods and the manes, human beings and spirits, beasts and birds, reptiles and plants, is one with all: so declare the wise. (10)

तत उपरिष्ठात्रिलक्षयोजनतो नक्षत्राणि मेरुं दक्षिणेनैव कालाचन ईश्वरयोजितानि सहाभिजिताष्टाविंशतिः । ११ । तत उपरिष्ठादुशना द्विलक्षयोजनत उपलभ्यते पुरतः पश्चात्सहैव वार्कस्य शौघ्यमान्द्यसाम्याभिर्गतिभिरकवच्चरति लोकानां नित्यदानुकूल एव प्राचेण वर्षचञ्चारेणानुमीयते स वृष्टिविष्टम्भग्रहोपशमनः । १२ ।

At a height of three lakh Yojanas (or twenty-four lakh miles) beyond the moon (or five lakh Yojanas beyond the earth's surface) are placed the twenty-eight lunar mansions ‡inclusive of Abhijit. They revolve with the Meru on their right alone (having no separate course of their own)

\* Although the scriptures declare that the dark and bright fortnight of a lunar month constitute a day and night respectively of the manes—a species of living beings inhabiting a part of the aerial region which evidently remains lighted by the sun's rays throughout a dark fortnight and screened from its rays for the whole length of a bright fortnight, the same is not the case with the gods, whose realm—so declare the scriptures—remains lighted by the sun so long as the latter continues to traverse the northern skies, and remains screened from the sun's rays throughout the rest of the year. Thus the period of six months commencing from the day on which the sun enters the sign of the zodiac called Capricornus constitutes the day, and other six months commencing with the sun's entry into the sign of the zodiac called Cancer constitutes the night of the gods. By the statement, therefore, that the moon divides the day and night of the gods and the manes by means of the bright and dark halves of a month, the sage Suka evidently means that the moon determines by means of the bright and dark fortnights the periods of worship suitable for the gods and the manes respectively; for the Śruti text तस्मादाप्येकपक्षे यजन्ते restricts the worship of the gods, to the bright fortnight. Similarly the Śruti text अपरपक्षे पितॄणाम् assigns the dark fortnight to the worship of the manes. It is in this sense that the bright fortnight should be understood to be the day of the gods, and the eight of the manes and the dark fortnight to be the day of the manes and the night of the gods.

† The moon-god has been referred to in the scriptures as 'Oṣadhīśa' (the ruler and protector of herbs and annual plants). Elsewhere he has been spoken of as supplying food to all living beings (vide V. xx. 12). It is in this sense that he should be understood as constituting the food of all.

‡ The Nakṣatras or lunar mansions are ordinarily reckoned as twenty-seven only. Their names are:—Aświnī, Bharanī, Kṛtikā, Rohiṇī or Brāhmi, Mṛgaśīrā or Agrahāyaṇī, Ārdrā, Punarvasu or Yamaka, Puṣya or Sidhya, Āśleṣa, Maghā, Pūrvāphālgunī, Uttarāphālgunī, Hasta, Citrā, Swātī Viśākhā or Rādhā, Anurādhā (so-called because it is placed next to Rādhā), Jyeshṭhā, Mūla, Pūrvāśādhā, Uttarāśādhā, Śravaṇa, Śraviṣṭhā or Dhaniṣṭhā, Śatabhiṣā, Pūrvābhādrapada, Uttarābhādrapada and Revatī. The twenty-eight constellations, viz., Abhijit, is located midway between the two Āśadhā and Śravaṇa, as is borne out by the Śruti text—'अभिजित्नाम नक्षत्रमुपरिष्ठादापादानामधस्तच्छ्रृणोष्याथः'.

fixed as they are to the wheel of time by God. (11) At a height of two lakh Yojanas beyond them is observed Uśanā (Venus), which traverses the heavens in rapid, slow and moderate marches like the sun, (sometimes) going before, (at other times following) in the rear, and (at still other times) keeping pace with, the sun. Bringing showers (in its train) almost invariably, it is ever propitious to (all) living beings and by its flitting (across certain constellations) is concluded to be neutralizing the influence of planets (such as the Mars) obstructing rainfall. (12)

उशनसा बुधो व्याख्यातस्तत उपरिष्टाद् द्विलक्षयोजनतो बुधः सोमसुत उपलभ्यमानः प्रायेण शुभकृद्यदाकांद् व्यतिरिच्येत तदातिवाताभ्रप्रायानावृष्ट्यादिभयमार्शंसते । १३ । अत ऊर्ध्वमङ्गारकोऽपि योजनलक्षद्वितय उपलभ्यमानस्त्रिभिस्त्रिभिः पक्षैरेकैकशो राशीन्द्वादशानुभुङ्क्ते यदि न वक्रेणाभिवर्तते प्रायेणाशुभग्रहोऽग्रशंसः । १४ । तत उपरिष्टाद् द्विलक्षयोजनान्तरगतो भगवान् वृहस्पतिरेकैकस्मिन् राशौ परिवत्सरं परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो द्राह्मणकुलस्य । १५ ।

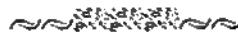
By describing (the course of) Venus, (the course of) Budha or Mercury (too) stands described. Observed at a height of two lakh Yojanas beyond Venus, Budha, an offspring of the moon, is generally beneficent (in its influence). When (however) it outstrips the sun, it forebodes storm, a cloudy weather almost throughout (that period), drought and other unwelcome conditions. (13) Beyond Mercury, Aṅgāraka (Mars) too is observed at a height of two lakh Yojanas. It passes through the twelve signs of the zodiac at the rate of one in three fortnights, unless it takes a retrograde course, and is an inauspicious planet, often portending evil. (14) Placed at a height of two lakh Yojanas beyond Mars, the glorious Bṛhaspati (Jupiter) passes through one sign of the zodiac in a whole year unless it takes a retrograde course. It is generally propitious to the Brāhmaṇa race. (15)

तत उपरिष्टाद्योजनलक्षद्वयात्प्रतीयमानः शनैश्चर एकैकस्मिन् राशौ त्रिंशन्मासान् विलम्बमानः सर्वानेवानुपर्येति तावद्धिरनुवत्सरैः प्रायेण हि सर्वेषामशान्तिकरः । १६ । तत उत्तरस्मादृषय एकादशलक्षयोजनान्तर उपलभ्यन्ते य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्यत्परमं पदं प्रदक्षिणं प्रक्रमन्ति । १७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे ज्योतिश्चक्रवर्णने द्वाविंशोऽध्यायः । २२ ।

Observed at a height of two lakh Yojanas beyond Jupiter, and tarrying in each sign of the zodiac for thirty months (two years and a half), the planet Śanaīścara or Saturn (so-called because of its slow moving nature) passes through all (the twelve signs) in exactly the same number of years and is indeed mostly a source of anxiety to all. (16) At a height of eleven lakh Yojanas beyond Saturn are observed the seven Ṛṣis (the seven stars known by the name of the Big Bear or Ursa Major), that move clockwise round what they call the highest abode of Lord Viṣṇu (viz., the pole-star or Dhruvaloka), (ever) contemplating the (unmixed) good of all living beings. (17)

*Thus ends the twenty-second discourse, forming part of an account of the stellar sphere, in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोविंशोऽध्यायः

### Discourse XXIII

The disposition of the stellar sphere represented in the form of a dolphin

श्रीशुक उवाच

अथ तस्मात्परतस्त्रयोदशलक्षयोजनान्तरतो यत्तद्विष्णोः परमं पदमभिवदन्ति यत्र ह महाभागवतो ध्रुव  
 औत्तानपादिरग्निनेन्द्रेण प्रजापतिना कश्यपेण धर्मेण च समकालयुग्भिः सबहुमानं दक्षिणतः क्रियमाण  
 इदानीमपि कल्पजीविनामाजीव्य उपास्ते तस्यैहानुभाव उपवर्णितः। १। स हि सर्वेषां ज्योतिर्गणानां  
 ग्रहनक्षत्रादीनामनिमिषेणाव्यक्तरंहसा भगवता कालेन धाम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः  
 शश्वदवभासते। २।

**Śrī Śuka continued :** Now, at a height of thirteen lakh Yojanas beyond the Great Bear, lies (in the form of the pole-star) what they call the highest abode\* of Lord Viṣṇu, where indeed resides the great devotee of the Lord, Dhruva, son of Uttānapāda, who is being circumambulated clockwise with great reverence even to this day by Agni (the god of fire), Indra (the chief of the gods), Kaśyapa, a lord of created beings, and Dharma (the god of virtue)—all moving synchronously (in the form of stars)—and who is the mainstay (resort) of (all) those who live (even) at the time of Pralaya (when all the three worlds perish). His glory has (already) been described in (Book Four of) this (holy) book (Śrīmad Bhāgavata). (1) Indeed he shines eternally (in the form of a star), fixed as he is by God, like a post holding together all the multitudes of luminaries, including planets and lunar mansions, that are being made to revolve by the ever-vigilant and all-powerful Time of incomprehensible speed. (2)

यथा मेढीस्तम्भ आक्रमणपशवः संयोजितास्त्रिभिस्त्रिभिः सवनेयथास्थानं मण्डलानि चरन्त्येवं  
 भगणा ग्रहादय एतस्मिन् न्तर्वहिर्योगेन कालचक्र आयोजिता ध्रुवमेवावलम्ब्य वायुनोदीर्यमाणा आकल्पान्तं  
 परिचङ्क्रमन्ति नभसि यथा मेघाः श्येनादयो वायुवशाः कर्मसारथयः परिवर्तन्ते एवं ज्योतिर्गणाः  
 प्रकृतिपुरुषसंयोगानुगृहीताः कर्मनिर्मितगतयो भुवि न पतन्ति। ३।

Just as (pairs of) oxen, trampling corn (in order to thresh it) while (remaining) tied to a post in the middle of a threshing-floor, walk round in their respective spheres, in three circles (gradually receding from that post), so the hosts of luminaries including the planets—fastened as they are to the aforesaid wheel (revolving movement) of Time either in the inner circle (remote from the earth) or in the outer one (nearer the earth) and propelled by the wind (called Pravaha and referred to in passage 8 of Discourse XXI)—revolve round the pole-star as the pivot till the end of a Kalpa (the life-time of the three worlds) in three courses (northward, southward and along the equator). (And just) as clouds and birds such as the hawk move about in the sky, suspended in the air and helped by their destiny (which keeps them floating in the air and prevents them from falling down), so the hosts of luminaries (which are no other than particular Jīvas appearing in those form)—brought into existence by the union of matter and Spirit (occasioned by the destiny responsible for their assuming such forms) and reaping the fruit yielded by their (past) actions—(move about in the air and) do not fall to the ground.(3)

केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योगधारणायामनुवर्णयन्ति। ४। यस्य

\* In the region of the pole-star Lord Viṣṇu ever remains manifest. It is in this sense that it has been spoken of here as well as at other places as the highest abode of Lord Viṣṇu. It is surely different from the Lord's own realm, known by the name of Vaikuṇṭha, which lies beyond the material plane.

पुच्छाग्रेऽवाक्शिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले प्रजापतिरग्निरिन्द्रो धर्म इति पुच्छमूले धाता विधाता च कट्यां सप्तर्षयः । तस्य दक्षिणावर्तकुण्डलीभूतशरीरस्य आन्दुदगयनानि दक्षिणापार्श्वे तु नक्षत्राण्युपकल्पयन्ति दक्षिणायनानि तु सव्ये । यथा शिशुमारस्य कुण्डलाभोगसनिवेशस्य पार्श्वयोरुभयोरप्यवचवाः समसंख्या भवन्ति । पृष्ठे त्वजवीथी आकाशगङ्गा चोदरतः । ५ । पुनर्वसुपुष्यौ दक्षिणवामयोः श्रोणयोरार्द्राश्लेषे च दक्षिणवामयोः पश्चिमयोः पादयोरभिजिदुत्तराषाढे दक्षिणवामयोर्नासिकयोर्यथासंख्यं श्रवणपूर्वाषाढे दक्षिणवामयोर्लोचनयोर्धनिष्ठा मूलं च दक्षिणवामयोः कर्णयोर्मघादीन्यष्ट नक्षत्राणि दक्षिणायनानि वामपार्श्ववङ्किकेषु युञ्जीत तथैव मृगशीर्षादीन्त्युदगयनानि दक्षिणापार्श्ववङ्किकेषु प्रातिलोम्येन प्रयुञ्जीत शतभिषाज्येष्ठे स्कन्धयोर्दक्षिणवामयोर्न्यसेत् । ६ । उत्तराहनावगस्तिरधराहनी यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे बृहस्पतिः ककुदि वक्षस्यादित्यो हृदये नाराचणो मनसि चन्द्रो नाभ्यामुशाना स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः । ७ ।

Some people declare the stellar sphere as capable of being meditated upon through deep concentration of mind as a form of Lord Vāsudeva, (existing) in the shape of a dolphin. (4) At the end of the tail of this (divine) dolphin, whose body lies coiled with its head downwards, is allocated the pole-star; at its tail (below the end) are located one after another (the four stars representing) the Prajāpati (the sage Kaśyapa), Agni (the god of fire), Indra (the chief of the gods) and Dharma (the god of piety); at the root of its tail, (the stars representing the gods) Dhātā and Vidhātā; at the hip, the seven stars (of the Great Bear, representing the seven seers); on the right side of the dolphin, whose body lies coiled from left to right, they locate the (fourteen) constellations that mark the northern course (viz., from Abhijit to Punarvasu) and (the other fourteen, viz.,) those marking the southern course (i.e., from Puṣya to Uttarāṣāḍhā) on the left side, (even) as on both sides of a (common) dolphin whose body is disposed in concentric rings, the parts are equally divided. (To mention the limbs separately) at its back is placed the (group of constellations known by the name of) Ajavithī (consisting of Mūla, Pūrvāṣāḍhā and Uttarāṣāḍhā) and at its belly, the milky way. (5) One should locate Punarvasu and Puṣya at the right and left loins, Ārdrā and Āśleṣā at the right and left hind legs, Abhijit and Uttarāṣāḍhā at the right and left nostrils, Śravaṇa and Pūrvāṣāḍhā at the right and left eyes. Dhaniṣṭhā and Mūla at the right and left ears respectively and the eight constellations from Maghā onwards, marking the southern course, at the ribs on the left side; and even so one should place the (other) eight, marking the northern course, (viz.,) Mṛgaśīrṣa and so on, at the ribs on the right side in the reverse order (i.e., from Pūrvābhādrapada back to Mṛgaśīrṣā), and locate (the remaining two, viz.,) Śatabhiṣā and Jyeṣṭhā at the right and left shoulders. (6) (Again,) at the upper jaw should be placed (the star representing the sage) Agasti (Agastya) and (the star representing) Yama (the god of punishment) at the lower jaw, (the planet) Mars as the mouth, Saturn at the penis, Jupiter at the hump, the sun at the chest, (the star representing the divine sage) Nārāyaṇa at the heart, the moon in the mind, Venus at the navel, (the two stars representing the twin gods) Aświnikumāras (the celestial physicians) at the breasts, Mercury in the outgoing and incoming breaths, (the planet) Rāhu at the neck, the Ketus (comets) all over the body and all the hosts of (other) stars in the hair (on the body). (7)

एतद्गृहेषु भगवतो विष्णोः सर्वदेवतामयं रूपमहरहः सन्ध्यायां प्रयतो वाग्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालायनायानिमिषां पतये महापुरुषायाभिधीमर्हीति । ८ ।

ग्रहक्षतारामयमाधिदैविकं पापापहं मन्त्रकृतां त्रिकालम् ।

नमस्यतः स्मरतो वा त्रिकालं नश्येत तत्कालजमाशु पापम् । ९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे शिशुमारसंस्थावर्णनं नाम त्रयोविंशोऽध्यायः । २३ ।

And actually fixing one's gaze on this very form of Lord Viṣṇu, representing all the gods, in the evening from day to day, one should wait with a concentrated mind upon the same with the following (prayer) silently:—"Hail to the Supreme Person, (manifesting Himself as) the wheel of Time—the backbone of the luminaries—the Ruler of all the gods! (Thus) do we meditate on Him." (8) The form of Lord Viṣṇu (the Ruler of all the gods), consisting of the planets, lunar mansions and other stars, wipes out the sins of those who repeat the foregoing prayer thrice (in the morning and evening and at noon) everyday. (Nay,) the sin committed in the immediate past by him who bows to or even thinks of this form three times (a day) disappears at once. (9)

*Thus ends the twenty-third discourse entitled "The disposition of the stellar sphere represented in the form of a dolphin" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्विंशोऽध्यायः

### Discourse XXIV

The position of Rāhu etc., and the limits of the heavenlike subterranean regions

श्रीशुक उवाच

अधस्तात्सवितुर्योजनायुते स्वर्भानुर्नक्षत्रवच्चरतीत्येके योऽसावमरत्वं ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः संहिकेयो ह्यतदहस्तस्य तात जन्मकर्माणि चोपरिष्टाद्वक्ष्यामः । १ । यददस्तरणेर्मण्डलं प्रतपतस्तद्विस्तरतो योजनायुतमाचक्षते द्वादशसहस्रं सोमस्य त्रयोदशसहस्रं राहोर्यः पर्वणि तद्व्यवधानकृद्वैरानुबन्धः सूर्याचन्द्रमसावभिधावति । २ । तन्निशम्योभयत्रापि भगवता रक्षणाय प्रयुक्तं सुदर्शनं नाम भागवतं दयितमस्त्रं तत्तेजसा दुर्विषहं मुहुः परिवर्तमानमभ्यवस्थितो मुहुर्तमुद्विजमानश्चकितहृदय आरादेव निवर्तते तदुपरागमिति वदन्ति लोकाः । ३ ।

Śrī Śuka went on : Some people (well-versed in the Paurāṇika lore) declare that ten thousand Yojanas below the sun (a heavenly body called) Rāhu moves about like a lunar mansion. The deity presiding over it, who was by birth a vile demon, having been born of (a mother,) Simhikā (by name), attained by the grace of the Lord immortality and the (exalted) rank of a planet (thus, influencing the destiny of men), though unworthy of these. (The story) of his birth and deeds, O dear son, we shall narrate later on (in Books, VI and VIII). (1) They declare the sphere of the burning sun, that shines yonder, as ten thousand Yojanas, that of the moon as twelve thousand and that of Rāhu as thirteen thousand Yojanas in extent—(the same Rāhu) who assails the sun and the moon on the day when the two dwell together and the day of the full moon (respectively), nursing a grudge against them ever since he interposed himself between them (in the garb of a god to share the feast of nectar, which was being doled out to the gods by the Lord Himself appearing in the form of a bewitching woman, Mohinī by name vide Discourse IX of Book VIII—and his identity was disclosed by the sun-god and the moon-god). (2) Seeing the celebrated and favourite missile (discus) of the Lord, Sudarśana by name, placed by Him by the side of both the aforesaid (planets) for their protection—on coming to know their (delicate) plight—and formidable by its splendour, constantly revolving, he (Rāhu) stands facing it for an hour or so (lit., 48 minutes), shaking

with fear and bewildered at heart and retreats even from a distance. It is this incident (his proceeding against either of the two planets in a hostile manner and standing awhile in front of it in a menacing attitude) that the people refer to as a (solar or lunar) eclipse (as the case may be). (3)

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि तावन्मात्र एव । ४ । ततोऽधस्ताद्यक्षरक्षःपिशाचप्रेतभूतगणानां  
विहाराजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते । ५ । ततोऽधस्ताच्छतयोजनान्तर इयं पृथिवी  
यावद्दंसभासश्येनसुपर्णादयः पतत्रिप्रवरा उत्पतन्तीति । ६ । उपवर्णितं भूमेर्यथासंनिवेशावस्थानमवनेरष्यधस्तात्  
सप्त भूविवरा एकैकशो योजनायुतान्तरेणाद्यामविस्तारेणोपक्लृप्ता अतलं वितलं सुतलं तलातलं महातलं  
रसातलं पातालमिति । ७ । एतेषु हि विलस्वर्गेषु स्वर्गादप्यधिककामभोगैश्वर्यानन्दभूतिविभूतिभिः  
सुसम्पद्भवनोद्यानाक्रीडविहारेषु दैत्यदानवकाद्रवेया नित्यप्रमुदिता नुरक्तकलत्रापत्यबन्धुसुहृदनुचरा गृहपतय  
ईश्वरादप्यप्रतिहतकामा मायाविनोदा निवसन्ति । ८ । येषु महाराज मयेन मायाविना विनिर्मिताः पुरो  
नानामणिप्रवरप्रवेकविरचितविचित्रभवनप्राकारगोपुरसभाचैत्यचत्वरायतनादिभिर्नागासुरमिथुनपारा-  
वतशुकसारिकाकीर्णकृत्रिमभूमिभिर्विवेश्वरगृहोत्तमैः समलङ्कृताश्चकासति । ९ । उद्यानानि चातितरां  
मनइन्द्रियानन्दिभिः कुसुमफलस्तम्बकुसुभगकिसलयवनतरुचिरविटपविटपिनां लताङ्गालिङ्गितानां श्रीभिः  
समिथुनविविधविहङ्गमजलाशयानाममलजलपूर्णाणां ज्ञपकुलोल्लङ्घनक्षुभितनीरनीरजकुमुद-  
कुवलयकह्लारनीलोत्पललोहितशतपत्रादिवनेषु कृतनिकेतनानामेकविहाराकुलमधुरविविध-  
स्वनादिभिरिन्द्रियोत्सवैरमरलोकश्रियमतिशयितानि । १० । यत्र ह वाव न भयमहोरात्रादिभिः  
कालविभागैरुपलक्ष्यते । ११ । यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रबाधन्ते । १२ । न वा एतेषु वसतां  
दिव्यौषधिरसरसायनान्नपानस्नानादिभिराधयो व्याधयो वलीपलितजरादयश्च  
देहवैवर्ण्यदौर्गन्ध्यस्वेदक्लमरलानिरिति वयोऽवस्थाश्च भवन्ति । १३ । न हि तेषां कल्याणानां प्रभवति  
कुतश्चन मृत्युर्विना भगवत्तेजसश्चक्रापदेशात् । १४ । यस्मिन् प्रविष्टेऽसुरवधूनां प्रायः पुंसवनानि भयादेव  
स्रवन्ति पतन्ति च । १५ ।

At (a distance of) quite as many (ten thousand) Yojanas (as Rāhu stands below the sun) below Rāhu lie the abodes (realms) of (demigods such as) the Siddhas (a class of beings possessing mystic powers from their very birth), Cāraṇas (celestial bards) and Vidyādhara (celestial artistes). (4) Below these lies the aerial region, the sports-ground (abode) of the hosts of Yakṣas (the attendants of Kubera, the god of riches), Rākṣasas (ogres), Piśācas (goblins), Pretas (spirits) and Bhūtas (ghosts), extending as far (below) as the wind fiercely blows and clouds are met with. (5) At a distance of a hundred Yojanas below that (the aerial region) lies this earth (the terrestrial region), extending as far (high) as the foremost of birds such as the swans, vultures, hawks and eagles (are able to) soar. (6) The situation of the earth as well as the arrangement of its parts has (already) been described as it is. Even below (in the bowels of) the earth there exist seven holes in the earth (subterranean regions)—situated at a distance of ten thousand Yojanas (from one another) and each extending to the (same) length and breadth of ten thousand Yojanas, viz., Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. (7) In the houses, gardens, pleasure-grounds and stadia in these heavenlike subterranean regions—houses etc., exuberantly rich in sensuous enjoyments, affluence and joy born of power, surpassing even those enjoyed in heaven—live as householders Daityas and Dānavas (two species of superhuman beings noted for their herculean strength and gigantic form) and serpents (born of Kadrū, one of the wives of the sage Kaśyapa), whose wives and children, relations and kinsmen and servants are ever highly delighted and devoted (to them), whose desires are never thwarted even by most powerful gods (like Indra) and who divert themselves with their uncanny skill in (various) arts. (8) In these regions, O great king (Parīkṣit), shine forth cities built by the miraculous architect Maya, and richly adorned with wonderful house, defensive walls, gates, town halls, places of worship, quadrangles and resting-places etc., built of various excellent gems of best

type, as well as with grand mansions of the lords of these regions, whose terraces are (ever) crowded with pairs of Nāgas and Asuras (demons), pigeons and parrots and Mainās. (9) The gardens too (in those regions) surpassingly dim the glory of the celestial world by the splendour, delighting the mind and senses (of the spectators), of (their) trees—whose charming boughs are weighed down by bunches of flowers and fruits and lovely young leaves and which are embraced by the body of creepers—(as well as) of their lakes etc., full of limpid water and resorted to by various species of birds living singly as well as in pairs; and (even so) they excel the heavenly world by the sweet and varied notes of birds that have taken up their abode in the beds of lotuses and lilies, Kuvalayas, and Kalhāras, blue and red, lotuses and lotuses with a hundred petals (and so on) in the water of those lakes etc., shaken by the leaping of fish—notes that bring a feast of joy (to the hearers) and are confused by their uninterrupted sport. (10) There indeed, they say, no fear caused by divisions of time such as day and night is observed (among the people since the sun and the moon do not shine there and the denizens of those regions are very long-lived). (11) As a matter of fact, in those regions the gems on the hoods of the foremost of the great serpents (inhabiting them) drive away all darkness. (12) Nor indeed do anxieties and ailments, wrinkles, grey hairs and old age (the root of all these) etc., paleness of the body, foul smell (coming from the body), perspiration, fatigue and langour—these as well as the changes in age (too) do not afflict those residing in these regions because of (their taking) miraculous herbs, saps, elixirs, foods and drinks, baths and so on. (13) In fact, death from no cause except from the might of the Lord going by the name of his discus (Sudarśana) prevails against those blessed souls. (14) (And) the moment that discus enters those regions the embryos (carried in the womb) of the Asura women generally slip out (from the womb) in their earlier or later stages of development through sheer fear (of the discus). (15)

अथातले मयपुत्रोऽसुरो बलो निवसति येन ह वा इह सृष्टाः वषणवतिर्मायाः काश्चनाद्यापि मायाविनो धारयन्ति यस्य च जृम्भमाणस्य मुखतस्त्रयः स्त्रीगणा उदपद्यन्त स्वैरिण्यः कामिन्यः पुंश्चल्य इति या वै विलायनं प्रविष्टं पुरुषं रसेन हाटकाख्येन साधयित्वा स्वविलासावलोकनानुरागस्मितसंलापोपगूहनादिभिः स्वैरै किल रमयन्ति चस्मिन्नुपयुक्ते पुरुष ईश्वरोऽहं सिद्धोऽहमित्ययुतमहागजबलमात्मानमभिमन्यमानः कथ्यते मदान्ध इव । १६ ।

Now, in (the region of) Atala, lives the demon Bala, son of Maya, by whom, indeed, they say, were released ninety-six (varieties of) conjuring tricks, some of which conjurers practise even today. From the mouth of this demon, even as he was yawning (once), sprang up three groups of women, called Swairiṇis (those copulating with men of their class alone), Kāminīs (copulating with people of other classes too) and Purnīścalīs (the most fickle-minded among the Kāminīs). (All) these women render a man, entering this subterranean region, sexually fit by (giving them) an elixir called Hāṭaka and afford them sexual delight at will, so they say, by their (peculiar) dalliances and sportive glances, love-begotten smiles, affectionate talks and embraces etc. When that elixir is taken, a man begins to feel that he is all-powerful, that he is all-perfect and, thinking himself as possessing the strength of ten thousand mighty elephants, brags like one blinded by intoxication. (16)

ततोऽधस्ताद्वितले हरो भगवान् हाटकेश्वरः स्वपार्श्वभूतगणावृतः प्रजापतिसर्गोपबृंहणाय भवो भवान्या सह मिथुनीभूत आस्ते यतः प्रवृत्ता सरित्प्रवरा हाटकी नाम भवयोर्वीर्येण यत्र चित्रभानुर्मातरिश्वना समिध्यमान ओजसा पिबति तन्निष्कृतं हाटकाख्यं सुवर्णं भूषणेनासुरेन्द्रावरोधेषु पुरुषाः सह पुरुषीभिर्धारयन्ति । १७ ।

Below that, in (the region of) Vitala, resides Lord Śiva (the Destroyer of the universe), (known by the name of) Hāṭakeśvara, surrounded by troops of ghosts, forming His retinue, and united with His (divine) Spouse (Goddess Pārvatī) under the name of Bhava (the Source of the creation) for multiplying the creation of Brahmā (the lord of creation). From Him has issued the great river Hāṭakī, charged with the energy of both Lord Bhava and Goddess

Bhavānī (His Consort), where fire, kindled by the wind, absorbs with (great) vigour the water (of the river), and the same, thrown out (in the form of froth), is condensed into (the variety of) gold, known by the name of Hāṭaka which both males and females (who are equally strong) in the gynaeceums of the Asura chiefs wear (on their person) in the form of ornaments. (17)

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता महेन्द्रस्य प्रियं चिकीर्षमाणेनादितेर्लब्धकायो भूत्वा वटुवामनरूपेण पराक्षिप्तलोकत्रयो भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वविद्यमानया सुसमृद्धया श्रियाभिजुष्टः स्वधर्मेणाराधयंस्तमेव भगवन्तमाराधनीयमपगतसाध्वस आस्तेऽधुनापि । १८ । नो एवैतत्साक्षात्कारो भूमिदानस्य यत्तद्भगवत्पशेषजीवनिकायानां जीवभूतात्मभूते परमात्मनि वासुदेवे तीर्थतमे पात्र उपपन्ने परया श्रद्धया परमादरसमाहितमनसा सम्प्रतिपादितस्य साक्षादपवर्गद्वारस्य यद्विलनिलयैश्वर्यम् । १९ । यस्य ह वाव क्षुत्पतनप्रस्रलनादियु विवशः सकृन्नामाभिगृणन् पुरुषः कर्मबन्धनमञ्जसा विधुनोति यस्य हैव प्रतिवाधनं मुमुक्षवोऽन्यथैवोपलभन्ते । २० । तद्भक्तानामात्मवतां सर्वेषामात्मन्यात्मद आत्मतयैव । २१ । न वै भगवान् नूनममुध्यानुजग्राह यदुत पुनरत्मानुस्मृतिमोषणं मायामयभोगैश्वर्यमेवातनुतेति । २२ । यत्तद्भगवतानधिगतान्योपायेन याच्ञाच्छलेनापहतस्वशरीरावशेषितलोकत्रयो वरुणपार्शेश्च सम्प्रतिमुक्तो गिरिदर्या चापविद्ध इति होवाच । २३ । नूनं वतायं भगवानर्थेषु न निष्णातो योऽसाविन्द्रो यस्य सचिवो मन्त्राय वृत एकान्ततो बृहस्पतिस्तमतिहायस्वयमुपेन्द्रेणात्मानमयाचतात्मनश्चाशिषो नो एव तद्दास्यमतिगम्भीरवयसः कालस्य मन्वन्तरपरिवृत्तं कियल्लोकत्रयमिदम् । २४ । यस्यानुदास्यमेवास्मत्पितामहः किल ववे न तु स्वपित्र्यं यदुताकुतोभयं पदं दीयमानं भगवतः परमिति भगवतोपरते खलु स्वपितरि । २५ । तस्य महानुभावस्यानुपथममृजितकषायः को वास्मद्विधः परिहीणभगवदनुग्रह उपजिगमिषतीति । २६ । तस्यानुचरितमुपरिष्ठाद्विस्तरिष्यते यस्य भगवान् स्वयमखिलजगदुरु नारायणो द्वारि गदापाणिरवतिष्ठते निजजनानुकम्पितहृदयो येनाङ्गुष्ठे न पदा दशकन्धरो योजनायुतायुतं दिग्विजय उच्चाटितः । २७ ।

Below that, in (the region of) Sutala, resides, free from (all) fear, even to this day (the demon king) Bali of sacred renown, the illustrious son of Virocana. (Once) robbed of (the sovereignty of all) the three worlds (heaven, earth and the intermediate region) by the Lord—who in order to please the mighty Indra (the chief of the gods) descended through (the womb of) Aditi (the mother of the gods and a wife of the sage Kaśyapa) and appeared (before him) in the form of a celibate dwarf—he was admitted (into this realm) through the Lord's very grace and endowed once more with overflowing wealth, (the like of) which is not forthcoming even with Indra and others, and continues to worship the same adorable Lord through (the performance of) his duty. (18) The (great) fortune which is enjoyed by Bali in the subterranean region of Sutala is certainly not the direct result of the gift (made by him) of land (in the shape of the sovereignty of the three worlds), inasmuch as it was duly bestowed, with supreme piety and with a calm and composed mind full of highest regard, on the celebrated Lord Vāsudeva (the Abode of the whole universe)—the Supreme Spirit, the very life (animating principle) and Soul (the Inner Controller) of all species of living beings, the holiest recipient presenting Himself (before him)—and was (therefore) directly conducive to final beatitude. (19) A man helplessly (involuntarily) uttering His Name (only) once (even) while sneezing, falling down or stumbling and on other (such) occasions actually shakes off without delay, it is said, the shackles of Karma (that kept him tied down to worldly existence), the means of overcoming which the seekers of liberation find in altogether different processes (courses of spiritual disciplines other than the repetition of the Divine Name, such as Karmayoga, Jñānayoga and Dhyanayoga, which are so difficult to follow). (20) Hence the fortune (referred to above) could not be the fruit of the gift (of land) made—as to one's own self—to the Lord, who is the very Self of all (living beings), (particularly) of those who have attained

Self-Realization, nay, who bestows His own Self on (places Himself at the disposal of) His devotees. (21) Nor indeed can it be said that the Lord showered His grace on Indra in that He bestowed on him only the illusory pleasures of sense and affluence, which, on the other hand, take away the remembrance in relation to the Lord Himself. (22) For, (when) robbed of (the sovereignty of) all the three worlds (and allowed no other possessions) except his mere body and thrown into a mountain-cave, tightly bound with the cords of Varuṇa (the god of water), by the Lord (who did all this) under the pretext of begging for three paces of land) because He found no other means (of depriving him of his glory and possessions), Bali actually uttered the following memorable words:—(23) "Alas! this glorious god who is called Indra is surely not clever in attaining the object of (his) life in that he—whose counsellor is (the celebrated sage) Bṛhaspati, exclusively chosen (by him) for deliberation—ignored that sage and asked me through Lord Vāmana (younger brother of Indra) Himself for (the sovereignty of) the three worlds (the objects of his desire) and on no account the service of that Lord. (After all) of what account are these three worlds, which change hands at the end of a Manvantara (the period of sovereignty of a Manu, extending to a little over seventy-one rounds of the four Yugas), a (minute) fraction of Time, which has an infinite duration. (24) It is well-known that my grandfather (the great devotee Prahlaḍa) asked for His service only, but not the throne of his father (Hiranyakaśipu, the suzerain lord of the three worlds), which had (now) no fear from any quarter, even though it was being offered by the Lord on the latter's death, (only) because it was something other than the Lord. (25) What individual like me, whose passions have not been attenuated and who has totally rejected the Lord's grace, can possibly hope to tread in the footsteps of that noble soul?" (26) The narrative of Bali will be told at length later on (in Book Eight), at whose door stays, mace in hand, the divine Nārāyaṇa Himself, the adored of the whole universe—Nārāyaṇa, whose heart is full of compassion for His own devotees and by whom Rāvaṇa (the ten-headed monster) was thrown a hundred million Yojanas away with His toe (when he appeared there) in the course of his (expedition for the) conquest of the quarters. (27)

ततोऽधस्तात्तलातले मयो नाम दानवेन्द्रस्त्रिपुराधिपतिर्भगवता पुरारिणा त्रिलोकीशं चिकीर्षुणा  
निर्दग्धस्वपुरत्रयस्तत्रसादाल्लब्धपदो मायाविनामाचार्यो महादेवेन परिरक्षितो विगतसुदर्शनभयो  
महीयते । २८ ।

Below that, in (the region of) Talātala, resides the demon chief, Maya by name, the lord of three cities, who had all his three cities (formerly) reduced to ashes by Lord Śiva (thenceforth known as the Destroyer of the enemy's city) in His eagerness to bring happiness (thereby) to all the three worlds, (but) who (later on) secured a footing (in this realm) by His grace. He is the teacher of (all) those who are expert in conjuring tricks, stands protected on sides by that great deity (Lord Śiva) and (therefore) immune from the fear of Sudarśana (the discus of Lord Viṣṇu) and is held in great respect (by the denizens of that region). (28)

ततोऽधस्तान्महातले काद्रवेयाणां सर्पाणां नैकशिरसां क्रोधवशो नाम गणः  
कुहकतक्षककालियसुषेणादिप्रधाना महाभोगवन्तः पतत्रिराजाधिपतेः पुरुषवाहादनवरतमुद्विजमानाः  
स्वकलत्रापत्यसुहृत्कुटुम्बसङ्गेन क्वचित्प्रमत्ता विहरन्ति । २९ ।

Below that, in (the region of) Mahātala, lives a many-headed brood of serpents, born of Kadrū, called the Krodhavaśas, the chief of them being Kuhaka, Takṣaka, Kāliya, Suṣeṇa, and so on. Though possessed of a gigantic form, they are constantly afraid of Garuḍa (the supreme lord of all the rulers of birds)—who carries (on his back) Lord Viṣṇu (the Supreme Person); sometimes they sport recklessly through attachment to their wives, offspring, relations and kinsmen. (29)

ततोऽधस्ताद्रसातले दैतेया दानवाः पणयो नाम निवातकवचाः कालेया हिरण्यपुरवासिन इति  
विवुधप्रत्यनीका उत्पत्त्या महौजसो महासाहसिनो भगवतः सकललोकानुभावस्य हरेरेव तेजसा प्रतिहतबलावलेपा

बिलेशया इव वसन्ति ये वै सरमयेन्द्रदूत्या वाग्भिर्मन्त्रवर्णाभिरिन्द्राद् विभ्यति । ३० ।

Below that, in (the region of) Rasātala, reside (in holes); like serpents, the (notorious) sons of Diti and Danu (two of the many wives of the sage Kaśyapa, the progenitor of the various species of living beings), known as the Paṇis and (further) divided into three classes, viz., the Nivātakavacas, the Kāleyas, and the denizens of Hiranyapura. (Natural) enemies of the gods, they are very powerful and extremely daring by birth, their pride of strength being quelled only by the brilliant weapon (discus) of Śrī Hari, the divine Lord whose glory pervades all the worlds. Thanks to the threats in the form of sacred (Vedic) texts employed by Saramā\*, the (canine) female messenger of Indra, they are (terribly) afraid of that ruler of the gods. (30)

ततोऽधस्तात्पाताले नागलोकपतयो वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्खश्वेतधनञ्जयधृतराष्ट्रशङ्खचूड-  
कम्बलाश्वतरदेवदत्तादयो महाभोगिनो महामर्या निवसन्ति चेषामु ह वै पञ्चसप्तदशशतसहस्रशीर्षाणां  
फणासु विरचिता महामणयो रोचिष्णावः पातालविवरतिमिरनिकरं स्वरोचिषा विधमन्ति । ३१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे राह्वादिस्थितिबिलस्वर्गमर्यादांनिरूपणं नाम चतुर्विंशोऽध्यायः । २४ ।

Below that, in (the region of) Pātāla, dwell the lords of the realm of the Nāgas (demon-serpents), Śaṅkha, Kulika, Mahāśaṅkha, Śweta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhaçūda, Kambala, Aśwatara, Devadatta and others, (all) provided with extensive hoods an extremely furious (by nature), the chief of whom is Vāsuki. The big and shining gems fixed on the hoods of these serpents—that are possessed of five, seven, ten, hundred and (in some cases even) thousand heads (respectively)—drive away by their splendour the (entire) mass of darkness prevailing in the (nethermost) region of Pātāla. (31)

*Thus ends the twenty-fourth discourse entitled "The position of Rāhu etc., and the limits of the heavenlike terrestrial regions" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चविंशोऽध्यायः

### Discourse XXV

#### A supplement to the description of the subterranean system

श्रीशुक उवाच

तस्य मूलदेशे त्रिंशद्योजनसहस्रान्तर आस्ते या वै कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया द्रष्टृदृश्ययोः सङ्कर्षणमहमित्यभिमानलक्षणं यं सङ्कर्षणमित्याचक्षते । १ । यस्येदं क्षितिमण्डलं भगवतोऽनन्तमूर्तेः सहस्रशिरस एकस्मिन्नेव शीर्षणि धियमाणं सिद्धार्थं इव लक्ष्यते । २ । यस्य ह वा इदं कालेनोपसंजिहीर्षतोऽमर्षविरचितरुचिरभ्रमद्भ्रुवोरन्तरेण साङ्कर्षणो नाम रुद्र एकादशव्यूहस्यक्षस्त्रिशिखं

\* According to a Vedic legend, the Paṇis once stole away the earth and hid it under water. Indra sent down a heavenly bitch (the mother of the canine race), Saramā by name, to trace out the globe. The Paṇis tried to confer with Saramā with a view to compromise; but Saramā spurned their offer and uttered the following words by way of a threat:—'हता इन्द्रेण पणयः शवध्वम्'—(Killed by Indra, lie down on the battle-field, O Paṇis!) The Paṇis are terribly afraid of Indra, the legend further tells us, ever since they heard this threat from the mouth of Saramā.

शूलमुत्तमभ्यनुदतिष्ठत् । ३ । यस्याद्द्विकमलद्युगलारुणविशदनखमणिषण्डमण्डलेष्वहिपतयः सह सात्वतर्षभैरकान्तभक्तियोगेनावनमन्तः स्ववदनानि परिस्फुरत्कुण्डलप्रभामण्डितगण्डस्थलान्वतिमनोहराणि प्रमुदितमनसः खस्तु विलोकयन्ति । ४ । यस्यैव हि नागराजकुमार्य आशिष आशासानाश्चार्चङ्गवलयविलसितविशदविपुलधवलसुभगरुचिरभुजरजतस्तम्भेष्वगुरुचन्दनकुङ्कुमपङ्कानुलेपेनावलिम्पमानास्तदभिमर्शानोन्मथितहृदयमकरध्वजावेशरुचिरललितस्मितास्तदनुरागमदमुदितमदविष्पूर्णितारुणकरुणावलोकनयनवदनारविन्दं सत्रीडं किल विलोकयन्ति । ५ । स एव भगवाननन्तोऽनन्तगुणार्णव आदिदेव उपसंहृतामर्षरोषवेगो लोकानां स्वस्तय आस्ते । ६ ।

**Śrī Śuka resumed :** At a distance of thirty thousand Yojanas below (the region of) Pātāla, resides that part manifestation of the Lord, presiding over destruction (a function of Tamogūṇa), who is known as Lord Ananta, and whom the followers of the Sātvata (Vaiṣṇava) cult speak of as Saṅkarṣaṇa because it is He who fully draws together (perfectly unites or identifies) the subject—the perceiver—and the object—that which is perceived—by presiding over the ego and is characterized by the I-consciousness (with respect to the body, senses and so on). (1) Being (actually) supported on only one of the heads of the Lord appearing in the form of Ananta (Śeṣa) with a thousand heads, this terrestrial globe looks like a mustard seed. (2) From between the agitated eye-brows—knit in anger, yet possessing a peculiar charm—of the same Lord, when He intends to dissolve this universe at the proper time (the time appointed for its destruction), springs up the god of destruction called Sāṅkarṣaṇa (one born of Saṅkarṣaṇa) appearing in eleven (different) forms, with three eyes and holding up a trident. (3) Bowing (at His feet) alongwith the foremost of devotees with exclusive and intense devotion, the lord of the serpent-demons indeed behold, in the ruddy and spherical nails—bright as rubies—of His pair of lotus-feet, their most charming faces with the cheeks brightened by the sheen of their brilliant ear-rings, the sight of which fills their mind with rapture. (4) Painting with the pigment-like paste of aloe-wood, sandal-wood and saffron the bright, long, snow-white, elegant and charming arm—strikingly set in the lovely sphere of His body like silver pillars—and seeking blessings—(of Him), the unmarried princesses of the serpent-demons, it is said, put on winsome and graceful smiles under the sway of love stealing into their hearts thrilled with the touch of His person, and bashfully look at His lotus-like face, delighted through love and inebriety, with His ruddy eyes swimming through intoxication and casting a merciful look at them. (5) The selfsame Lord Ananta, an ocean of endless virtues, the most ancient deity, resides (there) for the welfare of (all) the worlds, having restrained the force of His indignation and wrath (as appropriate to the occasion of destruction of the world but inopportune at other times). (6)

ध्यायमानः

सुरासुरोरगसिद्धगन्धर्वविद्याधरमुनिगणैरनवरतमदमुदितविकृतविह्वललोचनः

सुललितमुखरिकामृतेनाप्यायमानः स्वपार्श्वदिव्युधयूधपतीनपरिप्लानरागनवतुलसिकामोदमध्वासवेन माद्यन्मधुकरव्रातमधुरगीतश्रियं वैजयन्तीं स्वां वनमालां नीलवासा एककुण्डलो हलककुदि कृतसुभगसुन्दरभुजो भगवान्माहेन्द्रो वारणेन्द्र इव काञ्चनीं कक्षामुदारलीलो विभर्ति । ७ ।

He is being meditated upon by hosts of gods and demons, Nāgas and Siddhas, Gandharvas and Vidyādharas and hermits, and is ever cheerful through inebriety has rolling and restless eyes, and continues to delight His (own) attendants as well as the leaders of the heavenly hosts (waiting upon Him) with the nectar of His most charming speech. Glad in blue, and having only one ear-ring (in one of His ears), He has one of His graceful and beautiful hands placed on the top of a plough (His favourite weapon) and, (while) like the great elephant (known by the name of Airāvata) of the mighty Indra wearing (its) girth of gold, Lord Saṅkarṣaṇa of beneficent activity wears (on His person) His own sylvan wreath, (called) Vaijayantī, whose elegance is enhanced by the melodious humming (all about it) of swarms of bees drunk with the fragrant and sweet honey of the new Tulasī (basil) blossoms of unfading loveliness. (7)

य एष एवमनुश्रुतो ध्यायमानो मुमुक्षुणामनादिकालकर्मवासनाग्रथितमविद्यामयं हृदयग्रन्थिं  
सत्त्वरजस्तमोमयमन्तर्हृदयं गत आशु निर्भिन्नति तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा  
सभायां ब्रह्मणः संश्लोकयामास । ८ ।

Heard of as aforesaid from the mouth of a preceptor and being contemplated upon (accordingly), Sañkarṣaṇa enters the heart of the seekers of Liberation and quickly breaks asunder the knot of ignorance formed in their heart as a result of tendencies to action, existing from time without beginning and constituted of (the three modes of Prakṛti, viz.,) Sattva, Rajas and Tamas. The glorious Nārada, son of Brahmā (the self-born) duly extolled (on one occasion) with Tumḅuru (the celebrated Gandharva) in the court of Brahmā (his father) the glories of the selfsame Lord (as follows):—(8)

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः सत्त्वाद्याः प्रकृतिगुणा यदीक्षयाऽऽसन् ।  
यद्रूपं ध्रुवमकृतं यदेकमात्मान् नानाधात्कथमु ह वेद तस्य वर्त्म । ९ ।  
मूर्तिं नः पुरुकृपया षभार सत्त्वं संशुद्धं सदसदिदं विभाति तत्र ।  
यल्लीलां भृगुपतिराददेऽनवद्यामादातुं स्वजनमनांस्युदारवीर्यैः । १० ।  
यन्नाम श्रुतमनुक्रीतयेदकस्मादाती वा यदि पतितः प्रलम्भनाद्वा ।  
हन्त्यहः सपदि नृणामशेषमन्यं कं शेषाद्भगवत आश्रयेन्मुमुक्षुः । ११ ।  
मूर्धन्यर्पितमणुवत्सहस्रमूर्धो भूगोलं सगिरिसरित्समुद्रसत्त्वम् ।  
आनन्त्यादनिमित्तविक्रमस्य भूम्नः को वीर्याण्यधिगणयेत्सहस्रजिह्वः । १२ ।  
एवमप्रभावे भगवाननन्तो दुरन्तवीर्योरुगुणानुभावः ।  
मूले रसायाः स्थित आत्मतन्त्रो यो लीलया क्ष्मां स्थितये विभर्ति । १३ ।

"How can one possibly know in reality the ways (the truth) of that Brahma by whose thought (resolve to create the universe) the modes of Prakṛti, Sattva and so on—which are (severally) responsible for the creation, continuation (preservation) and dissolution of this universe—are able (to function), (nay,) whose character is eternal and uncaused (beginningless) inasmuch as, though one (before creation), it (produced and) bore in itself (this) multiform universe ? (9) The same Brahma (transcendent Reality), in which appears as distinct this manifest (gross) and unmanifest (subtle) creation, assumed out of abounding compassion for us a form—consisting of Sattva (which is) entirely pure (unmixed with Rajas and Tamas)—by which He chose to enact faultless (innocent) sports in order to captivate the minds of His devotees, possessed as He is of unlimited energy like a lion (the king of beasts). (10) (Even) if a fallen man in distress utters His name (as) heard (from the mouth of a preceptor or anyone else) or even by chance, or (even) in a spirit of ridicule, he (not only purifies himself then and there but) wipes out at once all the sin of (even other) men (who merely think of him, much more of those who see him)! Whom other than Lord Śeṣa (who grants the privilege of His service to those who seek refuge in Him) should one seeking Liberation have recourse to? (11) Who can (hope to) exhaust by counting, even if endowed with a thousand tongues, the (list of) exploits of that infinite Lord, whose prowess cannot at all be measured because of its unlimited nature, and on whose (one) head has been placed (by Him of His own free will) the terrestrial globe—with (all its) mountains, rivers, oceans and (numberless) living beings like a (mere) atom, while He is possessed of a thousand (such) heads? (12) Such is the glory of Lord Ananta, possessed of infinite strength and numberless virtues and potencies, who supports the earth (on one of His heads) as a (mere) sport (without any effort) for the maintenance of the entire creation, residing below the earth, Himself supported by (none but) His own Self." (13)

एता ह्येवेह नृभिरुपगन्तव्या गतयो यथाकर्मविनिर्मिता यथोपदेशमनुवर्णिताः कामान् कामयमानैः । १४ । एतावतीर्हि राजन् पुंसः प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा विसदृशा यथाप्रश्नं व्याचख्ये किमन्यत्कथयाम इति । १५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां पञ्चमस्कन्धे भूविवरविध्युपवर्णनं नाम षड्विंशोऽध्यायः । २५ ।

These indeed are the only destinations (regions) in this universe to be reached (as a reward for merit) by men—seeking (their) desired blessings—according to (the nature of their) actions, and created (by God). They have been described (by me) as I was taught (by my revered father and preceptor, the sage Vedavyāsa). (14) I have described at length, in response to your queries, the diverse destinies (both) high and low, reached as a reward of virtue in the form of activity practised by man, which are only so many, O King, (Parīkṣit)! What else shall we discourse upon? (15)

*Thus ends the twenty-fifth discourse entitled "A supplement to the description of the subterranean system" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षड्विंशोऽध्यायः

### Discourse XXVI

#### A description of the infernal regions

राजोवाच

महर्ष एतद्वैचित्र्यं लोकस्य कथमिति । १ ।

**The king (Parīkṣit) asked :** How is this heterogeneity in the universe (to be accounted for), O great sage? (1)

ऋषिरुवाच

त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य तारतम्येन भवन्ति । २ । अथेदानीं प्रतिषिद्धलक्षणस्याधर्मस्य तथैव कर्तुः श्रद्धया वैसादृश्यात्कर्मफलं विसदृशं भवति या ह्यनाद्यविद्यया कृतकामानां तत्परिणामलक्षणाः सृतयः सहस्रशः प्रवृत्तास्तासां प्राचुर्येणानुवर्णयिष्यामः । ३ ।

**The sage (Śrī Śuka) replied :** A doer being swayed by (one of) the three Guṇas (modes of Prakṛti), the destinies reached through the various actions (done by him) vary according to the (nature of) faith (by which those actions are prompted, and which is also of three kinds according as it is Sāttvika, Rājasika or Tāmasika in character), and all (those) destinies are attained, more or less, by everyone (at different times). (2) Exactly in the same way, the fruit of action accruing to a perpetrator of sin—which is (only) distinguished by the interdiction attaching thereto—varies according to the diverse types of faith. Accordingly, we shall now describe the more prominent of the thousands of (infernal) states, ordained by God, and resulting from sins committed by those who cherish desires (of various kinds) through (the darkness of) ignorance prevailing (in their heart) from time without beginning. (3)

राजोवाच

नरका नाम भगवन् किं देशविशेषा अथवा वहिस्त्रिलोक्या आहोस्विदन्तराल इति । ४ ।

**The king inquired :** Are the infernal regions referred to by you, O divine sage, particular spots on the face of the earth or are they located outside the egg-shaped universe or inside it (between some spheres)? (4)

## ऋषिरुवाच

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिणस्यामधस्ताद्भूमेरुपरिष्ठाच्च जलाद्यस्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां गोत्राणां परमेण समाधिना सत्या एवाशिष आशासाना निवसन्ति । ५ । यत्र ह वाव भगवान् पितृराजो वैवस्वतः स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु सम्परेतेषु यथाकर्मावद्यं दोषमेवानुल्लङ्घितभगवच्छासनः सगणो दमं धारयति । ६ । तत्र ह्येके नरकानेकविंशतिं गणयन्ति अथ तांस्ते राजन्नामरूपलक्षणतोऽनुक्रमिष्यामस्तामिस्त्रोऽन्धतामिस्त्रो रौरवो महारौरवः कुम्भीपाकः कालसूत्रमसिपत्रवर्नं सूकरमुखमन्धकूपः कृमिभोजनः स्रन्दंशस्तप्तसूर्मिवज्रकण्टकशाल्मली वंतरणी पूयोदः प्राणरोधो विशसनं लालाभक्षः सारमेयादनमवीचिरयः पानमिति । किञ्च क्षारकदमो रक्षोगणभोजनः शूलप्रोतो दन्दशूकोऽवटनिरोधनः पर्यावर्तनः सूचीमुखमित्यष्टाविंशतिर्नरका विविधयातनाभूमयः । ७ ।

**The sage replied :** They lie within this universe below the earth and above the water (filling the rest of the space up to the shell of the mundane egg) on the southern side. In that quarter reside the groups of the manes called the Agniṣwāttas and so on, contemplating on the Lord through supreme concentration of mind and invoking only real blessings on their scions (on the earth). (5) There also, it is said, resides the glorious Yama (son of Vivaswān, the sun-god), the ruler of the manes, along with his attendants, and inflicts punishment in the same form as the crime itself on the departed Jivas (embodied souls)—brought to his realm by his servants—strictly in proportion to the sin attaching to their (evil) deeds, taking care not to violate the commands (the penal code) of the almighty Lord (neither showing any favour to the evil-doers by remitting the rigour of his rod nor inflicting a penalty heavier than what they deserve, thus holding the scales even). (6) Some (learned men) actually declare the number of hells (the departments of punishment) in that region as twenty-one. Now, we are going to describe them to you, O king, in order along with reference to their name, appearance (the forms of punishment inflicted in each) and character (the nature of sins that are sought to be expiated through them). They are named as Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asipatravana, Sūkaramukha, Andhakūpa, Kṛmibhojana, Saṁdamaśa, Taptasūrmī, Vajrakāṅṭhakaśālmālī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci and Ayaḥpāna. Including seven more, viz., Kṣārakardama, Rakṣogaṇabhojana, Śūlaprota, Dandaśūka, Avaṭanirodhana, Paryāvartana and Sūcimukha, there are (all told) twenty-eight hells, places where tortures of various kinds are gone through (by the sinful). (7)

तत्र यस्तु परवित्तापत्यकलत्राण्यपहरति स हि कालपाशबद्धो यमपुरुषैरतिभयानकैस्तामिस्त्रे नरके बलान्निपात्यते अनशानानुदपानदण्डताडनसंतर्जनादिभिर्यातनाभिर्यात्यमानो जन्तुर्यत्र कश्मलमासादित एकदैव मूर्च्छामुपयाति तामिस्त्रप्राये । ८ । एवमेवान्धतामिस्त्रे यस्तु वञ्चयित्वा पुरुषं दारादीनुपयुङ्क्ते यत्र शरीरी निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति यथा वनस्पतिर्वृश्च्यमानमूलस्तस्मादन्धतामिस्त्रं तमुपदिशन्ति । ९ ।

Of these, he who takes away (by force or fraud) another's wealth, child or wife is indeed bound with the cords of Death and forcibly thrown by the most dreadful servants of Yama into the hell called Tāmisra. Being tormented in that utterly dark region by being deprived of food and water, belaboured with cudgels, and severely scolded and with other (such) tortures, the Jiva is filled with dismay and falls into a swoon that very moment. (8) Even so he, indeed, who enjoys the wife etc., of another by deceiving the man is cast into (the hell called) Andhatāmisra. (As it is) being thrown into that hell and (while) undergoing the tortures (peculiar to it), the Jiva (embodied soul) is deprived, through agony, of its consciousness and vision, like a tree which is being cut at the root. Hence they call this (particular) hell (by the name of) Andhatāmisra (that which is full of blinding darkness). (9)

यस्त्विह वा एतदहमिति ममेदमिति भूतब्रहेण केवलं स्वकुटुम्बमेवानुदिनं प्रपुष्णाति स तदिह विहाय

स्वयमेव तदशुभेन रौरवे निपतति । १० । ये त्विह यथैवापुना विहिंसिता जन्तवः परत्र यमयातनामुपगतं त  
एव रुरवो भूत्वा तथा तमेव विहिंसन्ति तस्माद्रौरवमित्याहू रुरुरिति सर्पादतिकूरसत्त्वस्यापदेशः । ११ ।  
एवमेव महारौरवो यत्र निपतितं पुरुषं क्रव्यादा नाम रुरवस्तं क्रव्येण घातयन्ति यः केवलं देहम्भरः । १२ ।

Again, he indeed who fondly nourishes from day to day his own family exclusively through hostility to (other) living beings in this world, regarding the body alone as his self and the objects of this world (viz., his wife, children, house and other belongings) as his own, leaves them (the body and everything else) here and himself alone (accompanied by none) falls into (the hell called) Raurava because of the sin resulting from such hostility. (10) Further, the very creatures that were killed by him here are born as Rurus in the other world (in that hellish region) and kill the same fellow—when he goes through the tortures inflicted by Yama—in the same way as they were killed by him. Hence they speak of that region as Raurava (the abode full of Rurus), Ruru being the name of a creature more ferocious (even) than a snake. (11) Quite similar is (the hell called) Mahāraurava (a class of) Rurus, called Kravyādas (flesh-eaters, so-called because of their being carnivorous by nature) kill for the sake of flesh the man who solely nourishes (here) his own body (hating others), and (consequently) falls into that region. (12)

यस्त्विह वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति तमपकरुणं पुरुषादैरपि विगर्हितममुत्र यमानुचराः  
कुम्भीपाके तप्ततैले उपरन्धयन्ति । १३ । यस्त्विह पितृविप्रद्रव्यभुक् स कालसूत्रसंज्ञके नरके अयुतयोजनपरिमण्डले  
ताम्रमेव तप्तखले उपर्यधस्तादग्न्यर्काभ्यामतिताप्यमानेऽभिनिवेशितः क्षुत्पिपासाभ्यां च दह्यमानान्तर्बहिःशरीर  
आस्ते श्रेते चेष्टतेऽवतिष्ठति परिधावति च यावन्ति पशुरोमाणि तावद्वर्षसहस्राणि । १४ ।

Again, in (the hell called) Kumbhīpāka in the region, the servants of Yama fry in boiling oil that merciless fellow, censured even by the Rākṣasas (those feeding on the human flesh), who is actually so cruel as to cook beasts and birds alive. (13) Further, he who is hostile to his (own) father, a Brāhmaṇa, or the Vedas is thrown into the hell called Kālasūtra, (consisting of) a burning level sheet of copper, having a circumference of ten thousand Yojanas and being excessively heated (both) above and below by the sun and fire (respectively); and his mind and body being tormented with hunger and thirst, he continues (there) for as many thousand years as there are hair on the body of a beast (for, in fact, he is no better than a beast)—(now) sitting, (now) lying down and rolling about (restlessly), and (now) springing on his feet and running in every direction. (14)

यस्त्विह वै निजवेदपथादनापद्यपगतः पाखण्डं चोपगतस्तमसिपत्रवनं प्रवेश्य कशया प्रहरन्ति तत्र  
हासावितस्ततो धावमान उभयतोर्धारेस्तालवनासिपत्रैश्छिद्यमानसर्वाङ्गो हा हतोऽस्मीति परमया वेदनया  
मूर्च्छितः पदे पदे निपतति स्वधर्महा पाखण्डानुगतं फलं भुङ्क्ते । १५ ।

Him, again, who actually deviates here from the path chalked out for him by the Vedas, otherwise than in an emergency (warranting such a course) and embraces a heretic creed, the servants of Yama throw into (the hell called) Asipatravana (a cluster of trees having sword-like leaves) and beat with a whip. Actually running there to and fro with all his limbs being torn by the sword-like leaves—sharp-edged on both sides—of the palmyra trees in that grove, and crying 'Ah ! I am finished!' he drops down unconscious at every step through excessive agony and, apostate as he is, reaps the fruit of the sin attaching to heretics. (15)

यस्त्विह वै राजा राजपुरुषो वा अदण्ड्ये दण्डं प्रणयति ब्राह्मणे वा शरीरदण्डं स पापीयान्नरकेऽमुत्र  
सूकरमुखे निपतति तत्रातिबलैर्विनिधिष्यमाणानवयो यथैवेहेक्षुखण्ड आर्तस्वरेण स्वनयन् क्वचिन्मूर्च्छितः  
कश्मलमुपगतो यथैवेहादृष्टदोषा उपरुद्धाः । १६ ।

Again, a king or a king's officer who inflicts punishment on one undeserving of

punishment or corporal punishment on a Brāhmaṇa—such an atrocious soul falls hereafter into the hell known as Sūkaramukha. With his limbs being crushed by most powerful hands, even as a piece of sugar-cane is crushed (in a cane-crushing machine) here, he is filled with (great) consternation (now) shrieking in a piteous tone and now fainting, even like men who were detained by him here, though not found guilty. (16)

यस्त्विह वै भूतानामीश्वरोपकल्पितवृत्तीनामविविक्तपरव्यथानां स्वयं पुरुषोपकल्पितवृत्तिर्विविक्तपरव्यथो  
व्यथामाचरति स परत्रान्धकूपे तदभिद्रोहेण निपतति तत्र हासौ तैर्जन्तुभिः  
पशुमृगपक्षिसरीसृपैर्मशकयूकामत्कुणर्मक्षिकादिभिर्ये के चाभिद्रुधास्तैः सर्वतोऽभिद्रुह्यमाणस्तमसि  
विहतनिद्रानिर्वृतिरलब्धावस्थानः परिक्रामति यथा कुशरीरे जीवः । १७ ।

Again, he indeed whose mode of life in this world (regulated by a number of injunctions and interdictions based on the division of society into so many Varnas or grades and Āśramas or stages in life) has been determined by the Cosmic Person Himself (by assigning the different parts of His Body to the four Varnas—the mouth to the Brāhmaṇas, the arms to the Kṣatriyas, the thighs to the Vaiśyas and the feet to the Śūdras) and by whom the agony of others is (easily) understood (inferred from his own experience) and who (nonetheless) inflicts pain on creatures whose means of living (such as sucking the human blood) have been (similarly) determined by God (appearing as the Creator) and by which the agony of others is not known (inasmuch as they are devoid of reason and as such incapable of drawing conclusions) descends after death into (the hell called) Andhakūpa because of his hatred towards those creatures. Being actually hated on all sides in that region by deer and other beasts, birds and reptiles, mosquitoes and lice, bugs and flies and other living beings—whatsoever were killed by him (here)—he has his sleep and peace of mind disturbed and, finding no rest (anywhere), roams about in darkness just as the Jīva (an embodied soul) remains restless in an unsound (diseased) body. (17)

यस्त्विह वा असंविभज्याश्नति यत्किञ्चनोपनतमनिर्मितपञ्चयज्ञो वायससंस्तुतः स परत्र कृमिभोजने  
नरकाधमे निपतति तत्र शतसहस्रयोजने कृमिकुण्डे कृमिभूतः स्वयं कृमिभिरैव भक्ष्यमाणः कृमिभोजनो  
यावत्तदप्रत्ताप्रहुतादोऽनिर्वेशमात्मानं यातयते । १८ । यस्त्विह वै स्तेयेन बलाद्वा हिरण्यरत्नादीनि ब्राह्मणस्य  
वापहरत्यन्यस्य वानापदि पुरुषस्तममुत्र राजन् यमपुरुषा अयस्मयैरग्निपिण्डैः सन्दंशैस्त्वच्चि निष्कुषन्ति । १९ ।  
यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योषिदभिगच्छति तावमुत्र कशया ताडयन्तस्तिग्मया सूर्म्या  
लोहमय्या पुरुषमालिङ्गयन्ति स्त्रियं च पुरुषरूपया सूर्म्या । २० । यस्त्विह वै सर्वाभिगमस्तममुत्र निरये  
वर्तमानं वज्रकण्टकशाल्मलीमारोष्य निष्कर्षन्ति । २१ ।

Again, he who eats here whatever comes to him, without sharing\* it (with others) and without performing the five (kinds of daily) sacrifices† (obligatory on a householder) has

\* It is laid down in our scriptures that a householder should take his meal only after he has fed a stranger waiting at his door, the servants of his household, the young children and the aged of the family, married sisters and daughters and so on.

† The five kinds of daily sacrifices enjoined on a householder are given in a nutshell in the following couplet of the Manusmṛiti :—

अभ्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् । होमो दैवो बलिर्भौतो नृषज्ञोऽतिथिपूजनम् ॥

(III.70-71)

They are :— (1) Brahmajñā or propitiation of the Rṣis (to whom we owe all our knowledge, both temporal and spiritual), consisting in teaching and chanting the Vedas and thus sharing with others the benefits of the knowledge bequeathed to us by the Rṣis; (2) Pitṛyajñā or acknowledgment of our debt to the departed ancestors including the eternal Pitṛs in the form of Tarpaṇa or pouring water for their gratification; (3) Daivyajñā or propitiation of the gods through Homa or pouring oblations into the sacred fire in their name; (4) Bhūtajñā or acknowledgment of our debt to the sub-human creation by offering a portion of the daily meal to all creatures; and (5) Nṛyajñā or worship of our fellow-beings, which consists in offering homage to a stranger who calls at our door by feeding and affording shelter to him.

been likened to a crow and falls hereafter into the worst of (all) hells, called Kṛmibhojana. Born as a worm in a pool full of worms, a hundred thousand Yojanas in extent, the fellow who (thus) ate food a part of which had neither been given to others nor offered as oblation to fire lives there on worms, himself preyed upon (in his turn) by those very worms, and subjects himself to (suffers) tortures for as many years as there are Yojanas constituting the extent of that pool, unless the sin was already expiated by him (during his very lifetime). (18) Again, the servants of Yama, O king (Parīkṣit), tear hereafter (in the hell called Saṁdamśa) with red-hot balls of iron or pairs of nippers the skin of the man who actually takes away here by theft or force gold or jewels etc., belonging to a Brāhmaṇa or, otherwise than in an emergency warranting such a course, (even) to another. (19) Again, thrashing with a whip hereafter (in the hell called Taptasūrmī) the man who actually copulates with a woman, unworthy of being so used, and the woman, who unites sexually with a man unworthy of being so approached, the servants of Yama force the man to embrace a red-hot iron image (of a woman) and the woman, a similar image of a male. (20) And him who actually commits here sexual intercourse (indiscriminately) with all (including animals), when he reaches the infernal region (called Vajrakaṅṭhakaśālmali) hereafter, they place on a silk-cotton tree bristling with adamantine thorns and (then) drag him (down along the thorns so as to tear his body). (21)

ये त्विह वै राजन्या राजपुरुषा वा अपाखण्डा धर्मसेतून् भिन्दन्ति ते सम्प्रेत्य वैतरण्यां निपतन्ति भिन्नमर्चादास्तस्यां निरयपरिखाभूतायां नद्यां यादोगणैरितस्ततो भक्ष्यमाणा आत्मना न वियुज्यमानाश्चासुभिरुह्यमानाः स्वाधेन कर्मपाकमनुस्मरन्तो विण्मूत्रपूयशोणितकेशनखास्थिमदे-मांसवसावाहिन्यामुपतप्यन्ते । २२ । ये त्विह वै वृषलीपतयो नष्टशौचाचारनियमास्त्यक्तलज्जाः पशुचर्या चरन्ति ते चापि प्रेत्य पूयविण्मूत्रश्लेष्ममलापूर्णाण्वे निपतन्ति तदेवातिवीभत्सितमश्नन्ति । २३ । ये त्विह वै श्वगर्दभपतयो ब्राह्मणादयो मृगयाविहारा अतीर्थे च मृगान्निघ्नन्ति तानपि सम्प्रेतौल्लक्ष्यभूतान् यमपुरुषा इषुभिर्विध्यन्ति । २४ ।

Again, those Kṣatriyas (men belonging to the ruling class) or officers of a king who transgress here the bounds of piety (as prescribed by the Vedas), even though they have not embraced a heretic creed (and still profess the Vedic religion), fall on their death into (the river called) Vaitaraṇī for having violated restrictions (imposed by religion). Being gnawed in that river—which serves as a most round (the region of) hell and carries in its flood ordure, urine, pus, blood, hair, nails, bones, fat, flesh and marrow—by hosts of aquatic animals here and there, yet not disunited from their body or life and sustained by their own sin, they feel (greatly) distressed by the thought of the (bitter) fruits of their (evil) deeds. (22) Again, they too, who having kept here a low-caste woman (though themselves born of a noble pedigree) and cast to the winds (all) purity, pious conduct and restrictions (about food etc.), lead the life of a beast, abandoning all shame, fall after death into an oceanlike pond (called Pūyoda), full to the brim with pus, faeces, urine, phlegm and dirt, and feed exclusively on that most detestable stuff. (23) Again, the servants of Yama pierce (in the hell called Prāṇanirodha) with arrows, as a target, those Brāhmaṇas and others, on their death, who, rearing dogs and donkeys here and taking delight in chase, actually kill animals otherwise than as enjoined (by the scriptures). (24)

ये त्विह वै दाम्भिका दम्भजेषु यशून् विशसन्ति तानमुष्मिल्लोके वैशसे नरके पतितान्निरयपतयो यातयित्वा विशसन्ति । २५ । यस्त्विह वै सवर्णा भार्या द्विजो रेतः पाचयति काममोहितस्तं पापकृतममुत्र रेतःकुल्यायां पातयित्वा रेतः सम्पाचयन्ति । २६ । ये त्विह वै दस्यवोऽग्निदा गरदा ग्रामान् सार्थान् वा विलुम्पन्ति राजानो राजभटा वा तांश्चापि हि परेत्य यमदूता वज्रदंष्ट्राः श्वानः सप्तशतानि विंशतिश्च सरभसं खादन्ति । २७ । यस्त्विह वा अनुतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथञ्चित्स वै प्रेत्य नरकेऽवीचिमत्यधःशिरा निरवकाशे योजनशतोच्छ्रयाद् गिरिमूर्ध्नः सम्पात्यते यत्र जलमिव स्थलमश्मपृष्ठमवभासते तदवीचिमत्तिलशो विशीच्यमाणशरीरो न म्रियमाणः पुनरारोपितो निपतति । २८ ।

Again, those in charge of the infernal region (the officers of Yama) put to (great) torture and (then) hack to pieces in the other world those hypocrites who actually slaughter animals here in sacrifices performed for mere show (to deceive others), when they fall into the infernal region called Vaiśasa (Viśasana). (25) Again, they throw into a river of semen (the hell known by the name of Lālābhakṣa), in the other world, that sinful Dwija ( a member of the twice-born classes) who, blinded by passion, actually causes his wife, belonging to the same caste (as his own), to drink (his) semen here, and make her drink his fill of that semen. (26) Again, seven hundred and twenty hounds with adamant teeth, which are no other than the messengers of Yama (representing the three hundred and sixty days and the same number of nights constituting a year), indeed voraciously munch in the other world in (the hell called) Sārameyādana, those robbers, kings or soldiers of a king's army who, resorting to arson and poisoning actually loot here villages and companies of merchants travelling together. (27) He, again, who actually tells a lie here while giving evidence (in a law-suit), in bartering (buying and selling) goods or while making a gift, on any account whatsoever, is hurled headlong after death from a (steep) mountain-top, a hundred Yojanas high, in the hell called Avīcimat, where there is no support to stand upon (because of the steep nature of the mountain) and where land with a rocky surface appears like water; hence the name 'Avīcimat' (having no water\* ). There the man does not die even though his body continues to be shattered to minute particles, and falls down the moment he is lifted up (to the mountain-top) again. (28)

यस्त्विह वै विप्रो राजन्यो वैश्यो वा सोमपीथस्तत्कलत्रं वा सुरां व्रतस्थोऽपि वा पिवति प्रमादतस्तेषां  
निरयं नीतानामुरसि पदाऽऽक्रम्यास्ये वह्निना द्रवमाणं कार्ष्णाद्यसं निषिञ्चन्ति । २९ । अथ च यस्त्विह वा  
आत्मसम्भावेन स्वयमधमो जन्मतपोविद्याचारवर्णाश्रमवतो वरीयसो न बहु मन्येत स मृतक एव मृत्वा  
क्षारकर्म निरयेऽवाक्शिरा निपातितो दुरन्ता यातना ह्यश्नुते । ३० ।

Again, if a Brāhmaṇa (a member of the priestly class) or his wife or (for that matter) anyone observing a sacred vow actually drinks wine here due to perversity or if a Kṣatriya (one belonging to the ruling or warrior class) or Vaiśya (one belonging to the trading and agricultural classes) drinks the extract of the Soma plant, the servants of Yama pour iron melted with fire into their mouth when they are taken (after death) to the infernal region (called Ayaḥpāna), pressing their bosom with their foot. (29) And further he, for one who, (though) himself belonging to the lowest strata of society, indeed refuses through self-esteem to respect here his superiors in pedigree, austerity, learning, pious conduct, Varṇa (grade in society) and Āśrama (stage in life) is as good as dead (through actually living) and indeed suffers in terminable tortures when thrown, head foremost, after death into the hell called Kṣāarakardama. (30)

ये त्विह वै पुरुषाः पुरुषमेधेन यजन्ते याश्च स्त्रियो नृपशून् खादन्ति तांश्च ते पशव इव निहता  
यमसदने यातयन्तो रक्षोगणाः सौनिका इव स्वधितिनावदायासूक् पिवन्ति नृत्यन्ति च गायन्ति च हृष्यमाणा  
यथेह पुरुषादाः । ३१ । ये त्विह वा अनागसोऽरण्ये ग्रामे वा वैश्रम्भकैरुपसृतानुपविश्रम्भ्य जिजीविषून्  
शूलसूत्रादिषूप्रोतान् क्रीडनकतया यातयन्ति तेऽपि च प्रेत्य यमयातनासु शूलादिषु प्रोतात्मानः क्षुत्तृड्यां  
चाभिहताः कङ्कवटादिभिश्चेतस्ततस्तिग्मतुण्डैराहन्यमाना आत्मशमलं स्मरन्ति । ३२ ।

As regards men who propitiate Goddess Bhadrakālī, the god Bhairava and other deities here by actually sacrificing human beings to them and women who eat (the meat of) such human victims, the men (thus) slaughtered like beasts are reborn as torturing agents in the

\* A sheet of water with a ruffled surface is called 'Vicimat' (having waves or ripples). Therefore, 'Avicimat' means a place where there is no such sheet of water actually present but which only appears to have such a sheet of water.

form of troops of Rākṣasas in the abode of Yama (in the hell known as Rakṣogaṇabhojana) and, cutting up those men and women into slices with their sword like butchers, drink their hot blood and dance and sing in (great) merriment even as those (very) men and women who ate (the meat of) their human victims did here. (31) Again, they who actually torture here (either) in the woods or in their village (itself) innocent creatures, anxious to survive—inspiring them with confidence by allurements (of various kind) when they have come near; and treating them as playthings when they have been transfixed with an iron pin or tied with a thread—recollect their sin when their bodies too are transfixed with stakes etc., in the course of tortures inflicted by Yama (in the hell called Śūlaprota) on their death, and they are further tormented with hunger and thirst and are assailed on every side at every step by buzzards, quails and other birds with pointed bills. (32)

ये त्विह वै भूतान्द्वेजयन्ति नरा उल्बणस्वभावा यथा दन्दशूकास्तेऽपि प्रेत्य नरके दन्तशूकाख्ये निपतन्ति यत्र नृप दन्दशूकाः पञ्चमुखाः सप्तमुखा उपसृत्य ग्रसन्ति यथा विलेशयान् । ३३ । ये त्विह वा अन्धावटकुसूलगुहादिषु भूतानि निरुन्धन्ति तथामुत्र तेष्वेवोपवेश्य सगरेण वह्निना धूमेन निरुन्धन्ति । ३४ । यस्त्विह वा अतिधीनभ्यागतान् वा गृहपतिरसकृदुपगतमन्युर्दिधक्षुरिव पापेन चक्षुषा निरीक्षते तस्य चापि निरये पापदृष्टेरक्षिणी वज्रतुण्डा गृधाः कङ्काकवटादयः प्रसहोरुवलादुत्पाटयन्ति । ३५ । यस्त्विह वा आढ्याभिमतिरहङ्कृतिस्तिर्यक्प्रेक्षणः सर्वतोऽभिविशङ्की अर्थव्ययनाशचिन्तया परिशुष्यमाणहृदयवदनो निर्वृतिमनवगतो ग्रह इवार्थमभिरक्षति स चापि प्रेत्य तदुत्पादनोत्कर्षणसंरक्षणशमलग्रहः सूचीमुखे नरके निपतति यत्र ह वित्तग्रहं पापपुरुषं धर्मराजपुरुषा वायका इव सर्वतोऽङ्गेयु सूत्रैः परिवचन्ति । ३६ ।

Again, those men who, fierce by nature like serpents, actually molest (other) living beings here, themselves fall after their death into the hell called Dandaśūka, where, O king (Parikṣit), serpents with five and even seven heads approach and devour them as they would devour rats. (33) As regards these who actually shut up living beings here in dark holes, granaries and caves etc., the servants of Yama likewise thrust them (in their turn) into holes etc., in the other world (in the hell called Avaṭanīrodhana) and confine them there with poisonous fire and smoke. (34) Again, vultures, buzzards, crows, quails and other birds with adamant bills forcibly pluck out with great might in the infernal region (called Paryāvartana) the eyes of that sinful-eyed householder himself who, full of wrath, looks on strangers or (other) known visitors here with a malicious eye again and again as if he would actually burn them. (35) Again, he who, proud of his opulence and full of egotism, looks askance at others, and distrusts all (including his elders), and who, with his heart and face withering through anxiety about his wealth being exhausted or lost and himself knowing no peace of mind, guards his treasure like a devil, accumulates sin in the process of earning, augmenting and preserving wealth and (consequently) falls after his death into the hell called Sūcīmukha, where, it is said, the servants of Yama (the deity presiding over righteousness), like tailors, stitch, all over, the body of the sinful man, clinging to wealth like a demon. (36)

एवंविधा नरका यमालये सन्ति शतशः सहस्रशस्तेषु सर्वेषु च सर्व एवाधर्मवर्तिनो ये केचिदिहोदिता अनुदिताश्चावनिपते पचायेण विशन्ति तथैव धर्मानुवर्तिन इतरत्र इह तु पुनर्भवे त उभयशेषाभ्यां निविशन्ति । ३७ ।

There are hundreds and thousands of such infernal spots in the abode of Yama; and all those treading the path of unrighteousness—whosoever has been spoken of here as well as those that have been left unmentioned—enter all these spots one after another, O ruler of the earth. And even so those following the path of virtue enter other regions (heaven etc.); and with the residue of both virtue and sin (when the fruit of the bulk of their stock has been reaped) they both (the virtuous as well as the sinful) return to this land of Bhāratavarṣa (the land of rebirth). (37)

निवृत्तिलक्षणमार्ग आदावेव व्याख्यातः । एतावानेवाण्डकोशो यश्चतुर्दशधा पुराणेषु विकल्पित  
उपगीयते यत्तद्भगवतो नारायणस्य साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमयमनुवर्णितमादृतः पठति  
शृणोति श्रावयति स उपगेवं भगवतः परमात्मनोऽग्राह्यमपि श्रद्धाभक्तिविशुद्धबुद्धिर्वेद । ३८ ।

The path characterized by Nivṛtti or cessation of worldly activity (leading to final beatitude) has been told in detail at the very outset (in II. ii. 24 et seqq.). Of this extent only is the egg-shaped universe, which is depicted in the Purāṇas as divided into fourteen spheres and which is the (most) well-known (and) grossest form of the Supreme Person, Bhagavān Nārāyaṇa Himself, consisting (as it does) of the (three) Guṇas (modes) of His own Māyā (deluding potency known by the name of Prakṛti or matter). He who, full of reverence, reads (all alone), hears (as recited by another) or recites (to another) the account of it (as) told (by me) comes to realize even the incomprehensible (most subtle) aspect of the Supreme Spirit, the theme of the Upaniṣads, his mind being purified through faith and devotion. (38)

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः । स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति । ३९ ।

भृङ्गीपवर्षसरिदद्रिनभःसमुद्रपातालदिङ्नरकभागणलोकसंस्था ।

गीता मया तव नृपाद्भुतमीश्वरस्य स्थूलं वपुः सकलजीवनिकायधाम । ४० ।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसहस्र्यां पारमहंस्यां संहितायां पञ्चमस्कन्धे

नरकानुवर्णनं नाम पञ्चविंशोऽध्यायः । २६ ।

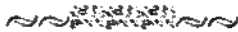


इति पञ्चमः स्कन्धः समाप्तः

॥ हरिः ॐ तत्सत् ॥

Having heard of the gross as well as of the subtle (incomprehensible) aspect of the Lord, the striver should gradually fix his mind with the help of his subtle intellect on the subtle aspect, when it has been fully concentrated on the gross aspect. (39) In this way has been described by me for you, O king (Parikṣit), the relative position of the earth with its (various) divisions (Dwīpas) and subdivisions (Varṣas), rivers and mountains, of the aerial region, the (seven) oceans and the (seven) subterranean regions, the (four) quarters and the infernal regions, as well as of the luminaries and the spheres, constituting the wonderful gross (material) Body of the almighty Lord, (and) the abode of all species of living beings. (40)

*Thus ends the twenty-sixth discourse entitled "A description of the infernal regions" in Book Five of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā, consisting of eighteen thousand Ślokas, composed by the (divine) sage Vedavyāsa.*



END OF BOOK FIVE



ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

षष्ठः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa

Book Six

Discourse I

The introductory part of the story of Ajāmila

राजोवाच

निवृत्तिमार्गः कथित आदौ भगवता यथा । क्रमयोगोपलब्धेन ब्रह्मणा यदसंसृतिः । १ ।  
प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने । योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः । २ ।  
अधर्मलक्षणा नाना नरकाश्चानुवर्णिताः । मन्वन्तरश्च व्याख्यात आद्यः स्वायम्भुवो यतः । ३ ।  
प्रियव्रतोत्तानपदोर्वशस्तच्चरितानि च । द्वीपवर्षसमुद्राद्रिनद्युद्यानवनस्पतीन् । ४ ।  
धरामण्डलसंस्थानं भागलक्षणमानतः । ज्योतिषां विवराणां च यथेदमसृजद्विभुः । ५ ।  
अधुनेह महाभाग यथैव नरकान्नरः । नानोग्रयातनान्नेयात्तन्मे व्याख्यातुमर्हसि । ६ ।

**The king (Parīkṣit) said :** The path of Nivṛtti (cessation from worldly activity) has been duly delineated by your revered self, following which final beatitude (in the form of non-return to this world) is attained along with Brahmā (the creator) when He (Brahmā) has been reached by gradual stages (such as the attainment of the abode of the fire-god). (1) And the path characterized by worldly activity has also been described (by you in Book III), O (venerable) sage—the path which has for its goal (the attainment of) heavenly and other sense-delights (the product of the three Guṇas) and which leads to repeated embodiment through the (same) Guṇas (for the enjoyment of such pleasures) in the case of the Jīvas on whom Prakṛti has not ceased her hold. (2) The various regions of hell, which are symbolic of unrighteousness, have also been depicted by you. And so has been told at length (by you in Book IV) the story of the first Manvantara, over which presided (the Manu called) Swāyambhuva (son of Brahmā, the self-born), and so the posterity of Priyavrata and Uttānapāda as well as the story of (both) these kings. You have also narrated how the almighty Lord brought into existence the (seven) Dwipas (the principal divisions of the earth's surface) and (as many) oceans, as well as the mountains and rivers, gardens and trees, the disposition of the terrestrial globe—with (special) reference to its divisions, their distinctive character and extent—and (likewise) of the luminaries and the subterranean regions. (3—5) Now be pleased to explain to me, O highly blessed one, how a man in this world can (manage to) escape from hell, full of various horrible tortures. (6)

श्रीशुक उवाच

न चेद्दिहैवापचिति यथांहसः कृतस्य कुर्यान्मन उक्तिपाणिभिः ।  
 ध्रुवं स वै प्रेत्य नरकानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः । ७ ।  
 तस्मात्पुरैवाश्चिह पापनिष्कृतौ यतेत मृत्योरविपद्यताऽऽत्मना ।  
 दोषस्य दृष्ट्या गुरुलाघवं यथा भिषक् चिकित्सेत रुजां निदानवित् । ८ ।

**Śrī Śuka replied :** If a man does not atone during his very lifetime and in the proper way (as laid down in the scriptures such as Manusmṛiti) for sins committed (by him) with his mind, speech and hands (body), he inevitably and actually goes after death to the infernal regions, that have already been described by me to you, and which are provide with means of severe torments. (7) Therefore, with a body not (yet) incapacitated (for penance), one should take prompt measures here, even before death, for the atonement of one's sins, after weighing the gravity and lightness of the crime, just as a physician who knows the cause of maladies would adopt prompt remedies before it is too late, duly considering the seriousness or mildness of a complaint. (8)

राजोवाच

दृष्टश्रुताभ्यां यत्पापं जानन्नप्यात्मनोऽहितम् । करोति भूयो विवशः प्रायश्चित्तमथो कथम् । ९ ।  
 क्वचिन्नवर्ततेऽभद्रात्क्वचिच्चरति तत्पुनः । प्रायश्चित्तमतोऽपार्थ मन्ये कुञ्जरशौचवत् । १० ।

**The king said :** Since a man, though knowing a sin to be hurtful to his self on the testimony of what is actually seen and heard of by him, repeats it (even after atoning for it), having lost control (over his self), how could there be (any) atonement (for his sins) under the circumstances (so long as the sinful propensity is there)? (9) Now he is absolved from a sin and now he does it again. Such being the case, I account (all) atonement fruitless like the bath of an elephant (which throws dust on its body immediately after it has washed itself). (10)

श्रीशुक उवाच

कर्मणा कर्मनिर्हरो न ह्यात्यन्तिक इष्यते । अविद्वदधिकारित्वात्प्रायश्चित्तं विमर्शनम् । ११ ।  
 नाश्रतः पथ्यमेवाश्रं व्याधयोऽभिभवन्ति हि । एवं नियमकृद्राजन् शनैः क्षेमाय कल्पते । १२ ।  
 तपसा ब्रह्मचर्येण शमेन च दमेन च । त्यागेन सत्यशौचाभ्यां यमेन नियमेन च । १३ ।  
 देहवाग्बुद्धिर्जं धीरा धर्मज्ञाः श्रद्धयान्विताः । क्षिपन्त्यद्यं महदपि वेणुगुल्ममिवानलः । १४ ।  
 केचित्केवलया भक्त्या वासुदेवपरायणाः । अद्यं धुन्वन्ति कात्स्न्येन नीहारमिव भास्करः । १५ ।  
 न तथा ह्यधवान् राजन् पूयेत तप आदिभिः । यथा कृष्णार्पितप्राणस्तत्पुरुषनिषेवया । १६ ।  
 सधीचीनो ह्यद्यं लोके पन्थाः क्षेमोऽकुतोभयः । सुशीलाः साधवो यत्र नारायणपरायणाः । १७ ।  
 प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् । न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगाः । १८ ।  
 सकृन्मनः कृष्णपदारविन्दयोर्निवेशितं तद्गुणरागि यैरिह ।  
 न ते यमं पाशभृत्श्च तद्भटान् स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः । १९ ।

**Śrī Śuka replied :** Indeed the counteraction of a (sinful) act through (another) action (by way of penance) is not accepted as radical (since there is every possibility of a man's falling back into sin even after the process of expiation has been undergone, so long as he is identified with the body), the ignorant (those identified with the body) alone being qualified for it (the expiatory process). Self-knowledge (alone) is (therefore) the (true) atonement (for it is knowledge alone which eradicates ignorance, the root of sin). (11) Maladies do not actually attack him who eats only wholesome food. In the same way, he who practises self-

discipline, O king, gradually becomes qualified for blessedness (final beatitude). (12) Through concentration of mind and continence,\* subjugation of the mind and control of the external Indriyas (the senses of perception and the organs of action), charity, truthfulness and purity (of body and mind), the vows of non-violence etc., and sacred observances (such as the muttering of prayers), the wise, who are conversant with (the spirit of) Dharma (righteousness) and full of reverence are able to get rid of even the greatest sin, committed through body, speech and mind, just as fire destroys a (whole) thicket of bamboos. (13-14) A few (rarely blessed) souls, who are devoted to Lord Vāsudeva, destroy (the stock of) their sins completely (with their very root in the form of ignorance) through mere devotion, even as the sun destroys mist in its entirety. (15) Indeed a sinner, O king, is not purified so well through asceticism and other (expiatory) processes as the one who had dedicated his (very) life to Śrī Kṛṣṇa through the constant service of His devotees. (16) For in this world this path (of Devotion) is the best of all, in that it is full of bliss because it has no fear from any quarter. On this path tread pious (desireless) souls who are amiably (kindly) disposed (towards all) and devoted to Bhagavān Nārāyaṇa. (17) (All sorts of) atonements done fail to purify in a thorough way, O King of kings, him who has turned his face away from Bhagavān Nārāyaṇa, even as (a number of) rivers (combined) cannot purify a jar of wine. (18) They who have (but) once in their life fixed on the lotus-feet of Lord Śrī Kṛṣṇa their mind, that has conceived an attachment for His excellences, never behold even in a dream Yama (the god of retribution) and his servants, carrying a noose (in their hand), since they have actually done (all) atonement. (19)

अत्र बोदाहरन्तीमपितिहासं पुरातनम् । दूतानां विष्णुयमयोः संवादस्तं निबोध मे । २० ।  
 कान्यकुब्जे द्विजः कश्चिद्दासीपतिरजामिलः । नाम्ना नष्टसदाचारो दास्याः संसर्गदूषितः । २१ ।  
 बन्धक्षकैतवैश्वोर्ध्वैर्गर्हितां वृत्तिमास्थितः । बिभ्रत्कुटुम्बमशुचिर्यातयामास देहिनः । २२ ।  
 एवं निवसतस्तस्य लालयानस्य तत्सुतान् । कालोऽत्यगाम्यहान् राजन्नष्टश्रीत्यायुषः समाः । २३ ।  
 तस्य प्रवयसः पुत्रा दश तेषां तु योऽवमः । बालो नारायणो नाम्ना पित्रोश्च दयितो भृशम् । २४ ।  
 स बद्धहृदयस्तस्मिन्नर्भके कलभाषिणि । निरीक्षमाणास्तल्लीलां मुमुदे जरठो भृशम् । २५ ।  
 भुञ्जानः प्रपिबन् खादन् बालकस्त्रेहयन्त्रितः । भोजयन् पाययन्मूढो न वेदागतमन्तकम् । २६ ।

Further, (as an illustration) on this point, the learned narrate the following old legend, in which there occurs a conversation between the messengers of Lord Viṣṇu and Yama, (Now) hear it from me. (20) In (the city of) Kānyakubja (the modern Kannauja) there lived a certain Brāhmaṇa, Ajāmila by name, who had kept a maid-servant (a woman of the servant class) and, polluted by intercourse (cohabitation) with that Śūdra woman, had cast to the winds (all) pious conduct (enjoined on a Brāhmaṇa householder). (21) Making a reproachful living by robbery, gambling, cheating and theft and (thus) maintaining his family, the impious fellow

\* Brahmacharya (continence) is declared in our scriptures to comprise eight aspects, which consist in scrupulous abstinence from all of the eight phases of sexual intercourse mentioned below:—

स्मरणं कीर्तनं केलिः प्रेक्षणं गुह्यभाषणम् । संकल्पोऽप्यवसायश्च क्रियानिवृत्तिरेव च ॥  
 एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः । विपरीतं ब्रह्मचर्यमेतदेवाष्टसंक्षणम् ॥

\*The wise speak of sexual intercourse as consisting of the following eight phases, viz., (1) the recollection of an act of copulation, (2) uttering words denoting it, (3) dallying with a woman, (4) looking at a woman with lustful eyes, (5) holding secret (amorous) talks with a woman, (6) intention to have sexual commerce with a woman, (7) making a firm resolve to have such intercourse and (8) the actual act of copulation. The reverse, i.e., the negation of all these is what they call the eightfold continence.

tortured (and put to death) living beings ( and supported his family on their flesh when food could not be got by other means). (22) As he thus maintained (his) existence, fondling the (many) offspring of that Sūdra woman, O king, a considerable period, equivalent to eighty-eight years of his life, rolled by. (23) The old man had ten sons (by that woman); he who was the youngest of them, Nārāyaṇa by name, was yet a child and was (therefore) greatly loved by his parents. (24) Having fastened his heart on that sweetly lisping infant, the old fellow felt extremely delighted while watching its sports. (25) Feeding it while (himself) taking his meals or chewing anything (by way of refreshment), and giving it water to drink while (himself) drinking it, bound as he was by (ties of) love to the child, the silly man did not perceive (the hour of) death, which had (now) arrived. (26)

स एवं वर्तमानोऽज्ञो मृत्युकाल उपस्थिते । मतिं चकार तनये बाले नारायणाह्वये । २७ ।

स पाशाहस्तांस्त्रीन्दृष्ट्वा पुरुषान् भृशदारुणान् । वक्रतुण्डानूर्ध्वरोम्णा आत्मानं नेतुमागतान् । २८ ।

दूरे क्रीडनकासक्तं पुत्रं नारायणाह्वयम् । प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः । २९ ।

निशम्य प्रियमाणस्य ब्रुवतो हरिकीर्तनम् । भर्तुर्नाम महाराज पार्षदाः सहसाऽपतन् । ३० ।

विकर्षतोऽन्तर्हृदयाद्दासीपतिमजामिलम् । यमप्रेष्यान् विष्णुदूता वारयामासुरोजसा । ३१ ।

ऊचुर्निषेधितास्तांस्ते वैवस्वतपुरःसराः । के यूयं प्रतिषेद्धारो धर्मराजस्य शासनम् । ३२ ।

कस्य वा कुत आयाताः कस्मादस्य निषेधथ । किं देवा उपदेवा वा यूयं किं सिद्धसत्तमाः । ३३ ।

सर्वे पद्मपलाशाक्षाः पीतकौशेयवाससः । किरीटिनः कुण्डलिनो लसत्पुष्करमालिनः । ३४ ।

सर्वे च नूतनवयसः सर्वे चारुचतुर्भुजाः । धनुर्निषङ्गासिगदाशङ्खचक्राम्बुजश्रियः । ३५ ।

दिशो वित्तिमिरालोकाः कुर्वन्तः स्वेन रोचिषा । किमर्थं धर्मपालस्य किङ्कराज्ञो निषेधथ । ३६ ।

Thus continuing, the fool thought of his juvenile son, named Nārāyaṇa, when the hour of death (actually) arrived. (27) Beholding three most terrible male figures with wry faces and hair standing on end, that had come to take him, noose in hand, Ajāmila, (greatly) agitated in mind, called by name his son, named Nārāyaṇa, who was busy with (his) playthings away at (some) distance (from him), in a loud and lengthened tone. (28-29) Hearing the loud utterance of Śrī Hari's (blessed name by the dying man (Ajāmila), who was calling (though unconsciously) the name of their Master (Bhagavān Nārāyaṇa), O great king, His attendants rushed to the spot (there) all of a sudden. (30) The messengers of Lord Viṣṇu stopped by force the servants of Yama, that were (at that moment) tearing (the soul of) Ajāmila, who had kept a maid-servant, from inside his heart. (31) (Thus) forbidden, the servants of Yama said to them: "Who are you that (thus) interfere with the authority of Yama (the deity presiding over righteousness)? (32) Whose representatives are you or whence have you come, and wherefore do you forbid his being taken away (by us)? Are you (some) gods or demigods or some foremost Siddhas (a class of demigods endowed with mystic powers by their very birth)? (33) With eyes resembling the petals of a lotus and clad in yellow silk, you are all adorned with a diadem, a pair of ear-rings and a shining wreath of lotuses! (34) Besides, you are all in the bloom of youth and all possessed of four lovely arms and graced with a bow, quiver, sword, mace, conch, discus and lotus. (35) Driving away the darkness of the quarters and overshadowing (all) other (material) lights by your splendour, what for do you hinder us, the servants of Yama (the protector of virtue)?" (36)

श्रीशुक उवाच

इत्युक्ते यमदूर्तस्त्वैवासुदेवोक्तकारिणः । तान् प्रत्युचुः प्रहस्येदं मेघनिर्हृदिया गिरा । ३७ ।

Śrī Śuka continued : In reply to the aforesaid questions asked by those messengers of Yama, the servants of Lord Vāsudeva heartily laughed and addressed the following

(words) to them in a voice (deep) as the rumbling of clouds. (37)

विष्णुदूता ऊचुः

यूयं वै धर्मराजस्य यदि निर्देशकारिणः । ब्रूत धर्मस्य नस्तत्त्वं यद्य धर्मस्य लक्षणम् । ३८ ।

कथंस्विद् ध्रियते दण्डः किं वास्य स्थानमीप्सितम् । दण्ड्याः किं कारिणः सर्वे आहोस्वित्कतिचिबृणाम् । ३९ ।

The messengers of Viṣṇu said : if you are really servants of Yama (the deity presiding over righteousness), (please) tell us the true character of virtue and also the means of ascertaining it. (38) How is punishment meted out and who is intended to be its object? Are all the doers subject to punishment or (only) some (doers) of the human species? (39)

यमदूता ऊचुः

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम । ४० ।

येन स्वधाम्न्यमी भावा रजःसत्त्वतमोमयाः । गुणनामक्रियारूपैर्विभाव्यन्ते यथातथम् । ४१ ।

सूर्योऽग्निः खं मरुद्भ्रुवः सोमः सन्ध्याहनी दिशः । कं कुः कालो धर्म इति ह्येते दैह्यस्य साक्षिणः । ४२ ।

एतैरधर्मो विज्ञातः स्थानं दण्डस्य युज्यते । सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः । ४३ ।

सम्भवन्ति हि भद्राणि विपरीतानि चानघाः । कारिणां गुणसङ्गोऽस्ति देहवान् न ह्यकर्मकृत् । ४४ ।

येन यावान् यथाधर्मो धर्मो वेह समीहितः । स एव तत्फलं भुङ्क्ते तथा तावदमुत्र वै । ४५ ।

यथेह देवप्रवराल्लैविध्यमुपलभ्यते । भूतेषु गुणवैचित्र्यात्तथान्यत्रानुमीयते । ४६ ।

वर्तमानोऽन्ययोः कालो गुणाभिज्ञापको यथा । एवं जन्मान्ययोरेतद्दर्माधर्मनिदर्शनम् । ४७ ।

मनसैव पुरे देवः पूर्वरूपं विपश्यति । अनुमीमांसतेऽपूर्वं मनसा भगवानजः । ४८ ।

यथाज्ञस्तमसा युक्त उपास्ते व्यक्तमेव हि । न वेद पूर्वमपरं नष्टजन्मस्मृतिस्तथा । ४९ ।

पञ्चभिः कुरुते स्वार्थान् पञ्च वेदाथ पञ्चभिः । एकस्तु षोडशेन त्रीन् स्वयं सप्तदशोऽश्रुते । ५० ।

तदेतत् षोडशकलं लिङ्गं शक्तित्रयं महत् । धत्तेऽनुसंसृतिं पुंसि हर्षशोकभयार्तिदाम् । ५१ ।

देहज्ञोऽजितषड्द्वर्गो नेच्छन् कर्माणि कार्यते । कोशकार इवात्मानं कर्मणाऽऽच्छाद्य मुह्यति । ५२ ।

न हि कश्चिद्व्यक्तमपि जातु तिष्ठत्यकर्मकृत् । कार्यते ह्यवशः कर्म गुणैः स्वाभाविकैर्बलात् । ५३ ।

लब्ध्वा निमित्तमव्यक्तं व्यक्ताव्यक्तं भवत्युत । यथायोनि यथाबीजं स्वभावेन बलीयसा । ५४ ।

एष प्रकृतिसङ्गेन पुरुषस्य विपर्ययः । आसीत् स एव नचिरादीशसङ्गाद्विलीयते । ५५ ।

The messengers of Yama replied : Dharma (righteousness) is (that which is) enjoined by the Veda and the reverse of it (that which is forbidden by the Veda) is Adharma (unrighteousness). And we have heard (from Yama and others) that the Veda is Bhagavān Nārāyaṇa Himself (from whom it has emanated) and self-born (in the sense that it flows from His nostrils by way of respiration without any conscious effort on His part). (40) It is by Nārāyaṇa that all these existences (living beings) made up of (the three modes of Prakṛti, viz.,) Sattva, Rajas and Tamas, are duly evolved in His own being with (their distinctive) qualities, denominations, activities and forms. (41) The sun, the fire, the sky, the air, the Indriyas (the senses of perception and the organs of action), the moon, the morning and evening twilights, day and night, the (four) quarters, water, the earth, Time and Dharma (the god of piety)—these indeed are the witnesses of (the good and evil actions of) a Jīva (an embodied soul). (42) Unrighteousness as ascertained by (the evidence of) these are determined to be a fit occasion for punishment. And all doers (without distinction) deserve punishment in consideration of their (sinful) actions. (43) For good as well as evil deeds are capable of being done by men given to action, O sinless ones, inasmuch as they are (ever)

associated with the three Guṇas (modes of Prakṛti), and no one invested with a body can help doing action (with one's mind, speech or body). (44) He alone by whom a virtuous or sinful act was performed in this world reaps in the other world the fruit of it in the same manner and to the same extent it was actually done. (45) Just as in this world, O jewels among gods, there are found three varieties of living beings (viz., those living a life of ease, those dragging a miserable existence and those who are partly happy and partly miserable, or again those who are tranquil by nature, those who are ferocious and those who are dull, or, according to a third classification, those who are pious by temperament, those who are vicious by nature and those who are of a mixed temperament, and as this heterogeneity cannot be explained except by assuming that the said three types of beings severally performed meritorious, sinful and mixed deeds in the past), so from the diversity (in the proportion) of the three Guṇas (manifested in the form of virtuous, sinful and mixed types of actions on the part of men in this world) it is inferred that they will reap the three corresponding types of fruit (in the form of happiness, misery and a mixture of both) in another life. (46) (Again,) just as a current period of time indicates the characteristics of the past as well as the future rounds of the same period, so the current life (of a man) is illustrative of the merits and sins of the past as well as of the future incarnations. (47) (Our master,) the omniscient Yama, who is (another) Brahmā (as it were), clearly perceives (while) at his (own) capital (Sāmyamāni) by his very mind the former state of existence (including the record of virtuous and sinful deeds) of a departed soul and reflects with his mind on his future (destiny) too. (48) (Even) as a man in sleep (the dream state) treats as his self the body revealed in the dream alone and not the one existing before the dream state nor that which will follow the dream state, so the ignorant Jīva (too) identifies itself with its existing psycho-physical organism (the one revealed by its past actions) alone and has no knowledge of the one preceding it nor of the succeeding one, having lost (all) memory of its past incarnation. (49) The Jīva, itself constituting the seventeenth principle (over and above the sixteen constituents of the subtle body, with which it stands identified, viz., the ten Indriyas, the mind and the five objects of senses, viz., the subtle elements), discharges its own functions (of grasping things, locomotion and so on) with the five organs of actions, perceives the five objects of senses with the five senses of perception and experiences with the sixteenth (viz., the mind) the threefold objects of the senses of perception, the organs of action and the mind, all alone. (50) This well-known subtle body, consisting of (the aforesaid) sixteen parts, and a product of the three Guṇas (Sattva, Rajas and Tamas, endowed with the three potencies of illumination, activity and obscuration respectively) and exceedingly tenacious, subjects the Jīva again and again to transmigration, which is a source of joy and sorrow, fear and affliction. (51) The ignorant Jīva (which stands identified with a body and), that has not subdued the five senses of perception and the mind, is prompted (by that subtle body) to fall back upon action, though unwilling (to do so), and veiling itself with a network of Karma, even as a silk-worm wraps itself in a cocoon, stands bewildered (finding no way out of it). (52) Indeed none remains actionless at any time even for an instant; for everyone is forcibly impelled—by attachment etc.—(born of the three Guṇas—Sattva, Rajas and Tamas—and) resulting from the impressions of past actions—to do action against his will. (53) Having found an occasion in the form of merit or sin resulting from one's past actions, a psycho-physical organism (consisting of a gross and a subtle body) actually moulds itself either after the womb (the mother's body) or after the seed (the body of the father) according to the irresistible tendencies of the Jīva (occupying it). (54) This degeneration of the soul (in the shape of loss of its blissful character and its being reduced to a wretched state as a result of identifying itself with a psycho-physical organism) has been due to its association with Prakṛti (Matter). (And) the degeneration ceases before long through devotion to God (and by no other means). (55)

अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः । धृतव्रतो मृदुर्दान्तः सत्यवान्मन्त्रविच्छुचिः । ५६ ।  
 गुर्वग्न्यतिथिवृद्धानां शुश्रूषुर्निरहङ्कृतः । सर्वभूतसुहृत्साधुर्मितवागनसूयकः । ५७ ।  
 एकदासौ वनं यातः पितृसन्देशकृद् द्विजः । आदाय तत आवृत्तः फलपुष्पसमित्कुशान् । ५८ ।  
 ददर्श कामिनं कञ्चिच्छूद्रं सह भुजिष्यया । पीत्वा च मधु मैरेयं मदाघूर्णितनेत्रया । ५९ ।  
 मत्तया विश्लथन्नीव्या व्यपेतं निरपत्रपम् । क्रीडन्तमनु गायन्तं हसन्तमनयान्तिके । ६० ।  
 दृष्ट्वा तां कामलिप्तेन बाहुना परिरम्भिताम् । जगाम हृच्छयवशं सहसैव विमोहितः । ६१ ।  
 स्तम्भयन्नात्मनाऽऽत्मानं यावत्सत्त्वं यथाश्रुतम् । न शशाक समाधातुं मनो मदनवेपितम् । ६२ ।  
 तन्निमित्तस्मरव्याजग्रहग्रस्तो विचेतनः । तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह । ६३ ।  
 तामेव तोषयामास पित्र्येणार्थेन यावता । ग्राम्यैर्मनोरमैः कामैः प्रसीदेत यथा तथा । ६४ ।  
 विप्रां स्वभार्यामप्रौढां कुले महति लम्बिताम् । विससर्जाचिरात्यापः स्वैरिण्यापाङ्गविद्धधीः । ६५ ।  
 यतस्ततश्चोपनिन्दे न्यायतोऽन्यायतो धनम् । बभारास्याः कुटुम्बिन्याः कुटुम्बं मन्दधीरयम् । ६६ ।  
 यदसौ शास्त्रमुल्लङ्घ्य स्वैरचार्यार्यगर्हितः । अवर्तत चिरं कालमघायुरशुचिर्मलात् । ६७ ।  
 तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम् । नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति । ६८ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धेऽजामिलोपाख्याने प्रथमोऽध्यायः । १ ।

This fellow (Ajāmīla) was indeed endowed with learning (the knowledge of the Vedas and other scriptures), a (veritable) abode of amiability, good conduct and virtues (like forgiveness), had taken a vow of worship, prayer and so on and controlled his senses, was gentle (and) truthful, well-versed in sacred formulas and pure (in habits). (56) (Nay,) he worshipped the sacred fire (by pouring oblations into it) and served his preceptor, strangers (calling at his house) and elders, was a friend to all living beings, free from egotism, pious, taciturn and uncavilling (by nature). (57) One day, this Brāhmaṇa went to the woods in obedience to his father's command; and as he returned therefrom, taking fruits and flowers, sticks for the sacrificial fire and Kuśa grass, he saw (on the way) a (most) profligate Śūdra, who was a (most) libidinous and shameless fellow, drunk with spirituous liquor distilled from meal, sporting with a harlot of the same class—who was not only (similarly) drunk, with her eyes swimming through intoxication but stood by his side in a half-naked condition (with the knot of her loin-cloth loosened)—and (also) singing and joking with her. (58—60) Seeing her folded in the arm of that Śūdra, which was painted with unguents exciting lust, this man (Ajāmīla) was inspired with extravagant passion and succumbed to (the darts of) love all at once. (61) Though controlling his mind by recourse to reason with all his firmness and by dint of his learning, he could not compose it, agitated as it was with love. (62) Possessed by the devil of love excited by (the sight of) that (lewd) woman, and (thus) deprived of reason and thinking of her alone with his mind, he actually deviated from his duty (neglected all his sacred obligations). (63) With the entire fortune of his father (at his disposal) he indulged her alone through carnal pleasures delightful to her mind so that she might be pleased (with him). (64) The sinful fellow, whose judgement had been crippled by the sidelong glance of that lewd woman, abandoned before long his own wedded wife, a Brāhmaṇa girl, still in the prime of youth and bestowed on him (by her father) in view of his noble pedigree. (65) (Having spent on her all the fortune of his father,) this stupid fellow brought money from here and there by fair and foul means and maintained the family (progeny) of this woman, who was (soon) the mother of many children. (66) Because this fellow—who having violated (the injunctions of) the scriptures, acted according to his own will and was (therefore) censured by (all) worthy men—led a sinful life and lived for a long time in an impure state; eating the food

polluted by the touch of a harlot, we shall accordingly take this sinner, who has done no atonement (for his crimes so far), to the presence of Yama (who wields the rod of punishment), where he will be purified through punishment. (67-68)

*Thus ends the first discourse, forming part of the story of Ajāmila,  
in Book Six of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*

## अथ द्वितीयोऽध्यायः

### Discourse II

The messengers of Lord Viṣṇu expound the Bhāgavata  
Dharma (the cult of Devotion) and Ajāmila  
ascends to the Lord's supreme Abode

श्रीशुक उवाच

एवं ते भगवद्भूता यमदूताभिभाषितम् । उपधार्याथ तान् राजन् प्रत्याहर्नयकोविदाः । १ ।

**Śrī Śuka went on :** Having thus heard and (duly) followed the dissertation of the messengers of Yama, the aforesaid messengers of the Lord, who were masters of the moral science, now replied to them (as follows), O king (Parīkṣit) ! (1)

विष्णुदूता ऊचुः

अहो कष्टं धर्मदृशामधर्मः स्पृशते सभाम् । यत्रादण्ड्येषुपापेषु दण्डो यैर्धियते वृथा । २ ।

प्रजानां पितरो ये च शास्त्रारः साधवः समाः । यदि स्यात्तेषु वैषम्यं कं यान्ति शरणं प्रजाः । ३ ।

यद्यदाचरति श्रेयानितरस्तत्तदीहते । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते । ४ ।

यस्याङ्के शिर आधाय लोकः स्वपिति निर्वृतः । स्वयं धर्ममधर्मं वा न हि वेद यथा षशुः । ५ ।

स कथं न्यर्पितात्मानं कृतमैत्रमचेतनम् । विश्रम्भणीयो भूतानां सघृणो द्रोग्धुमर्हीति । ६ ।

**The messengers of Viṣṇu said :** Oh, what a pity that unrighteousness should penetrate the court of the knowers of Dharma (the secret of virtue), where punishment is unnecessarily inflicted by those very knowers of Dharma on sinless people who do not deserve any ! (2) If iniquity appears in (the heart of) those who are protectors (like a father) and teachers of the people and are beneficent and even-minded (to all), whom shall the people resort to for protection? (3) Whatever a superior man does, that very thing the common (ignorant) man (also) does. The people (at large) follow that which the former sets up as a standard (to be followed). (4) Like a brute, the common man himself has no knowledge of righteousness or unrighteousness and (generally) sleeps at ease (over this question), resting his head on the lap (utterly depending on the wisdom) of another (his ruler or preceptor). (5) How can it be worthy of the latter, if he is full of compassion and deserves the confidence of (all) living beings, to seek to harm the unwary world that has thrown itself entirely at his mercy, reposing (full) trust on him ? (6)

अयं हि कृतनिर्वेशो जन्मकोट्यंहसामपि । यद् व्याजहार विवशो नाम स्वस्यदनं हरेः । ७ ।

एतेनैव ह्यघोनोऽस्य कृतं स्यादघनिष्कृतम् । यदा नारायणायेति जगाद चतुरक्षरम् । ८ ।

स्तेनः सुरापो मित्रधुम्रह्यहा गुस्तल्पगः । स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे । ९ ।  
 सर्वेषामप्यघवतामिदमेव सुनिष्कृतम् । नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः । १० ।  
 न निष्कृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्धयत्यघवान् व्रतादिभिः ।  
 यथा हरेर्नामपदैरुदाहृतैस्तदुत्तमश्लोकगुणोपलम्भकम् । ११ ।  
 नैकान्तिकं तद्वि कृतेऽपि निष्कृते मनः पुनर्धावति चेदसत्यथे ।  
 तत्कर्मनिर्हारमभीप्सतां हरेर्गुणानुवादः खलु सत्त्वभावनः । १२ ।

This man has actually done atonement (not only for the sins of this life but) even for sins committed (by him) through millions of lives (in the past) in that he uttered, though in a helpless state, the name of Śrī Hari, which (apart from its being the highest atonement for past sins) is a (direct) means to the attainment of (supreme) felicity (final beatitude). (7) The atonement for (all) the sins of this (erstwhile) sinner must have been made by the mere fact that he pronounced a mere semblance of the four-syllabled name of the Lord, 'NĀRĀYAṆA', while exclaiming (calling his son in the words): "Nārāyaṇa, come (here)!" (8) The articulation of a name of Lord Viṣṇu—that is the only thorough atonement for the sins of all classes of sinners, be he a thief, a drinker (of spirituous liquor), one guilty of treachery to a friend, a Brāhmaṇa-slayer, one sharing the bed of a preceptor's wife, a slayer of a woman, a king, one's own parent or a cow and whatever other (types of) sinners there may be; for thereby (by the utterance of the Lord's name) the Lord's (own) mind is directed towards the utterer (who is thenceforward remembered by Him as His protegee). (9-10) A sinner is not purified to that extent (so thoroughly) through fasting and other processes of expiation recommended by the expositors of the Veda (Manu and others) as he is by words standing as names for Śrī Hari, articulated (merely with the tongue); for the utterance of such words puts him in mind of the (divine) attributes of the glorious Lord (and thus qualifies the man for final beatitude by drawing him towards the Lord, the Bestower of Liberation, unlike the other forms of expiation, which exhaust themselves in wiping out the sins). (11) For, the process of expiation is not complete if one's mind runs back to evil ways even after the said process has been gone through. Therefore, in the case of those seeking the eradication of their (stock of) sinful Karma the uttering of the praises of Śrī Hari is the only remedy; for the same undoubtedly purifies the mind. (12)

अथैनं मापनयत कृताशेषाघनिष्कृतम् । यदसौ भगवन्नाम प्रियमाणः समग्रहीत् । १३ ।

Therefore, do not take, by a wrong path (the path of the sinners), (the soul of) this man, who has done atonement for all (his) sins in that he articulated the Lord's name in full (while, as a matter of fact, it wipes out one's sins even when uttered in part) and at a time when he was about to die (when there was no possibility of his reverting to the path of sin and thereby incurring any more sin; for one cannot ordinarily be expected to take the Lord's name precisely at the moment of death). (13)

साङ्केत्यं पारिहास्यं वा स्तोभं हेलनमेव वा । वैकुण्ठनामग्रहणमशेषाघहरं विदुः । १४ ।

पतितः स्वलितो भग्नः सन्दष्टस्तप्त आहतः । हरिरित्यवशेनाह पुमान्नाहति यातनाम् । १५ ।

गुरूणां च लघूनां च गुरूणि च लघूनि च । प्रायश्चित्तानि पापानां ज्ञात्वोक्तानि महर्षिभिः । १६ ।

तैस्तान्यघानि पूयन्ते तपोदानजपादिभिः । नाधर्मजं तद्धृदयं तदपीशाङ्घ्रिसेवया । १७ ।

अज्ञानादथवा ज्ञानादुत्तमश्लोकनाम यत् । सङ्कीर्तितमघं पुंसो दहेद्देशो यथानलः । १८ ।

यथागदं वीर्यतममुपयुक्तं यदृच्छया । अजानतोऽप्यात्मगुणं कुर्यान्मन्त्रोऽप्युदाहतः । १९ ।

The learned recognize the articulation of a name of Lord Viṣṇu as capable of eradicating

all one's sins, even when it is intended to denote someone else, or when it is uttered jestingly (in love but not jeeringly) or as an interjection in the midst of a song or out of (seeming) disrespect (but not real; for disrespect actually shown to the Lord or a jeer flung at Him constitutes in itself an unpardonable sin). (14) A man who articulates the word 'Hari' (or, for that matter, any other name of the Lord even) involuntarily (without any conscious effort on his part) when fallen down, stumbled, bitten (by a snake or any other poisonous creature) heated (by fever etc.), injured (by a blow) or when he has broken a limb, no longer deserves (to suffer) torment (in hell). (15) Arduous and easy processes of expiation have been thoughtfully prescribed by the great sages (law-givers) in the case of (comparatively) great and small sins. (16) Those sins are (certainly) got rid of by the said processes of expiation such as austere penance, charity and Japa (muttering of prayers), but not the kernel (vestiges in the form of impressions) of those sins, which is (also) traceable to the unrighteous acts. Those impressions too are obliterated through the service of (devotion to) the Lord's feet. (17) Any name of the Lord of excellent renown, which is distinctly pronounced (by a man)—(whether) knowingly (with the consciousness that it wipes out all one's sins) or unknowingly (without such knowledge)—destroys a man's sins (as surely) as a fire consumes the fuel (under all circumstances, no matter whether it has been kindled by a man who knows its burning properties or by an innocent child who is unaware of its burning capacity). (18) Just as a medicine possessing the highest potency is sure to produce its salutary effect even on one who is unaware of its efficacy, though taken by chance, so does the Lord's name (which is as holy as any sacred text or formula) reveal its efficacy (in the shape of wiping out all one's sins) even in the case of him who is unaware of it, when uttered by him (even) casually. (19)

#### श्रीशुक उवाच

त एवं सुविनिर्णीय धर्म भागवतं नृप। तं याम्यपाशात्रिभुञ्च विप्रं मृत्योरमुचुवन्। २०।  
इति प्रत्युदिता याम्या दूता यात्वा यमान्तिके। यमराज्ञे यथा सर्वमाचक्षुररिंदप। २१।

**Śrī Śuka resumed :** Having thus expounded in a well-reasoned and conclusive way the cult of Devotion to the Lord (with particular reference to the marvellous efficacy of the Divine Name), O king (Parīkṣit), and extricated the said Brāhmaṇa (Ajāmila) from the noose of Yama (the god of punishment), the messengers of Lord Viṣṇu secured his release from (the grip of) Death. (20) Thus foiled in controversy (by the Lord's own messengers), the messengers of Yama returned to the presence of Yama (their master) and faithfully reported everything to king Yama, O subduer of foes. (21)

द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः। ववन्दे शिरसा विष्णोः किङ्करान् दर्शनोत्सवः। २२।  
तं विवक्षुमभिप्रेत्य महापुरुषकिङ्कराः। सहसा पश्यतस्तस्य तत्रान्तर्दधिरेऽनघ। २३।  
अजामिलोऽप्यथाकर्ण्य दूतानां यमकृष्णयोः। धर्म भागवतं शुद्धं त्रैविद्यं च गुणाश्रयम्। २४।  
भक्तिमान् भगवत्याशु माहात्म्यश्रवणाद्धरेः। अनुतापो महानासीत्स्मरतोऽशुभमात्मनः। २५।  
अहो मे परमं कष्टमभूद्विजितात्मनः। येन विप्लावितं ब्रह्म वृषल्यां जायताऽऽत्मना। २६।  
धिद्मां विगर्हितं सद्विदुष्कृतं कुलकजलम्। हित्वा खालां सर्ती योऽहं सुरापामसतीमगाम्। २७।  
वृद्धावनाथौ पितरौ नान्यबन्धू तपस्विनौ। अहो मयाधुना त्यक्तावकृतज्ञेन नीचवत्। २८।  
सोऽहं व्यक्तं पतिष्यामि नरके भृशदारुणे। धर्मघ्नाः कामिनो यत्र विन्दन्ति यमयातनाः। २९।

Disentangled from the noose (of Yama) and rid of fear, the Brāhmaṇa (Ajāmila) was his former self again (became healthy and pious as before) and, delighted with their sight, bowed his head to the servants of Lord Viṣṇu. (22) Perceiving him eager to speak, the servants of Bhagavān Viṣṇu (the Supreme Person) suddenly disappeared at that (very)

spot, even as he looked on, O sinless one! (23) Having heard from the mouth severally of the messengers of Śrī Kṛṣṇa (Lord Viṣṇu) and Yama an exposition of the cult of Devotion to the Lord—which is untainted by the three Guṇas (inasmuch as it is concerned from the beginning to the end with the worship of the Lord, who is entirely beyond the realm of the three Guṇas and takes one beyond the world of matter, which is a product of the three Guṇas)—and the path of worldly activity (which is mainly concerned with the world of matter and holds out the promise of heavenly bliss, a product of the three Guṇas, and has been) taught by the three Vedas (which mainly deal with rituals), Ajāmila too now soon conceived devotion to the Lord as a result of hearing the glories of Śrī Hari (the Destroyer of all sins) and great was his repentance as he recollected his (past) sin. (24-25) (He said to himself,) "Oh, it was the worst tragedy for me, who forfeited my Brahmanhood by being born\* (reproduced in the form of sons) through a Śūdra woman, because of my being unable to curb my (lower) self (animal passions) ! (26) Fie upon my wicked self, condemned by (all) good men, the blot of my race, who kept an unchaste wench given to drinking, having abandoned a faithful wife who was yet very young. (27) Oh, my aged parents, who were without a protector and had no other relation (such as a son) and were much afflicted (because of me), were forthwith deserted by my ungrateful self as by a vile man. (28) As such I shall surely fall into a most dreadful hell, where lustful men, who have violated Dharma (righteousness) suffer tortures inflicted by Yama. (29)

किमिदं स्वप्न आहोस्वित् साक्षाद्दृष्टमिहाद्भुतम् । क्व याता अद्य ते ये मां व्यकर्षन् पाशपाणयः । ३० ।  
 अथ ते क्व गताः सिद्धाश्चत्वारश्चारुदर्शनाः । व्यमोचयन्नीयमानं बद्ध्वा पाशैरथो भुवः । ३१ ।  
 अथापि मे दुर्भगस्य विबुधोत्तमदर्शने । भवितव्यं मङ्गलेन येनात्मा मे प्रसीदति । ३२ ।  
 अन्यथा प्रियमाणस्य नाशुचेर्वृषलीपतेः । वैकुण्ठनाम ग्रहणं जिह्वा वक्तुमिहाहति । ३३ ।  
 क्व चाहं कितवः पापो ब्रह्मघ्नो निरपत्रपः । क्व च नारायणेत्येतद्भगवन्नाम मङ्गलम् । ३४ ।  
 सोऽहं तथा यतिष्यामि यतचित्तेन्द्रियानिलः । यथा न भूय आत्मानमन्ये तमसि मज्जये । ३५ ।  
 विमुच्य तमिमं बन्धमविद्याकामकर्मजम् । सर्वभूतसुहृच्छान्तो मैत्रः करुण आत्मवान् । ३६ ।  
 मोक्षये प्रस्तमात्मानं योषिन्बय्याऽऽत्ममायया । विक्रीडितो ययैवाहं क्रीडामृग इवाधमः । ३७ ।  
 ममाहमिति देहादौ हित्वा मिथ्यार्थधोर्मतिम् । धास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः । ३८ ।

"Was (all) this wonder seen by me in a dream or with my own eyes here (in waking life)? Where have they now gone, who proceeded to tear me (my life) from my body, noose in hand? (30) Again, where have those four angelic persons gone, who were (so) good-looking and got me released while I was being taken to the infernal regions (situated below the earth), fastened with nooses? (31) Though I have been so accursed (in my present birth), yet I must have earned (in my previous lives some) extraordinary merit which blessed me with the sight of those foremost gods, as a result of which my mind is so calm and cheerful (today). (32) Otherwise (but for such extraordinary merit) my tongue, the tongue of an impious fellow, who kept a Śūdra woman, was not fit to utter the name of Lord Viṣṇu—the only means of capturing Him—in this helpless state and at a time when I was on the verge of death. (33) The two stood poles asunder—myself, a wicked swindler, lost to (all) shame, who violated his Brahmanhood, and the (most) auspicious name of the Lord, 'Nārāyaṇa'. (34) Having controlled my mind, Indriyas (the senses of perception as well as the organs of action) and breath, I shall as such so endeavour that I may not drown myself in the

\* There is a Śruti text declaring that a man himself is born for a second time in the form of a son through his wife, thus accounting for the epithet 'Jāyā' used with reference to a wife :—

तज्जाया जाया भवति यदस्यां जायते पुनः ।

blinding gloom of transmigration again. (35) Having got rid of the bondage of mundane existence—so well-known (in the shape of ties of attachment to son, wife, house and so on), and resulting from ignorance (manifested in the form of self-identification with the body etc.), and from the craving for the gratification of the senses and activity (in the shape of endeavour to procure such gratification)—benevolent to all living beings, free from craving for the pleasures of sense, friendly and compassionate (to all) and with (my) mind fully controlled, I shall redeem myself, completely dominated as I am by the Lord's Māyā (deluding potency) in the shape of woman, by whom my wretched self has indeed been fully toyed with even as an animal kept for pleasure. (36-37) Giving up the sense of 'I' and 'mine' in relation severally to the body and whatever is connected with it, and with my thought fixed on the real substance (the Spirit), I shall devote my mind to the almighty Lord when it has been purified by chanting His names and praises and other ways of Devotion (such as hearing His praises and remembering Him)." (38)

श्रीशुक उवाच

इति जातसुनिर्वेदः क्षणसङ्गेन साधुषु । गङ्गाद्वारमुपेयाय मुक्तसर्वानुबन्धनः । ३९ ।  
 स तस्मिन् देवसदन आसीनो योगमाश्रितः । प्रत्याहृतेन्द्रियग्रामो युयोज मन आत्मनि । ४० ।  
 ततो गुणेश्च आत्मानं वियुज्यात्मसमाधिना । युयुजे भगवद्भाग्नि ब्रह्मण्यनुभवात्मनि । ४१ ।  
 यर्हुंपारतर्धोस्तस्मिन्नद्राक्षीत्युरुषान् पुरः । उपलभ्योपलब्धान् प्राग्वन्दे शिरसा द्विजः । ४२ ।  
 हित्वा कलेवरं तीर्थे गङ्गायां दर्शनादनु । सद्यः स्वरूपं जगुहे भगवत्पार्श्ववर्तिनाम् । ४३ ।  
 साकं विहायसा विप्रो महापुरुषकिङ्करैः । हैमं विमानमारुह्य ययौ यत्र श्रियः पतिः । ४४ ।

Śrī Śuka began again : Having thus conceived a thorough aversion to the pleasures of sense, thanks to a moment's association with the pious servants of Lord Viṣṇu, and throwing off all fetters (in the shape of affection for his mistress and children), Ajāmila retired to Gaṅgādwāra (the sacred spot where the holy river Gaṅgā descends into the plains, and which is now known by the name of Harikṣetra or Haridwāra). (39) Settling down at that holy place (an eternal abode of the Lord) and betaking himself to the path of Yoga, he withdrew all his senses (from their objects) and fixed his mind on the supreme self. (40) Then, dissociating the mind from the body and senses etc., through concentration of the same, he devoted it to the essence of the Lord, (known by the name of) Brahma, that is all consciousness. (41) When his mind was (thus) irrevocably fixed on the aforesaid Brāhṁa, the Brāhṁa beheld in front of him the same (angelic) persons and, recognizing them, as seen before, bowed his head to them. (42) Having quitted his (earthly) body at that sacred place (Gaṅgādwāra) on the bank of the (holy) Gaṅgā (immediately) after their sight, he forthwith assumed a (divine) body similar to the form of the Lord's attendants (dwelling by His side). (43) Mounting an aerial car made of gold, the Brāhṁa (Ajāmila) ascended with those servants of Lord Viṣṇu (the Supreme Person) through the heavens to the (divine) realm (known by the name of Vaikuṅṭha), where resides the Spouse of Śrī (the goddess of beauty and prosperity). (44)

एवं स विप्लावितसर्वधर्मा दास्याः पतिः पतितो गर्हाकर्मणा ।  
 निपात्यमानो निरये हतव्रतः सद्यो विमुक्तो भगवन्नाम गृह्णन् । ४५ ।  
 नातः परं कर्मनिबन्धकृत्तनं मुमुक्षतां तीर्थपदानुकीर्तनात् ।  
 न यत्पुनः कर्मसु सज्जते मनो रजस्तमोभ्यां कलिलं ततोऽन्यथा । ४६ ।

In this way that Brāhmaṇa, who, consequent on his having kept a woman of the menial class had transgressed all his sacred duties and broken his vows (of fidelity to his wife and so on) and who had not only fallen (from his Brahmanhood) due to his reprehensible conduct but was going to be cast to hell (by the servants of Yama), was at once completely freed (from the noose of Yama) by uttering the Divine Name. (45) For those seeking liberation there is nothing more efficacious in cutting the root of sin (in the form of identification with the body) than chanting the Name and glories of Lord Viṣṇu (whose feet purify those who resort to them). Thanks to the chanting of His names, the mind does not (ordinarily) get attached to (sinful) actions again, whereas it remains tainted with Rajas and Tamas (even) after purificatory processes other than this have been gone through. (46)

य एवं परमं गुह्यमितिहासमघापहम् । शृणुयाच्छ्रद्धया युक्तो यश्च भक्त्यानुकीर्तयेत् । ४७ ।  
 न वै स नरकं याति नेक्षितो यमकिङ्करैः । यद्यप्यमङ्गलो मर्त्यो विष्णुलोके महीयते । ४८ ।  
 प्रियमाणो हरेर्नाम गुणन् पुत्रोपचारितम् । अजामिलोऽप्यगाद्धाम किं पुनः श्रद्धया गुणन् । ४९ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां षष्ठस्कन्धेऽजामिलोपाख्याने द्वितीयोऽध्यायः । २ ।

He who, full of reverence hears this legend, which is a most profound secret (of the scriptures) and is capable of destroying (all) one's sins, as well as he who repeats it with devotion (after hearing it) never goes to hell nor dare the servants of Yama look at him. However accursed (sinful) he may have been, such a mortal is adored (hereafter) in Vaikuṅṭha (the realm of Lord Viṣṇu). (47-48) Even (a great sinner like) Ajāmila, who uttered, while dying (in a helpless state without reverence) the name of Śrī Hari and that too in its secondary application as denoting his son, ascended to the Lord's (divine) Abode ! What wonder, then, if one who pronounces it with reverence should attain to His Abode? (49)

*Thus ends the second discourse, forming part of the story of Ajāmila,  
 in Book Six of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

A dialogue between Yama (the god of retribution) and his messengers

राजोवाच

निशम्य देवः स्वभटोपवर्णितं प्रत्याह किं तान् प्रति धर्मराजः ।  
 एवं हताज्ञो विहतान्चुरारेनैदेशिकैर्यस्य वशे जनोऽयम् । १ ।  
 यमस्य देवस्य न दण्डभङ्गः कुतश्चनर्षे श्रुतपूर्वं आसीत् ।  
 एतन्मुने वृश्चति लोकसंशयं न हि त्वदन्य इति मे विनिश्चितम् । २ ।

The king (Parīkṣit) said : What did the god Yama (the deity presiding over righteousness), under whose sway all this (animate) creation is and whose authority was thus

obstructed, say in reply to his servants—who had been foiled by the messengers of Lord Viṣṇu (the Slayer of the demon Mura)—on hearing their report ? (1) (Such) supersession of the authority of the glorious Yama at the hands of another was never heard of before, O (holy) sage ! (And) none other than you can resolve the doubt which will arise in the popular mind on this point; that is my conviction. (2)

श्रीशुक उवाच

भगवत्पुरुषै राजन् याम्याः प्रतिहतोद्यमाः । पति विज्ञापयामासुर्यमं संयमनीपतिम् । ३ ।

**Śrī Śuka replied :** The messengers of Yama, whose efforts (to execute the commands of their master) were interrupted by the servants of the Lord, O king, submitted to their master, Yama, the ruler of the (city of) Saṁyamani (as follows). (3)

यमदूता ऊचुः

कति सन्तीह शास्तारो जीवलोकस्य वै प्रभो । त्रैविध्यं कुर्वतः कर्म फलाभिव्यक्तिहेतवः । ४ ।

यदि स्युर्वहवो लोके शास्तारो दण्डधारिणः । कस्य स्यातां न वा कस्य मृत्युश्चामृतमेव वा । ५ ।

किन्तु शास्तृबहुत्वे स्याद्बहूनामिह कर्मिणाम् । शास्तृत्वमुपचारो हि यथा मण्डलवर्तिनाम् । ६ ।

अतस्त्वमेको भूतानां सेश्वराणामधीश्वरः । शास्ता दण्डधरो नृणां शुभाशुभविवेचनः । ७ ।

तस्य ते विहतो दण्डो न लोके वर्ततेऽधुना । चतुर्भिरद्भुतैः सिद्धैराज्ञा ते विप्रलम्बिता । ८ ।

नीयमानं तवादेशादस्माभिर्यातिनागृहान् । व्यमोचयन् पातकिनं छित्त्वा पाशान् प्रसह्य ते । ९ ।

तांस्ते वेदितुमिच्छामो यदि नो मन्यसे क्षमम् । नारायणेत्यभिहिते मा भैरित्यायचुर्दुतम् । १० ।

**The messengers of Yama said :** How many in this world are the rulers of human beings performing actions of three kinds (virtuous, sinful and of a mixed type)—rulers who are responsible for the manifestation (dispensation) of their fruit (in the shape of happiness, misery and a mixture of both)? (4) If there be in the world many a ruler wielding the rod of punishment, who would suffer death (the tortures of hell) and who would enjoy immortality or heavenly bliss (in the event of a split, resulting in a complete deadlock); whereas (in the reverse case, i.e., in the event of harmonious relations, obtaining between them) who would not experience the tortures of hell as well as immortality too (for, while one ruler may ordain hellish tortures in the case of a particular man in view of a grievous sin committed by him, overlooking his meritorious acts, another may condone his faults and reward his virtuous deeds with immortality and the orders of both will be executed as carrying equal force). (5) If there be a plurality of rulers in this world for (the control of) the vast number of men engaged in action, their authority will (no doubt) exist. Such authority (however) would be only secondary like that enjoyed by tributary chiefs (inasmuch as it would extend over a limited section of humanity and would not be absolute and primary, thus rendering it necessary to postulate another ruler exercising primary, and universal authority). (6) Therefore (a plurality of rulers being out of the question), you are (to our mind) the one Supreme Lord and ruler of all living beings—including the guardian deities—capable of distinguishing the merit and sin of men (who alone enjoy freedom of action), and (actually) wielding the rod of punishment (for the evil-doers, and rewarding the virtuous). (7) Such as you are, your authority stands superseded and no longer prevails in the world today, as is evidenced by the fact that your command was set at naught by four wonderful angelic persons ! (8) They forcibly released a sinner who was being taken by us under your order to the infernal regions (the places of suffering), cutting the nooses (with which he had been fastened). (9) We are keen to know them (their particulars) from you, if you deem it good for us (as otherwise by showing disrespect to them through ignorance we may bring harm even to

you). The moment the word 'Nārāyaṇa' was uttered (by the sinner) they hastened in saying "Do not be afraid !" (10)

श्रीशुक उवाच

इति देवः स आपृष्टः प्रजासंयमनो यमः । प्रीतः स्वदूतान् प्रत्याह स्मरन् पादाम्बुजं हरेः । ११ ।

**Śrī Śuka continued :** Thus interrogated the celebrated god Yama, the controller of living beings, was (greatly) delighted and replied to his messengers (as follows), contemplating on the lotus-feet of Śrī Hari. (11)

यम उवाच

परो मदन्यो जगतस्तस्थुषश्च ओतं प्रोतं पटवद्यत्र विश्वम् ।  
 यदंशतोऽस्य स्थितिजन्मनाशा नस्योतवद् यस्य वशे च लोकः । १२ ।  
 यो नामभिर्वाचि जनान्निजायां बध्नाति तन्त्यामिव दामभिर्गाः ।  
 यस्मै बलिं त इमे नामकर्मनिबन्धबद्धाश्चकिता वहन्ति । १३ ।  
 अहं महेन्द्रो निर्ऋतिः प्रचेताः सोमोऽग्निरीशः पवनोऽर्को विरिञ्चः ।  
 आदित्वविश्वे वसवोऽथ साध्या मरुद्गणा रुद्रगणाः ससिद्धाः । १४ ।  
 अन्ये च ये विश्वसुजोऽमरेशा भृग्वादयोऽस्पृष्टरजस्तमस्काः ।  
 यस्येहितं न विदुः स्पृष्टमायाः सत्त्वप्रधाना अपि किं ततोऽन्ये । १५ ।  
 यं वै न गोभिर्मनसासुधिर्वा हृदा गिरा वासुभृतो विचक्षते ।  
 आत्मानमन्तर्हृदि सन्तमात्मनां चक्षुर्यथैवाकृतयस्ततः परम् । १६ ।  
 तस्यात्मतन्त्रस्य हरेरधीशितुः परस्य मायाधिपतेर्महात्मनः ।  
 प्रायेण दूता इह वै मनोहराश्चरन्ति तद्रूपगुणस्वभावाः । १७ ।  
 भूतानि विष्णोः सुरपूजितानि दुर्दर्शलङ्गानि महाद्भुतानि ।  
 रक्षन्ति तद्भक्तिमतः परेभ्यो मत्तश्च मर्त्यानिथ सर्वतश्च । १८ ।

**Yama said :** The Supreme Lord of the mobile and immobile creation is other than me (and all other guardians of the spheres—Indra, Varuṇa and others). It is by Him that the whole universe stands pervaded on all sides as a piece of cloth by its warp and woof. (Nay,) it is from His part manifestations (Brahmā, Viṣṇu and Śiva) that the evolution, maintenance and dissolution of this universe proceed and the (entire) creation is subject to His control even as a bullock tied with a string passed through its nostrils is controlled by the man holding the string. (12) Just as a farmer ties (his) oxen with tethers to a big cord (to keep them together), He binds men with (different) denominations (Brāhmaṇa, Kṣatriya and so on) to His own Word (the Veda)—allots them different duties as enjoined by the Vedas; and, bound by (these) strong ties in the shape of class, names and obligations (attaching thereto), the aforesaid men meticulously bear offerings (do homage) to Him (through the scrupulous discharge of their duties). (13) Myself (Yama, the guardian of the southern quarter), the mighty Indra (the guardian of the east), Nirṛti (the demon presiding over the south-west), Varuṇa (the god of water, presiding over the western quarter), the moon-god (the guardian of the north), the god of fire (the guardian of the south-east), Lord Śiva (the guardian of the north-east), the god of the air (the guardian of the north-west), the sun-god, Brahmā (the creator), the (twelve) sons of Aditi (presiding by turns month after month, over the sun), (the group of gods known as) the Viśwedevas, the (eight) Vasus (another class of gods) and (the group of gods called) the Sādhyas, the (forty-nine) Maruts (wind-gods), the (eleven) Rudras (the gods presiding over destruction) along with the Siddhas (a class of demigods endowed with mystic powers from their very birth), the creators of the world like (the sage) Bhṛgu, the

rulers (adored) of gods (such as the sage Bṛhaspati, the preceptor of the gods) and others too who are untainted with Rajas and Tamas and in whom Sattva predominates have no knowledge of His intention—dominated as they are by His Māyā (deluding potency)—much less those other than these. (14-15) Even as colours (the objects of sight) cannot perceive the faculty of vision, which reveals them, the Jīvas cannot grasp or reach with (their) senses of perception, mind or organs of action (which predominantly manifest the activity of the vital airs) nor with (their) intellect or speech Him who is the seer of all living beings, though dwelling in their very heart (as their Inner Controller). (16) Charming messengers of the aforementioned Śrī Hari, the Supreme Person, the absolute and transcendent Lord, the Controller of Māyā (Prakṛti), generally go about in this world (for the good of the Jīvas), endowed as they are with a form, virtues and disposition similar to those of their (divine) Master. (17) Those most wonderful servants of Lord Viṣṇu, who are adored (even) by the gods and whose (transcendental) forms cannot be easily perceived (by earthly beings), protect mortals devoted to the Lord from enemies as well as from myself (Death), yea, from everyone else. (18)

धर्मं तु साक्षाद्भगवत्प्रणीतं न वै विदुर्ऋषयो नापि देवाः ।  
 न सिद्धमुख्या असुरा मनुष्याः कुतश्च विद्याधरचारणादयः ।१९।  
 स्वयम्भूर्नारदः शम्भुः कुमारः कपिलो मनुः । प्रह्लादो जनको भीष्मो बलिर्वैधासकिर्वयम् ।२०।  
 द्वादशैते विजानीमो धर्मं भागवतं भटाः । गुह्यं विशुद्धं दुर्बोधं यं ज्ञात्वामृतमश्नुते ।२१।  
 एतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । भक्तियोगो भगवति तन्नामग्रहणादिभिः ।२२।  
 नामोच्चारणमाहात्म्यं हरेः पश्यत पुत्रकाः । अजामिलोऽपि यैर्नैव मृत्युपाशादमुच्यते ।२३।  
 एतावतालमघनिर्हरणाय पुंसां सङ्कीर्तनं भगवतो गुणकर्मनाम्नाम् ।  
 विक्लुश्य पुत्रमघवान् यदजामिलोऽपि नारायणेति प्रियमाण इयाय मुक्तिम् ।२४।  
 प्रायेण वेद तदिदं न महाजनोऽयं देव्या विमोहितमतिर्बत माययालम् ।  
 त्रय्यां जडीकृतमतिर्मधुपुष्पितायां वैतानिके महति कर्मणि युज्यमानः ।२५।

As a matter of fact, neither seers nor even gods nor the foremost of the Siddhas can precisely know (the secret of) virtue (as) expounded by the Lord Himself; how, then, can the demons, human beings, Vidyādharas (celestial artistes), Cāraṇas (heavenly bards) and others know it? (19) Brahmā (the self-born), the sage Nārada, Lord Śiva (the fountain-head of blessedness), the sage Sanat Kumāra, Lord Kapila, Swāyambhuva Manu, Prahrāda, king Janaka, Bhiṣma, the demon king Bali, the sage Śuka (son of Vyāsa) and myself (Yama)—these twelve (alone) know (the essence of) Dharma (as) taught by the Lord—secret, pure and difficult to understand—by knowing which one enjoys immortality (in the shape of final beatitude). (20-21) To develop loving attachment to the Lord through the utterance of His Name and so on—this alone has been declared to be the paramount duty of (all) men in this world. (22) Realize, my boys, the glory of uttering the name of Śrī Hari, by which alone (pronounced unintentionally once only) even (a vile sinner like) Ajāmila was liberated from the noose of Death! (23) To celebrate duly the virtues and exploits of the Lord and to chant His name—this much is not needed for (merely) wiping out the sins of men! For even the (most) sinful Ajāmila attained liberation by (simply) calling his son at the pitch of his voice (and not with proper intonation) as Nārāyaṇa (and that too) while on the verge of death (when neither his body nor his mind was in a sound condition). (24) Alas! the average learned man (well-versed in the scriptures—whose judgement is completely bewildered by the all-powerful (divine) Māyā (deluding potency) and whose thought is focussed on (the teachings of) the three Vedas, full of sweet and attractive encomiums (on the efficacy or rituals as leading to

heaven)—generally does not realize the aforesaid glory of the Divine Name, and remains engaged in grand sacrificial undertakings. (25)

एवं विमृश्य सुधियो भगवन्त्यन्ते सर्वात्मना विदधते खलु भावयोगम् ।  
 ते मे न दण्डमर्हन्त्यथ यद्यमीषां स्यात् पातकं तदपि हन्त्युरुगायवादः । २६ ।  
 ते देवसिद्धपरिगीतपवित्रगाथा ये साधवः समदृशो भगवत्प्रपन्नाः ।  
 तान् नोपसीदत हरेर्गदयाभिगुप्तान् नैषां वयं न च वयः प्रभवाम दण्डे । २७ ।  
 तानानयध्वमसतो विमुखान् मुकुन्दपादारविन्दमकरन्दरसादजस्रम् ।  
 निष्किञ्चनैः परमहंसकुले रसज्ञैर्जुष्टाद् गृहे निरयवर्त्मनि बद्धतृष्णान् । २८ ।  
 जिह्वा न वक्ति भगवद्गुणनामधेयं चेत्तश्च न स्मरति तद्यरणारविन्दम् ।  
 कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् । २९ ।  
 तत् क्षम्यतां स भगवान् पुरुषः पुराणो नारायणः स्वपुरुषैर्यदसत्कृतं नः ।  
 खानामहो न विदुषां रचिताञ्जलीनां क्षान्तिर्गरीयसि नमः पुरुषाय भूम्ने । ३० ।

Pondering thus, the wise indeed resort with an undivided mind to the practices (the chanting of the Divine Name and so on) making for loving Devotion to the Lord possessing infinite virtues. They do not merit punishment at my hands (because ordinarily there can be no question of their committing sins). Even if a sin is ever committed by them (through inadvertence), the (very) utterance of the Name of Lord (who is widely sung) obliterates it. (26) The sacred stories of those pious souls who regard all with the same eye and have taken refuge in the Lord are constantly sung even by the gods and Siddhas. Never approach such men, protected as they are by the mace of Śrī Hari. Neither we nor the Time-Spirit has the power to punish them. (27) Bring those impious men (alone to me) who are averse to the joy inhering in the honey-like sweetness of the lotus-feet of Lord Viṣṇu (the Bestower of Liberation)—incessantly tasted by flocks of noblest swans in the form of ascetics of the highest order, who have nothing to call their own and who are connoisseurs of sweetness—and have given their heart to the delights of home life, which lead one to hell. (28) (Further,) bring those wicked fellows (for punishment to me) whose tongue neither recounts the virtues nor utters the name of the Lord, whose mind never contemplates on His lotus-feet and whose head does not bow even once to Śrī Kṛṣṇa, and who have never rendered (any) service to Lord Viṣṇu (in their whole life). (29) Ah, may that most ancient Person, Bhagavān Nārāyaṇa, put up with the offence\* committed, through the instrumentality of our messengers, by ourselves, His ignorant servants, who crave His forgiveness with joined palms; for forgiveness (alone) becomes the greatest of the great, Hail to the all-pervading Supreme Person ! (30)

तस्मात् सङ्कीर्तनं विष्णोर्जगन्मङ्गलमहसाम् । महतामपि कौरव्य विद्वद्भ्यैकान्तिकनिष्कृतिम् । ३१ ।  
 शृण्वतां गृणतां वीर्याण्युद्दामानि हरेर्मुहुः । यथा सुजातया भक्त्या शुद्धोन्नात्मा व्रतादिभिः । ३२ ।  
 कृष्णाङ्घ्रिपद्मधुलिङ्गं न पुनर्विसृष्टमायागुणेषु रमते वृजिनावहेषु ।  
 अन्यस्तु कामहत आत्मरजः प्रमार्ष्टुमीहेत कर्म यत एव रजः पुनः स्यात् । ३३ ।

Therefore, O Parikṣit (a scion of Kuru); know the chanting of the names and praises of Lord Viṣṇu as a source of blessing to the (whole) world and the complete atonement for the greatest sins. (31) The mind is not purified so well through fasting and other means as through Devotion easily engendered in the heart of those who repeatedly hear or narrate

\* The messengers of Yama argued with the servants of Lord Viṣṇu and insisted on taking away the soul of Ajāmīla to the abode of Yama not with standing their remonstrances. This is evidently regarded by Yama as an offence against the Lord, for which he seeks His forgiveness here.

accounts of the extraordinary exploits of Śrī Hari. (32) He who enjoys like a bee the sweetness of Śrī Kṛṣṇa's lotus-feet (by contemplating on them) delights no more in the enjoyments brought forth by Māyā (Prakṛti) , once they have been given up by him as conducive to suffering. The other man (who does not enjoy the sweetness of those feet and) who is (consequently) buffeted by desires takes to action (alone in the shape of an expiatory process) in order to atone for his sin—action which leads only to sin again (inasmuch as it does not purify the mind and thus proves no better than the path of an elephant, which throws dust on its body as soon as it emerges from water after the bath). (33)

इत्थं स्वभर्तृगदितं भगवन्महित्वं संस्मृत्य विस्मितधियो यमकिङ्करास्ते ।

नैवाव्युताश्रयजनं प्रति शङ्कमाना द्रष्टुं च विध्यति ततः प्रभृति स्म राजन् । ३४ ।

इतिहासमिमं गुह्यं भगवान् कुम्भसम्भवः । कथयामास मलय आसीनो हरिमर्चयन् । ३५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे यमपुरुषसंवादे तृतीयोऽध्यायः । ३ ।

The servants of Yama were not at all surprised to (hear and) realize as such the greatness of the Lord, depicted by their master (Yama). Afraid of men depending on the immortal Lord (Viṣṇu) they shuddered even to look at them from that moment, O king (Parīkṣit) ! (34) Dwelling on (the summit of) Mount Malaya and worshipping Śrī Hari, the glorious sage Agastya (who was born of a pitcher) narrated (to me) this secret legend. (35)

*Thus ends the third discourse, forming part of the dialogue between Yama and his servants, in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

Dakṣa extols the Lord who appears in person before him

राजोवाच

देवासुरनृणां सर्गो नागानां मृगपक्षिणाम् । सामासिकस्त्वया प्रोक्तो यस्तु स्वायम्भुवेऽन्तरे । १ ।

तस्यैव व्यासमिच्छामि ज्ञातुं ते भगवान् यथा । अनुसर्गं यया शक्त्या ससर्ज भगवान् परः । २ ।

**The king (Parīkṣit) submitted :** The genesis of the gods and demons, human beings and Nāgas (serpent-demons), beasts and birds in the (very first) Manvantara (period covering seventy-one and odd revolutions of the four Yugas), presided over by Swāyambhuva Manu, was described by you in a nutshell (in Book III). (1) I desire to know from you the details of it, O glorious sage, as well as how and with what power the Supreme Lord evolved the subsequent creation (referred to in IV-xxx. 49). (2)

सूत उवाच

इति सम्प्रश्नमाकर्ण्य राजर्षेर्बादरायणिः । प्रतिनन्द्य महायोगी जगद मुनिसत्तमाः । ३ ।

**Sūta continued :** Śuka (the son of Bādarāyaṇa), the great contemplative sage ever united with the Lord, welcomed this noble inquiry of Parīkṣit (the royal sage), on hearing it, and replied (as follows), O jewels among sages ! (3)

श्रीशुक उवाच

यदा प्रचेतसः पुत्रा दश प्राचीनबर्हिषः । अन्तःसमुद्रादुन्मन्ना ददृशुर्गां हुमैर्वृताम् । ४ ।

द्रुमेभ्यः क्लृध्यमानास्ते तपोदीपितमन्यवः । मुखतो वायुमग्निं च ससजुस्तद्दिधक्षया । ५ ।  
 ताभ्यां निर्दह्यमानांस्तानुपलभ्य कुरुद्वह । राजोवाच महान् सोमो मन्यु प्रशमयन्निव । ६ ।  
 मा द्रुमेभ्यो महाभागा दीनेभ्यो द्रोग्धुमर्हथ । विवर्धयिषवो यूयं प्रजानां पतयः स्मृताः । ७ ।  
 अहो प्रजापतिपतिर्भगवान् हरिरव्ययः । वनस्पतीनोषधीश्च ससजोर्जमिषं विभुः । ८ ।  
 अन्नं चराणामचरा ह्यपदः पादचारिणाम् । अहस्ता हस्तयुक्तानां द्विपदां च चतुष्पदः । ९ ।  
 यूयं च पित्रान्वादिष्टा देवदेवेन चानघाः । प्रजासर्गाय हि कथं वृक्षान् निर्दग्धुमर्हथ । १० ।  
 आतिष्ठत सतां मार्गं कोपं यच्छत दीपितम् । पित्रा पितामहेनापि जुष्टं वः प्रपितामहैः । ११ ।  
 लोकानां पितरौ वन्द्युर्दुःशौ पक्ष्म स्त्रियाः पतिः । पतिः प्रजानां भिक्षूणां गृह्यज्ञानां बुधः सुहृत् । १२ ।  
 अन्तर्देहेषु भूतानामात्माऽऽस्ते हरिरीश्वरः । सर्वं तद्विषयमीक्षध्वमेवं वस्तोषितो ह्यसौ । १३ ।  
 यः समुत्पतितं देह आकाशान्मन्यमुल्चणम् । आत्मजिज्ञासया यच्छेत् स गुणानतिवर्तते । १४ ।  
 अलं दग्धुर्दुर्मेर्दानैः खिलानां शिवमस्तु वः । वाक्षीं ह्येषा वरा कन्या पत्नीत्वे प्रतिगृह्यताम् । १५ ।

**Śrī Śuka began again :** When the ten Pracetās, the sons of king Prācinabarhi, emerged from the lake (which was as extensive as an ocean) and saw the earth covered with trees (due to the suspension of all agricultural activity and the state of anarchy that prevailed consequent on the retirement of king Prācinabarhi from active rule at the instance of the celebrated sage Nārada), they got angry with the trees and breathed out wind and fire from their mouths with the intention of burning them, their wrath having been stimulated by asceticism. (4-5) Finding the trees being consumed by (the joint action of) wind and fire, O Pañṣit (a scion of Kuru), Soma (the moon-god), the mighty ruler of (the deity presiding over) the vegetable kingdom spoke to the Pracetās (as follows), as though appearing their anger :— (6) "It is not (quite) becoming of you to bear hostility to the poor trees, since you are declared to be the rulers of created beings and (as such) eager to promote their growth. (7) Oh, the immortal and all-pervading Lord Śrī Hari, the Ruler of (all) Prajāpatis (the lords of creation, Brahmā and others) has brought into existence the (various) trees and annual plants (cereal crops) as the (source of) food of the manes and gods (respectively), (8) (Flowers and fruits etc., the produce of) the immobile creatures (viz., trees and plants) constitute the food of the mobile ones (the winged creatures); the footless (viz., grass and sprout etc.), of those walking on feet (the graminivorous quadruped); (from among the quadruped) the handless (the deer etc.), are the food of those provided with hands (the lion and other carnivorous beasts); while quadrupeds (such as the bovine species and other milch cattle) as well as the annual plants (cereal crops) are the source of food for human beings (the milch cattle supplying them with milk and oxen helping them in their agricultural pursuits and producing their staple food in the shape of cereals). (9) Moreover, how can it be worthy of You—who have been commanded by your father (king Prācinabarhi) as well as by the Lord (the adored even of the gods) to procreate children, O sinless ones—to burn away trees (that sustain all living beings)? (10) (Therefore,) follow the path of the virtuous—trodden by your father, grandfather and great grandfathers—and curb your intensified anger. (11) The parents are the (true) friends of children; the eye-lashes, of an eye; the husband, of a (married) women; the sovereign, of a people (and through them of all living beings including trees); the householder, of mendicants; and a wise man is the friend of an ignorant. (12) The almighty Śrī Hari indwells the hearts of (all) living beings as their Inner Controller. (Therefore,) regard the entire creation (both animate and inanimate) as His abode; in this way He will be really propitiated by you. (13) He who subdues by means of an inquiry into (the true nature of) the

Self, violent anger gushing forth from the cavity of the heart in his body is able to transcend the (three) Guṇas (the realm of matter). (14) Add no more to the number of trees (already) burnt, helpless as they are, and let the surviving ones enjoy your protection. Let this excellent maid (Māriṣā by name), brought up by the trees (as their own daughter), be accepted as a wife (by you)." (15)

इत्यामन्त्र्य वरारोहां कन्यामाप्सरसीं नृप । सोमो राजा ययौ दत्त्वा ते धर्मेणोपयेमिरे । १६ ।

तेभ्यस्तस्यां समभवद्दक्षः प्राचेतसः किल । यस्य प्रजाविसर्गेण लोका आपूरितास्त्रयः । १७ ।

यथा ससर्ज भूतानि दक्षो दुहितृवत्सलः । रेतसा मनसा चैव तन्ममावहितः शृणु । १८ ।

Having thus pacified the Pracētās and handed over (to them) the beautiful daughter of Pramlocā (a celestial nymph), king Soma (the moon-god) returned (to his abode) and the Pracētās wedded her consistently with virtue (as this union, though forbidden by the Sāstras as falling under the category of polyandry, had been permitted by the Lord—vide IV. xxx. 15-16—and had thus been more than legalized). (16) From their loins through her was sprung Dakṣa, the Prācetasā (son of the Pracētās, as distinguished from his previous incarnation, which owed its existence to Brahmā himself), by whose progeny\* and their descendants all the three worlds were filled on all sides. (17) (Now) hear from me attentively how Dakṣa, who was (extremely) fond of his daughters, procreated beings (both) by his mind (sheer force of will) and by seed. (18)

मनसैवासृजत्पूर्वं प्रजापतिरिमाः प्रजाः । देवासुरमनुष्यादीन्प्रभः स्थलजलौकसः । १९ ।

तमवृंहितमालोक्य प्रजासर्गं प्रजापतिः । विन्ध्यपादानुपम्रज्य सोऽचरद् दुष्करं तपः । २० ।

तत्राघमर्षणं नाम तीर्थं पापहरं परम् । उपस्पृश्यानुसवनं तपसातोषयद्धरिम् । २१ ।

अस्तौषीद्व्रंसगुह्येन भगवन्तमधोक्षजम् । तुभ्यं तदधिधास्यामि कस्यातुष्यद् यतो हरिः । २२ ।

Dakṣa (a lord of creation) procreated these beings, dwelling in the air, on land and in water—gods, demons, human beings and so on—by his mind (thought-projection) alone in the first instance (to begin with). (19) Seeing the procreation of his race not multiplying, the said Prajāpati (Dakṣa) proceeded to the hills adjoining the Vindhya mountain and practised austerities (that were) hard to perform. (20) Bathing there thrice a day (in the morning and evening and at midday) in the holy lake called Aghamarṣaṇa (that which washes off one's sins), which was supremely efficacious in destroying one's sins (as could be expected from its very name), he propitiated Śrī Hari through (his) asceticism. (21) He extolled the Lord, who is beyond sense-perception, by means of (the hymn called) Hamsaguhyā. I shall (now) repeat to you that hymn through which Śrī Hari was pleased with Dakṣa. (22)

#### प्रजापतिरुवाच

नमः परायावितथानुभूतये गुणत्रयाभासनिमित्तबन्धवे ।

अदृष्टधाप्ने गुणतत्त्वबुद्धिभिर्निवृत्तमानाय दधे स्वयम्भुवे । २३ ।

न यस्य सख्यं पुरुषोऽवैति सख्युः सखा वसन् संवसतः पुरेऽस्मिन् ।

गुणो यथा गुणिनो व्यक्तदृष्टेस्तस्मै महेशाय नमस्करोमि । २४ ।

\* It should be noted here that while this Dakṣa was born in the very first or Swāyambhuva Manvantara of the present Kalpa (round of creation), he begot offspring only in the sixth (Cākṣuṣa) Manvantara, i.e., after a period of five Manvantaras—vide IV. xxx. 49. Thus it will appear that he devoted this inconceivably long period of his life in austerities as a preparation for his momentous role of creation and in order to regain the extraordinary and surpassing splendour and eminence acquired by him in his previous incarnation.

देहोऽसवोऽक्षा मनवो भूतमात्रा नात्मानमन्यं च विदुः परं यत् ।  
 सर्वं पुमान् वेद गुणांश्च तज्ज्ञो न वेद सर्वज्ञमन्तमीडे । २५ ।  
 यदोपरामो मनसो नामरूपरूपस्य दृष्टस्मृतिसम्प्रमोषात् ।  
 य ईयते केवलया स्वसंस्थया हंसाय तस्मै शुचिसद्गने नमः । २६ ।  
 मनीषिणोऽन्तर्हृदि संनिवेशितं स्वशक्तिभिर्नवभिश्च त्रिवृद्धिः ।  
 ब्रह्मि यथा दारुणि पाञ्चदशं मनीषया निष्कर्षन्ति गूढम् । २७ ।  
 स वै ममाशेषविशेषमायानिषेधनिर्वाणसुखानुभूतिः ।  
 स सर्वनामा स च विश्वरूपः प्रसीदतामनिरुक्तात्मशक्तिः । २८ ।  
 यद्यत्रिरुक्तं वचसा निरूपितं धियाक्षभिर्वा मनसा वोत यस्य ।  
 मा भूत् स्वरूपं गुणरूपं हि तत्तत् स वै गुणापायविसर्गलक्षणः । २९ ।  
 यस्मिन् यतो येन च यस्य यस्मै च यो यथा कुरुते कार्यते च ।  
 परावरेषां परमं प्राक् प्रसिद्धं तद् ब्रह्म तद्देतुरनन्यदेकम् । ३० ।  
 यच्छक्तयो वदतां वादिनां वै विवादसंवादभुवो भवन्ति ।  
 कुर्वन्ति चैषां मुहुरात्ममोहं तस्मै नमोऽनन्तगुणाय भूम्ने । ३१ ।  
 अस्तीति नास्तीति च वस्तुनिष्ठयोरेकस्थयोर्भिन्नविरुद्धधर्मयोः ।  
 अवेक्षितं किञ्चन योगसांख्ययोः समं परं ह्यनुकूलं बृहत्तत् । ३२ ।  
 योऽनुग्रहार्थं भजतां पादमूलमनामरूपो भगवाननन्तः ।  
 नामानि रूपाणि च जन्मकर्मभिर्भेजे स मह्यं परमः प्रसीदतु । ३३ ।  
 यः प्राकृतैर्ज्ञानपर्यैर्जनानां यथाशयं देहगतो विभाति ।  
 यथानिलः पार्थिवमाश्रितो गुणं स ईश्वरो मे कुरुतान्मनोरथम् । ३४ ।

**The Prajāpati prayed :** I offer salutations to the self-effulgent Supreme of infallible consciousness—the Controller of both the Jīva (the soul as reflected through the three Guṇas or matter) and Prakṛti (the basis of such reflection)—whose true nature is not perceived by those that take the objects of senses (the products of the three Guṇas) to be real, and who is beyond (all) the means of cognition. (23) I make obeisance to that Supreme Lord whose beneficent nature and friendly (helpful) attitude (as the Prompter of the senses and the mind) the Jīva dwelling in this body, His constant companion, does not know—even though the Lord lives with the Jīva as the latter's Friend (in the same body), He being the seer of this visible universe (and therefore not open to perception)—just as an object of perception cannot perceive the illuminating quality of the sense that perceives it. (24) The body, the vital airs, the senses, the internal senses (the mind, understanding, intellect and the ego) and the gross and subtle elements know neither themselves (individually) nor any other (among themselves) nor that which is beyond (all these, viz., the Jīva). The (conscious) Jīva (however) knows all (these, including itself) as well as the (three) Guṇas (the root of all the aforesaid categories except the Jīva); but, though knowing (all) these, it does not know the all-knowing Lord who is infinite (and therefore unknowable). I (hereby) extol Him. (25) Hail to that pure Substance (Brahma), revealed (only) in a pure mind, that is realized through its absolute existence (consisting of consciousness and bliss) when the mind, which manifests this world of names and forms, (altogether) ceases to function (attains the state of Samādhi or complete absorption into the Self) due to the extinction of all cognition and recollection. (26) The wise find Him out by their purified intellect (as distinct from their lower self, referred to as 'I' and) as installed within their heart—though veiled by His nine potencies

(viz., Prakṛti or primordial matter, Puruṣa or the individual soul, Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the ego and the five Tanmātrās or subtle elements), consisting of (or dominated by) the three Guṇas (Sattva, Rajas and Tamas), as well as by the sixteen other principles (viz., the mind and the five senses of perception, the five organs of action and the five gross elements viz., earth, water, fire, air and ether)—(even) as those well-versed in rituals produce the sacrificial fire hidden in (pieces of) wood by reciting the fifteen sacred texts known as the Sāmīdhenī Mantras. (27) Indeed He is realized in the form of the joy of Liberation when Māyā (Prakṛti), the source of all distinctions, has been negated (by the process of elimination). (Yet) it is He who bears all names and assumes all forms, possessed as He is of potencies too numerous to be described and which constitute His very essence. May He shower His grace on me. (28) Whatever is described in words, determined with the intellect, or perceived with the senses or even pondered with the mind cannot be His essential nature. For all that is a manifestation of the three Guṇas (Sattva, Rajas and Tamas); while He, as a matter of fact, is (but) indicated by the evolution and dissolution of the universe (which is a product of the Guṇas as being the cause of such evolution and dissolution). (29) Wherever, from whatever motive, by whatever means (or with whatever instrument), for whomsoever (or whatever purpose), whatever, however and whosoever work whoever does (by himself) or is prompted (by someone else) to do, all that is Brahma, which is their cause (and therefore identified with them) inasmuch as It is known to have existed before them (all), and which is the ultimate cause of all (other) causes, both earlier (such as Brahmā) and later, and is without a second, whether of the same category or of a different kind. (30) Hail to that all-pervading Self, possessed of endless virtues, whose manifold potencies (Prakṛti and so on) indeed become the ground of disputation and concurrence between theorists putting forward their claims (with eloquence), and delude their mind now and again. (31) In Yoga (which is primarily a system of religious worship) and Sāṅkhya (the science of Self-Realization), which, though professing faith in the one Reality (viz., God), ascribe two distinct and mutually contradictory attributes to It—the one claiming that (when conceived in the form of the Cosmic Person) It has hands and feet etc., (corresponding to Pātāla and the other Lokas), and the other denying them (and declaring It as without name and form)—and (yet) have a common basis (in the shape of God), that which is found to be common and beyond dispute (the dispute centring on the issue of Its having hands and feet and so on) and which is (equally) acceptable to both (viz., God Himself, whose existence is presupposed by both and who is the ground of all negation) is Brahma (to whom all controversy relates). (32) May that almighty and infinite Supreme be gracious to me—who, though devoid of (material) name and form, manifested from time to time forms (consisting of Sattva unmixed with Rajas and Tamas) through descent (into the world of matter) and names through (various) exploits, in order to shower His grace on those who resort to the soles of His feet (for protection). (33) May that Lord grant my wish, who though dwelling in the body of (all) men (as their formless Inner Controller), appears diversified (in the form of different deities) according to their (individual) tendencies (formed in previous lives) and in consonance with the systems of worship of recent origin (followed by them), even as the air breathes fragrance of various kinds on coming in contact with the odour of different flowers etc., (which is an attribute of earth) or appears dusky-white when the colour of dust is transferred to it. (34)

श्रीशुक उवाच

इति स्तुतः संस्तुवतः स तस्मिन्प्रथमर्षणे । आविरासीत् कुशुश्रेष्ठ भगवान् भक्तवत्सलः । ३५ ।  
 कृतपादः सुपर्णासे प्रलम्बाष्टमहाभुजः । चक्रशङ्खासिचर्मेषुधनुःपाशगदाधरः । ३६ ।

पीतवासा घनश्यामः प्रसन्नवदनेक्षणः । वनमालानिवीताङ्गो लसच्छ्रीवत्सकौस्तुभः । ३७ ।  
 महाकिरीटकटकः स्फुरन्मकरकुण्डलः । काञ्च्यङ्गुलीयवलयनूपुराङ्गदभूषितः । ३८ ।  
 त्रैलोक्यमोहनं रूपं विभ्रत् त्रिभुवनेश्वरः । वृतो नारदनन्दाद्यैः पार्षदैः सुरयूथपैः । ३९ ।  
 स्तूयमानोऽनुगायद्भिः सिद्धगन्धर्वचारणैः । रूपं तन्महदाश्चर्यं विचक्ष्यागतसाध्वसः । ४० ।  
 ननाम दण्डवद् भूमौ प्रहृष्टात्मा प्रजापतिः । न किञ्चनोदीरयितुमशकत् तीव्रया मुदा ।

आपूरितमनोद्वारैर्हृदिन्य इव निर्झरैः । ४१ ।

तं तथावनतं भक्तं प्रजाकामं प्रजापतिम् । चित्तज्ञः सर्वभूतानामिदमाह जनार्दनः । ४२ ।

**Śrī Śuka continued :** Thus extolled, the celebrated Lord, who is (extremely) fond of His devotees, appeared (in person), O Parikṣit (the foremost of the Kurus), before Dakṣa (even while he was glorifying Him) on the strand of that sacred lake called Aghamarṣaṇa. (35) He had His feet (legs) flung across the shoulders of Garuḍa (the king of the birds) and was possessed of eight mighty and exceptionally long arms, in which He carried a discus, a conch, a sword, a shield, an arrow, a bow, a noose and a mace. (36) Clad in yellow and dark-brown as a cloud, He had a cheerful countenance and eyes sparkling with joy. His body was adorned with a garland of sylvan flowers (extending up to His feet) and bore the brilliant mark of Śrīvatsa (a curl of hair covering the footprint of Bhṛgu) and the (famous) Kaustubha gem. (37) He wore a large crown (on His head) and precious bangles (about His ankles) and a shining pair of illigator-shaped ear-rings, and was (further) adorned with a girdle, rings, bracelets, anklets and armllets. (38) Possessed of a form that captivated (the people of) all the three worlds, the Lord of the whole universe (consisting of the three spheres, viz., earth, heaven and the intermediate region) was surrounded by His (own) attendants—Nārada, Nanda, and so on—as well as by the chief among the gods (the guardians of the spheres) and extolled by Siddhas (a class of demigods possessed of mystic powers from their very birth), Gandharvas (heavenly musicians) and Cāraṇas (celestial bards), who were singing songs (of praise) behind Him. Filled with awe and yet extremely rejoiced at heart to behold that most wonderful beauty, Dakṣa (a lord of created beings) fell prostrate on the ground and could not speak anything because of his senses (the channels for the outflow of the mind) being flooded with intense delight as rivers with mountain-torrents. (39—41) To that Prajāpati, who was a (great) devotee (of the Lord) and desired to be blessed with progeny, and who was (still) crouching as aforesaid, Lord Viṣṇu (who is supplicated by men), the Knower of the mind of all living beings, spoke as follows. (42)

श्रीभगवानुवाच

प्राचेतस महाभाग संसिद्धस्तपसा भवान् । यच्छ्रद्धया मत्परया मयि भावं परं गतः । ४३ ।  
 प्रीतोऽहं ते प्रजानाथ यत्तेऽस्योद्वह्मणं तपः । ममैष कामो भूतानां यद् भूयासुर्विभूतयः । ४४ ।  
 ब्रह्मा भवो भवन्तश्च मनवो विबुधेश्वराः । विभूतयो मम होता भूतानां भूतिहेतवः । ४५ ।  
 तपो मे हृदयं ब्रह्मस्तनुर्विद्या क्रियाऽऽकृतिः । अङ्गानि क्रतवो जाता धर्म आत्मासवः सुराः । ४६ ।  
 अहमेवासमेवाग्रे मान्यत् किञ्चान्तरं बहिः । संज्ञानमात्रमव्यक्तं प्रसुप्तमिव विश्वतः । ४७ ।  
 मय्यनन्तगुणोऽनन्ते गुणतो गुणविग्रहः । यदाऽऽसीत्तत एवाद्यः स्वयम्भूः समभूदजः । ४८ ।  
 स वै यदा महादेवो मम वीर्योपवृंहितः । मेने खिलमिवात्मानमुद्यतः सर्गकर्मणि । ४९ ।  
 अथ मेऽभिहितो देवस्तपोऽतप्यत दारुणम् । नव विश्वसृजो युष्मान् येनादावसृजद्विभुः । ५० ।  
 एषा पञ्चजनस्याङ्ग दुहिता वै प्रजापतेः । असिक्री नाम पत्नीत्वे प्रजेश प्रतिगृह्यताम् । ५१ ।  
 मिथुनव्यवायधर्मस्त्वं प्रजासर्गमिमं पुनः । मिथुनव्यवायधर्मिण्यां भूरिशो भावविष्यसि । ५२ ।

त्वत्तोऽधस्तात् प्रजाः सर्वा मिथुनीभूय मायया । मदीयया भविष्यन्ति हरिष्यन्ति च मे बलिम् । ५३ ।

**The Lord said :** O highly blessed Dakṣa (the son of the Pracetās), you have fully achieved your end through asceticism in that you have developed supreme devotion to Me, thanks to your reverence solely directed towards Me. (43) I am pleased with you, O lord of created beings, inasmuch as your asceticism is conducive to the growth of this creation; (for) it is My wish (too) that all created beings should thrive. (44) Brahmā (the creator), Lord Śiva (the source of the universe), yourselves (the lord of created beings), the Manus (the progenitors of mankind, presiding over different Manvantaras or periods covering seventy-one and odd revolution of the four Yugas), and the chief of the gods (the guardians of the spheres, Indra and others)—indeed these are My glorious manifestation making for the prosperity of (all) created beings. (45) Asceticism (in the form of contemplation accompanied by the practice of Yamas\* and Niyamas) is My (very) heart; worship (in the form of the muttering of prayers with all auxiliary practices, Nyāsa etc.), My body (because it gives a concrete shape to meditation and serves as a protective covering for it even as the body protects the heart); the (mental) activity (preliminary to meditation in the shape of forming a conceptual image of the object to be meditated upon), My exterior; sacrifices well-performed are the (various) members of My body; the merit resulting from such sacrifices, My mind (which has its seat in the heart, i.e., has its source in meditation); and the gods (enjoying a share in the sacrificial oblations) are My vital airs (which are sated through such oblations). (46) Before creation I alone existed and that too in a state of absolute inactivity; there was nothing else in the form of the perceiving subject or the perceived object. I was mere consciousness and unmanifest (too); it seemed as if a state of deep sleep prevailed on all sides. (47) When in My infinite Being, possessed of endless attributes, sprang up through Māyā this cosmos made up of the three Guṇas (Sattva, Rajas and Tamas), there arose in that very cosmos Brahmā, (the self-born), the cause (creator) of all, not born of a mother's womb. (48) When that great god girded up his loins for the work of creation, he as a matter of fact thought himself unequal to it as it were, though supplemented with My energy. That all-powerful divinity accordingly practised severe austerities as enjoined by Me, by recourse to which he evolved at the very outset nine lords of creation including yourself (your previous incarnation). (49-50) This daughter of Pañcajana, a lord of created beings (like you), Asiknī by name, should (now) be accepted (by you), O dear Dakṣa, as wife. (51) Following the righteous course of sexual intercourse between a (duly) married couple, you shall again beget progeny in large numbers through her, who will (also) follow (like you) the prescribed course of sexual union between a (duly) wedded couple. (52) All created beings (coming) after you will be born (again in the form of their children) (only) by copulating with My Māyā (enchanting potency in the form of woman) and bear offerings to Me. (53)

श्रीशुक उवाच

इत्युक्त्वा मिषतस्तस्य भगवान् विश्वभावनः । स्वप्नोपलब्धार्थ इव तत्रैवान्तर्दधे हरिः । ५४ ।

इति श्रीमद्भागवते महापुराणे परमहंसां संहितायां षष्ठस्कन्धे चतुर्थोऽध्यायः । ४ ।

**Śrī Śuka went on :** Having spoken thus, Lord Śrī Hari, the Promoter of the universe, disappeared on that very spot, like an object seen in a dream, (even) as Dakṣa looked on. (54)

*Thus ends the fourth discourse in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



\* For the import of the Yamas and Niyamas vide IV. xxii. 24.

## अथ पञ्चमोऽध्यायः

### Discourse V

Nārada subjected to an execration (by Dakṣa)

श्रीशुक उवाच

तस्यां स पाञ्चजन्यां वै विष्णुमायोपबृंहितः । हर्यश्वसंज्ञानयुतं पुत्रानजनयद् विभुः । १ ।  
 अपृथग्धर्मशीलास्ते सर्वे दाक्षायणा नृप । पित्रा प्रोक्ताः प्रजासर्गे प्रतीचीं प्रययुर्दिशम् । २ ।  
 तत्र नारायणसरस्तीर्थं सिन्धुसमुद्रयोः । सङ्गमो यत्र सुमहन्मुनिसिद्धनिषेवितम् । ३ ।  
 तदुपस्पर्शनादेव विनिर्धूतमलाशयाः । धर्मे पारमहंस्ये च प्रोत्पन्नमतयोऽप्युत । ४ ।  
 तेपिरे तप एवोत्रं पित्रादेशेन यन्त्रिताः । प्रजाविवृद्धये यत्तान् देवर्विस्तान् ददर्श ह । ५ ।  
 उवाच चाथ हर्यश्वाः कथं स्रक्ष्यथ वै प्रजाः । अदृष्टान्तं भुवो यूयं बालिशा बत पालकाः । ६ ।  
 तर्धेकपुरुषं राष्ट्रं बिलं चादृष्टनिर्गमम् । बहुरूपां स्त्रियं चापि पुमांसं पुंश्चलीपतिम् । ७ ।  
 नदीमुभयतोवाहां पञ्चपञ्चाद्भुतं गृहम् । क्वचिद्द्वंसं चित्रकथं क्षौरपव्यं स्वयं भ्रमिम् । ८ ।  
 कथं स्वपितुरादेशमविद्वांसो विपश्चितः । अनुरूपमविज्ञाय अहो सर्गं करिष्यथ । ९ ।

**Śrī Śuka resumed :** Indeed energized by Lord Viṣṇu's Māyā (creative power), the aforesaid Dakṣa (a lord of created beings) begot through Pāñcajanī ten thousand sons, known as the Haryaśwas. (1) Alike in conduct and disposition, all those sons of Dakṣa, O king (Parikṣit), proceeded in a westerly direction (to practise austerities) when commanded by their father to beget offspring. (2) There they reached a most extensive and holy lake called Nārāyaṇasara, situated in the area where the river Sindhu (the modern Indus) falls into the sea, and resorted to by sages and Siddhas (a class of demigods endowed with mystic powers from their very birth). (3) By merely bathing therein they not only had their mind thoroughly cleansed of all impurities (in the shape of likes and dislikes and so on) but also developed an inclination to follow the path of ascetics of the highest order (the path of Renunciation and Self-Knowledge). Yet they practised severe austerities alone, bound as they were by the command of their father. Nārada (the celestial sage), it is said, saw them intent on increasing the population (of the world) and forthwith said, "O Haryaśwas, without having seen the end of the earth how will you actually (be able to) beget progeny? Though protectors (of men), alas ! you are ignorant ! (4—6) Similarly, without fully knowing the country inhabited by a single person, the hole with no visible outlet, the woman assuming different forms (at will) and even so the man who is the husband of a harlot, the river running both ways (both forward and backward), the wonderful house built of twenty-five materials, the swan, at one place, which has a strange story to tell, and something exceptionally sharp and strong (as though made of razors and adamant), independent and revolving, and without having understood the command of your omniscient father, suitable for you, how will you proceed with (the work of) creation?" (7—9)

श्रीशुक उवाच

तन्निशम्याथ हर्यश्वा औत्पत्तिकमनीषया । वाचःकूटं तु देवर्षेः स्वयं विममृशुर्धिया । १० ।  
 भूः क्षेत्रं जीवसंज्ञं यदनादि निजबन्धनम् । अदृष्टा तस्य निर्वाणं किमसत्कर्मभिर्भवेत् । ११ ।  
 एक एवेश्वरस्तुर्यो भगवान् स्वाश्रयः परः । तपदृष्टाभवं पुंसः किमसत्कर्मभिर्भवेत् । १२ ।  
 पुमान् नैवेति यद् गत्वा बिलस्वर्गं गतो यथा । प्रत्यग्धामाविद इह किमसत्कर्मभिर्भवेत् । १३ ।

नानारूपाऽऽत्मनो बुद्धिः स्वैरिणीव गुणान्विता । तन्निष्ठागतस्येह	किमसत्कर्मभिर्भवेत् । १४ ।
तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुभार्यवत् । तद्गतीरबुधस्येह	किमसत्कर्मभिर्भवेत् । १५ ।
सृष्ट्यप्ययकरीं मायां वेलाकूलान्तवेगिताम् । मत्तस्य तामविज्ञस्य	किमसत्कर्मभिर्भवेत् । १६ ।
पञ्चविंशतितत्त्वानां पुरुषोऽद्भुतदर्षणम् । अध्यात्ममबुधस्येह	किमसत्कर्मभिर्भवेत् । १७ ।
ऐश्वरं शास्त्रमुत्सृज्य बन्धमोक्षानुदर्शनम् । विविक्तपदमज्ञाय	किमसत्कर्मभिर्भवेत् । १८ ।
कालचक्रं भ्रमिस्तीक्ष्णं सर्वं निष्कर्षयज्जगत् । स्वतन्त्रमबुधस्येह	किमसत्कर्मभिर्भवेत् । १९ ।
शास्त्रस्य पितुरादेशं यो न वेद निवर्तकम् । कथं तदनुरूपाय	गुणविश्रम्भ्युपक्रमेत् । २० ।
इति व्यवसिता राजन् हर्यश्वा एकचेतसः । प्रययुस्तं परिक्रम्य	पन्थानमनिवर्तनम् । २१ ।
स्वरब्रह्मणि निर्भातहृषीकेशपदाम्बुजे । अखण्डं चित्तमावेश्य	लोकाननुत्तरन्मुनिः । २२ ।

**Śrī Śuka continued :** Hearing these enigmatic words of Nārada (the celestial sage), the Haryaśwas themselves presently pondered over them with their own intellect, which was endowed with innate quickness of perception. (10) (They said to themselves): "The earth (referred to by the celestial sage) is (no other than) the field (in the shape of the subtle body, yielding the crop of merit and sin, happiness and misery etc., and) known as the Jīva (because conditioning it), which has existed from remote antiquity and serves as a fetter for the soul. Without seeing its extinction what is to be gained through useless actions (actions not conducive to Liberation)? (11) The Lord is the sole (almighty) Ruler (of the country in the shape of this universe), the witness of all the three states of the mind (the waking state, the dream state and the state of deep sleep) and hence known as the fourth or transcendent principle, who is supported by (none else than) His own Self and is higher than (the cause of) all. Without seeing Him who is eternally free from birth (and death), what purpose can be achieved by man through useless activities (which are not dedicated to Him)? (12) What is to be achieved in this world through useless acts (serving as a means for the attainment of heavenly bliss and other enjoyments of a transitory nature) by him who has not realized the self-effulgent Brahma, on attaining which a man does not return (to this mortal plane) any more than one who has reached the heaven-like subterranean regions returns to the earth (in the same life). (13) The intellect of a Jīva, which is imbued with the three Guṇas (Sattva, Rajas and Tamas) and which takes the shape of the various objects of senses (colour, taste and so on) is like a wanton woman appearing in various (attractive) guises and possessed of (many alluring) qualities. What can be gained in this world through useless (feverish) activities by him who has not risen above such a diversified intellect (and attained discrimination)? (14) (Again,) what is to be gained here through useless (indiscriminate) acts by the man who does not recognize himself as having fallen from his greatness through identification with such an intellect and follows, like the husband of an unchaste woman, its courses (in the shape of joy and sorrow and so on)? (15) What can be achieved through useless actions by the man who is so forgetful (under the sway of Māyā) that he fails to recognize the frightfulness of (the river of) Māyā, that (alternately) brings about (both) creation and destruction (thus flowing both forward and backward) and acquires (great) impetuosity (in the shape of an unusual outburst of anger, pride and other undesirable impulses) near the ghats and banks of its stream (in the shape of meditation, worship and other spiritual practices). (16) The Puruṣa (the Lord dwelling in the body of every human being as the Inner Controller) is the wonderful mirror (ground and illuminator) of the twenty-five categories (constituting the human personality, viz., the soul, the Unmanifest or primordial matter, the Mahat-tattva or the principle of cosmic intelligence, the ego, the five subtle elements, the mind and the ten Indriyas and the five gross elements). Without knowing Him as presiding over the

(aforesaid) collection\* of causes and effects, what is to be gained here through useless actions (that are done with the consciousness that the doer is a free agent, and which, therefore, tend to veil one's true nature). (17) Ignoring (refraining from the study of and refusing to follow) the body of teachings establishing the existence of God, which not only distinguishes Spirit from matter (even as a swan, according to the traditional belief, instinctively separates milk from water where the two are mixed), but further enables one to perceive the true nature of bondage and liberation, what can be achieved here through useless actions (that tend to direct one's mind towards the external world)? (18) (Again,) what will be gained here through useless actions (whose fruit is swept away by the ravages of Time) by him who has no knowledge of the wheel of Time, which is (ever) revolving, sharp-edged and independent and destroys the whole creation (and who resorts to various activities under the belief that their fruit is eternal). (19) How can he who does not know the precepts of his (second) father, the Śāstra (which invests him with a second body in the shape of the sacred thread and whose advice is as salutary as that of a father—precepts that turn him away from worldly activity—and who has faith in the path of worldly activity (which has reference to the three Guṇas, i.e., the world of matter), proceed to act in conformity with such precepts ?" (20) Thus resolved, O king (Parikṣit), the Haryaśwas, who were (all) of one mind, went round the sage (from left to right, as a mark of respect) and took to the path (leading to God-Realization) which does not bring one back to the mortal plane. (21) Having fixed his undivided mind on the lotus-feet of Lord Viṣṇu (the Controller of the senses) as revealed in the notes of the gamut, which stand as a symbol of the (all-pervading) Brahma (and lead to its realization), the sage (Nārada) went about the spheres. (22)

नाशं निशम्य पुत्राणां नारदाच्छीलशालिनाम् । अन्वतप्यत कः शोचन् सुप्रजास्त्वं शुचां पदम् । २३ ।  
 स भूयः पाञ्चजन्यायामजेन परिसान्त्वितः । पुत्रानजनयद् दक्षः शबलाश्वान् सहस्रशः । २४ ।  
 तेऽपि पित्रा समादिष्टाः प्रजासर्गे धृतव्रताः । नारायणसरो जग्मुर्वत्र सिद्धाः स्वपूर्वजाः । २५ ।  
 तदुपस्पर्शनादेव विनिर्धूतमलाशयाः । जपन्तो ब्रह्म परमं तेपुस्तेऽत्र महत् तपः । २६ ।  
 अब्रह्मक्षाः कतिचिन्मासान् कतिचिद्वायुभोजनाः । आराधयन् मन्त्रमिममभ्यस्यन्त इडस्पतिम् । २७ ।  
 ॐ नमो नारायणाय पुरुषाय महात्मने । विशुद्धसत्त्वधिष्ययाय महाहंसाय धीमहि । २८ ।  
 इति तानपि राजेन्द्र प्रतिसर्गधियो मुनिः । उपेत्य नारदः प्राह वाचःकूटानि पूर्ववत् । २९ ।  
 दाक्षायणाः संशृणुत गदतो निगमं मम । अन्विच्छतानुपदवीं भ्रातृणां भ्रातृवत्सलाः । ३० ।  
 भ्रातृणां प्रायणं भ्राता योऽनुतिष्ठति धर्मवित् । स पुण्यबन्धुः पुरुषो मरुद्भिः सह मोदते । ३१ ।  
 एतावदुक्त्वा प्रययौ नारदोऽमोघदर्शनः । तेऽपि चान्वगमन्मार्गं भ्रातृणामेव मारिष । ३२ ।

\* According to the Sāṅkhya system of philosophy, which recognizes the twenty-five categories enumerated in the above verse, Prakṛti or primordial matter is the cause of all causes. From Prakṛti follows the Mahat-taitva, which in its turn brings forth the ego and the ego gives rise to the five subtle elements, the mind and the ten Indriyas (the five senses of perception and the five organs of action); and from the five subtle elements are evolved the five gross elements (earth, water, fire, air and ether). Thus it will appear that while Prakṛti is an uncaused cause, the Mahat-taitva, the ego and the subtle elements are both causes and effects—causes in relation to their effects and effects in relation to their causes. The remaining sixteen (besides the Puruṣa or soul), viz., the mind, the ten Indriyas and the five gross elements are mere effects inasmuch as they are causes of no other category; while the Puruṣa or soul is neither a cause nor an effect. This is summed up in the following verse of Īśvara Kṛṣṇa's popular manual on the Sāṅkhya system, known by the name of Sāṅkhya-Kārikā:—

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।  
 षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥

It is in this sense that the human body has been spoken of in the above verse as a collection of causes and effects.

सधीचीनं प्रतीचीनं परस्यानुपथं गताः । नाद्यापि ते निवर्तन्ते पश्चिमा यामिनीरिव । ३३ ।  
 एतस्मिन् काल उत्पातान् बहून् पश्यन् प्रजापतिः । पूर्ववन्नारदकृतं पुत्रनाशमुपाभृणोत् । ३४ ।  
 चुक्रोध नारदायासौ पुत्रशोकविमूर्च्छितः । देवर्षिमुपलभ्याह रोषाद्विस्फुरिताधरः । ३५ ।

Having heard of the straying of his virtuous sons (from the path of worldly activity) at the instigation of Nārada, Dakṣa fell a sorrowing and felt (much) distressed. (Indeed) it is a source of grief to have good children. (23) Fully consoled by Brahmā (who was not born of a mother's womb), Dakṣa begot through Pāñcajanī (his wife) a thousand sons more, known as the Śabalāśwas. (24) Expressly enjoined by (their) father to beget children, they made a firm resolve to practise austerities and repaired to (the lake) Nārāyaṇasara, where their elder brothers had achieved their object (in the shape of God-Realization or divine love). (25) Their mind thoroughly cleansed of (all) impurities through a mere bath in that lake, they practised great austerity there, muttering the most sacred syllable 'OM' (a symbol or appellation of the highest Reality). (26) Living for some months on water (alone) and subsisting for several months on (nothing but) air, they worshipped Bhagavān Viṣṇu (the Lord of all sacred texts), repeating the following sacred formula : (27) "We make obeisance to Lord Nārāyaṇa (the goal of all the Jivas), denoted by the mystical syllable OM, the highest Person the Supreme Spirit, appearing in a form made up of Sattva unmixed with Rajas and Tamas, the purest of the pure." (28) The sage Nārada, O Parīkṣit (a King of kings), approached those (other) princes also, who were thus intent on renewing the creation, and addressed to them enigmatic words similar to those addressed (to their elder brothers) before:—(29) "Duly hear from me as I tell you, O sons of Dakṣa, the following precept. (Try to) discover the path trodden by your (elder) brothers, for whom you cherish such (great) affection. (30) A brother who knows his duty (towards his brothers) and follows the exalted path of his brothers, and who is followed (everywhere) by his virtue rejoices (in the realm of the Maruts) along with the Maruts (the forty-nine wind-gods, who are all excessively fond of their brothers)". (31) Saying this much, the sage Nārada, whose sight never fails to bring its reward, withdrew; and they too followed the path of their brothers alone, O noble one ! (32) Having taken to the noble and agreeable path leading to (the realization of) the Supreme—a path which can be reached only by those whose thought is turned onward (away from the world)—they, like the bygone nights, do not return even to this day. (33) Seeing many an evil portent at this time, the Prajāpati (Dakṣa) heard of the ruination of his sons at the hands of the sage Nārada as before. (34) Overpowered with grief for his sons, he got angry with Nārada; and, on meeting with the sage, addressed him (as follows), his lips quivering through rage. (35)

दक्ष उवाच

अहो असाधो साधूनां साधुलिङ्गेन नस्त्वया । असाध्वकार्यर्भकाणां भिक्षोर्मार्गः प्रदर्शितः । ३६ ।  
 ऋणैस्त्रिभिरमुक्तानाममीमांसितकर्मणाम् । विघातः श्रेयसः पाप लोकयोरुभयोः कृतः । ३७ ।  
 एवं त्वं निरनुक्रोशो बालानां मतिभिद्धरेः । पार्षदमध्ये चरसि यशोहा निरुत्प्रपः । ३८ ।  
 ननु भागवता नित्यं भूतानुग्रहकातराः । ऋते त्वां सौहृदं वै वैरङ्करमवैरिणाम् । ३९ ।  
 नेत्यं पुंसां विरागः स्यात् त्वया केवलिना मृषा । मन्यसे यद्युपशमं स्नेहपाशनिःकृन्तनम् । ४० ।  
 नानुभूय न जानाति पुमान् विषयतीक्ष्णताम् । निर्विद्येत स्वयं तस्मान्न तथा भिन्नधीः परैः । ४१ ।  
 यन्नस्त्वं कर्मसन्धानां साधूनां गृहमेधिनाम् । कृतवानसि दुर्मर्षं विप्रियं तव मर्षितम् । ४२ ।  
 तन्नुकृन्त यन्नस्त्वथभद्रमचरः पुनः । तस्माल्लोकेषु ते मूढ न भवेद् भ्रमतः पदम् । ४३ ।

Dakṣa said : Ah, appearing in the garb of a holy man, O wicked one, you have done a (great) disservice to our youngsters—who were (all) virtuous—in that you showed them the

path of a mendicant. (36) You have ruined their interests, O sinful one, in both the worlds (here as well as hereafter), while they had not yet been exonerated from their threefold\* obligations, nor had they pondered over the futility of (worldly) activities (and were thus unqualified† for taking to the path of renunciation). (37) Mercilessly unsettling in this way the mind of youngsters (intent on promoting the righteous cause of creation), you have tarnished the fair name of the Lord, and (yet) you shamelessly move in the midst (count as one) of His attendants I (38) Barring you—who have trampled (our) love and actually shown enmity (even) to us—who are not enemies—the votaries of the Lord are undoubtedly ever anxious to shower their grace on (all) living beings. (39) Vairāgya (freedom from attachment to the world) cannot be engendered in the mind of the people in this way by you, who have assumed the guise of an ascetic without true wisdom, even though you regard (Vairāgya as conducive to quietism and) quietism as a means of cutting asunder the bonds of attachment. (40) (For) a man cannot realize the bitterness (painful consequences) of the pleasures of sense without tasting them. (Therefore) he whose mind has been unsettled by others would not feel disgusted with the world so fully as he might of his own accord (through such realization). (41) We (quietly) put up with the wrong which you did to us, householders, vowed to the performance of rituals and intent on achieving heavenly bliss, even though the wrong was such as could not be easily forgotten. (42) (Yet) inasmuch as you have done an offence against us for a second time. O fool responsible for breaking the continuity of our race, therefore, you will have no halt as you wander through the spheres. (43)

श्रीशुक उवाच

प्रतिजग्राह तद्वाढं नारदः साधुसम्मतः । एतावान् साधुवादे हि तितिक्षेत्तेश्वरः स्वयम् । ४४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षट्स्कन्धे नारदशासो नाम पञ्चमोऽध्यायः । ५ ।

**Śrī Śuka went on :** The sage Nārada, who was esteemed (even) by the virtuous, accepted the curse (pronounced by Dakṣa) with the words "Very well !" That he who is himself powerful (enough to retaliate by uttering a counter-curse), should put up with another's offence, this alone entitles a man to the title of a pious soul. (44)

*Thus ends the fifth discourse, entitled "Nārada subjected to an execration",  
in Book Six of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



\* Every member of twice-born classes is born, so declare the Vedas, with a debt to the Ṛṣis, the manes and the gods. It is (1) by studying the Vedas with a vow of strict celibacy in the prime of his life, (2) by marrying and begetting children after finishing his studies and (3) by performing sacrifices that he discharges these three debts :—

जायमानो वै ब्राह्मणस्त्रिभिर्र्त्नवान् जायते ब्रह्मचर्येण ऋषिभ्यो यज्ञेन देवेभ्यः प्रजया पितृभ्य एष वा अनुणो यः पुत्रो यञ्चा ब्रह्मचारी वासि ।

† We read in the *Manusmṛti* that a member of the twice-born classes should set his mind on Liberation only after he has discharged the aforementioned threefold debt, and that he who strives for Mokṣa without having discharged these three debts falls in the scale of spiritual evolution

ऋणानि त्रीनपाकृत्य मनो मोक्षे निवेशयेत् ।  
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः ॥

## अथ षष्ठोऽध्यायः

### Discourse VI

#### The posterity of Dakṣa through his sixty daughters

श्रीशुक उवाच

ततः प्राचेतसोऽसिकन्यामनुनीतः स्वयम्भुवा । षष्टिं सञ्जनयामास दुहितुः पितृवत्सलाः । १ ।  
दश धर्माय कायेन्दोर्द्विषद् त्रिणव दत्तवान् । भूताङ्गिरःकुशाश्रेभ्यो द्वे द्वे ताक्ष्याय चापराः । २ ।  
नामधेयान्यमूषां त्वं सापत्यानां च मे शृणु । यासां प्रसूतिप्रसवैर्लौका आपूरितास्त्रयः । ३ ।

**Śrī Śuka resumed :** Pacified and prevailed upon by Brahmā (the self-born), Dakṣa (the son of the Pracetās) then begot through Asiknī (his wife) sixty daughters, who were (very) affectionate towards their father. (1) He gave away ten (of them) to Dharma (the god of piety), thirteen to the sage Kaśyapa (son of Marici), thrice nine (twenty-seven) to the moon-god, two each to the sages Bhūta, Aṅgirā and Kṛśāśwa and the rest (again) to Kaśyapa (who is also known by the name of Tārksya). (2) (Now) hear you from me their names as well as of their offspring, by whose children and their descendants (all) the three worlds (heaven, earth and the intermediate region) were filled on all sides. (3)

भानुर्लम्बा ककुब्जामिर्विश्वा साध्या मरुत्वती । वसुर्मुहूर्ता सङ्कल्पा धर्मपत्न्यः सुतान् शृणु । ४ ।  
भानोस्तु देवऋषभ इन्द्रसेनस्ततो नृप । विद्योत आसील्लम्बायास्ततश्च स्तनयित्त्रवः । ५ ।  
ककुभः सङ्कटस्तस्य कीकटस्तनयो यतः । ध्रुवो दुर्गाणि जामेयः स्वर्गो नन्दिस्ततोऽभवत् । ६ ।  
विश्वेदेवास्तु विश्वाया अप्रजास्तान् प्रचक्षते । साध्यो गणस्तु साध्याया अर्थसिद्धिस्तु तत्सुतः । ७ ।  
मरुत्वांश्च जयन्तश्च मरुत्वत्यां बभूवतुः । जयन्तो वासुदेवांश्च उपेन्द्र इति यं विदुः । ८ ।  
मौहूर्तिका देवगणा मुहूर्तायाश्च जज्ञिरे । ये वै फलं प्रयच्छन्ति भूतानां स्वस्वकालजम् । ९ ।  
सङ्कल्पायाश्च सङ्कल्पः कामः सङ्कल्पजः स्मृतः । वसवोऽष्टौ वसोः पुत्रास्तेषां नामानि मे शृणु । १० ।  
द्रोणः प्राणो ध्रुवोऽर्कोऽग्निर्दोषो वसुर्विभावसुः । द्रोणस्याभिपतेः पत्न्या हर्षशोकभयादयः । ११ ।  
प्राणस्योर्जस्वती भार्या सह आयुः पुरोजवः । ध्रुवस्य भार्या धरणिणिसूत विविधाः पुरः । १२ ।  
अर्कस्य वासना भार्या पुत्रास्तर्षादयः स्मृताः । अग्नेर्भार्या वसोर्धारा पुत्रा द्रविणकादयः । १३ ।  
स्कन्दश्च कृत्तिकापुत्रो ये विशारत्तादयस्ततः । दोषस्य शर्वरीपुत्रः शिशुमारो हरेः कला । १४ ।  
वसोराङ्गिरसीपुत्रो विश्वकर्माऽऽकृतीपतिः । ततो मनुश्चाक्षुषोऽभूद् विश्वे साध्या मनोः सुताः । १५ ।  
विभावसोरसूतोषा व्युष्टं रोचिषमातपम् । पञ्चयामोऽथ भूतानि येन जाग्रति कर्मसु । १६ ।

Bhānu, Lambā, Kakubh, Jāmi, Viśwā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā were (the names of) Dharma's wives; (now) hear (the names) of their sons. (4) Of Bhānu, in the first instance was born Devarṣabha and from (the loins of) Devarṣabha, sprang up Indrasena. (Even so) Vidyota was the son of Lambā and from (the loins of) Vidyota appeared (the spirits presiding over) the clouds. (5) (Again), the son of Kakubh was Saṅkaṭa and Saṅkaṭa's son was Kikaṭa, from whom appeared (the spirits presiding over) the fortresses on earth. (Similarly) Swarga was the son of Jāmi and from (the loins of) Swarga appeared Nandī. (6) The sons of Viśwā were the Viśwedevas (a group of gods, ten in number); the learned speak of them as issueless. Again, the group (of gods) called the Sādhyas was born of Sādhyā and Arthasiddhi was (the name of) their son. (7) Marutvān and Jayanta were born of Marutvatī; (of these) Jayanta was a part manifestation of Lord Vāsudeva (Viṣṇu); he is (also) known by the name of Upendra. (8) Again, a race of gods called the Mauhūrtikas (the

deities presiding over the thirty Muhūrtas—each consisting of 48 minutes—comprised in every twenty-four hours) was born of Muhūrtā. They actually dispense to (all) living beings the fruit (of their actions) appropriate to the division of time presided over by each. (9) Of Saṅkalpā, again, was born Saṅkalpa (the deity presiding over thoughts); (and) Kāma (the god of love) has been declared to be the progeny of Saṅkalpa. The eight Vasus (another group of gods) are the sons of Vasu; (now) hear their names from me;—(10) (They are) Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vasu and Vibhāvasu. (And) of Abhimati, the wife of Droṇa, were born Harṣa, Śoka, Bhaya and others (the deities presiding over the emotions of joy, grief, fear and so on). (11) Ūjaswatī was (the name of) the wife of Prāṇa; and Saha, Āyu and Purojava, his sons. (And) Dhruva's wife, Dharaṇī, bore (the deities presiding over) the various cities and towns. (12) Vāsanā (the deity presiding over latent desires was (the name of) the wife of Arkā and Tarṣa (the deity presiding over excessive longing) and others are known to be his sons. (Similarly) Dhārā is (the name of) the Vasu named Agni and Draviṇaka and others are his sons. (13) Skanda (the god Kārtikeya) was the son of Kṛtīkā (the other wife of Agni); while (the gods) Viśākha and others sprang up from (the loins of) Skanda. The son of Doṣa through Śarvarī (the deity presiding over nights) was (known by the name of) Śīsumāra (the deity presiding over the stellar sphere, already described in Book V as resembling a dolphin in shape), a scintillation of Śrī Hari. (14) Viśwakarmā (the architect of the gods), the husband of Ākṛti, was the son of Vasu through Āṅgirasī (a daughter of the sage Aṅgirā). From (the loins of) Viśwakarmā appeared Cākṣuṣa (the sixth) Manu; (the group of gods called) the Viśwedevas and the Sādhyas are the sons of Cākṣuṣa Manu. (15) Uṣā, the wife of Vibhāvasu, gave birth to (three sons,) Vyūṣṭa, Rocīṣ and Ātapa. From (the loins of) Ātapa sprang up Pañcayāma\* (the deity presiding over the daytime), because of whom (all) living beings remain awake and engaged in (their) activities. (16)

सरुपासूत भूतस्य भार्या रुद्रांश्च कोटिशः । रैवतोऽजो भवो भीमो वाम उग्रो वृषाकपिः । १७ ।

अजैकपादहिर्बुध्न्यो बहुरूपो महानिति । रुद्रस्य पार्षदाक्षान्ये घोरा भूतविनायकाः । १८ ।

प्रजापतेरङ्गिरसः स्वधा पत्नी पितृनथ । अथर्वाङ्गिरसं वेदं पुत्रत्वे चाकरोत् सती । १९ ।

कृशाश्रोऽर्चिषि भार्यायां धूम्रकेशमजीजनत् । धिषणायां वेदशिरो देवलं वयुनं मनुम् । २० ।

तार्क्ष्यस्य विनता कद्रुः पतङ्गी यामिनीति च । पतङ्ग्यसूत पतगान् यामिनी शलभानथ । २१ ।

सुपर्णासूत गरुडं साक्षाद् यज्ञेशवाहनम् । सूर्यसूतमनूरुं च कद्रुर्नागाननेकशः । २२ ।

Again, Sarūpā, the (first) wife of Bhūta, brought forth the Rudras (a class of gods presiding over destruction) in crores. Of these, Raivata, Aja, Bhava, Bhīma, Vāma, Ugra, Vṛṣākapi, Ajaikapāda, Ahirbudhnya, Bahurūpa and Mahān were the foremost. And the terrible attendants of Rudra (appearing in the aforesaid eleven principal forms), (viz.,) the Pretas (spirits) and Vināyakas (a class of evil-minded demigods), were distinct from the Rudras (being born of the other wife of Bhūta). (17-18) Again, the wife of Aṅgirā, a lord of created beings, Swadhā (by name), accepted the manes for her sons; while (his other wife) Satī adopted Atharvaveda (the fourth Veda, henceforth known by the name of Atharvāṅgirasā) as her son. (19) Kṛśāśwa begot (a son named) Dhūmrakeśa through his (first) wife Arci, and (four more sons, viz.,) Vedaśīrā, Devala, Vayuna and Manu through (his second wife) Dhiṣaṇā. (20) Vinatā, Kadrū, Pataṅgi and Yāminī were the (four other) wives of the sage Kaśyapa (who was also known as Tārṣya because of his father, the sage Marīci, who bore the title of Tṛkṣa). (Of these) Pataṅgi gave birth to birds, while

\* The deity presiding over the daytime is called Pañcayāma because the period of time presided over by him consists on an average of five Yāmas or fifteen hours including Pratyūṣa and Pradoṣa, the morning and evening hours, leaving only three Yāmas or nine hours for the night which is therefore called Trīyāmā.

Yāminī brought forth moths. (21) Vinatā (also called Suparnā) bore Garuḍa, who carries (on his back) Bhagavān Viṣṇu (the Lord of sacrifices) Himself as well as Aruṇa (who is thighless\*), the charioteer of the sun-god; while Kadrū brought forth the numerous varieties of Nāgas (serpent-demons). (22)

कृत्तिकादीनि नक्षत्राणीन्दोः पत्न्यस्तु भारत । दक्षशापात् सोऽनपत्यस्तासु यक्षग्रहादितः । २३ ।  
 पुनः प्रसाद्य तं सोमः कला लेभे क्षये दिताः । शृणु नामानि लोकानां मातृणां शङ्कराणि च । २४ ।  
 अथ कश्यपपत्नीनां यत्प्रसूतमिदं जगत् । अदितिर्दितिर्दनुः काष्ठा अरिष्टा सुरसा इला । २५ ।  
 मुनिः क्रोधवशा ताम्रा सुरभिः सरमा तिमिः । तिमेर्यादोगणा आसन् श्वपदाः सरमासुताः । २६ ।  
 सुरभेर्महिषागावो ये चान्ये द्विशफा नृप । ताम्रायाः श्येनगृध्राद्या मुनेरप्सरसां गणाः । २७ ।  
 दन्दशूकादयः सर्पा राजन् क्रोधवशात्मजाः । इलाया भूरुहाः सर्वे यातुधानाश्च सौरसाः । २८ ।  
 अरिष्टायाश्च गन्धर्वाः काष्ठाया द्विशफेतराः । सुता दनोरेकषष्टिस्तेषां प्राधानिकान् शृणु । २९ ।  
 द्विमूर्धा शम्बरोऽरिष्टो हयग्रीवो विभावसुः । अयोमुखः शङ्कुशिराः स्वर्भानुः कपिलोऽरुणः । ३० ।  
 पुलोमा वृषपर्वा च एकचक्रोऽनुतापनः । धूम्रकेशो विरूपाक्षो विप्रचित्तिश्च दुर्जयः । ३१ ।  
 स्वर्भानोः सुप्रभां कन्यामुवाह नमुचिः किल । वृषपर्वणस्तु शर्मिष्ठां ययातिर्नाहुषो बली । ३२ ।  
 वैश्वानरसुता याश्च चतस्रश्चारुदर्शनाः । उपदानवी हयशिरा पुलोमा कालका तथा । ३३ ।  
 उपदानवी हिरण्याक्षः क्रतुर्हयशिरां नृप । पुलोमां कालकां च द्वे वैश्वानरसुते तु कः । ३४ ।  
 उपयेमेऽथ भगवान् कश्यपो ब्रह्मचोदितः । पौलोमाः कालकेयाश्च दानवा युद्धशालिनः । ३५ ।  
 तयोः षष्टिसहस्राणि यज्ञघ्नांस्ते पितुः पिता । जघान स्वर्गतो राजन्नेक इन्द्रप्रियङ्करः । ३६ ।  
 विप्रचित्तिः सिंहिकायां शतं चैकमजीजनत् । राहुज्येष्ठं केतुशतं ग्रहत्वं य उपागतः । ३७ ।

Again, (the deities presiding over) the (twenty-seven) lunar mansions, Kṛttikā† and so on, are the wives of Soma (the moon-god), O Parikṣit (a scion of Bharata) ! Plagued with the devilish disease of consumption due to the curse of Dakṣa (who got enraged with his son-in-law because of his partiality and excessive fondness for one of his twenty-seven wives, viz., Rohiṇī, and consequent neglect of others) however, the moon-god got no issue by (any of) them. (23) Propitiating Dakṣa again, Soma secured (from him the boon of regaining) the digits (of light) intercepted (from the lunar orb) during the waning (dark) fortnight (but no issues even then). Now hear the auspicious names of Kaśyapa's wives, the mothers of (all species of) living beings, by whom (the whole of) this universe was brought forth—(viz.,) Aditi, Diti, Danu, Kāṣṭhā, Ariṣṭā, Surasā, Ilā, Muni, Krodhavaśā, Tāmrā, Surabhi, Saramā and Timi. Of (the last-named,) Timi, were born the (numerous) species of aquatic creatures; while wild animals (the tiger etc.), are the offspring of Saramā. (24—26) Of Surabhi were born the buffaloes, the bovine race and whatever other (ruminant) beasts with cloven hoofs there are, O king ! of Tāmrā, were born the hawk, the vulture and other (carnivorous) birds; while the hosts of celestial nymphs were born of Muni. (27) Reptiles such as the snake, O king (Parikṣit), are the progeny of Krodhavaśā. From (the womb of) Ilā appeared the whole vegetable kingdom; while the Rākṣasas (ogres) are the offspring of Surasā. (28) The Gandharvas (celestial musicians) are the progeny of Ariṣṭā, and beasts with uncloven hoofs (such as the horse and the donkey), of Kāṣṭhā. The sons of Danu number sixty-one; hear (the names of) the chief of them. (29) They are Dwimūrdhā, Śambara, Ariṣṭa, Hayagrīva, Vibhāvasu, Ayomukha, Śaṅkuśirā, Swarbhānu (Rāhu), Kapila,

\* The tradition goes that the egg that bore Aruṇa was broken before time and hence Aruṇa was in an undeveloped condition without his lower limbs.

† For the names of the lunar mansions vide foot-note below V.xxii. II.

Aruṇa, Pulomā, Vṛṣaparvā and Ekacakra, Anutāpana, Dhūmrakeśa, Virūpākṣa, Vipracitti and Durjaya. (30-31) Namuci, it is said, married Suprabhā, the daughter of Swarbhānu; while the mighty Yayāti,\* son of Nahuṣa (a human king), wedded Śarmiṣṭhā, the daughter of Vṛṣaparvā. (32) Now hear (the names) of the four daughters of Vaiśwānara (another son of Danu), who were (all) charming to look at, (viz.) Upadānavī, Hayaśīrā, Pulomā and Kālakā. (33) (Of these,) Hiranyākṣa† espoused Upadānavī; and Kratu, Hayaśīrā, O Parīkṣit! And urged by Brahmā (the creator), the glorious Kaśyapa (a lord of created beings) married the other two daughters of Vaiśwānara, (viz.) Pulomā and Kālakā. Of these (Pulomā and Kālakā), were born sixty thousand Dānavas (great grandsons of Danu), (known as) the Paulomas and Kālakeyas, who distinguished themselves in battle. When in heaven (on a friendly visit), your father's father (Arjuna), O Parīkṣit, slew them (all) single-handed in order to please Indra (the lord of paradise); inasmuch as they wrecked his sacrificial performances. (34—36) Vipracitti begot through (his wife) Sirmhikā a hundred and one sons, the eldest of whom was Rāhu, who (along with his hundred brothers) attained (through divine grace) to the position of a Graha (the deity presiding over a planet), the other hundred being (called) the Ketūs. (37)

अथातः श्रूयतां वंशो योऽदितेरनुपूर्वशः । यत्र नारायणो देवः स्वांशेनावतरद् विभुः । ३८ ।  
 विवस्वानर्यमा पूषा त्वष्टाथ सविता भगः । धाता विधाता वरुणो मित्रः शक्र उरुक्रमः । ३९ ।  
 विवस्वतः श्राद्धदेवं संज्ञासूयत वै मनुम् । मिथुनं च महाभाग यमं देवं यमीं तथा ।  
 सैव भूत्वाथ वडवा नासत्यौ सुषुवे भुवि । ४० ।

छाया शनैश्चरं लेभे सावर्णिं च मनुं ततः । कन्यां च तपतीं या वै वज्रे संवरणं पतिम् । ४१ ।  
 अर्यम्णो मातृका पत्नी तयोश्चर्षणयः सुताः । यत्र वै मानुषी जातिर्ब्रह्मणा चोपकल्पिता । ४२ ।  
 पूषानपत्यः पिष्टादो भग्नदन्तोऽभवत् पुरा । योऽसौ दक्षाय कुपितं जहास विवृतद्विजः । ४३ ।  
 त्वष्टुर्देत्यानुजा भार्या रचना नाम कन्यका । संनिवेशस्तयोर्जज्ञे विश्वरूपश्च वीर्यवान् । ४४ ।  
 तं वज्रिरे सुरगणा स्वस्त्रीयं द्विषतामपि । विप्रतेन परित्यक्ता गुरुणाऽऽङ्गिरसेन यत् । ४५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे षष्ठोऽध्यायः । ६ ।

Now from this point onward hear (from me) in order of sequence (an account) of the race that proceeded from Aditi, in which the almighty Lord Nārāyaṇa Himself appeared by manifesting a part of His own Being (in the form of the divine Dwarf). (38) Vivaswān, Aryamā, Pūṣā, Twaṣṭā, Savitā, Bhaga, Dhātā, Vidhātā, Varuṇa, Mitra, Śakra (Indra) and Vāmana (who took colossal strides after assuming a cosmic form)—these are the (twelve) sons of Aditi (who preside over the sun one after another month by month). (39) The highly blessed Saṁjñā, a wife of Vivaswān, brought forth Śrāddhadeva, who rose to be the Manu (during the present Manvantara), and a son and daughter, born as twins, (viz.) the god Yama (the god of punishment) and Yamī (the deity presiding over the holy river Yamunā). Then appearing as (assuming the form of) a mare on earth, the same (celestial) lady gave birth to the twin born Aświnikumāras (the celestial physicians). (40) (His other wife) Chāyā (who was no other than a shadow of Saṁjñā) got through her husband (a couple of sons, named) Śanaiścara (the deity presiding over the planet Saturn) and Sāvarnī (another prospective) Manu, as well as a daughter, Tapatī (by name), who indeed chose king Saṁvaraṇa for her husband. (41) Aryamā's wife was Mātṛkā and their sons were called the Carṣaṇis (because they were full of wisdom). It was after them (as endowed with a special aptitude for self-

\* Vide Discourse xviii of Book VIII.

† The story of Hiranyākṣa has already been told at length in Discourses xvii-xix of Book III.

examination ) that the human species was evolved by Brahmā (the creator). (42) Pūṣā (the third son of Aditi), who had his teeth broken of yore because he had shown his teeth and laughed at Rudra seeing him angry at Dakṣa (vide IV. v. 21) and consequently lived on flour (vide IV. vii. 4), remained without issue. (43) A girl, Racanā by name, who was a younger sister of the Daityas (the sons of Diti, whose account will follow in Discourse xviii below); became the wife of Tvaṣṭā. Of the aforesaid couple, were born (two sons,) Sanniveśa and the powerful Viśwarūpa. (44) The hosts of gods (unanimously) chose Viśwarūpa for their preceptor—even though he was a nephew (sister's son) of their (sworn) enemies (the Daityas)—inasmuch as they had been deserted by their (own) teacher, the sage Bṛhaspati (son of Aṅgirā), who was insulted by them. (45)

*Thus ends the sixth discourse, in Book Six of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ सप्तमोऽध्यायः

### Discourse VII

**Deserted by the sage Bṛhaspati, the god choose  
Viśwarūpa for their preceptor**

राजोवाच

कस्य हेतोः परित्यक्ता आचार्येणात्मनः सुराः । एतदाचक्ष्व भगवञ्छिष्याणामक्रमं गुरौ । १ ।

**The king (Parīkṣit) said :** For what reason were the gods forsaken by their own preceptor (the sage Bṛhaspati)? (Kindly tell me, O glorious sage, the transgression made by the disciples with respect to their preceptor, which brought matters to such a pass. (1)

श्रीशुक उवाच

इन्द्रस्त्रिभुवनैश्वर्यमदोल्लङ्घितसत्पथः । मरुद्भिर्वसुभी रुद्रैरादित्यैर्ऋभुभिर्नुप । २ ।

विश्वेदेवैश्च साध्यैश्च नासत्याभ्यां परिश्रितः । सिद्धचारणगन्धर्वैर्मुनिभिर्ब्रह्मवादिभिः । ३ ।

विद्याधराप्सरोभिश्च किन्नरैः पतगोरगैः । निषेव्यमाणो मघवान् स्तूयमानश्च भारत । ४ ।

उपगीयमानो ललितमास्थानाध्यासनाश्रितः । पाण्डुरेणातपत्रेण चन्द्रमण्डलचारुणा । ५ ।

युक्तश्चान्यैः पारमेष्ठ्यैश्चामरव्यजनादिभिः । विराजमानः पौलोम्या सहार्धासनया भृशम् । ६ ।

स यदा परमाचार्यं देवानामात्मनश्च ह । नाभ्यनन्दत संप्राप्तं प्रत्युत्थानासनादिभिः । ७ ।

वाचस्पतिं मुनिवरं सुरासुरनमस्कृतम् । नोच्चालासनादिन्द्रः पश्यन्नपि सभागतम् । ८ ।

ततो निर्गत्य सहसा कविराङ्गिरसः प्रभुः । आययौ स्वगृहं तूष्णीं विद्वान् श्रीमदविक्रियाम् । ९ ।

**Śrī Śuka replied :** Indra, who had transgressed the path frequented by the virtuous through arrogance caused by the lordship of the worlds, O king (Parīkṣit), was (one day) seated on the throne in his court, surrounded by the Maruts (the forty-nine wind-gods), the (eight) Vasus, the (eleven) Rudras, the (other) Ādityas (sons of Aditi), (the classes of gods known as) the Ṛbhus, the Viśwedevas and the Sādhyas, as well as by the (twin-born) Aświnikumāras (the celestial physicians). The (great) Maghavā (another name of Indra)

was being waited upon and extolled. O Parīkṣit (a descendant of Bharata), by the Siddhas, Cāraṇas, Gandharvas, sages who were (great) expositors of the Vedas, as well as by the Vidyādharas (celestial artistes) and Apsarās (celestial nymphs), Kinnaras (another class of celestial musicians), birds and Nāgas (serpent-demons) and his praises were being sweetly sung. (Duly) provided with a white (royal) umbrella, charming as the orb of the moon, and other insignia of supreme royalty such as chowries and fans, he shone most splendid with (his spouse) Śacī (the daughter of Pulomā), who shared the throne with him. (2—6) When, as would appear from the following account, he did not welcome—by rising (from his throne), offering a seat and other (appropriate) honours—the chief preceptor of (all) the gods including himself, Brhaspati, the foremost of sages, adored (alike) by the gods as well as the demons, as he came in, nay, (when) Indra did not stir from his seat even on seeing the sage (actually) present in the court, the enlightened sage, a (worthy) son of Aṅgirā, went out of the court at once and quietly returned to his own residence, though powerful (enough to correct his disciple ), (fully) aware of the aberration brought about by pride of affluence and power. (7—9)

तर्होव प्रतिबुद्धेन्द्रो गुरुहेलनमात्मनः । गर्हयामास सदसि स्वयमात्मानमात्मना । १० ।  
 अहो बत ममासाधु कृतं वै दभ्रबुद्धिना । यन्मयैश्वर्यमत्तेन गुरुः सदसि कात्कृतः । ११ ।  
 को गृध्येत् पण्डितो लक्ष्मीं त्रिविष्टपपतेरपि । ययाहमासुरं भावं नीतोऽद्य विबुधेश्वरः । १२ ।  
 ये पारमेष्ठ्यं धिषणमधितिष्ठन् न कञ्चन । प्रत्युत्तिष्ठेदिति ब्रूयुर्धर्मं ते न परं विदुः । १३ ।  
 तेषां कुपथदेष्टृणां पततां तमसि ह्यधः । ये श्रद्दधुर्वचस्ते वै मज्जन्त्यश्मप्लवा इव । १४ ।  
 अथाहममराचार्यमगाधधिषणं द्विजम् । प्रसादविष्ये निशठः शीर्ष्णां तच्छरणं स्पृशन् । १५ ।

Realizing that very moment the disrespect shown by him towards his preceptor, Indra spontaneously himself reproached his own self in the court (in the following words):—(10) "Oh, my conduct has been deplorably unrighteous in that the preceptor was slighted in (open) court by me, a creature of poor wits indeed and maddened by power and opulence. (11) What prudent person will covet the fortune even of the lord of paradise, by which I, the ruler of the gods (who are predominantly Sātvika by nature), have been dragged into (the slough of) egotism (a demoniac propensity)! (12) They do not know the highest (standard of) morality who declare that one occupying the throne of a suzerain lord should not rise (from one's seat) to receive anybody. (13) They that believe the words of the aforesaid misleading guides—who undoubtedly (themselves) fall down into the dark regions of hell—surely sink (into the abysmal depths of hell) like those embarking on a ship of rock. (14) Guilelessly touching his feet with my head (therefore), I shall presently propitiate the (kind-hearted) Brāhmaṇa, the preceptor of (all) the gods, who is endowed with fathomless intelligence. (15)

एवं चिन्तयतस्तस्य मघोनो भगवान् गृहान् । बृहस्पतिर्गतोऽद्भुष्टं गतिमध्यात्ममायया । १६ ।  
 गुरोर्नाधिगतः संज्ञां परीक्षन् भगवान् स्वराद् । ध्यायन् धिया सुरैर्युक्तः शर्म नालभतात्मनः । १७ ।  
 तच्छ्रुत्वैवासुराः सर्व आश्रित्यौशनसं मतम् । देवान् प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः । १८ ।  
 तैर्विसृष्टेषुभिस्तीक्ष्णैर्निभिर्नाड्योस्वाहवः । ब्रह्माणं शरणं जग्मुः सहेन्द्रा नतकच्चराः । १९ ।  
 तांस्तथाभ्यर्दितान् वीक्ष्य भगवानात्मभूरजः । कृपया परया देव उवाच परिसान्त्वयन् । २० ।

While Indra was pondering thus (even at the court), the all-wise Brhaspati (who knew what was going on in Indra's mind as well as what was in store for him) disappeared from his house by dint of his extraordinary Yogic power. (16) Getting no clue to the whereabouts of his preceptor, though looking for him all round, the glorious Indra reflected by force of reason (how to get the better of his powerful enemies, the demon hosts, in the absence of

a wise counsellor), but felt no peace of mind, though united with (closely and devotedly followed by) the gods. (17) As soon as they heard of it (the weakness of Indra) the haughty demons all took up arms and made preparations for war against the gods, following the advice of the sage Śukrācārya (their wise preceptor). (18) With their (foremost) limbs (heads), thighs and arms torn asunder by the sharp-pointed arrows discharged by the demons, the gods, led by Indra, approached Brahmā (the creator) for protection, their heads bent low (with humiliation). (19) Seeing them afflicted on all sides in this way, the glorious and birthless god Brahmā (the self-born) was moved with supreme compassion and spoke comfortingly (as follows): (20)

ब्रह्मोवाच

अहो बत सुरश्रेष्ठा ह्यभद्रं वः कृतं महत् । ब्रह्मिष्ठं ब्राह्मणं दान्तमैश्वर्यान्नाभ्यनन्दत । २१ ।  
तस्यायमनयस्यासीत् परेश्यो वः पराभवः । प्रक्षीणेभ्यः स्ववैरिभ्यः समृद्धानां च यत् सुराः । २२ ।  
मघवन् द्विषतः पश्य प्रक्षीणान् गुर्वतिक्रमात् । सम्प्रत्युपचितान् भूयः काव्यमाराध्य भक्तितः ।

आददीरन् निलयनं ममापि भृगुदेवताः । २३ ।

त्रिविष्टपं किं गणयन्त्यभेद्यमन्त्रा भृगुणामनुशिक्षितार्थाः ।  
न विप्रगोविन्दगवीश्वराणां भवन्त्यभद्राणि नरेश्वराणाम् । २४ ।  
तद् विश्वरूपं भजताश्च विप्रं तपस्विनं त्वाष्ट्रमथात्मवन्तम् ।  
सभाजितोऽर्थान् स विधास्यते वो यदि क्षमिष्यध्वमुतास्य कर्म । २५ ।

**Brahmā said :** Alas ! your conduct has really been most unwelcome, O jewels among gods, in that, proud of power and pelf, you did not welcome a Brāhmaṇa who had not only disciplined his self but who had (also) realized (his identity with) Brahma (the Absolute)! (21) It was the fruit of that misbehaviour (on your part) that you suffered defeat at the hands of others (the demons)—who are your (sworn) enemies and had grown very weak—in spite of your being rich and powerful, O gods ! (22) O Indra, look at your enemies, who had (once) grown extremely weak because of the disrespect (shown by them) to their preceptor (Śukrācārya) but who have now gained in strength again by propitiating the sage Kāvya (Śukrācārya) through (their) devotion. (Nay,) devoted as they are to Śukra (a scion of the celebrated sage Bhṛgu), they may (one day) take possession of even my abode (Brahmaloka)! (23) Treasuring the precepts of the Bhṛgus (Śukrācārya and others) as their (only) wealth and their secrets being impenetrable, they hold (the dominion of) heaven as of no account (easy to acquire). (As a matter of fact,) no evil can (ever) befall the kings who look upon the Brāhmaṇas, Lord Viṣṇu (the Protector of cows) and the cows as their masters (Protectors). (24) Therefore, immediately resort (for protection) to Viśvarūpa—son of the god Twaṣṭā—a Brāhmaṇa given to austerities and self-controlled. Treated with respect (by you), he will (surely) accomplish your ends provided, of course, you tolerate what he does (his partiality towards the demons, with whom he is connected by blood on the maternal side—vide, VI. vi. 44). (25)

श्रीशुक उवाच

त एवमुदिता राजन् ब्राह्मणा विगतज्वराः । ऋषिं त्वाष्ट्रमुपब्रज्य परिषृज्येदमद्भुवन् । २६ ।

**Śrī Śuka continued :** Thus spoken to by Brahmā (the creator), and relieved of (their) anxiety, O king, the gods approached Viśvarūpa (son of Twaṣṭā), the seer, and, embracing him (as a younger kinsman), spoke (as follows). (26)

देवा ऊचुः

वयं तेऽतिथयः प्राप्ता आश्रमं भद्रमस्तु ते । कामः सम्पाद्यतां तात पितृणां समयोचितः । २७ ।

पुत्राणां हि परो धर्मः पितृशुश्रूषणं सताम् । अपि पुत्रवतां ब्रह्मन् किमुत ब्रह्मचारिणाम् । २८ ।  
 आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः । भ्राता मरुत्पतेर्मूर्तिर्माता साक्षात् क्षितेस्तनुः । २९ ।  
 दयाया भगिनी मूर्तिर्धर्मस्यात्मातिथिः स्वयम् । अत्रेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः । ३० ।  
 तस्मात् पितृणामातानामार्तिं परपराभवम् । तपसापनयंस्तात सन्देशं कर्तुमर्हसि । ३१ ।  
 वृणीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम् । यथाञ्जसा विजेष्यामः सपत्नांस्तव तेजसा । ३२ ।  
 न गर्हयन्ति ह्यर्थेषु यविष्ठाङ्घ्र्यभिवादनम् । छन्दोभ्योऽन्यत्र न ब्रह्मन् वयो ज्यैष्ठ्यस्य कारणम् । ३३ ।

The gods said : We have called at your hermitage as unexpected visitors (deserving your kind attention); may all be well with you. (Now) be pleased, dear son, to fulfil the timely wishes of your uncles (ourselves). (27) Indeed service of parents is the highest duty of virtuous sons—even of those that have been blessed with sons. O holy Brāhmaṇa, much more of celibates. (28) A preceptor (who invests one with the sacred thread and teaches the Vedas) is Veda incarnate; a father (or uncle) is an image of Brahmā (the lord of creation); a brother is an effigy of Indra (the chief of the gods); (and) a mother is a direct incarnation of the goddess Earth. (29) A sister is an embodiment of tenderness; an unexpected visitor is the very incarnation of virtue; a guest is an incarnation of the sacred fire and all living beings are embodiments of the (supreme) Self (Lord Viṣṇu). (30) Therefore, getting rid, by virtue of your asceticism, of the affliction of your parents in the shape of their discomfiture at the hands of their enemies, O dear child, you ought to do our bidding. (31) We choose you, a Brāhmaṇa established in (identity with) Brahma and (therefore) worthy of adoration (for all), as our preceptor, so that we may easily and fully conquer our enemies through your (spiritual) glory. (32) Indeed, as a means of accomplishing one's ends, the wise do not condemn the act of bowing at the feet of the younger. Setting aside (the knowledge of) the Vedas, O (holy) Brāhmaṇa, (mere) age is no criterion of seniority. (33)

ऋषिरुवाच

अभ्यर्थितः सुरगणैः पौरोहित्ये महातपाः । स विश्वरूपस्तानाह प्रसन्नः श्लक्ष्णया गिरा । ३४ ।

The sage (Śrī Śuka) went on : (Thus) importuned by the hosts of gods to accept the office of their priest, the said Viśvarūpa, (who was) a great ascetic, felt delighted and replied to them in soft words (as follows). (34)

विश्वरूप उवाच

विगर्हितं धर्मशैलेर्ब्रह्मवचं उपव्ययम् । कथं नु मद्विधो नाथा लोकेशैरभियाचितम् ।

प्रत्याख्यास्यति तच्छिष्यः स एव स्वार्थं उच्यते । ३५ ।

अकिञ्चनानां हि धनं शिलोज्ज्वलं तेनेह निर्वर्तितसाधुसत्किचः ।

कथं विगर्हं नु करोम्यधीश्वराः पौरोधसं हृष्यति येन दुर्मतिः । ३६ ।

तथापि न प्रतिब्रूयां गुरुभिः प्रार्थितं कियत् । भवतां प्रार्थितं सर्वं प्राणैरर्थैश्च साधये । ३७ ।

Viśvarūpa said : Priesthood has been condemned by the virtuous as involving the loss of the spiritual glory investing a Brāhmaṇa. Yet how shall a person like me, O masters, (venture to) turn down the solicitation of guardians of the spheres (like you), by whom he deserves to be commanded; for obedience alone is declared (in the scriptures) as conducive to his good. (35) Śīla (gleaning grains left in a field after reaping the harvest) and Uñchana (picking up grains lying scattered in a market-place after the piles have been removed from there) are the (only) wealth\* of the destitute (Brāhmaṇas). (All) acts (such as pouring oblations into the sacred fire and feeding an unexpected visitor), appropriate to noble souls

\* Śīla and Uñchana have been glorified in our scriptures as the best means of livelihood for a Brāhmaṇa.

being accomplished in this household life by me with the aforesaid means, how shall I take, O suzerain lords, to the reproachable vocation of a priest, with which a fool alone remains pleased. (36) Yet I dare not decline what is earnestly asked for by you (my elders), which is of no account. (On the other hand,) I shall (presently) accomplish all that you have solicited, even at the sacrifice of my life and my (highest) interests. (37)

श्रीशुक उवाच

तेभ्य एवं प्रतिश्रुत्य विश्वरूपो महातपाः। पौरोहित्यं वृत्तश्चक्रे परमेण समाधिना ।३८।  
सुरद्विषां श्रियं गुप्तामौशनस्यापि विद्यया। आच्छिद्यादान्महेन्द्राय वैष्णव्या विद्यया विभुः ।३९।  
यया गुप्तः सहस्राक्षो जिग्येऽसुरचमूर्विभुः। तां प्राह स महेन्द्राय विश्वरूप उदारधीः ।४०।

इति श्रीमद्भागवते महापुराणे पारमहंसी संहितायां षष्ठस्कन्धे सप्तमोऽध्यायः ।७।

**Śrī Śuka resumed :** Having thus promised them (the gods), Viśwarūpa, (who was) a great ascetic, discharged, as requested, the role of a priest with supreme diligence. (38) Viśwarūpa (who wielded extraordinary power by virtue of the Lord's grace) snatched, by means of a prayer addressed to Lord Viṣṇu (in the form of what is known as the Nārāyaṇa-Kavaca and stands incorporated in Discourse viii below), the fortune of the Asuras (the enemies of the gods)—though protected by means of the prayer taught by Uśanā (Śukrācārya)—and restored it to the great Indra (the lord of paradise). (39) The said Viśwarūpa, noble-minded as he was, taught to the great Indra the above-mentioned prayer, protected by which that mighty god with a thousand eyes was able to conquer the demon hosts. (40)

*Thus ends the seventh discourse, in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टमोऽध्यायः

### Discourse VIII

The text of the (holy) Nārāyaṇa-Kavaca (a prayer invoking the protection of Lord Nārāyaṇa) taught (to Indra)

राजोवाच

यया गुप्तः सहस्राक्षः सवाहान् रिपुसैनिकान्। क्रीडन्निव विनिर्जित्य त्रिलोक्या बुभुजे श्रियम् । १ ।  
भगवंस्तन्ममाख्याहि वर्म नारायणात्मकम्। यथाऽऽततायिनः शत्रून् येन गुप्तोऽजयन्मुधे । २ ।

**The king (Parīkṣit) submitted :** O divine sage, teach me that prayer (serving as a protective armour against all evils and) invoking the succour of Lord Nārāyaṇa (hence spoken of as identical with Him, there being perfect identity between God and the means of realizing Him), protected by which Indra (who is endowed with a thousand eyes) thoroughly and entirely subdued as though in sport the enemy's troops along with their mounts and enjoyed the fortune of all the three worlds (heaven, earth and the intermediate region); and (further) tell me how, protected by that armour, he was able to conquer the enemies who came to take his life on the field of battle. (1-2)

## श्रीशुक उवाच

वृत्ः पुरोहितस्त्वाष्ट्रो महेन्द्रायानुपुच्छते । नारायणाख्यं वर्माह तदिहैकमनाः शृणु । ३ ।

**Śrī Śuka replied :** Appointed as a priest, Viśwarūpa (son of Twaṣṭā) taught the Kavaca (prayer serving as a protection), named after Lord Nārāyaṇa, to the great Indra, who had inquired about it. Listen to it with undivided attention on this occasion. (3)

## विश्वरूप उवाच

धौताङ्घ्रिपाणिराचम्य सपवित्र उद्दुःमुखः । कृतस्वाङ्ककरन्यासो मन्त्राभ्यां वाग्यतः शुचिः । ४ ।

नारायणमयं वर्म सन्नहोद् भय आगते । पादयोर्जानुनोरुर्वेन्द्रे हृद्यथोरसि । ५ ।

मुखे शिरस्यानुपूर्वाद्दोङ्कारादीनि विन्यसेत् । ॐ नमो नारायणायेति विपर्ययमथापि वा । ६ ।

करन्यासं ततः कुर्याद् द्वादशाक्षरविद्यया । प्रणवादियकारान्तमङ्गुल्यङ्गुष्ठपर्वसु । ७ ।

न्यसेदधुदय ओङ्कारं विकारमनु मूर्धनि । षकारं तु भ्रुवोर्मध्ये णकारं शिखया दिशेत् । ८ ।

वेकारं नेत्रयोर्युञ्ज्यान्नकारं सर्वसन्धिषु । मकारमस्त्रमुद्दिश्य मन्त्रमूर्तिर्भवेद् बुधः । ९ ।

सविसर्गं फडन्तं तत् सर्वदिक्षु विनिर्दिशेत् । ॐ विष्णवे नम इति । १० ।

आत्मानं परमं ध्यायेद् ध्येयं षडशक्तिभिर्युतम् । विद्यातेजस्तपोमूर्तिमिमं मन्त्रमुदाहरेत् । ११ ।

**Viśwarūpa began :** In the face of danger, a devotee who has finished his bath and other purificatory rites (such as Sandhyā) should wash his hands and feet, (thrice) sip a little water (with the Lord's names Keśava, Nārāyaṇa and Mādhava on his lips) and, (thus) purified, squat (on a proper seat) with his face (turned) towards the north and wearing a ring of the sacred Kuśa grass (on the ring finger of each hand). (And) after silently performing (what is known as) the Nyāsa (consecration or spiritualization) of the (various) members of his body and hands with the two Mantras (sacred formulas mentioned hereafter), he should arm himself with the protective covering (in the shape of the following prayer) sacred to Lord Nārāyaṇa. (To commence the rite of Nyāsa or consecration) he should (first of all mentally) locate the syllables of the (eight-syllabled Mantra) "OM̐ Namo Nārāyaṇāya"—OM̐ and so on—in order of sequence in his feet, knee-joints, thighs, belly, region of the heart, chest, mouth and (crown of) the head (thus identifying his body with the Mantra and thereby spiritualizing it and making it fit for putting on the divine armour), or even in the reverse order (known as the Saṁhāra-Nyāsa, as opposed to the Utpatti-Nyāsa, placing the syllables 'YA' and so on—followed by an Anuswāra or nasal sound represented by the letter 'm'—in his head, mouth etc.). (4—6) Thereafter he should perform the Karanyāsa (consecration or spiritualization of the parts of both his hands) with the twelve-syllabled Mantra (OM̐ Namo Bhagavate Vāsudevāya), locating the syllables beginning with OM̐ and ending with 'YA' in his (eight) fingers and (upper and lower) thumb-joints. (7) (Thirdly) he should place the (first) syllable 'OM̐' of the following Mantra "OM̐ Viṣṇave Namaḥ" in his heart, then 'Vi' (the first letter of the second syllable) in the crown of his head, and 'Ṣ' (the second letter of the same syllable) in the middle of his eye-brows, and the (third) syllable 'Na' in the Śikhāṅ (the tuft of hair more or less in the rear of the crown). (8) He should (mentally) unite (identify) the (fourth) syllable 'Ve' with his eyes and the (fifth) syllable 'Na' with all the joints (of his body). Then putting the (last) syllable 'Ma'—followed by a Visarga (a distinct hard aspiration, represented by the letter 'h') and the interjection 'Phaḥ'—to the use of driving away evil spirits, he should assign it to all the (ten) directions (in order to block them against the inroads of evil spirits and demons etc., repeating the formula "Maḥ Astrāya Phaḥ" and snapping the thumb and the middle finger together successively in each direction sought to be so blocked). (In this way) the wise devotee

becomes a (very) embodiment (as it were) of the Mantra. (9-10) He should (then) visualize himself as (one with) the Supreme Self, possessed of six divine attributes (viz., power, virtue, fame, affluence, wisdom and aversion to the pleasures of sense, each in its fullest measure), the object of his meditation, manifested in the form of learning, glory and asceticism, and repeat the following prayer:—(11)

ॐ हरिर्विदध्यान्मम सर्वरक्षां न्यस्ताद्द्विपद्यः पतगेन्द्रपृष्ठे ।  
 दरारिचर्मासिगदेषुच्चापपाशान् दधानोऽष्टगुणोऽष्टबाहुः । १२ ।  
 जलेषु मां रक्षतु मत्स्यमूर्तिर्यादोगणेभ्यो वरुणस्य पाशात् ।  
 स्थलेषु मायावदुवामनोऽव्यात् त्रिविक्रमः खेऽवतु विश्वरूपः । १३ ।  
 दुर्गेष्वटव्याजिमुखादिषु प्रभुः पायान्नसिंहोऽसुरव्यूथपारिः ।  
 विमुञ्चतो यस्य महादृहासं दिशो विनेदुर्न्यपतंश्च गर्भाः । १४ ।  
 रक्षत्वसौ माध्वनि यज्ञकल्पः स्वदंष्ट्रयोत्रीतधरो वराहः ।  
 रामोऽद्रिकूटेषुथ विप्रवासे सलक्ष्मणोऽव्याद् भरताग्रजोऽस्मान् । १५ ।  
 मामुग्रधर्मादखिलात् प्रमदान्नारायणः पातु नरश्च हासात् ।  
 दत्तस्त्वयोगादथ योगनाथः पायाद् गुणेशः कपिलः कर्मबन्धात् । १६ ।  
 सनत्कुमारोऽवतु कामदेवाद्भयशीर्षा मां पथि देवहेलनात् ।  
 देवर्षिवर्यः पुरुषार्चनान्तरात् क्रूमो हरिर्मां निरयादशेषात् । १७ ।  
 धन्वन्तरिर्भगवान् पात्वपथ्याद् द्वन्द्वाद् भयादुषभो निर्जितात्मा ।  
 यज्ञश्च लोकादवताजनान्ताद् बलो गणात् क्रोधवशादहीन्द्रः । १८ ।  
 द्वैपायनो भगवान्प्रबोधाद् बुद्धस्तु पाखण्डगणात् प्रमादात् ।  
 कल्किः कलेः कालमलात् प्रपातु धर्माविनायोःस्कृतावतारः । १९ ।  
 मां केशवो गदया प्रातरव्याद् गोविन्द आसङ्गवमात्तवेणुः ।  
 नारायणः प्राह्ण उदान्तशक्तिर्मध्यन्दिने विष्णुरीन्द्रपाणिः । २० ।  
 देवोऽपराह्णे मधुहोप्रधन्वा सायं त्रिधामावतु माधवो माम् ।  
 दोषे हृषीकेश उतार्धरात्रे निशीथ एकोऽवतु पद्यानाभः । २१ ।  
 श्रीवत्सधामापररात्र ईशः प्रत्यूष ईशोऽसिधरो जनार्दनः ।  
 दामोदरोऽव्यादनुसन्ध्यं प्रभाते विश्वेश्वरो भगवान् कालमूर्तिः । २२ ।

"May Śrī Hari, denoted by (the mystical syllable) OM, afford me protection on all sides as well as from all dangers—Śrī Hari, who has His lotus-feet placed on the back of Garuḍa (the king of the birds), nay, who wields in His eight arms (hands) a conch, discus (lit., that which is provided with a number of spokes), shield, sword, mace, arrow, bow and noose and who is (naturally) possessed of the eight mystic powers (the faculty of assuming an atomic form and so on). (12) (Appearing) in the form of the divine Fish, may He protect me in water from the (various) species of aquatic creatures, representing the noose of Varuṇa (the god of water). May He, who appeared of His own will in the form of a religious student, dwarfish in stature, guard me on land; and may the same Lord, appearing in His cosmic form as Trivikrama (He who measured the entire universe in less than three paces) guard me in the air. (13) May the almighty Lord Nṛsiṁha (who appeared in a queer form, half man and half lion), the Slayer of Hiranyaśipu (the leader of the demon hosts), protect me in places full of danger, such as a forest (infested with wild beasts etc.) and the fore-front of a battle—Lord

Nṛsiṃha at whose tremendous peals of laughter, when He raised them, the quarters violently echoed and embryos were discharged (from the wombs of Asura women). (14) May the celebrated divine Boar, in whose (sacred) person the (various) sacrifices stand represented, and who lifted up the earth on His tusk, protect me on the road, May Rāma (Lord Paraśurāma) guard up on mountain-peaks and may Śrī Rāma (the elder brother of Bharata), accompanied by (His still younger brother) Lakṣmaṇa, protect us (when we are) away from home. (15) May (the divine sage) Nārāyaṇa keep me aloof from violent religious practices (such as the employment of spells for malevolent purposes) and all (sins of) omission; and the sage Nara, from pride. May Datta (Lord Dattātreya), the Master of Yoga, guard me against (the risk of) abandoning the practice of Yoga and may Lord Kapila, the Lord of Prakṛti (consisting of the three Guṇas), save me from the bondage of actions (prompted by the aforesaid three Guṇas). (16) May (the divine sage) Sanatkumāra guard me against (the shafts of) Love; Lord Hayagrīva (having the head of a horse), from (the sin of) neglecting (omitting to salute) the (images of) gods met with on the way; Nārada (the foremost of celestial sages), against drawbacks in the worship of the Deity (in the shape of the thirty-two transgressions\* enumerated in the works on Devotion); and may Śrī Hari manifested as the divine Tortoise keep me away from every description of hell. (17) May Lord Dhanwantari guard me against unwholesome diet and Lord Ṛṣabhadeva, whose mind is perfectly subdued, from the fear of the pairs of opposites. Again, may Lord Yajña save me from public scandal; Lord Balarāma (the elder Brother of Śrī Kṛṣṇa), from death at the hands of a human being and Śeṣa (the lord of serpents), from (the clutches of) the class of serpents known as the Krodhavaśaṣ. (18) May Lord Dwaipāyana (the divine sage Vedavyāsa, so-called because He was born in an island) guard me against ignorance and Lord Buddha, against heretical creeds and neglect of duties. (And) may Lord Kalki, who assumed that glorious manifestation for the preservation of righteousness protect me from (the impurities of) the Kali age, the refuse (dirtiest period) of time. (19) May Lord Keśava (the Supreme Deity the Ruler of even Brahmā and Śiva) protect me with His mace in the morning (the first of the six divisions of the day, each consisting of two hours); Śrī Kṛṣṇa (the Protector of cows), who holds a flute (in His hand), through the Saṅgava hours (the second part of the day); Lord Nārāyaṇa (who has His abode in water and who wield an uplifted javelin), in the forenoon and (the all-pervading) Lord Viṣṇu, carrying Sudarśana (the chief of all discuses) in His hand, at midday. (20) May Lord Madhusūdana (the Slayer of the demon Madhu), who wields a terrible bow, protect me in the afternoon and Lord Mādhava (the

\* The thirty-two transgressions to which a worshipper of the Deity is liable are as follows:—(1) To ride into the premises sacred to a deity or to enter a place of worship (even) with wooden sandals under one's feet; (2) failure to celebrate or attend (when invited) sacred festivals such as the Rathayātrā (conducting the Deity in a festive procession on a chariot on the day appointed for the same). Janmāṣṭamī (the Birthday of Lord Śrī Kṛṣṇa) and so on; (3) failure to salute an image of the Deity after beholding it; (4) to visit a temple in an impure state; (5) to salute the Deity by raising only one hand; (6) to go on walking round the Lord without pausing a while before Him after every full round, or merely walking round in front of the Lord; (7) to squat with one's legs stretched in front of the Deity; (8) to squat with one's knees up and encircled by one's arms before the Deity; (9) to lie down before the Lord; (10) to dine before the Deity; (11) to tell a lie before the Deity; (12) to speak loudly before the Deity; (13) to talk with another before the Deity; (14) to exclaim in front of the Lord; (15) to quarrel in front of the Deity; (16) to torment another before the Lord; (17) to bless another before the Deity; (18) to speak harsh words to another before the Deity; (19) to cover oneself all over with a blanket before the Deity; (20) to revile another before the Deity; (21) to extol another before the Deity; (22) to utter indecent words before the Deity; (23) to fast before the Deity; (24) to worship the Lord with ordinary materials even when one can afford to offer Him more valuable articles; (25) to eat or drink anything that has not been offered to the Deity; (26) failure to offer to the Lord a fruit peculiar to the season before giving it to anyone else; (27) to offer some fruit or vegetable with its front part removed from it for being cooked as food for the use of the Deity; (28) to sit with one's back over against the Deity; (29) to salute anyone else before the Deity; (30) failure to greet one's preceptor, enquire after his health and extol him; (31) to indulge in self-praise and (32) to revile any Deity whatsoever.

Spouse of Goddess Lakṣmī) manifested in three glorious forms (Brahmā, Viṣṇu and Śiva), at dusk. May Lord Hṛṣikeśa guard me in the first part of the night (and) Lord Padmanābha (who has a lotus spring from His navel), alone, during the second part (till midnight) as well as at midnight (during the third part). (21) May the Lord bearing the mark of Śrīvatsa (a white curl of hair representing the foot-print of the sage Bhṛgu) on His chest, protect me in the latter (fourth) part of the night; Lord Janārdana (who is supplicated by men), carrying a sword (in His hand), at the close (during the fifth part) of the night; Dāmodara (Lord Śrī Kṛṣṇa as bound at the waist with a string to a wooden mortar used for threshing paddy etc.), by mother Yaśodā as a punishment for His childish pranks), at dawn and Lord Viśveśwara (the Ruler of the universe), manifested as the Time-Spirit (or Death), during both twilights (morning and evening). (22)

चक्रं युगान्तानलतिग्मनेमि भ्रमत् समन्ताद् भगवत्प्रयुक्तम् ।  
 दन्दग्धि दन्दग्धिरिसैन्यमाशु कक्षं यथा वातसखो हुताशः । २३ ।  
 गदेऽशनिस्यर्शनविस्फुल्लिङ्गे निधिष्णिढ निधिष्णद्वयजितप्रियासि ।  
 कूष्माण्डवैनायकयक्षरक्षोभूतग्रहंशूर्णाय चूर्णयारीन् । २४ ।  
 त्वं यातुधानप्रमथप्रेतमात्पिशाचविप्रग्रहघोरदृष्टीन् ।  
 दरेन्द्र विद्रावय कृष्णपूरितो भीमस्वनोऽरेर्हृदयानि कम्पयन् । २५ ।  
 त्वं तिग्मधारासिवरारिसैन्यमीशप्रयुक्तो मम छिन्धि छिन्धि ।  
 चक्षुषि चर्मच्छतन्द्र छादय द्विषामघोनां हर पापचक्षुषाम् । २६ ।

(Addressing Sudarśana, a divine attendant of Lord Viṣṇu, who when commanded by Him, assumes the form of a discus and is employed by Him in destroying His adversaries or the enemies of His devotees,) Revolving all round, (when) hurled by the Lord in the form of a discus with a rim fierce as the fire raging at the time of universal dissolution, (pray,) completely burn, (O) completely burn (my) enemy's host at once, (even) as fire helped by the wind consumes (a pile of) hay. (23) (Similarly addressing the Lord's mace, Kaumodakī in living form,) Beloved as You are of the invincible Lord (whose servant I am), and sending forth sparks whose impact is as deadly as that of a thunderbolt, O mace, (pray), thoroughly crush, (O) completely pound the Kūṣmāṇḍas (a class of imps), Vaināyakas (a class of malevolent demigods who are living obstacles to all noble and benevolent undertakings), Yakṣas (a species of ghosts), Rākṣasas (ogres), Bhūtas (ghosts) and Grahas (a class of evil demons who seize upon children); and pulverize, (O) crumble to dust, (my) adversaries. (24) (Addressing the conch of Śrī Kṛṣṇa, named Pāñcajanya,) Blown by Śrī Kṛṣṇa and shaking the hearts of (my) foes with your terrific blast, O lord of conches, may You (be pleased to) drive away the Yātudhānas (ogres), Pramathas (a class of attendants of Lord Śiva), evil spirits, Mātṛkās (female imps posing as mothers), goblins, Brahmarākṣasas\* (the ghosts of Brāhmaṇas who in their lifetime carry away the wives of others and the property of a Brāhmaṇa) and other evil-eyed spirits. (25) Directed by the Lord, O sharp-edged Nandaka (the foremost of all swords), may you (be pleased to) cut down, O mow down, my enemies' host. (Pray,) cover the eyes of (my) wicked foes, O shield with a hundred moon-like buttons! and blind the eyes of the evil-eyed. (26)

यज्ञो भयं ग्रहेभ्योऽभूत् केतुभ्यो नृभ्य एव च । सरीसृपेभ्यो दंष्ट्रिभ्यो भूतेभ्योऽहोभ्य एव वा । २७ ।  
 सर्वाण्येतानि भगवन्नामरूपास्त्रकीर्तनात् । प्रयान्तु संक्षयं सद्यो ये नः श्रेयःप्रतीपकाः । २८ ।

\* परस्व यंपितं तुला द्रव्यस्वमेपहस्य च । अरण्ये विजिते देशे भवति ब्रह्मरक्षसः ॥

Also cf. Manusmṛti XII.60.

(Yājñavalkya-Smṛti III. 212)

गरुडो भगवान् स्तोत्रस्तोभश्छन्दोमयः प्रभुः । रक्षत्वशेषकृच्छ्रेभ्यो विषुक्सेनः स्वनामभिः । २९ ।  
 सर्वापद्भ्यो हरेर्नामरूपयानायुधानि नः । बुद्धीन्द्रियमनःप्राणान् पान्तु पार्षदभूषणाः । ३० ।  
 यथा हि भगवानेव वस्तुतः सदसच्च यत् । सत्येनानेन नः सर्वे यान्तु नाशमुपद्रवाः । ३१ ।  
 यथैकात्म्यानुभावानां विकल्परहितः स्वयम् । भूषणायुधलिङ्गाख्या धत्ते शक्तीः स्वमायया । ३२ ।  
 तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः । पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः । ३३ ।  
 विदिक्षु दिक्षुर्ध्वमधः समन्तादन्तर्बहिर्भगवान् नारसिंहः ।  
 प्रहापयँल्लोकभयं स्वनेन स्वतेजसा प्रस्तसमस्ततेजाः । ३४ ।

From whatever evil spirits, comets and even men, reptiles and other biting (carnivorous) animals, ghosts or even sins we have had fear, all these and whoever (else) have stood in the way of our welfare may go to complete destruction through the (mere) utterance of the (infallible) weapon of the Divine Name. (27-28) May the glorious and mighty Garuḍa, who is extolled through hymns (of the Sāmaveda, such as the Brhad and Rathantara), nay, who is Veda personified, and (even so) Viṣvaksena (one of the principal attendants of the Lord) protect me from all dangers with their (very) names. (29) May (all) the names and forms and weapons of Śrī Hari, and whoever carries Him on his back, protect us from all adversities and may the foremost of His attendants guard our intellect, Indriyas (the senses of perception as well as the organs of action), mind and life (itself). (30) "Even as, really speaking, it is the Lord alone who constitutes whatever there is with form and without form, may all our troubles come to an end as a corollary to this truth (since this prayer too is inspired by the Lord and must therefore turn out to be an accomplished fact.) (31) (Nay,) even as the Lord, though undifferentiated in the eye of those who have realized their identity with Him, Himself acquires by (dint of) His own Māyā (creative energy) potencies (of various kinds) as well as forms and names, jewels and weapons, may the same omniscient and all-pervading Lord Śrī Hari protect us on the strength of this very fact by all His manifestations at every place and time. (32-33) (Finally) may Lord Narasimha (the divine Man-Lion) defend us in (all) the quarters as well as in the intervening corners, above and below and all round, inside as well as outside, dispelling the fear of (all) His people (devotees) by His roar and having eclipsed all luminaries by His own (all-absorbing) effulgence." (34)

मघवन्न्रिदमारख्यातं वर्यं नारायणात्मकम् । विजेष्यस्यञ्जसा येन दंशितोऽसुरयूथपान् । ३५ ।  
 एतद् धारयमाणस्तु यं यं पश्यति चक्षुषा । पदा वा संस्पृशेत् सद्यः साध्वसात् स विमुच्यते । ३६ ।  
 न कुतश्चिद् भयं तस्य विद्यां धारयतो भवेत् । राजदस्युग्रहादिभ्यो व्याघ्रादिभ्यश्च कर्हिचित् । ३७ ।  
 इमां विद्यां पुरा कश्चित् कौशिको धारयन् द्विजः । योगधारणया स्वाङ्गं जहौ स परुधन्वनि । ३८ ।  
 तस्योपरि विमानेन गन्धर्वपतिरेकदा । ययां चित्ररथः स्त्रीभिर्वृतो यत्र द्विजक्षयः । ३९ ।  
 गगनाव्यपतत् सद्यः सविमानो हवाक्शिराः । स बालखिल्यवचनादस्थीन्यादाय विस्मितः ।

प्रास्य प्राचीसरस्वत्यां स्नात्वा धाम स्वमन्वगात् । ४० ।

O Indra, this prayer, imbued with the spirit of Lord Nārāyaṇa (and affording protection even as an armour), has been (duly) taught to you. Protected by this, you will easily and completely conquer (all) the generals of the demon troops. (35) Anyone whom the man wearing (protected by) this armour may behold with his eyes or duly touch with his feet, is immediately and completely rid of (all) fear. (36) (And) no fear from a ruler, robbers, evil spirits and so on, nor from a tiger and other ferocious animals nor from any other quarter can ever seize the man who has his mind fixed on this sacred text (prayer). (37) Of yore, a certain Brāhmaṇa, who was a scion of the sage Kuśika and had his mind fixed on this sacred text, cast off his body in a desert through concentration of mind accompanied by retention of

breath. (38) Surrounded by ladies, Citraratha, the chief of the Gandharvas once flew in his aerial car over the spot where the Brāhmaṇa had died and instantly fell down with his car, head downwards. Picking up the bones (of the deceased Brāhmaṇa) according to the advice of (the sages known as) the Vālahkilyas (who apprised him of the wonderful efficacy of the Nārāyaṇa-Kavaca and told him that it was impossible for him to proceed further unless and until the bones had been removed from there), he dropped them into the (holy) river Sarasvatī, which flew in an easterly direction (close by), bathed (in the sacred stream) and (then) returned to his own abode (the realm of the Gandharvas), amazed (over the incident). (39-40)

श्रीशुक उवाच

य इदं शृणुयात् काले यो धारयति चादृतः । तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् । ४१ ।

एतां विद्यामधिगतो विश्वरूपाच्छतक्रतुः । त्रैलोक्यलक्ष्मीं दुभुजे विनिर्जित्य मृधेऽसुरान् । ४२ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां षष्ठस्कन्धे नारायणवर्मकथनं नामाष्टमोऽध्यायः । ८ ।

**Śrī Śuka continued :** (All) beings (men) bow to him who listens to this (prayer) at an opportune moment (when he is threatened with some danger) and who fixes his mind on it; nay, he is rid of all fear. (41) Having learnt this prayer from Viśwarūpa, Indra (who performed a hundred sacrifices in his previous life, which entitled him to this rank) completely and decidedly conquered the demons in battle and enjoyed the sovereignty of (all) the three worlds (heaven, earth and the intermediate region). (42)

*Thus ends the eighth discourse, entitled "The text of the Nārāyaṇa-Kavaca taught" in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ नवमोऽध्यायः

### Discourse IX

Indra slays Viśwarūpa; and routed by the demon Vṛtra (the younger brother of Viśwarūpa), the gods call on the sage Dadhīci at the instance of the Lord

श्रीशुक उवाच

तस्यासन् विश्वरूपस्य शिरांसि त्रीणि भारत । सोमपीथं सुरापीथमन्नादमिति शृश्रुम । १ ।

स वै बर्हिषि देवेभ्यो भागं प्रत्यक्षमुच्चकैः । अवदद् यस्य पितरो देवाः सप्रश्रवं नृप । २ ।

स एव हि ददौ भागं परोक्षमसुरान् प्रति । यजमानोऽवहद् भागं मातृस्त्रेहवशानुगः । ३ ।

तद् देवहेलनं तस्य धर्मालीकं सुरेश्वरः । आलक्ष्य तरसा भीतस्तच्छीर्षाण्यच्छिनद् रुषा । ४ ।

सोमपीथं तु यत् तस्य शिर आसीत् कपिञ्जलः । कलविङ्कः सुरापीथमन्नादं यत् स तित्तिरिः । ५ ।

ब्रह्महत्यामञ्जलिना जग्राह यदपीश्वरः । संवत्सरान्ते तदयं भूतानां स विशुद्धये ।

भूम्यम्बुदुपयोषिद्भ्यश्चतुर्धा व्यभजद्धरिः । ६ ।

भूमिस्तुरीयं जग्राह खातपूरवरेण वै । इरिणं ब्रह्महत्या रूपं भूमौ प्रदृश्यते । ७ ।

तुर्यं छेदविरोहेण वरेण जगृहर्दुमाः । तेषां निर्यासरूपेण ब्रह्महत्या प्रदृश्यते । ८ ।

शश्वत्कामवरेणाहस्तुरीयं जगृहः त्रियः । रजोरूपेण तास्वंहो मासि मासि प्रदृश्यते । १ ।  
द्रव्यभूयोवरेणापस्तुरीयं जगृहर्मलम् । तामु बुदबुदफेनाभ्यां दृष्टं तद्धरति क्षिपन् । १० ।

**Śrī Śuka resumed :** The said Viśwarūpa had three heads (and the same number of mouths), O Parikṣit (a descendant of Bharata), by one of which he drank the sap of the Soma plant (the common drink of the gods, usually offered in sacrifices), by another he drank spirituous liquor and by the third of which he ate food; so we have heard. (1) Indeed with (great) reverence he visibly and loudly proclaimed the oblations poured into the sacrificial fire as the share meant for the gods (इदमिन्द्राय, इदमानये and so on), since the gods were his fathers (his father, Twaṣṭā, being one of them), O king! (2) But he secretly offered a share (of the sacrificial oblations) to the demons (as well), as he (somehow) managed to convey the same to them even while pouring oblations into the sacred fire; for he had his sympathies with the Asuras because of the affection his mother (Racanā) bore to them. (3) Coming to know of this behaviour on the part of Viśwarūpa, which amounted to an offence (breach of faith) against the gods (whom he thus deprived of their rightful share) and a religious fraud, and afraid of him (lest he might bring about the destruction of the gods one day), Indra (the ruler of the gods) angrily cut off his heads with (great) expedition. (4) The head by which he drank Soma turned out to be the (bird) Kapiñjala (the francolin); that by which he drank wine became the Kalaviṅka (the common sparrow) and that by which he ate food was converted into the partridge. (5) Indra accepted with joined palms the sin of having assassinated a Brāhmaṇa, even though he was powerful (enough to ward it off). (Remaining tainted with that sin for a year,) Indra divided it at the end of a year into four parts and assigned them (in equal proportions) to the earth, water, trees and women with a view to self-purification in the eyes of (other) beings. (6) The earth accepted a quarter (of the sin) along with the boon (the explicit assurance in return) that a hollow dug into it would be filled (by itself in due course). A barren soil (which is prohibited for all sacred rites) is vividly seen on earth as an external sign of the sin of killing a Brāhmaṇa. (7) The trees assimilated another quarter along with the boon (clear understanding) that their chopped off parts would grow again (in due course by themselves). The sin of killing a Brāhmaṇa is clearly perceived in them in the form of gum (which should not, therefore, be eaten). (8) (Young) women took a third quarter of the sin with the boon of constant sexual urge (capacity for sexual union even during gestation). The sin is clearly perceived in them in the form of the menstrual discharge from month to month. (Hence a woman is regarded as untouchable and unfit for sexual commerce during the period of menstruation). (9) Water absorbed the fourth quarter of the impurity with the boon of an abundant supply of the material (from springs etc.). It is seen in the water in the form of bubbles and foam (which are therefore regarded as impure and unfit for consumption): anyone imbibing these imbibes the impurity\*. (10)

हतपुत्रस्ततस्त्वष्टा जुहावेन्द्राय शत्रवे । इन्द्रशत्रो विवर्धस्व माचिरं जहि विद्विषम् । ११ ।  
अथान्वाहार्यपचनादुत्थितो घोरदर्शनः । कृतान्त इव लोकानां युगान्तसमये यथा । १२ ।  
विष्णुग्विवर्धमानं तमिषुमात्रं दिने दिने । दग्धशैलप्रतीकाशं सन्ध्याभ्रानीकवर्चसम् । १३ ।  
तप्तताम्रशिखाश्मश्रुं मध्याह्नाकोग्रलोचनम् । १४ ।

देदीप्यमाने त्रिशिखे शूल आरोप्य रोदसी । नृत्यन्तमुन्नदन्तं च चालयन्तं पदा महीम् । १५ ।  
दरीगम्भीरवक्त्रेण पिवता च नभस्तलम् । लिहता जिह्वयर्क्षाणि ग्रसता भुवनत्रयम् । १६ ।  
महता रोद्रदंष्ट्रेण जम्भमाणं मुहुर्मुहुः । वित्रस्ता दुद्रुवुर्लोका वीक्ष्य सर्वे दिशो दश । १७ ।

Then Twaṣṭā whose son (Viśwarūpa) had been slain (by Indra), poured oblations into the sacred fire (by way of retaliation) in order to procure a mortal enemy for Indra, with the (following) prayer: "O enemy of Indra, may you grow in power to an enormous degree and kill your mighty foe (Indra) without delay." (11) Now from (the sacred fire called)

\* This accounts for the practice, prevalent among the orthodox Hindus, of throwing away the bubbles from water before drinking it; and it is therefore that the use of aerated water etc., is prohibited in their eyes.

Anvāhāryapacana (or Dakṣiṇāgni) rose a demon of terrible aspect, who looked like Death appearing (in the form of Kālāgnirudra) at the time of universal dissolution for the destruction of the worlds. (12) He rapidly grew to the extent of an arrow's throw on every side from day to day, presented the appearance of a burnt hill (by his colossal size and dark colour) and possessed the glow of a mass of evening clouds. (13) With a beard and moustaches and hair (too) red as heated copper and eyes as fierce as the midday sun he danced as if holding the vault of heaven on the end of his brilliant trident, gave a loud roar and shook the earth with (the stamp of) his feet. (14-15) Terribly afraid (of him), all created beings ran to and fro (in all directions) as they saw him respiring again and again with his extensive gaping mouth, containing fearful teeth and deep as a cavern, which seemed to imbibe the firmament, lick the stars with the tongue and devour (all) the three worlds. (16-17)

येनावृता इमे लोकास्तमसा त्वाष्ट्रमूर्तिना । स वै वृत्र इति प्रोक्तः पापः परमदारुणः । १८ ।

तं निजघ्नुरभिद्रुत्य सगणा विवृधर्षभाः । स्वैः स्वैर्विव्याह्रशस्त्रैर्घैः सोऽग्रसत् तानि कृत्स्नशः । १९ ।

ततस्ते विस्मिताः सर्वे विषण्णा ग्रस्ततेजसः । प्रत्यञ्जमादिपुरुषमुपतस्थुः समाहिताः । २० ।

That (apparently) sinful and most ferocious demon was rightly named as Vṛtra inasmuch as (all) these worlds were enveloped by that (gigantic mass of) darkness appearing in the form of Twaṣṭā's offspring. (18) Rushing against him with their troops, the generals of the gods assailed him, each with his hosts of celestial missiles and weapons; he (however) swallowed them all. (19) With their splendour eclipsed (his) nay, amazed and dejected (at their discomfiture), they all thereupon composed themselves and (mentally) approached Lord Nārāyaṇa (the most ancient Person), dwelling in their very heart (with the following prayer). (20)

देवा ऊचुः

वाय्वम्बरान्यक्षितयस्त्रिलोका ब्रह्मादयो ये वयमुद्विजन्तः ।  
 हराम यस्मै बलिमन्तकोऽसौ विभेति यस्मादरणं ततो नः । २१ ।  
 अविस्मितं तं परिपूर्णकामं स्वेनैव लाभेन समं प्रशान्तम् ।  
 विनोपसर्पत्यपरं हि वालिशः श्वलाङ्गुलेनातितितर्ति सिन्धुम् । २२ ।  
 यस्योरुभृङ्गे जगतीं स्वनावं मनुर्वथाऽऽब्रुध्व ततार दुर्गम् ।  
 स एव नस्त्वाष्ट्रभयाद् दुरन्तात् त्राताऽऽश्रितान् वारिचरोऽपि नूनम् । २३ ।  
 पुरा स्वयम्भूरपि संवमाम्भस्युदीर्णवातोर्मिरवैः कराले ।  
 एकोऽरविन्दात् पतितस्ततार तस्माद् भयाद् येन स नोऽस्तु पारः । २४ ।  
 य एक ईशो निजमायया नः ससर्ज येनानुसृजाम विश्वम् ।  
 वयं न यस्यापि पुरः समीहतः पश्याम लिङ्गं पृथगीशमानिनः । २५ ।  
 यो नः सपत्नैर्भृशमर्दमानान् देवर्षितिर्यङ्मृषु नित्य एव ।  
 कृतावतारस्तनुधिः स्वमायया कृत्वाऽऽत्मसात् पाति युगे युगे च । २६ ।  
 तमेव देवं वयमात्मदैवतं परं प्रधानं पुरुषं विश्वमन्यम् ।  
 ब्रजाम सर्वे शरणं शरण्यं स्वानां स नो धास्यति शं महात्मा । २७ ।

The gods prayed : May our safety follow from Him (the Supreme Person), of whom is afraid (even) the well-known Death (the Time-Spirit)—Death, to whom (the five elements, viz.,) ether, air, fire, water and earth, the three worlds (heaven, earth and the intermediate region, including their inhabitants, the creation of the five elements), nay, Brahmā and others (the rulers of these worlds) and we (gods, who owe our allegiance to these), all pay tribute (homage), trembling (with fear). (21) An ignoramus is he who resorts (for protection) to

anyone else than the aforesaid Lord—who is (ever) free from egotism, who is perfectly tranquil (free from likes and dislikes), who has all His desires fully satisfied by the (very) realization of His own (blissful) Self and who is (ever) uniform (unconditioned)—in that he desires to cross the ocean with the help of a dog's tail. (22) The same Lord in the form of the divine Fish—to whose colossal horn king Satyavrata (destined to be the seventh Manu) fastened his boat, which was no other than the earth, and duly got through the peril (in the form of the Deluge)—will surely protect even His dependants, against the danger from (the demon) Vṛtra; which is (so) difficult to get rid of. (23) At the dawn of creation Brahmā (all but) fell from the lotus (sprung from the navel of the Lord) on the water that had submerged everything during the period of universal dissolution and which had assumed a frightful aspect due to the roaring of its billows raised by the fierce winds. May the same Lord be our saviour, with whose help (by whose grace) the same Brahmā—who was all by himself—got over that peril. (24) That (supreme) Lord, though (all) alone, evolved us (gods) by His own Māyā (creative energy); and with His help (by His energy and guidance) we (are enabled to) create the universe already created by Him. Yet, regarding ourselves as independent rulers, we are unable to behold His form although He has been fully active even prior to us (as our inner Controller and Director and the actual Creator of the universe). (25) Though ever existent, yet manifesting Himself through (various) forms among the gods, Ṛṣis (seers), human beings and lower animals by His own Māyā (divine will), He protects us in every Yuga and (sometimes) even more than once in a Yuga, treating us as His own, when He finds us excessively tormented by enemies. (26) We all resort for protection solely to that Shining One, our object of adoration, and (final) Cause manifested in the form of the universe and yet transcending it, appearing (both) as matter and spirit, and affording protection to all. That Supreme Spirit will bring happiness to us, His devotees. (27)

श्रीशुक उवाच

इति तेषां महाराज सुराणामुपतिष्ठताम् । प्रतीच्यां दिश्यभूदाविः शङ्खचक्रगदाधरः । २८ ।  
 आत्मतुल्यैः षोडशभिर्विना श्रीवत्सकौस्तुभौ । पर्युपासितमुन्निद्रशरदम्बुरुहेक्षणम् । २९ ।  
 दृष्ट्वा तमवनौ सर्वं ईक्षणाद्वादविह्वलाः । दण्डवत् पतिता राजञ्छर्नरुत्थाय तुष्टुवुः । ३० ।

**Śrī Śuka continued :** While the aforesaid gods were thus praying, O great king, the Lord appeared (first) in their hearts (in the quarter occupied by the Inner Controller), wielding His conch, discus and mace. (28) (Again,) they beheld Him (before them) being waited upon on all sides by (His) sixteen attendants—who were (exactly) similar to Him but without (the mark of) Śrīvatsa (the curl of hair on the breast, demarcating the foot print of the sage Bhṛgu) and the Kaustubha gem (the two distinctive marks of the Lord)—and with eyes resembling a pair of full-blown autumnal lotuses. Overwhelmed with joy at His sight, they all fell prostrate (like logs) on the ground. O king, and (then) slowly rising, offered (their) praises (thus). (29-30)

देवा ऊचुः

नमस्ते यज्ञवीर्याय वयसे उत ते नमः । नमस्ते ह्यस्तचक्राय नमः सुपुरुहूतये । ३१ ।  
 यत् ते गतीनां तिसृणामीशितुः परमं पदम् । नार्वाचीनो विसर्गस्य धातर्वेदितुमर्हति । ३२ ।

**The gods said :** Hail to You, whose power (to confer heavenly bliss and other rewards) stands revealed in the form of sacrificial performances ! Hail to You even as the Time-Spirit (that limits the duration of those rewards)!! Hail to You, who have indeed (on many occasions in the past) hurled Your discus (to destroy the demons that obstruct the performance of sacrifices !!!) Hail to You who have (by virtue of such exploits and glories) acquired numberless blessed names !!! (31) No one born after creation, O Lord, is fit to know Your

highest essence (absolute nature), which lies beyond the three courses (of Sattva, Rajas and Tamas), You being their Controller. (32)

ॐ नमस्तेऽस्तु भगवन् नारायण वासुदेवादिपुरुष महापुरुष महानुभाव परममङ्गल परमकल्याण परमकारुणिक केवल जगदाधार लोकैकनाथ सर्वेश्वर लक्ष्मीनाथ परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परिभाषितपरिस्फुटपारमहंस्यधर्मेणोद्घाटिततमःकपाटद्वारे चित्तेऽपावृत आत्मलोके स्वयमुपलब्धनिजसुखानुभवो भवान् । ३३ । दुरवबोध इव तवायं विहारयोगो यदशरणोऽशरीर इदमनवेक्षितात्मत्समवाय आत्मनैवाविक्रियमाणेन सगुणमगुणः सृजसि पासि हरसि । ३४ । अथ तत्र भवान् किं देवदत्तवदिह गुणविसर्गपतितः पारतन्त्र्येण स्वकृतकुशलाकुशलं फलमुपाददात्याहोस्विदात्माराम उपशमशीलः समञ्जसदर्शन उदास्त इति ह वाव न विदामः । ३५ । न हि विरोध उभय भगवत्यपरिगणितगुणगणे ईश्वरेऽनवगाह्यमाहात्म्येऽर्वाचीनविकल्पवितर्कविचार-प्रमाणाभासकतर्कशास्त्रकलिलान्तःकरणाश्रयदुरवग्रहवादिनां विवादानवसर उपरतसमस्तमायामये केवल एवात्ममायामन्तर्थाय को न्वर्थो दुर्घट इव भवति स्वरूपद्वयाभावात् । ३६ । समविषयमतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् । ३७ । स एव हि पुनः सर्ववस्तुनि वस्तुस्वरूपः सर्वेश्वरः सकलजगत्कारणकारणभूतः सर्वप्रत्यगात्मत्वात् सर्वगुणाभासोपलक्षित एक एव पर्यवशेषितः । ३८ । अथ ह वाव तव महिामाप्तरससमुद्रविप्रुषा सकृदवलीढया स्वमनसि निष्यन्दमानानवरतसुखेन विस्मारितदृष्टश्रुतविषयसुखलेशाभासाः परमभागवता एकान्तिनो भगवति सर्वभूतप्रियसुहृदि सर्वात्मनि नितरां निरन्तरं निर्वृतमनसः कथमु ह वा एते मधुमथन पुनः स्वार्थकुशला ह्यात्मप्रियसुहृदः साधवस्त्वघरणाम्बुजानुसेवां विसृजन्ति न यत्र पुनरयं संसारपर्यावर्तः । ३९ । त्रिभुवनात्मभवन त्रिविक्रम त्रिनयन त्रिलोकमनोहरानुभाव तवैव विभूतयो दितिजदनुजादयश्चापि तेषामनुपक्रम समयोऽयमिति स्वात्ममायया सुरनरमृगमिश्रितजलचराकृतिभिर्यथापराधं दण्डं दण्डधर दधर्थ एवमेनमपि भगवञ्जहि त्वाष्ट्रमुत यदि मन्यसे । ४० । अस्माकं तावकानां तव नतानां तत ततामह तव चरणनलिनयुगलध्यानानुबद्धहृदयनिगडानां स्वलिङ्गविवरणेनात्मसात्कृतानामनुकम्पानुरञ्जित-विशदरुचिरशिशिरस्मितावल्लोकेन विगलितमधुरमुखरसामृतकल्या चान्तास्तापमनघार्हसि शमयितुम् । ४१ । अथ भगवंस्तवास्माभिरखिलजगदुत्पत्तिस्थितिलयनिमित्तायमानदिव्यमाया-विनोदस्य सकलजीवनिकायानामन्तर्हृदयेषु बहिरपि च ब्रह्मप्रत्यगात्मस्वरूपेण प्रधानरूपेण च यथादेशकालदेहावस्थानविशेषं तदुपादानोपलम्भकतयानुभवतः सर्वप्रत्ययसाक्षिण आकाशशरीरस्य साक्षात्परब्रह्मणः परमात्मनः कियानिह वा अर्थविशेषो विज्ञापनीयः स्याद् विस्फुलिङ्गादिभिरिव हिरण्यरेतसः । ४२ । अत एव स्वयं तदुपकल्पयास्माकं भगवतः परमगुरोस्तव चरणशतपलाशच्छायां विविधवृजिनसंसारपरिश्रमोपशमनीमुपसृतानां वयं यत्कामेनोपसादिताः । ४३ ।

अथो ईश जहि त्वाष्ट्रं ग्रसन्तं भुवनत्रयम् । ग्रस्तानि येन नः कृष्ण तेजांस्यस्त्रायुधानि च । ४४ ।

हंसाय दहनिलयाय निरीक्षकाय कृष्णाय मृष्टयशसे निरुपक्रमाय ।

सत्संग्रहाय भवपात्यनिजाश्रमाप्तावन्ते परीष्टगतये हरये नमस्ते । ४५ ।

Obeisance be to You, denoted by (the mystical syllable) OM, O Lord Nārāyaṇa (dwelling in water), O Vāsudeva (the Abode of the universe), the most ancient Person, the supreme Person, possessed of infinite glory, supremely auspicious, supremely blessed, supremely merciful, One without a second, the Support of the universe, the undisputed Ruler of all the worlds, the universal Lord, the Spouse of Lakṣmī (the goddess of fortune)! You are the same

as the realization of the Bliss inherent in the Self and revealed of itself in the region of the Self when the gate leading to it the shape of the mind is opened consequent on the door of ignorance being set aside through the practice of Devotion to the Lord (the religion of the Paramaharṣas—ascetics of the highest order), which is awakened and realized by ascetics and recluses by means of supreme concentration of mind through meditation on the Self. (33) Devoid of (any) support, bodiless and transcendent as You are, You create, preserve and destroy this qualified universe by Your own Self, undergoing no transformation; and not expecting (any) co-operation from us (the deities presiding over the arm and other organs of action, the seats of strength etc.) ! The course of this pastime of Yours is really something difficult to understand. (34) Moreover, we do not actually know whether, entering (the various) bodies (which are products of the three Guṇas). You (as a Jīva) helplessly reap the good and evil consequences of Your own actions, just as a Devadatta builds a house on his earth and experiences joy and sorrow there, or whether, revelling in Your Self and given to self-control and with an unruffled consciousness You remain (only) a witness. (35) Really speaking, the two alternatives are not incompatible in You, the almighty and absolute Lord, possessing countless varieties of excellences and unfathomable greatness. (nay,) transcending all phenomena (which are the products of Māyā) and (therefore) beyond the range of controversies of theorists holding perverse views due to their mind being bewildered by (so-called) scriptures full of doubts, enquiries, hypotheses, specious arguments and sophisms not even touching the fringe of truth. In fact, what predicate is there which cannot be conveniently applied to You, who stand placing by Your side (as Your handmaid) Your own Māyā (which is capable of bringing even the impossible into the region of possibility), while both (the aforesaid) alternatives are absent in Your (absolute) essence. (36) Just as a piece of rope assumes the shape of a serpent and so on in the eye of those who are prepossessed by the idea of snake and the like, so You appear in Your true perspective (as Brahma, that is Truth, Consciousness and Bliss combined) to those endowed with a balanced (correct) judgment, and what You are not to those of a deluded understanding. Again, You are the only truth in all phenomena, the universal Lord, the cause of causes (viz., Mahat-tattva etc.), of the entire universe. Your presence is clearly indicated by the illuminating power of the intellect, senses and so on (which are products of matter and therefore unable to shed any light except when inspired by You), since You are the Inner Controller of all the Jīvas; (nay,) You are the only entity left over (when everything else has been negated by the Śruti as 'not this', 'not this' and so on). (37-38) Under such circumstances, then, O Slayer of Madhu, how can these saintly and supreme votaries of Yours—who are exclusively devoted to You and look upon You alone as their beloved friend, nay, who are adept in achieving their (highest) object—even think of actually giving up the constant service of your lotus-feet, on clinging to which further revolution in the whirlpool of transmigration ceases. For, due to the never-ceasing (stream of) joy flowing copiously into their mind from a (mere) drop of the sweet ocean of Your nectar-like glory, tasted (but) once, they are made to forget the small bits of seeming delights of sense, whether (actually) enjoyed or heard of (as enjoyed in heaven), their mind finding incessant and excessive delight in (You,) the almighty Lord, the Soul of the universe and (therefore) the beloved friend of all living beings. (39) O Soul and Abode of (all) the three worlds, O Lord who wield Your power over the three worlds and whose glory captivates the mind of (the inhabitants of) the three worlds, O Guide of the three worlds ! (to say nothing of gods, Ṛṣis and other beings,) even the Daityas (the sons of Diti) and Dānavas (the sons of Danu) are Your own glorious manifestations. (Yet,) considering that this is not an (opportune) time for their (nefarious) activities (which are called for only at the time of universal destruction), You have (in the past), O Wielder of the rod of punishment, meted out punishment (to them) according to (the degree of gravity of) their offence, manifesting Yourself through Your own Māyā (will-power) in the form of gods (e.g., that of Vāmana), human being (such as Śrī Rāma and Balarāma), beasts (such as the divine Boar), half men and half beasts (such as Nṛsīṃha and Hayagrīva) and aquatic creatures (such as the divine Fish and Tortoise). In the same way, O Lord ! (pray,) get rid of the yonder

Vṛtra (son of Twaṣṭā) too, if You deem fit. (40) (Nay,) be pleased, O sinless one, to cure the fever within our heart by your (kind) glances, accompanied with a gracious, artless and charming and refreshing smile, as well as by drops of nectar, in the form of sweet and polite words, cozing from Your mouth, since we, who were (already) Yours, have (now) been accepted (by You) as Your own by revealing Your form (before us), and are bent low before You, O divine father, nay, grandfather, our heart being bound by the chain of love to Your lotus-feet through contemplation on them. (41) Now, as a matter of fact, O Lord, there is no particular purpose to be made known by us to You here any more than sparks, etc., (which depend for their very existence on fire) can bring illumination to fire (their cause), since You divert Yourself with Your divine Māyā (creative will)—that is instrumental as it were in evolving, maintaining and destroying the whole universe—and dwell within the heart of all the multitudes of living beings as Brahma and as their Inner Controller and outside as Prakṛti (primordial matter). As their material cause and revealer it is You that directly know all the Jivas with (due) regard to the peculiarities of their place, time, body and condition. (Nay,) You are the witness of the (course of) thought of all, taintless by nature as the sky, the unconditioned transcendent Reality and the embodiment of Sattva unmixed with Rajas and Tamas. (42) Therefore, (omniscient as You are,) pray, accomplish Yourself (without awaiting our submission) that object of ours, the hankering for which has prompted us to seek the shade of Your lotus-feet, the (only) means of relieving the toil of transmigration, caused by manifold sins, You being the almighty Lord and supreme Teacher. (43) Hence, O Master, do away with the demon Vṛtra (son of Twaṣṭā), who is devouring (all) the three worlds (heaven, earth and the intermediate region) and by whom, O Enchanter of all, our glory, missiles and weapons (too) have (already) been swallowed up. (44) Hail to You, the stainless Śrī Hari (the Reliever of agonies), of delightful renown, having Your abode in the cavity of the heart, and without beginning, the Witness (even of the mind, intellect and so on), the embodiment of Bliss\*, the wealth of the righteous and the universally approved avenue leading the traveller (drudging) on the path of metempsychosis to his home at the end (of his journey on that path). (45)

श्रीशुक उवाच

अथैवमीडितो राजन् सादरं त्रिदशैर्हरिः । स्वमुपस्थानमाकर्ण्य प्राह तानभिनन्दितः ।४६।

Śrī Śuka went on : Thus extolled, O king (Parīkṣit) with (great) reverence by the gods (who pass through only three stages in life, viz., childhood, adolescence and full manhood, and never grow old), Śrī Hari was highly gratified to hear the prayer offered to Him and addressed them (in the following words). (46)

श्रीभगवानुवाच

प्रीतोऽहं वः सुरश्रेष्ठा मद्गुपस्थानविद्याया । आत्मैश्वर्यस्मृतिः पुंसां भक्तिश्चैव यया मयि ।४७।  
किं दुरापं मयि प्रीते तथापि विबुधर्षभाः । मध्येकान्तमतिनान्यन्मतो वाञ्छति तत्त्ववित् ।४८।  
न वेद कृपणः श्रेय आत्मनो गुणवस्तुदृक् । तस्य तानिच्छतो यच्छेद् यदि सोऽपि तथाविधः ।४९।  
स्वयं निःश्रेयसं विद्वान् न वक्तव्यज्ञाय कर्म हि । न राति रोगिणोऽपथ्यं वाञ्छतो हि भिषक्तमः ।५०।  
मघवन् यात भद्रं वो दध्यङ्गमृषिसत्तमम् । विद्याव्रततपःसारं गात्रं याचत मा चिरम् ।५१।  
स वा अधिगतो दध्यङ्गश्चिभ्यां ब्रह्म निष्कलम् । यद् वा अश्वशिरो नाम तयोरमरतां व्यधात् ।५२।  
दध्यङ्गार्थवर्णस्त्वष्ट्रे वर्माभेद्यं मदात्मकम् । विश्वरूपाय यत् प्रादात् त्वष्टा यत् त्वमधास्ततः ।५३।

\* The word 'Kṛṣṇa' has been etymologically explained as follows in an old couplet given below :—

कृषिर्भूवाचकः शब्दो णञ्च निर्वृतिवाचकः । तयोरैक्यं परं ब्रह्म कृष्ण इत्यपिधीयते ॥

The root 'Kṛṣ' implies 'absolute existence', while the syllable 'ṇa' signifies bliss or beatitude. The supreme Reality, which is a combination of these (viz., absolute existence and bliss), is thus spoken of as Kṛṣṇa.

युष्मभ्यं याचितोऽश्विभ्यां धर्मज्ञोऽङ्गानि दास्यति । ततस्तैरायुधश्रेष्ठो विश्वकर्मविनिर्मितः ।

येन वृत्रशिरो हर्ता मत्तेज उपबृंहितः । ५४ ।

तस्मिन् विनिहते यूयं तेजोऽस्त्रायुधसम्पदः । भूयः प्राप्स्यथ भद्रं वो न हिसन्ति च मत्परान् । ५५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे नवमोऽध्यायः । १९ ॥

**The Lord said :** I am pleased, O jewels among the gods, with the sacred text by which you have offered prayer to Me and by (repeating and revolving) which consciousness of the transcendent nature of the soul as well as devotion to Me will be awakened in (the mind of) men. (47) What is there which cannot be easily attained when I am pleased, O great gods I Yet, he, who knows the truth and is solely devoted to Me does not seek anything else than Myself. (48) The fool who looks upon the material objects (which are products of the three Guṇas) as real is not alive to his highest good. (And) if anyone bestows those objects on the individual seeking them, such a one is of the same description (no better than a fool). (49) Indeed he who is himself conscious of the highest good (final beatitude) would never tell (show) an ignorant person the path of action (worldly activity). Surely a good doctor would never give unwholesome food to an ailing man longing for it. (50) Indra, may all be well with you; seek ye Dadhyan (more popularly known as Dadhīca or Dadhīci), the noblest of seers, and beg of him without delay (the gift of) his body, which has grown (exceptionally) strong through the repetition of Mantras (prayers such as the holy Nārāyaṇa-Kavaca), religious observances and asceticism. (51) Having actually realized (his identity with) Brahma (the Absolute), free from (every) tinge (of Māyā), he imparted that knowledge to the two Aświnikumāras (who are twin brothers and are the physicians of the gods)—the knowledge which is named Aśwaśira\* (because it was imparted by the sage with the head of a horse) and which contributed to the immortality (liberation during their very life-time) of the aforesaid gods. Dadhīci, the son of the sage Atharvā, (again) taught to the god Twaṣṭā the prayer (serving as a protective cover and therefore known as the Nārāyaṇa-Kavaca), full of My essence and incapable of being superseded (by any other Mantra or prayer), which Twaṣṭā (in his turn) taught to (his son) Viśwarūpa and which you have received from Viśwarūpa. (52-53) Solicited (by you), the sage (who knows the essence of virtue) will part with in your favour and (particularly) in favour of (his disciples,) the two Aświnikumāras (your physicians) his (own) limbs. Then out of (the bones of) those limbs will be produced a thunderbolt (the best of weapons), forged by Viśwakarmā (the artisan of the gods), by means of which and (further) strengthened with My power, (O Indra) you will be able to sever the head of Vṛtra. (54) When he is slain, you will regain your (past) glory, missiles, weapons and riches, and everything will be well with you; for enemies can never destroy those who are devoted to Me. (55)

\* Having come to know that the sage Dadhīci was well-versed in Brahmavidyā (the knowledge relating to the Supreme Spirit), the two Aświnikumāras once approached him and sought from him the knowledge of Brahma. The sage, who was then engaged in some religious rite, politely dismissed them assuring them that he would impart that knowledge to them on some other occasion. No sooner had they left than Indra (the chief of the gods) called on the sage and asked him not to teach Brahmavidyā to the Aświnikumāras, who were physicians and as such hardly qualified to receive it, and threatened to behead the sage in case he insisted on imparting the said knowledge to them. When the Aświnikumāras approached the sage again and learnt from him of Indra's threat, they offered to cut off the sage's head even before and replace it with the head of a horse, and requested him to teach Brahmavidyā by the horse's head, so that if Indra actually came and severed the sage's head in the course of the latter's discourse they would easily restore his original head. The sage, who prized his word more than his head, readily agreed and allowed himself to be beheaded by the heavenly physicians and taught them Brahmavidyā by the horse's head.

Thus ends the ninth discourse, in Book Six of the great  
and glorious Bhāgavata-Purāna, otherwise known  
as the Paramahansa-Saṁhitā.



## अथ दशमोऽध्यायः

### Discourse X

An account of the conflict between Indra and Vṛtra

श्रीशुक उवाच

इन्द्रमेवं समादिश्य भगवान् विश्वभावनः । पश्यतामनिमेषाणां तत्रैवान्तर्दधे हरिः । १ ।  
तथाभियाचितो देवैर्ऋषिराथर्वणो महान् । मोदमान उवाचेदं प्रहसन्निव भारत । २ ।  
अपि वृन्दारका यूयं न जानीथ शरीरिणाम् । संस्थायां यस्त्वभिद्रोहो दुःसहश्चेतनापहः । ३ ।  
जिजेविषूणां जीवानामात्मा प्रेष्ट इहेप्सितः । क उत्सहेत ते दातुं भिक्षमाणाय विष्णवे । ४ ।

**Śrī Śuka began again :** Having thus fully instructed Indra, Lord Śrī Hari, the Protector of the universe, disappeared on that very spot, while the gods (who are noted for their unwinking eyes) kept looking on. (1) Solicited by the gods in the aforesaid manner (as instructed by the Lord), and (greatly) rejoicing, the magnanimous sage Dadhici (the son of Atharvā) replied as follows, as though jesting, O Parīkṣit (a scion of Bharata) :— (2) "O gods, have you no idea of the pain that is actually caused to embodied beings at the time of death—a pain so hard to bear that it robs them (even) of their consciousness? (3) The body is the dearest object in this life, (particularly) sought after by living beings that are eager to survive. Who would have the courage to part with it even for Lord Viṣṇu, should He ask for it?" (4)

देवा ऊचुः

किं नु तद् दुस्त्यजं ब्रह्मन् पुंसां भूतानुकम्पिनाम् । भवद्विधानां महतां पुण्यश्लोकेऽङ्घ्रकर्मणाम् । ५ ।  
ननु स्वार्थपरो लोको न वेद परसंकटम् । यदि वेद न याचेत नेति नाह यदीश्वरः । ६ ।

**The gods replied :** Now what is that which is difficult to part with, O (holy) Brāhmaṇa, for magnanimous souls like you, who are compassionate to (all) living beings and whose (noble) deeds are extolled (even) by men of sacred renown? (5) Surely selfish people do not realize the difficulty of the donor; if they know it, they would not ask a gift (of him). And a donor (too) would not say "No", when capable of granting their request. (6)

ऋषिरुवाच

धर्मं वः श्रोतुकामेन यूयं मे प्रत्युदाहताः । एष वः प्रियमात्मानं त्यजन्तं संत्यजाम्यहम् । ७ ।  
योऽभ्युवेणात्मना नाथा न धर्मं न यशः पुमान् । ईहितं भूतदयया स शोच्यः स्थावरैरपि । ८ ।  
एतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः । यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति । ९ ।  
अहो दैन्यमहो कष्टं पारकथैः क्षणभङ्गुरैः । यन्नोपकुर्वादस्वार्थमर्त्यैः स्वज्ञातिविग्रहैः । १० ।

**The sage (Dadhīci) said :** I replied to you (as I have done) only because I wished to hear from you about Dharma (righteousness), Here do I cast off this body, which is (so) dear to you (coveted by you) and which is sure to leave me (one day). (7) The man who fails to earn by means of his transient body, O lords, neither religious merit nor fame through kindness to living beings deserves to be pitied even by immobile creatures (trees, plants and

so on, that exist for others). (8) The everlasting virtue practised by men of sacred renown consists merely in this that a man himself grieves and rejoices in sympathy with the grief and joy of his fellow-beings. (9) Oh, what a pity, Oh, how painful it is that a mortal should not serve others with his wealth, sons and other kinsmen and body, which besides being transitory (by nature), are not only of no use to him but (really) belong to others. (10)

श्रीशुक उवाच

एवं कृतव्यवसितो दध्यङ्ङाथर्वणस्तनुम् । परे भगवति ब्रह्मण्यात्मानं सत्रयज्ञहौ । ११ ।

यताक्षासुमनोबुद्धिस्तत्त्वद्गं ध्वस्तबन्धनः । आस्थितः परमं योगं न देहं बुबुधे गतम् । १२ ।

**Śrī Śuka continued :** Having thus made up his mind and merging his (individual) self in the Lord, the Supreme Reality, the sage Dadhīci, the son of Atharvā, dropped his body. (11) Having controlled his senses, vital airs, mind and intellect, his eyes fixed on the (absolute) Truth and (all) fetters (in the form of virtue and sin) broken, he established himself in supreme Yoga (perfect identity with Brahma), so that he did not know when the body (actually) fell. (12)

अथेन्द्रो वज्रमुद्यम्य निर्मितं विश्वकर्मणा । मुनेः शक्तिभिरुत्सिक्तो भगवत्तेजसान्वितः । १३ ।

वृत्तो देवगणैः सर्वैर्गजेन्द्रोपर्यशोभत । स्तूयमानो मुनिगणैस्त्रैलोक्यं हर्षयन्निव । १४ ।

वृत्रमभ्यद्रवच्छेतुमसुरानीकयूथपैः । पर्यस्तमोजसा राजन् क्रुद्धो रुद्र इवान्तकम् । १५ ।

ततः सुराणामसुरै रणः परमदारुणः । त्रेतामुखे नर्मदायामभवत् प्रथमे युगे । १६ ।

रुद्रैर्वसुभिरादित्यैरश्विभ्यां पितृवह्निभिः । मरुद्भिर्ऋभुभिः सार्धैर्विश्वेदेवैर्मरुत्पतिम् । १७ ।

दृष्ट्वा वज्रधरं शक्रं रोचमानं स्वया श्रिया । नामृष्यन्नसुरा राजन् मृधे वृत्रपुरःसराः । १८ ।

नमुचिः शम्बरोऽनर्वा द्विर्मुधा ऋषभोऽम्बरः । हव्यग्रीवः शङ्कुशिरा विप्रचित्तिरयोमुखः । १९ ।

पुलोमा वृषपर्वा च प्रहेतिहेतिरुत्कलः । दैतेया दानवा चक्षा रक्षांसि च सहस्रशः । २० ।

सुमालिमालिप्रमुखाः कार्तस्वरपरिच्छदाः । प्रतिविध्येन्द्रसेनाग्रं मृत्योरपि दुरासदम् । २१ ।

अभ्यर्दयन्नसंभ्रान्ताः सिंहनादेन दुर्मदाः । गदाभिः परिघैर्बाणैः प्रासमुद्गरतोमरैः । २२ ।

शूलैः परश्वधैः खड्गैः शतग्रीभिर्भुशुण्डिभिः । सर्वतोऽवाकिरन् शस्त्रैरस्त्रैश्च विबुधधर्षभान् । २३ ।

न तेऽदृश्यन्त संछन्नाः शरजालैः समन्ततः । पुङ्गवानुपुङ्गपतितैर्ज्योतींषीव नभोघनैः । २४ ।

न ते शस्त्रास्त्रवर्षांघा ह्यासेदुः सुरसैनिकान् । छिन्नाः सिद्धपथे देवैर्लघुहस्तैः सहस्रधा । २५ ।

अथ क्षीणास्त्रशस्त्रौघा गिरिशुङ्गदुमोपलैः । अभ्यवर्षन् सुरबलं चिच्छिदुस्तांश्च पूर्ववत् । २६ ।

Now, taking up the thunderbolt, forged by Viśvakarmā (the heavenly artisan) out of the bones of the sage Dadhīci, and endowed with the Lord's energy, Indra felt very strong. (13) Surrounded by all the hosts of gods, he was being extolled by crowds of sages and shone on (the back of) Airāvata (the king of the elephants), as though delighting (all) the three worlds (heaven, earth and the intermediate region). (14) In order to cut down Vṛtra, who was surrounded by generals of demon cohorts, he assailed the demon with (great) impetuosity and full of wrath, O Parikṣit, even as Rudra (the god presiding over destruction) rushes against Death (at the time of universal destruction). (15) Thereupon ensued a most fierce conflict of the gods with the demons on the bank of the (holy) Narmadā (river) at the beginning of Tretā during the very first round of the four Yugas (of the current Manvantara, the Vaivasvata Manvantara). (16) The demons headed by Vṛtra, O king (Parikṣit), could not bear to see Śakra (Indra), the king of the gods, armed with the thunderbolt and resplendent in his native glory on the field of battle and accompanied by the Rudras (the gods presiding over destruction), the Vasus, the Ādityas (the sons of Aditi), the two Aświnikumāras (the

celestial physicians), the manes, the gods of fire, the Maruts (the wind-gods), the Rbhus, the Sādhyas and the Viśwedevas. (17-18) Namuci, Śambarā, Anarvā, Dwimūrdhā (who had a pair of heads), Ṛṣabha, Ambara, Hayagrīva (so-called because he was endowed with a horse's head), Śaṅkuśīrā (lit., spear-headed), Vipracitti, Ayomukha (who was endowed with a snout of iron), Pulomā, Vṛṣaparvā, Praheti, Heti and Utkala, and (other) Daityas (sons of Diti) and Dānavas (sons of Danu), Yakṣas and Rākṣasas (ogres)—led by Sumālī and Mālī—who numbered several thousand and were adorned with gold ornaments resisted and harassed the vanguard of Indra's army, which was difficult to approach even for Death. With a lion's roar the furious demons, who were not the least agitated, (virtually) covered the generals of the celestial army on all sides with showers of maces, iron bludgeons, arrows, barbed darts, Mudgaras (a kind of hammer-like weapon), lances, pikes, axes, swords, Śataghnīs\* (a cylindrical piece of wood four cubits long and studded with iron spikes), Bhuśuṅḍīs (another similar weapon with iron spikes one exceeding the other in length) and other weapons and missiles. (19—23) Completely screened all round with volleys of arrows, each of which got stuck into the shaft of another, they (the celestial generals) could not be seen like luminaries hidden by clouds in the sky. (24) Torn in thousands of pieces (even) in the air by the gods, who were skilled archers, those volleys of missiles and weapons surely did not reach (touch) the celestial troops at all. (25) Their stock of missiles and weapons being depleted, they now showered mountainpeaks, trees and stones on the celestial host and the gods split them as before. (26)

तानक्षतान् स्वस्तिमतो निशाम्य शस्त्रास्त्रपूगैरथ वृत्रनाथाः ।  
 हुमैर्दृषद्विर्विधाद्रिशुङ्गेरविक्षतांस्तत्रसुरिन्द्रसैनिकान् ॥२७॥  
 सर्वे प्रयासा अभवन् विमोघाः कृताः कृता देवगणेषु दैत्यैः ।  
 कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता रुशती रुक्षवाचः ॥२८॥  
 ते स्वप्रयासं वितथं निरीक्ष्य हरावभक्ता हतयुद्धदर्पाः ।  
 पलायनायाजिमुखे विसृज्य पतिं मनस्ते दधुरात्तसाराः ॥२९॥  
 वृत्रोऽसुरांस्ताननुगान् मनस्वी प्रधावतः प्रेक्ष्य बभाष एतत् ।  
 पलायितं प्रेक्ष्य बलं च भग्नं भयेन तीव्रेण विहस्य वीरः ॥३०॥  
 कालोपपन्नां रुचिरां मनस्विनामुवाच वाचं पुरुषप्रवीरः ।  
 हे विप्रचित्ते नमुचे पुलोमन् मयानर्वाञ्छुध्व मे शृणुध्वम् ॥३१॥  
 जातस्य मृत्युर्ध्रुव एष सर्वतः प्रतिक्रिया यस्य न चेह क्लृप्ता ।  
 लोको यशश्चाथ ततो यदि ह्यमुं को नाम मृत्युं न वृणीत युक्तम् ॥३२॥  
 द्वौ संमताविह मृत्यू दुरापाँ यद् ब्रह्मसंधारणया जितासुः ।  
 कलेवरं योगरतो विजहाद् यदग्रणीर्वीरशयेऽनिवृत्तः ॥३३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे इन्द्रवृत्रासुरसुद्धवर्णनं नाम दशमोऽध्यायः ॥१०॥

Finding the aforesaid warriors of Indra secure and unhurt by their volleys of weapons and missiles and unscathed even by the trees, stones and peaks of mountains of every description (hurled by them), the demons led by Vṛtra were filled with dismay. (27) All the efforts repeatedly made by the demons (the sons of Diti) against the gods, to whom the all-blissful Lord was favourably disposed, proved entirely infructuous even as the maledictory

\* Śrīdhara Swāmī in his well-known commentary on Śrīmad Bhāgavata quotes the following couplet from a lexicon in order to show that a Śataghnī and a Bhuśuṅḍī are almost similar in appearance:—

अतस्ती च चतहंस्ता लोहकण्टकसंचिता । भशण्टी सर्वतो लोहकण्टकानक्रमांशिता ॥

and harsh words employed by the vile against exalted souls fail to provoke them. (28) Finding their efforts fruitless, the aforesaid demons, who cherished no devotion to Śrī Hari and had their pride crushed in battle, nay, who had been robbed of their energy (by their enemies), resorted to (the expedient of) fleeing away (from the battle-field) deserting their leader (Vṛtra) in the very initial stages of the conflict. (29) Seeing those Asuras—who had (till then) followed his lead—fleeing away, and (further) observing his ranks (too) broken and run away through intense fear, the valiant and self-possessed Vṛtra heartily laughed and spoke as follows. (30) That heroic personage made the following speech, which was not only appropriate to the occasion but thrilling to the brave—"Hullo Vipraciti, Namuci, Pulomā, Maya, Anarvā and Śambara, (just) listen to me. (31) This death (which is so abhorrent to you) is sure to befall everyone that is born, wherever one may be; and no means (whatsoever) of avoiding it in this world (of matter) has been devised (by the creator). If, therefore, (an abode in) heaven (hereafter) and fame (in this world) could be had from it, who as a matter of fact would not actually court such a desirable death? (32) The following two modes of death are approved of in the scriptures and do not easily fall to one's lot. viz., (i) that he who is devoted to the practice of Yoga should, after controlling his vital airs and senses, cast off his body through deep concentration of mind on Brahma (the Absolute) and (ii) that, placed in the forefront of a battle, a man should give up the ghost on the battle-field, taking care not to turn his back on the enemy." (33)

*Thus ends the tenth discourse entitled "An account of the conflict between Indra (the chief of the gods) and the demon Vṛtra," in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकादशोऽध्यायः

### Discourse XI

#### Vṛtra's teaching to Indra

श्रीशुक उवाच

त एवं शंसतो धर्मं वचः पत्युरचेतसः । नैवागूहन् भयत्रस्ताः पलायनपरा नृप । १ ।  
 विशीर्यमाणां पृतनामासुरीमसुरर्षभः । कालानुकूलैस्त्रिदशैः काल्यमानामनाथवत् । २ ।  
 दृष्ट्वातप्यत संक्रुद्ध इन्द्रशत्रुर्मर्षितः । तान् निवार्यौजसा राजन् निर्भर्त्स्येदमुवाच ह । ३ ।  
 किं व उच्चरितैर्मातुर्धावद्भिः पृष्टतो हतैः । न हि भीतवधः श्लाघ्यो न स्वर्ग्यः शूरमानिनाम् । ४ ।  
 यदि वः प्रधने श्रद्धा सारं वा क्षुल्लका हृदि । अग्रे तिष्ठत मात्रं मे न चेद् ग्राम्यसुखे स्पृहा । ५ ।

Śrī Śuka went on : Frantic with fear and robbed of (all) good sense, and intent on flight, the demons paid no heed at all to the advice of their chief, who was thus preaching virtue to them, O king (Parīkṣit) ! (1) Roused to indignation and enraged to see the demon host being shattered and put to flight—as though it were masterless—by the gods (who pass through only three stages in life, viz., childhood, adolescence and full manhood and never grow old, and) to whom time (fortune) appeared propitious, Vṛtra (the enemy of Indra), the foremost of the demons, felt agonized (at heart). Warding the gods off by his (own) might, O Parīkṣit, and scolding them, he actually addressed the following words to them:—(2-3) "What will be gained by you through these fugitives—who are no better than the excreta of their mother—being

struck from behind ? Indeed the slaughter of the terror-stricken is neither praiseworthy nor conducive to heavenly enjoyment for those who account themselves as brave. (4) If you are keen about fighting or if there is courage in your heart, O vile creatures, and (again) if there is no craving (in your heart) for sensuous enjoyments, stand but for a moment before me". (5)

एवं सुरगणान् कृद्धो भीषयन् वपुषा रिपून् । व्यनदत् सुमहाप्राणो येन लोका विचेतसः । ६ ।  
 तेन देवगणाः सर्वे वृत्रविस्फोटनेन वै । निपेतुर्मूर्च्छिता भूमौ यथैवाशनिना हताः । ७ ।  
 ममर्द पद्भ्यां सुरसैन्यमातुरं निमीलिताक्षं रणरङ्गदुर्मदः ।  
 गां कम्पयन्नुद्यतशूल ओजसा नालं वनं यूथपतिर्यथोन्मदः । ८ ।  
 विलोक्य तं वृत्रधरोऽत्यमर्षितः स्वशत्रवेऽभिद्रवते महागदाम् ।  
 चिक्षेप तामापततो सुदुःसहां जग्राह वामेन करेण लीलया । ९ ।  
 स इन्द्रशत्रुः कुपितो भृशं तया महेन्द्रवाहं गदयोर्प्रविक्रमः ।  
 जघान कुम्भस्थल उन्नदन् मृधे तत्कर्म सर्वे समपूजयन्नृप । १० ।  
 ऐरावतो वृत्रगदाभिमृष्टो विघूर्णितोऽग्निः कुलिशाहतो यथा ।  
 अपासरद् भिन्नमुखः सहेन्द्रो मुञ्चन्नसृक् सप्तधनुर्भृशार्तः । ११ ।  
 न सन्नवाहाय विषण्णचेतसे प्रायुङ्क्त भूयः स गदां महात्मा ।  
 इन्द्रोऽमृतस्यन्दिकराभिमर्शवीतव्यथक्षतवाहोऽवतस्थे । १२ ।  
 स तं नृपेन्द्राहवकाम्यया रिपुं वज्रायुधं भ्रातृहणं विलोक्य ।  
 स्मरंश्च तत्कर्म नृशंसमंहः शोकेन मोहेन हसन्नगाद । १३ ।

Thus threatening the host of gods, his enemies, by his (words as well as by his gigantic) figure, and full of rage, Vṛtra, who was possessed of vast strength, roared in such a way that people fainted (to hear the sound). (6) Rendered unconscious by that (terrible) yell of Vṛtra, all the gods actually dropped on the ground just as they would when struck with lightning. (7) Taking up his spear and shaking the earth by his strength, Vṛtra (whose ardent passion for the pastime of warfare could not be easily repressed) trod down under his feet the troops of the gods—(that were) lying unconscious with their eyes closed—even as a lordly elephant would trample down in its mad fury a bed of lotuses. (8) Indra (the wielder of the thunderbolt) was seized with great indignation to see him and hurled a huge mace at his enemy, who was (now) rushing towards him. The demon (however) sportfully caught that most formidable weapon with his left hand even as it approached him. (9) Roaring in fury, the said enemy of Indra, who was possessed of terrible prowess, struck on the head with that mace the elephant (Airāvata) that bore the mighty Indra on its back. All those present on the battle-field admired this feat of his, O Parikṣit ! (10) Smitten with the mace hurled by Vṛtra even like a mountain struck with lightning and much afflicted, Airāvata along with Indra (mounted on its back) retreated to a distance of twenty-eight cubits, reeling and vomiting blood, its mouth broken. (11) That noble soul (Vṛtra) did not aim the mace for a second time at Indra, who felt dejected in mind and whose elephant was stunned (with the blow). (Meanwhile,) O king of kings, Indra, whose wounded elephant was rid of its pain by the (very) touch of his hand, that shed drops of nectar, stood (once more) before Vṛtra. (12) Seeing the aforesaid Indra (his own enemy and) the slayer of his (elder) brother (Viśvarūpa), standing (before him) armed with the thunderbolt and seeking a (single) combat with him, O king of kings, Vṛtra was filled with grief and infatuation as he recollected that cruel and sinful deed of his adversary, and spoke laughing (as follows) : (13)

वृत्र उवाच

दिष्ट्या भवान् मे समवस्थितो रिपुर्गो ब्रह्महा गुरुहा भ्रातृहा च ।

दिष्ट्यानुणोऽद्याहमसत्तम त्वया मच्छूलनिर्भिन्नदृषद्धृदाचिरात् । १४ ।  
 यो नोऽग्रजस्यात्मविदो द्विजातेर्गुरोरपापस्य च दीक्षितस्य ।  
 विश्रथ्य खड्गेन शिरांस्यवृश्चत् पशोरिवाकरुणः स्वर्गकामः । १५ ।  
 ह्रीश्रीदयाकीर्तिभिरुन्म्रितं त्वां स्वकर्मणा पुरुषादैश्च गर्हाम् ।  
 कृच्छ्रेण मच्छूलविभिन्नदेहमस्पृष्टवह्निं समदन्ति गृधाः । १६ ।  
 अन्येऽनु ये त्वेह नृशंसमज्ञा ये ह्युद्यतास्त्राः प्रहरन्ति मह्यम् ।  
 तैर्भूतनाथान् सगणान् निशातत्रिशूलनिर्भिन्नगलैर्यजामि । १७ ।  
 अथो हरे मे कुलिशेन वीर हर्ता प्रमथ्यैव शिरो यदीह ।  
 तत्रानुणो भूतबलिं विधाय मनस्विनां पादरजः प्रपत्स्ये । १८ ।  
 सुरेश कस्मान्न हिनोषि वज्रं पुरः स्थिते वैरिणि मय्यमोघम् ।  
 मा संशयिष्ठा न गदेव वज्रं स्यान्निष्फलं कृपणार्थैव याच्ञा । १९ ।  
 नन्वेष वज्रस्तव शक्र तेजसा हरेर्दधीचेस्तपसा च तेजितः ।  
 तेनैव शत्रुं जहि विष्णुयन्त्रितो यतो हरिर्विजयः श्रीर्गुणास्ततः । २० ।  
 अहं समाधाय मनो यथाऽऽह सङ्कर्षणस्तद्यारणारविन्दे ।  
 त्वद्भ्रजरंहोलुलितप्राप्यपाशो गतिं मुनेर्याम्यपविद्धलोकः । २१ ।  
 पुंसां किलैकान्तधियां स्वकानां याः सम्पदो दिवि भूमौ रसायाम् ।  
 न राति यद् द्वेष उद्वेग आधिर्षदः कलिर्व्यसनं संप्रयासः । २२ ।  
 त्रैवर्गिकायासविधातमस्मत्पतिर्विधत्ते पुरुषस्य शक्र ।  
 ततोऽनुमेयो भगवत्प्रसादो यो दुर्लभोऽकिञ्चनगोचरोऽन्यैः । २३ ।

**Vṛtra said :** Luckily enough (for me) you, who slew a Brāhmaṇa, your (own) preceptor and my brother (all in the person of Viśvarūpa), have firmly stood before me as my adversary. How glad am I that through you, O most wicked one, when your stone-like heart has been pierced through before long by my trident, I shall have discharged my debt (to my brother) today. (14) You ruthlessly lopped off with a sword the heads of my innocent brother—who besides being a Brāhmaṇa and your preceptor, had realized the Self and reposing (full) confidence in you, was (duly) engaged in a sacrifice (on your behalf), (even) as one aspiring to (an abode in) heaven would sever the head of an animal to be sacrificed. (15) When your body has been torn asunder by my trident, vultures will feast (before long) on you—forsaken as you are by shame, grace, compassion and glory and fit to be censured (even) by Rākṣasas (who devour human beings) because of your sinful deeds—since you will get no fire (to burn you). (16) Nay, I shall indeed propitiate the god Bhairava and others (the leaders of ghosts) with their retinue through (the blood of) those other foolish gods who, following (the lead of) your cruel self, have raised their missiles to strike me on this field of battle and whose neck will be (presently) pierced through with my sharpened trident. (17) If, on the other hand, O valiant Indra, you actually succeed in crushing my army and severing my (own) head with your thunderbolt in this encounter, I shall in that case offer my body as a (propitiatory) oblation to birds and beasts (such as vultures and jackals) and (thus) freed from all debts (of Karma), attain to the dust of feet (destiny or abode) of enlightened souls (Nārada and others). (18) O ruler of gods, wherefore do you not hurl your unfailing thunderbolt at me, your enemy, stationed before you? (Pray) do not entertain any misgiving (in your mind). (Rest assured that) the thunderbolt will not prove ineffectual as your mace or as an

entreaty seeking its fulfilment from a miser. (19) Surely this thunderbolt of yours, O Indra, has been whetted by the energy of Śrī Hari as well as by the asceticism of the sage Dadhici. Prompted by Lord Viṣṇu, get rid of your enemy (myself) with the selfsame weapon; (for) victory, fortune and virtues lean to that side alone on which stands Śrī Hari. (20) Concentrating my mind on the lotus-feet of Lord Saṅkarṣaṇa (even) as He has instructed me, and with the cords of attachment to the pleasures of sense cut asunder by the force of your thunderbolt, and having (thus) cast off the body, I shall attain to the destiny of a sage given to contemplation. (21) The Lord does not of course bestow on His own people, exclusively devoted to Him, the riches that are available in heaven (the higher worlds), on earth or in the subterranean regions, and from which follow (as a matter of course) hatred, fear, mental anguish, arrogance, discord, suffering and toil. (22) Our Master (on the other hand), O Indra, frustrates the efforts of His servant for the attainment of the three objects of human pursuit (viz., religious merit, worldly riches and sensuous enjoyment). From such frustration is to be inferred the grace of the Lord, which is the lot of (only) those who have nothing (to call their own) and is difficult to attain for others. (23)

अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूयः ।  
 मनः स्मरेतासुपतेर्गुणांस्ते गृणीत वाक् कर्म करोतु कायः । २४ ।  
 न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।  
 न योगसिद्धीरपुनर्भवं वा समञ्जस त्वा विरहय्य काङ्क्षे । २५ ।  
 अजातपक्षा इव मातरं खगलः स्तन्यं यथा वत्सतराः क्षुधार्ताः ।  
 प्रियं प्रियेव व्युषितं विषण्णा मनोऽरविन्दाक्ष दिदृक्षते त्वाम् । २६ ।  
 ममोत्तमश्लोकजनेषु सरस्यं संसारचक्रे भ्रमतः स्वकर्मभिः ।  
 त्वन्माययाऽऽत्मात्मजदारगेहेष्वासक्तचित्तस्य न नाथ भूयात् । २७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां षष्ठस्कन्धे वृत्रसेन्द्रोपदेशो नामैकादशोऽध्यायः । ११ ।

(Turning mentally towards the Lord,) May I, O Hari, be born again (after death) as a servant of those devotees who have solely taken refuge in Your (lotus) feet. Let my mind ponder and tongue celebrate the excellences of the Lord of my life (Yourself) and let my body do Your service (alone). (24) O Storehouse of all blessedness and grace ! without You I crave neither the abode of Dhruva (which is placed above Indra's paradise) nor even the realm of Brahmā (the highest heaven) nor the sovereignty of the entire globe nor the lordship of the subterranean regions nor the (superhuman) powers (Aṇimā and so on) attained through Yoga nor Liberation (freedom from rebirth). (25) Even as unfledged birds (left behind in their nest) are eager to see the mother bird, young calves tormented with hunger (and kept away from the mother cow) seek the milk (of its udders) and a beloved wife, depressed in spirits (due to desolation) longs to see her beloved husband, absent from home, my mind, O lotus-eyed one, is keen to behold You. (26) Let there be my friendship with the devotees of the Lord of excellent renown, revolving as I do in the whirligig of transmigration due to my own deeds. And let him whose mind is attached through Your Māyā (deluding potency), to his body, offspring, wife and home, O Lord, have no friendship with me. (27)

*Thus ends the eleventh discourse entitled "Vṛtra's teaching to Indra,"  
 in Book Six of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

#### The demon Vṛtra slain

ऋषिरुवाच

एवं जिहासुर्नृप देहमाजौ मृत्युं वरं विजयान्मन्यमानः ।  
 शूलं प्रगृह्णाभ्यपतत् सुरेन्द्रं यथा महापुरुषं कैटभोऽप्यु । १ ।  
 ततो युगान्ताग्रिकठोरजिह्वमाविध्य शूलं तरसासुरेन्द्रः ।  
 क्षिप्त्वा महेन्द्राय विनद्य वीरो हतोऽसि पापेति रुषा जगाद । २ ।  
 ख आपतत् तद् विचलद् ग्रहोल्कवन्निरीक्ष्य दुष्प्रेक्ष्यमजातविक्रवः ।  
 वज्रेण वज्री शतपर्वणाच्छिनद् भुजं च तस्योरगराजभोगम् । ३ ।  
 छिन्नैकबाहुः परिधेण वृत्रः संरब्ध आसाद्य गृहीतवज्रम् ।  
 हनौ तताडेन्द्रमथामरेभं वज्रं च हस्ताभ्यपतन्मघोनः । ४ ।  
 वृत्रस्य कर्मातिमहाद्भुतं तत् सुरासुराश्चारणसिद्धसङ्घाः ।  
 अपूजयंस्तत् पुरुहूतसंकटं निरीक्ष्य हा हेति विचुकुशुर्भृशम् । ५ ।  
 इन्द्रो न वज्रं जगृहे विलज्जितश्च्युतं स्वहस्तादरिसन्निधौ पुनः ।  
 तमाह वृत्रो हर आत्तवज्रो जहि स्वशत्रुं न विषादकालः । ६ ।  
 युयुत्सतां कुत्रचिदाततायिनां जयः सदैकत्र न वै परात्मनाम् ।  
 विनैकमुत्पत्तिलयस्थितीश्वरं सर्वज्ञमाद्यं पुरुषं सनातनम् । ७ ।

लोकाः सपाला यस्येमे श्रसन्ति विवशा वशे । द्विजा इव शिचा बद्धाः स काल इह कारणम् । ८ ।

ओजः सहो बलं प्राणममृतं मृत्युमेव च । तमज्ञाय जनो हेतुमात्मानं मन्यते जडम् । ९ ।

यथा दारुपथी नारी यथा यन्त्रमयो मृगः । एवं भूतानि मघवन्नीशतन्त्राणि विद्धि भोः । १० ।

पुरुषः प्रकृतिर्व्यक्तमात्मा भूतेन्द्रियाशयाः । शक्नुवन्त्यस्य सर्गादौ न विना यदनुग्रहात् । ११ ।

अविद्वानेवमात्मानं मन्यतेऽनीशमीश्वरम् । भूतैः सुजति भूतानि ग्रसते तानि तैः स्वयम् । १२ ।

आयुः श्रीः कीर्तिरेश्वर्यमाशिषः पुरुषस्य वाः । भवन्त्येव हि तत्काले यथानिच्छोर्विपर्ययाः । १३ ।

तस्मादकीर्तियशसोर्जवापजययोरपि । समः स्यात् सुखदुःखाभ्यां मृत्युजीवितयोस्तथा । १४ ।

सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः । तत्र साक्षिणमात्मानं वो वेद न स बध्यते । १५ ।

पश्य मां निर्जितं शक्र वृष्णायुधभुजं मृधे । घटमानं यथाशक्ति तव प्राणजिहीर्षया । १६ ।

प्राणम्लहोऽयं समर इष्वक्षो वाहनासनः । अत्र न ज्ञायतेऽमुष्य जयोऽमुष्य पराजयः । १७ ।

The sage (Śrī Śuka) resumed : Thus desiring, O king (Parīkṣit), to drop his body on the field of battle and accounting death preferable to victory, Vṛtra seized his trident and rushed at Indra (the ruler of the gods) even as the demon Kaiṭabha attacked Lord Viṣṇu (the Supreme Person) on (the) water (that flooded the entire universe during the final dissolution). (1) Then whirling his trident, whose prongs were formidable like the flames of the fire that breaks out at the time of universal destruction, and hurling it with great force at the mighty Indra (the lord of paradise), the valiant Vṛtra (the chief of the demons) roared and angrily exclaimed: "You are killed, O wicked one !" (2) Not (at all) perturbed to see the trident—dazzling as a planet or a meteor—darting through the air with a whirling motion, Indra (the wielder of the thunderbolt) cut it down, as well

as his arm, round and thick as the body of Vāsuki (the king of serpents) with his thunderbolt, which had a hundred joints. (3) With one of his arms (thus) lopped off, and full of rage, (the demon) Vṛtra approached Indra, who still held his thunderbolt, and smote him as well as Airāvata (the celestial elephant) in the jaws with his iron club and (lo!) the thunderbolt dropped down from Indra's hand. (4) (Both) the gods and the demons as well as the hosts of Cāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystical powers from their very birth) admired that most marvellous feat of Vṛtra and (at the same time) cried again and again 'Alack ! Alack !!' to see the critical plight of Indra (who is invoked by many). (5) Much ashamed (at his discomfiture), Indra did not pick up again in the presence of his foe the thunderbolt slipped from his hand. To him Vṛtra (now) said, "Taking up your thunderbolt (once more), O Indra, kill your enemy (in my person); this is not the time for despondency. (6) Nowhere does victory invariably woo the bellicose armed with weapons, but only on particular occasions, since they are all subject to their destiny except the Lord (the eternal Person), the all-knowing Cause, the one Controller of creation, preservation and dissolution (of the universe). (7) That Lord alone (in the form of Time, the propeller of all) is responsible for (their) victory and defeat; for it is subject to His control that (all) these worlds along with their guardian deities (Brahmā and others) helplessly carry on their activity like birds caught in a net. (8) Not recognizing the Lord (Time) as the (real) Cause in the shape of the potency of the Indriyas (the senses of perception as well as the organs of action), the power of the mind and bodily strength, life, immortality (final beatitude) and death as well, man looks upon the gross body as the cause (of victory etc.). (9) Just as a wooden puppet or even as a mechanical toy-deer is subject to the control of the showman or the individual winding up the toy, likewise know (all) living beings, O Indra, as subject to the control of God. (10) Without His help (inspiration) the Jīva (individual soul), Prakṛti (primordial matter), Mahat-tattva (the principle of cosmic intelligence), the ego, the five elements, the (ten) Indriyas and the mind fail to create, maintain and dissolve the universe. (11) He who is ignorant of this (fact) regards his own incapable (dependent) self as capable (of doing everything independently). (Really speaking, ) it is He who evolves beings through other beings (their parents) and devours them Himself through (carnivorous) beings (such as a tiger). (12) Whatever blessings in the form of (long) life, affluence, fame and power are coveted by a man are obtained by him at the time appointed for the same as surely as their contraries (in the shape of death, poverty, infamy and so on), even though he may be unwilling to have them. (13) Therefore, one should remain balanced in joy and sorrow (severally) proceeding from fame and disrepute, victory and defeat and even so from life and death. (14) Sattva, Rajas and Tamas are the (three) modes of Prakṛti (Matter) but not the attributes of the Self. He who recognizes the Self to be a (mere) witness of these is not bound (by them). (15) Look at me, O Indra, exerting to the best of my power with intent to take your life, though (already) vanquished in battle and having my weapon (trident) and arm cut down (by you). (16) This warfare is (after all nothing but) a game of chance, in which life (itself) is staked, arrows are thrown as dice and the animals etc., carrying the warriors are the gaming-boards. It is never known here (till the last) whose lot is victory and whose, defeat." (17)

श्रीशुक उवाच

इन्द्रो वृत्रवचः श्रुत्वा गतालीकमपूजयत् । गृहीतवज्रः प्रहसंस्तमाह गतविस्मयः । १८ ।

Śrī Śuka continued : On hearing the guileless speech of Vṛtra, Indra welcomed it. Picking up his thunderbolt and feeling no wonder (at his foe's extraordinary presence of mind and charitable disposition), he laughed heartily and replied to him (as follows). (18)

इन्द्र उवाच

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी । भक्तः सर्वात्मनाऽऽत्मानं सुहृदं जगदीश्वरम् । १९ ।

भवानतार्षीन्मायां वै वैष्णवीं जनमोहिनीम् । यद् विहायासुरं भावं महापुरुषतां गतः । २० ।  
खल्विदं महदाश्चर्यं यद् रजःप्रकृतेस्तव । वासुदेवे भगवति सत्त्वात्मनि दृढा मतिः । २१ ।  
यस्य भक्तिर्भगवति हरौ निःश्रेयसेश्वरे । विक्रीडतोऽमृताभ्यो धौ किं क्षुद्रैः खातकोदकैः । २२ ।

**Indra said :** Oh, you have (really) achieved your object, O demon (chief), blessed as you are with such a (catholic, discerning, resolute and devout) mind (even at this critical moment), and devoted with all your being to the Lord (the Ruler of the universe), your (very) Self and (true) Friend ! (19) You have actually reached the end of the (insurmountable) Māyā of Lord Viṣṇu—which deludes people—in that, having shed the demoniac disposition, you have attained to the level of an exalted soul. (20) It is really a great wonder that, though Rājasika by temperament, you have conceived such an unflinching devotion to Lord Vāsudeva, who is Sattva (unmixed with Rajas and Tamas) personified ! (21) What use can he have for the shallow ditch-water (in the shape of heavenly and other trivial enjoyments) who sports in an ocean of nectar, blessed as he is with devotion to the almighty Śrī Hari, the Bestower of final beatitude? (22)

श्रीशुक उवाच

इति व्रुवाणावन्धोन्धं धर्मजिज्ञासया नृप । युयुधाते महावीर्याविन्द्रवृत्रौ युधाम्पती । २३ ।  
आविध्य परिघं वृत्रः कार्ष्णास्यसमरिन्दमः । इन्द्राय प्राहिणोद् घोरं वामहस्तेन मारिष । २४ ।  
स तु वृत्रस्य परिघं करं च करभोपमम् । चिच्छेद युगपद् देवो वज्रेण शतपर्वणा । २५ ।  
दोर्ध्यामुत्कृत्तमूलाभ्यां वभौ रक्तत्ववोऽसुरः । छिन्नपक्षो यथा गोत्रः खाद् भ्रष्टो वज्रिणा हतः । २६ ।  
कृत्वाधरां हनुं भूमौ दैत्यो दिव्युत्तरां हनुम् । नभोगम्भीरवज्रेण लेलिहोल्बणजिह्वया । २७ ।  
दंष्ट्राभिः कालकल्पाभिर्प्रसन्नैव जगत्त्रयम् । अतिपात्रमहाकाय आक्षिपंस्तरसा गिरीन् । २८ ।  
गिरिराद् पादचारीव पद्भ्यां निर्जरयन् महीम् । जग्रास स समासाद्य वज्रिणं सहवाहनम् । २९ ।  
महाप्राणो महावीर्यो महासर्प इव द्विपम् । वृत्रग्रस्तं तमालक्ष्य सप्रजापतयः सुराः ।

हा कष्टमिति निर्विण्णाश्चुकुशुः समहर्षयः । ३० ।

निगीणोऽप्यसुरेन्द्रेण न यमारोदरं गतः । महापुरुषसन्नद्धो योगमायावलेन च । ३१ ।  
भित्त्वा वज्रेणतत्कुक्षिं निष्क्रम्य बलभिद् विभुः । उच्चकर्त शिरः शत्रोर्गिरिशृङ्गमिवौजसा । ३२ ।  
वज्रस्तु तत्कन्धरमाशुवेगः कृत्तन् समन्तात् परिवर्तमानः ।  
न्यपातयत् तावदहर्गणेन यो ज्योतिषामयने वार्रहत्ये । ३३ ।  
तदा च खे दुन्दुभयो विनेदुर्गन्धर्वसिद्धाः समहर्षिसङ्घाः ।  
वार्रग्नलिङ्गैस्तमभिष्टुवाना मन्त्रैर्मुदा कुसुमैरभ्यवर्षन् । ३४ ।  
वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिरिन्दम । पश्यतां सर्वलोकानामलोकं समपद्यत । ३५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां षट्स्कन्धे वृत्रवधो नाम द्वादशोऽध्यायः । १२ ।

**Śrī Śuka went on :** Thus talking to each other with a view to ascertaining (the true nature of) Dharma (righteousness), Indra (the chief of the gods) and the demon Vṛtra, who were both endowed with extraordinary prowess and were (great) leaders of warriors, fought on. (23) Whirling his terrible bludgeon made of black (wrought) iron with his left hand, Vṛtra, the chastiser of his foes, hurled it at Indra, O noble Parikṣit ! (24) That (mighty) god (Indra), however, synchronously cut down with his thunderbolt—which had a hundred joints—the bludgeon as well as the hand of Vṛtra that resembled the trunk of an elephant. (25) With both (his) arms cut asunder at the very root, and streaming blood ( from the shoulders), the demon (Vṛtra) shone like a mountain struck

by Indra (with his thunderbolt) and dropped from the air with both its wings chopped off. (26) The demon, who was possessed of inordinate strength and extraordinary prowess and whose gigantic form was exceedingly tall, (now) stretched his lower jaw to the ground and extended the upper one to heaven; as though devouring (all) the three worlds (heaven, earth and the intervening space) with his mouth, deep as the sky, tongue fearful as the serpent's and teeth fierce as Death, nay, shaking mountains with (great) violence and pounding the earth under his feet like a huge mountain walking about, he went up to Indra (who was armed with his thunderbolt) and swallowed him with *Alrāvata* (that carried him on its back) even as a python would swallow an elephant. Seeing him devoured by *Vṛtra*, the gods along with the lords of creation (*Brahmā* and others) and eminent sages were seized with despair and exclaimed, "Ah, what a pity!" (27—30) Though swallowed by *Vṛtra* (the chief of the demons), and reaching his stomach, Indra did not die, protected as he was by Lord *Nārāyaṇa* (the Supreme Person in the form of the armour-like *Nārāyaṇa-Kavaca*) as well as by mystical powers and the powers of conjuration. (31) Ripping up his belly with his thunderbolt, and coming out (in this way), the powerful Indra (the slayer of the demon *Bala*) with (great) vigour lopped off the enemy's head like the top of a mountain. (32) Though revolving with a quick speed, and cutting on all sides, the thunderbolt (of Indra) felled the neck of *Vṛtra* in as many (three hundred and sixty) days as are taken by the northward and southward marches of (the sun and other) heavenly bodies, at the time appointed for the death of the demon. (33) At that time drums sounded with a loud noise and the *Gandharvas* and *Siddhas* along with hosts of eminent sages joyously showered flowers on him, glorifying him with sacred hymns celebrating the prowess of the slayer of *Vṛtra*. (34) Issuing forth from the body of *Vṛtra* in the form of an effulgence, O *Parīkṣit* (a chastiser of foes), the soul of *Vṛtra* entered and merged into the Lord (who is beyond all the material worlds, while all the people (present there) looked on (with wonder). (35)

*Thus ends the twelfth discourse entitled "Vṛtra slain," in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

#### Indra's Victory

श्रीशुक उवाच

वृत्रे हते त्रयो लोका विना शक्रेण भूरिद । सपाला ह्यभवन् सद्यो विज्वरा निवृत्तेन्द्रियाः । १ ।  
देवर्षिपितृभूतानि दैत्या देवानुगाः स्वयम् । प्रतिजग्मुः स्वधिष्ययानि ब्रह्मेशेन्द्रादयस्ततः । २ ।

**Śrī Śuka began again :** *Vṛtra* having (thus) been slain, (all) the three worlds with their guardian deities, excepting, of course, Indra, O munificent *Parīkṣit*, were immediately rid of anxiety and felt gratified at heart. (1) The gods and sages, manes and spirits, the demons and the attendants of the gods (*Gandharvas* and others) returned to their (respective) realms of their own accord without taking leave of (Indra) and then *Brahmā* (the creator), *Śiva*, Indra and other (great) gods (too) dispersed. (2)

राजोवाच

इन्द्रस्यानिर्वृतेर्हेतुं श्रोतुमिच्छामि भो मुने। येनासन् सुखिनो देवा हरेर्दुःखं कुतोऽभवत् । ३ ।

**The king (Parīkṣit) said :** I long to hear (from you). O (holy) sage, the cause of Indra's unhappiness. Why should there be agony to Indra (the chief of the gods) from something as a result of which the (other) gods felt gratified ? (3)

श्रीशुक उवाच

वृत्रविक्रमसंविप्राः सर्वे देवाः सहर्षिभिः । तद्ब्रुधायार्थयन्निन्द्रं नैच्छद् भीतो बृहद्वधात् । ४ ।

**Śrī Śuka replied :** Frightened with the prowess of the demon Vṛtra all the gods along with the sages implored Indra to slay him. He, however, did not feel inclined to do so, afraid as he was of killing a Brāhmaṇa. (4)

इन्द्र उवाच

स्त्रीभूजलद्रुमैरेनो विश्वरूपवधोद्धवम् । विभक्तमनुगृह्णद्भिर्वृत्रहत्यां क्व मान्द्यहम् । ५ ।

**Indra said :** The sin caused by the slaughter of Viśvarūpa has (since) been graciously shared by women, the earth, water and the trees. (But) how shall I (be able to) atone for (the sin proceeding from) the slaughter of Vṛtra? (5)

श्रीशुक उवाच

ऋषयस्तदुपाकर्ण्य महेन्द्रमिदमब्रुवन् । चाजयिष्याम भद्रं ते हयमेधेन मा स्म भैः । ६ ।

हयमेधेन पुरुषं परमात्मानमीश्वरम् । इष्ट्वा नारायणं देवं मोक्ष्यसेऽपि जगद्वधात् । ७ ।

ब्रह्महा पितृहा गोघ्नो मातृहाऽऽचार्यहाघवान् । श्वादः पुल्कसको वापि शुद्धचेरन् यस्य कीर्तनात् । ८ ।

तमश्वमेधेन महामखेन श्रद्धान्वितोऽस्माभिरनुष्ठितेन ।

हत्वापि सत्रह्य चराचरं त्वं न लिप्यसे किं खलनिग्रहेण । ९ ।

**Śrī Śuka continued :** On hearing this the sages replied to the mighty Indra as follows:— "We shall get you to propitiate the Lord by means of a horse-sacrifice and all will be well with you. (Pray) too not be afraid. (6) Having worshipped Lord Nārāyaṇa, the Supreme Spirit, the Inner Controller and Ruler of the universe, through a horse-sacrifice you will be absolved even of the sin proceeding from the extermination of the (whole) world. (7) Through the (very) utterance of His Name the murderer of a Brāhmaṇa, the slaughterer of a cow, the slayer of one's father, mother or preceptor and any other sinner, (nay,) one who eats the flesh of a dog and even a man of sinful birth are purified (at once). (8) Propitiating Him with reverence through the great sacrifice, Aśwamedha, which will be performed by us, you will not be touched by sin even after killing the (entire) mobile and immobile creation including the Brāhmaṇa race, much less by the sin that may follow from the subjugation of an evil-doer (like Vṛtra)." (9)

श्रीशुक उवाच

एवं सञ्ज्ञोदितो विप्रैर्मरुत्वानहनद्रिपुम् । ब्रह्महत्या हते तस्मिन्नाससाद वृषाकपिम् । १० ।

तयेन्द्रः स्मासहत् तापं निर्वृतिर्नामुमाविशत् । ह्रीमन्तं वाच्यतां प्राप्तं सुखयन्त्यपि नो गुणाः । ११ ।

तां ददर्शानुधावन्तीं चाण्डालीमिव रूपिणीम् । जरया वेपमानाङ्गीं यक्ष्मग्रस्तामसुक्यटाम् । १२ ।

विकीर्य पलितान् केशांस्तिष्ठतिष्ठेति भाषिणीम् । मीनगन्धसुगन्धेन कुर्वतीं मार्गदूषणम् । १३ ।

नभो गतो दिशः सर्वाः सहस्राक्षो विशाम्यते । प्रागुदीचीं दिशं तूर्णं प्रविष्टो नृप मानसम् । १४ ।

स आवसत्पुष्करनालतन्तूनलव्यभोगो यदिहाग्निदूतः ।

वर्षाणि साहस्रमलक्षितोऽन्तः स चिन्तयन् ब्रह्मवधाद् विमोक्षम् । १५ ।

तावन्निष्णाकं नहुषः शशास विद्यातपोयोगबलानुभावः ।  
 स सम्पदैश्वर्यमदान्धबुद्धिर्नीतिस्तिरश्चां गतिमिन्द्रपत्न्या । १६ ।  
 ततो गतो ब्रह्मगिरोपहूत ऋतम्भरध्याननिवारिताघः ।  
 पापस्तु दिग्देवतया हतौजास्तं नाभ्यभूदवितं विष्णुपत्न्या । १७ ।

Śrī Śuka went on : Thus urged by the Brāhmaṇas, Indra killed Vṛtra (his enemy). On his being (thus) slain, the sin of having killed a Brāhmaṇa came upon Indra. (10) Due to (the consciousness of) that sin Indra suffered (untold) agony and no peace of mind returned to him (even for a moment). Even (fortitude and other) virtues fail to bring relief to him who, while endowed with a sense of shame, has incurred obloquy. (11) He saw the aforesaid sin running after him in human form, resembling that of a pariah woman suffering from consumption, clad in blood-stained clothes, her limbs trembling due to old age, and throwing about her grey hair, crying "Stop ! Stop !!" and befouling (the air of) the road with her breaths stinking like (rotten) fish. (12-13) Indra (who is possessed of a thousand eyes located all over his body), O Parīkṣit (a ruler of the people), ranged through the sky and (then) in all directions and, (finally) betaking himself to the north-east, O king, quickly entered the Mānasa lake. (14) Pondering within (himself) the means of absolution from the sin of having slain a Brāhmaṇa and getting no subsistence, because he remained under water and had the god of fire (who could not obviously enter water\*) for his purveyor (agency conveying sacrificial offerings), Indra lived unperceived (by Brahmahatyā) in the fibres of a lotus-stalk (in the Mānasa lake) for a thousand years. (15) Till then (the famous king) Nahuṣa (of the mortal world)—who had acquired the capacity to rule over Swarga by virtue of (his) worship, asceticism and mystical powers—ruled over (acted as the regent of) the third heaven† (the celestial region). His intellect (however) having been blinded through arrogance caused by opulence and power, he was cast (through an ingenious device‡) into a sub-human species (the serpent race) by Śacī (the virtuous spouse of Indra, whom he claimed as his wife). (16) Called by the invocation of the Brāhmaṇas (sages), Indra—whose sin had (in the meantime) been neutralized through meditation on Śrī Hari (the Upholder of

\* A famous commentator of Śrīmad Bhāgavata, however, points out that the god of fire does enter water when carrying oblations to Varuṇa (the god of water residing in water), so that it was not impossible for him to enter the Mānasa lake and purvey food to Indra. The Mānasa lake, however being closely guarded by the attendants of Śrī Rudra, he could not easily enter it without disclosing the secret of Indra's hiding there.

† Swarga (Indra's paradise) is called the third heaven inasmuch as it is the third in order of the seven upper spheres of the universe from the earth onwards, the terrestrial sphere (which has also been declared to be a place of enjoyment of the fruit of one's merits, with the exception of Bhāratavarṣa, which is pre-eminently a place for action—Karmabhūmi—vide V. xvii. II).

‡ Having ascended the throne of Indra, Nahuṣa—who was attracted by the extraordinary charms of the former's spouse, Śacī, claimed her as his legitimate wife and invited her accordingly to live with him. Śacī, who was the wedded wife of Indra and was, therefore, exclusively devoted to him, naturally disdained his invitation and sought the advice of the sage Bṛhaspati (Indra's preceptor and family priest, who had since returned and resumed his office) how to elude the grasp of Nahuṣa, whom she could not openly defy because of her forlorn condition. The sagacious Bṛhaspati, who naturally sympathized with the virtuous lady advised her that she should offer to meet Nahuṣa provided he should visit her in a palanquin borne by Brāhmaṇa sages. Nahuṣa, who was blinded with passion, readily agreed and commanded Agastya and other sages to carry him in a palanquin to Śacī's palace. In his eagerness to see the celestial lady, he goaded the bearers to proceed apace, and even touched the venerable sage Agastya with his foot saying "Move on, move on (चर, चर)". Enraged at this insolent behaviour on the part of the arrogant monarch, the sage pronounced a curse against him that he should fall down and be reborn in the serpent race. The execration uttered by the sage could not be otherwise and the king fell down at once from heaven and was transformed into a python and eventually redeemed in the following Dwāpara age by the virtuous king Yudhiṣṭhira.

truth)-returned after that to heaven; and the sin (of having killed a Brāhmaṇa)-that had been deprived of its force by Śrī Rudra (the deity presiding over the north-east)—could not assail him, protected (as he was) by Goddess Lakṣmī (the divine Consort of Lord Viṣṇu, dwelling in the bed of lotuses in the Mānasa lake). (17)

तं च ब्रह्मर्षयोऽभ्येत्य हयमेधेन भारत। यथावहीक्षयाञ्चक्रुः पुरुषाराधनेन ह।१८।  
 अथेज्यमाने पुरुषे सर्वदिवमयात्मनि। अश्वमेधे महेन्द्रेण वितते ब्रह्मवादिभिः।१९।  
 स वै त्वाष्ट्रवधो भूयानपि पापचयो नृप। नीतस्तेनैव शून्याय नीहार इव भानुना।२०।  
 स वाजिमेधेन यथोदितेन वितायमानेन परीचिमिश्रैः।  
 इष्ट्याधियज्ञं पुरुषं पुराणमिन्द्रो महानास विधूतपापः।२१।  
 इदं महास्व्यानमशेषपाप्मनां प्रक्षालनं तीर्थपदानुकीर्तनम्।  
 भक्त्युच्छ्रयं भक्तजनानुवर्णनं महेन्द्रमोक्षं विजयं मरुत्वतः।२२।  
 पठेयुरास्व्यानमिदं सदा बुधाः शृण्वन्त्यथो पर्वणि पर्वणीन्द्रियम्।  
 धन्यं यज्ञस्यं निखिलाघमोचनं रिपुञ्जयं स्वस्त्ययनं तथाऽऽयुषम्।२३।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे इन्द्रविजयो नाम त्रयोदशोऽध्यायः।१३॥

Brāhmaṇa sages (now) approached him, O Parikṣit (a scion of Bharata), and duly consecrated him, they say, for a horse-sacrifice intended to propitiate Śrī Hari (the Supreme Person). (18) Now, while the Supreme Person, who embodies in Himself all the divinities, was being worshipped by the mighty Indra in the course of the (aforesaid) horse-sacrifice elaborately performed through the instrumentality of sages who were (great) expositors of the Vedas, even that huge mass of sin in the shape of the slaughter of the demon Vṛtra (son of the god Twaṣṭā), O king, was actually reduced to nothingness by that very sacrifice just as the hoar-frost is melted by the sun. (19-20) By propitiating the most ancient Person, the Deity presiding over sacrifices, through the (said) horse-sacrifice—which was being elaborately performed according to the scriptural ordinance through the instrumentality of Marici and other sages—the aforesaid Indra was completely rid of his sins and became great (once more). (21) This great narrative is (decidedly) instrumental in washing off all one's sins and conducive to the growth of Devotion, replete as it is with the praises of the Lord (whose holy feet enable one to ford the vast ocean of metempsychosis), containing an account of His (great) devotee (Vṛtra) as well as of the absolution and decisive victory of the mighty Indra, nicknamed as Marutvān. (22) Therefore, the wise should always recite or hear (at least) on every festival this story relating to Indra, which brings wealth, fame and longevity, is a means of ridding one of all sinful propensities, and a source of (all) blessings and helps one to conquer one's enemies. (23)

*Thus ends the thirteenth discourse entitled "The victory of Indra"  
 in Book Six of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्दशोऽध्यायः

### Discourse XIV

#### The Lament of Citraketu

परीक्षिदुवाच

रजस्तमःस्वभावस्य ब्रह्मन् वृत्रस्य पाप्मनः । नारायणो भगवति कथमासीद् दृढा मतिः । १ ।  
 देवानां शुद्धसत्त्वानामृषीणां चामलात्मनाम् । भक्तिर्मुकुन्दचरणे न प्रायेणोपजायते । २ ।  
 रजोभिः समसंख्याताः पार्थिवैरिह जन्तवः । तेषां ये केचनेहन्ते श्रेयो वै मनुजादयः । ३ ।  
 प्रायो मुमुक्षवस्तेषां केचनैव द्विजोत्तम । मुमुक्षूणां सहस्रेषु कश्चिन्मुच्येत सिध्यति । ४ ।  
 मुक्तानामपि सिद्धानां नारायणपरायणः । सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने । ५ ।  
 वृत्रस्तु स कथं पापः सर्वलोकोपतापनः । इत्थं दृढमतिः कृष्ण आसीत् संग्राम उत्त्वणे । ६ ।  
 अत्र नः संशयो भूयाञ्छ्रोतुं कौतूहलं प्रभो । यः पौरुषेण समरे सहस्राक्षमतोषयत् । ७ ।

**Parīkṣit submitted :** How did (such an) unflinching devotion to the almighty Nārāyaṇa appear in the heart of the sinful Vṛtra, whose nature, O holy Brāhmaṇa, was predominated by Rajas and Tamas? (1) Devotion to the feet of Lord Viṣṇu (the Bestower of Liberation) does not ordinarily develop in the heart of (even) gods, whose intellect is (generally) pure, and sages, whose mind is untainted by sin. (2) Living beings in this universe are as numerous (innumerable) as there are particles of dust. Of them, only a few human creature and other (higher) beings, as a matter of fact, practise virtue. (3) Of them (again) seekers of liberation are ordinarily only few, O jewel among the Brāhmaṇas ! And among thousands of those seeking release scarce one is completely rid of attachment (to his home etc.) and attains success (in the shape of Self-Realization). (4) Even among tens of millions of those who have been rid of identification with the body etc., and even realized the Self, he whose mind is perfectly serene (entirely free from the craving for sense-gratification) and solely devoted to (the feet of) Lord Nārāyaṇa is most difficult to find. (5) How, then, did the sinful Vṛtra, the tormentor of all the worlds, who gratified by his valour on the battle-field (even) Indra (the thousand-eyed lord of paradise), remain so steadfast in (his) devotion to the Lord (the Attractor of all) in the midst of a fierce combat ? Great is our doubt in this matter and so is our eagerness to hear about it, O Master. (6-7)

सूत उवाच

परीक्षितोऽथ संप्रश्नं भगवान् बादरायणिः । निशम्य श्रद्धानस्य प्रतिनन्द्य वचोऽब्रवीत् । ८ ।

**Sūta continued :** The glorious Śūta (the son of Bādarāyaṇa, more popularly known as Vedavyāsa) welcomed the relevant enquiry of the devout king Parīkṣit, when he heard it, and then made the following reply. (8)

श्रीशुक उवाच

शृणुष्ववहितो राजन्नितिहासमिमं यथा । श्रुतं द्वैपायनमुखान्नारदादेवलादपि । १ ।  
 आसीद्वाजा सार्वभौमः शूरसेनेषु वै नृप । चित्रकेतुरिति ख्यातो यस्यासीत् कामधुङ्गही । १० ।  
 तस्य भार्यासहस्राणां सहस्राणि दशाभवन् । सान्त्तानिकश्चापि नृपो न लेभे तासु सन्ततिम् । ११ ।  
 रूपौदार्यवयोजन्मविद्यैश्चर्यश्रियादिभिः । सम्पन्नस्य गुणैः सर्वैश्चिन्ता वन्द्यापतेरभूत् । १२ ।  
 न तस्य संपदः सर्वा महिष्यो वामलोचनाः । सार्वभौमस्य भृश्रेयमभवन् प्रीतिहेतवः । १३ ।

तस्यैकदा तु भवनमङ्गिरा भगवानुषिः । लोकाननुचरन्नेतानुपागच्छद्यदृच्छया ११४ ।  
 तं पूजयित्वा विधिवत्प्रत्युत्थानार्हणादिभिः । कृतातिथ्यमुपासीदत्सुखासीनं समाहितः ११५ ।  
 महर्षिस्तमुपासीनं प्रश्रयावनतं क्षितौ । प्रतिपूज्य महाराज समाभाष्येदमब्रवीत् ११६ ।

**Śrī Śuka said :** Hear attentively, O king, the following legend as heard (by me) from the mouth of (my father,) the sage Vedavyāsa (who was born in an island), as well as from the sages Nārada and Devala. (9) In the Śūrasena country (the tract lying about the city of Mathurā), so-the tradition goes, there was a king, called by the name of Citraketu, O Parikṣit, who ruled over the entire globe and to whom the earth yielded everything sought after (by him). (10) He had a crore wives; but, though capable of procreation, the emperor got no issue by (any of) them. (11) Anxiety now laid hold of Citraketu, who, though (fully) endowed with beauty, generosity, youth, noble lineage, learning, (universal) sovereignty, imperial fortune and all other virtues, was (yet) the husband of barren ladies. (12) All his riches, fair-eyed queens and (even the sovereignty of) this earth did not prove a source of delight to that ruler of the entire globe. (13) Ranging through these worlds, however, the glorious sage Aṅgirā on one occasion came to his house by chance. (14) Having honoured him with due ceremony by rising to greet him and offering him articles of worship etc., the emperor sat with a collected mind near the sage, who was now comfortably seated, having been (fully) entertained as a guest. (15) The great sage (Aṅgirā). O emperor, showed every courtesy and consideration in return to Citraketu, who sat close to him on the (bare) ground, bent low with modesty, and, calling his attention (to him), spoke the following words. (16)

अङ्गिरा उवाच

अपि तेऽनामयं स्वस्ति प्रकृतीनां तथाऽऽत्मनः । यथा प्रकृतिभिर्गुप्तः पुमान् राजापि सप्तभिः ११७ ।  
 आत्मानं प्रकृतिषुद्धा निधाय श्रेय आपुयात् । राज्ञा तथा प्रकृतयो नरदेवाहिताधयः ११८ ।  
 अपि दाराः प्रजामात्या भृत्याः श्रेण्योऽथ मन्त्रिणः । पौरा जानपदा भूपा आत्मजा वशवर्तिनः ११९ ।  
 यस्यात्मानुवशश्चेत्स्यात्सर्वे तद्दृशगा इमे । लोकाः सपाला यच्छन्ति सर्वे बलिमतन्द्रिताः १२० ।  
 आत्मनः प्रीयते नात्मा परतः स्वत एव वा । लक्षयेऽलब्धकामं त्वां चिन्तया शबलं मुखम् १२१ ।  
 एवं विकल्पितो राजन् विदुषा मुनिनापि सः । प्रश्रयावनतोऽभ्याह प्रजाकामस्ततो मुनिम् १२२ ।

**Aṅgirā said :** Is everything well with your person as well as with your Prakṛtis (the constituent elements of a state, viz., the high priest, the chief minister, the territories, i.e., the people, the fortresses, the treasury, the police and army—that enforce law and order—and the allies ) and are you enjoying a sound health—you as well as your Prakṛtis ? (Even) as a Jiva (the embodied soul) is protected by the seven material sheaths (viz., Mahattattva or the principle of cosmic intelligence, the ego and the five subtle elements), so the king too is protected by the (aforesaid) seven constituent elements. (17) A king can enjoy the blessings of sovereignty by actually placing himself under the control of his Prakṛtis; (and) the Prakṛtis are likewise enriched by the king (by following his will and carrying out his commands), O ruler of men. (18) Are your wives, subjects, ministers, servants, people following particular trades, counsellors, citizens and inhabitants of the other parts (of your state), tributary chiefs and offspring obedient to your will ? (19) All these (unquestionably) follow the will of the man whose mind is under his control. (Nay,) all the worlds along with their guardian deities dutifully offer tribute to him. (20) (It seems to me that) your mind is not pleased either with others or with your own self. (For) I find your face discoloured with anxiety, and (thereby) conclude that you have not attained the object of your desire. (21) Subjected thus, O Parikṣit, to various presumptions by the sage, even though the latter knew everything (by intuition), Citraketu, who was full of longing for a son, and was bent low with

modesty, thereupon replied to the sage (as follows). (22)

चित्रकेतुरुवाच

भगवन् किं न विदितं तपोज्ञानसमाधिभिः । योगिनां ध्वस्तपापानां बहिरन्तः शरीरिषु । २३ ।

तथापि पृच्छतो ब्रूयां ब्रह्मन्नात्मनि चिन्तितम् । भवतो विदुषश्चापि चोदितस्त्वदनुज्ञया । २४ ।

लोकपालैरपि प्रार्थ्याः साम्राज्यैश्वर्यसम्पदः । न नन्दयन्त्यप्रजं मां क्षुत्काममिवापरे । २५ ।

ततः पाहि महाभाग पूर्वंः सह गतं तमः । यथा तरेम दुस्तारं प्रजया तद् विधेहि नः । २६ ।

**Citraketu submitted** : O worshipful sage, what is there without or (even) within (in the mind of) embodied beings, which is not known to Yogīs (like you) whose sins have been wiped out through asceticism, spiritual enlightenment and deep concentration of mind ? (23) Yet, prompted by your command. I should speak out, O holy Brāhmaṇa, the thought (which is foremost) in my mind to you, who ask me about it even though you know it. (24) The sovereignty of the entire globe and the power and affluence attending it—which are worthy of being coveted even by the guardians of the spheres—bring no delight to me, issueless as I am, just as other things do not rejoice him who longs for food and drink under pressure of hunger and thirst. (25) Therefore, (be pleased to ) protect me, O highly blessed one, and do that for us whereby we may be able with the help of a son to get out of the dark abyss of hell (the lot of those who die issueless) which has (all but) been reached by us along with our forefathers, and which is so difficult to cross over. (26)

श्रीशुक उवाच

इत्यर्थितः स भगवान् कृपालुर्ब्रह्मणः सुतः । श्रपयित्वा चरुं त्वाष्ट्रं त्वष्टारमयजद् विभुः । २७ ।

ज्येष्ठा श्रेष्ठा च या राज्ञो महिषीणां च भारत । नाम्ना कृतद्युतिस्तस्यै यज्ञोच्छिष्टमदाद् द्विजः । २८ ।

अथाह नृपति राजन् भवितैकस्तवात्मजः । हर्षशोकप्रदस्तुभ्यमिति ब्रह्मसुतो यया । २९ ।

सापि तत्प्राशनादेव चित्रकेतोरधारयत् । गर्भं कृतद्युतिर्देवी कृत्तिकाप्रेरिवात्मजम् । ३० ।

तस्या अनुदिनं गर्भः शुकूपक्ष इवोडुपः । ववृधे शूरसेनेशतेजसा शनकैर्नृप । ३१ ।

**Śrī Śuka continued** : Implored thus, that glorious, merciful and mighty son of Brahmā got a special oblation prepared for being offered to the god Twaṣṭā, and propitiated the said god with the same. (27) The (holy) Brāhmaṇa further gave the remainder of the sacrificial offering to the queen known by the name of Kṛtadyuti, who was the eldest and the foremost (in other respects too) of all the king's spouses, O Parīkṣit ( a descendant of Bharata) ! (28) The sage Aṅgirā (Brahmā's son) then said to Citraketu (a ruler of men), "O king ! a son, who will be a source of (both) joy and grief to you, will be born to you !" and left. (29) Merely by eating the remainder of that sacrificial oblation even Kṛtadyuti (who was barren) conceived a child through Citraketu just as the goddess Kṛttikā (the deity presiding over the constellation of that name) conceived a son through the god of fire. (30) The embryo in the womb of that lady, which owed its existence to king Citraketu (the ruler of the Śūrasena territory) gradually developed from day to day, (even) as the moon (the lord of the stars), O king (Parīkṣit), waxes during the bright fortnight. (31)

अथ काल उपावृत्ते कुमारः समजायत । जनयन् शूरसेनानां शृण्वतां परमां मुदम् । ३२ ।

हृष्टो राजा कुमारस्य स्नातः शुचिरलंकृतः । वाचयित्वाऽऽशियो विप्रैः कारयामास जातकम् । ३३ ।

तेभ्यो हिरण्यं रजतं वासांस्याभरणानि च । ग्रामान् हवान् गजान् प्रादाद् धेनूनामर्बुदानि षट् । ३४ ।

ववर्ष काममन्येषां पर्जन्य इव देहिनाम् । धन्यं यशस्यमायुष्यं कुमारस्य महामनाः । ३५ ।

कृच्छ्रलब्धेऽथ राजर्षेस्तनयेऽनुदिनं पितुः । यथा निःस्वस्य कृच्छ्राग्ने धने स्नेहोऽन्ववर्धत । ३६ ।

पातुस्त्वतितरां पुत्रे स्नेहो मोहसमुद्भवः । कृतद्युतेः सपत्नीनां प्रजाकामज्वरोऽभवत् । ३७ ।  
 चित्रकेतोरतिप्रीतिर्यथा दारे प्रजावति । न तथान्येषु सञ्जज्ञे बालं लालयतोऽन्वहम् । ३८ ।  
 ताः पर्यतप्यन्नात्मानं गर्हयन्त्योऽभ्यसूयया । आनपत्येन दुःखेन राज्ञोऽनादरणेन च । ३९ ।  
 धिगप्रजां स्त्रियं पापां पत्युश्चागृहसम्भताम् । सुप्रजाभिः सपत्नीभिर्दासीमिव तिरस्कृताम् । ४० ।  
 दासीनां को नु सन्तापः स्वामिनः परिचर्यया । अभीक्ष्णं लब्धमानानां दास्या दासीव दुर्भगाः । ४१ ।  
 एवं सन्दह्यमानानां सपत्याः पुत्रसम्पदा । राज्ञोऽसम्मतवृत्तीनां विद्वेषो बलवानभूत् । ४२ ।  
 विद्वेषनष्टमतयः स्त्रियो दारुणचेतसः । गरं ददुः कुमाराय दुर्मर्षा नृपतिं प्रति । ४३ ।  
 कृतद्युतिरजानन्ती सपत्नीनामघं महत् । सुप्त एवेति सञ्चिन्त्य निरीक्ष्य व्यचरद् गृहे । ४४ ।  
 शयानं सुचिरं बालमुपधार्य मनीषिणी । पुत्रमानय मे भद्रे इति धात्रीमचोदयत् । ४५ ।  
 सा शयानमुपव्रज्य दृष्ट्वा चोत्तारलोचनम् । प्राणोन्द्रियात्मभिस्स्यक्तं हतास्मीत्यपतद्भुवि । ४६ ।

Now, when the time (of delivery came, a son was duly born, causing supreme delight to (all) the inhabitants of the Sūrasena territory, who heard of it. (32) The king, who felt (much) delighted (at the news), took his bath and, (thus) purified, he adorned himself with ornaments. Then, getting the Brāhmaṇas to pronounce benedictions (on the babe), he caused the rite called Jātakarma (the ceremony of touching a new-born babe's tongue thrice with ghee after appropriate prayers) to be performed (for the purification of the child). (33) To the Brāhmaṇas he gifted gold and silver, clothes and ornaments, and villages, horses and elephants and sixty million cows. (34) Like a rain-cloud sending down showers according to the will of the people, the generous king (Citraketu) gratified the desire of other men (as well) by making gifts calculated to bring riches, glory and longevity to the babe. (35) The affection of the father, the royal sage (Citraketu), for his son, who had been got after great hardship, constantly grew from day to day like the love of a pauper for his hard-earned money. (36) The attachment of the mother to her son, however, grew to an excessive degree, caused as it was by infatuation; while agony in the shape of longing for a son appeared in the heart of the co-wives of queen Kṛtadyuti. (37) Even as Citraketu fondled the babe everyday, no such type of excessive fondness appeared in his heart for his other wives as he developed for the one who was blessed with a son. (38) Reproaching themselves through jealousy, they felt agonized (in their heart) due to the grief caused by issuelessness and the indifference shown to them by the king (their husband). (39) Fie upon the accursed woman without a child, (who is) not esteemed at home by her husband and is insulted like a maid-servant by her co-wives blessed with good children. (40) What agony can be the lot of maid-servants (who are) constantly honoured because of their service rendered to the master? We wretched women (however) are (no better than) the maid-servant of a maid-servant (worse even than a maid-servant). (41) In this way there sprang up (a feeling of) bitter hatred in the heart of those queens whose life was neglected by the king and who were fully burning with jealousy at the fortune of their co-wife in the shape of a son. (42) The cruel-hearted ladies, who had lost their good sense through deep malice and were full of resentment towards the king, administered poison to the babe. (43) Queen Kṛtadyuti, who had no idea of the grievous misdeed of her co-wives, thought on looking at it that the babe was asleep, and went about in the palace. (44) Perceiving (however) that the babe had been sleeping too long, the wise queen commanded the nurse who suckled the child in the following words: "Bring me the babe, O good woman!" (45) When (however) she went near the babe lying in bed, and found that the pupils of its eyes had turned upwards and that life, the senses and other faculties and the soul (too) had quitted it, she cried "I am finished!" and dropped on the ground. (46)

तस्यास्तदाऽऽकर्ण्य भृशातुरं स्वरं घ्नत्याः कराभ्यामु उच्चैरपि ।  
 प्रविश्य राज्ञी त्वरयाऽऽत्मजान्तिकं ददर्श बालं सहसा मृतं सुतम् ।४७।  
 पपात भूमौ परिवृद्धया शुचा मुमोह विभ्रष्टशिरोरुहाम्बरा ।४८।  
 ततो नृपान्तःपुरवर्तिनो जना नराश्च नार्यश्च निशम्य रोदनम् ।  
 आगत्य तुल्यव्यसनाःसुदुःखितास्ताश्च व्यलीकं रुरुदुः कृतागसः ।४९।  
 श्रुत्वा मृतं पुत्रमलक्षितान्तिकं विनष्टदृष्टिः प्रपतन् स्वलन् पथि ।  
 स्नेहानुबन्धैधितया शुचा भृशं विमूर्च्छितोऽनुप्रकृतिर्द्विजैर्वृतः ।५०।  
 पपात बालस्य स पादमूले मृतस्य विलस्तशिरोरुहाम्बरः ।  
 दीर्घं श्वसन् बाष्पकलोपरोधतो निरुद्धकण्ठो न शशाक भाषितुम् ।५१।  
 पतिं निरीक्ष्योरुशुचापितं तदा मृतं च बालं सुतमेकसन्ततिम् ।  
 जनस्य राज्ञी प्रकृतेश्च हृदुजं सती दधाना विललाप चित्रथा ।५२।  
 स्तनद्वयं कुङ्कुमगन्धमण्डितं निषिञ्चती साञ्जनबाष्पविन्दुभिः ।  
 विकीर्यं केशान् विगलत्त्रजः सुतं शशोच चित्रं कुररीव सुस्वरम् ।५३।

Hearing at that time the most painful cry of the nurse, who was violently beating her breast too with both hands, the queen quickly entered into the presence of her child and found her infant son a victim of sudden death. (47) Due to excessive grief she fainted and fell on the ground, her hair flung about and garments thrown out of order. (48) Hearing the wail, the inmates of the royal gynaeceum, both men and women, thereupon came (to the spot) and, sharing the queen's grief and, therefore, much distressed, fell to weeping; (nay), even the queens who had perpetrated the crime shed crocodile tears. (49) Hearing that his son had died, though the cause of his death was (still) unknown, the king lost his vision through grief intensified beyond measure by uninterrupted love. Followed by his ministers and other people and surrounded by the Brāhmaṇas (priests), he (too) came stumbling and falling on the way and, sighing deeply, dropped unconscious near the feet of the dead child, his hair dishevelled and, clothes thrown about in disorder; and, his throat choked due to obstruction caused by tears, he could not utter a word. (50-51) Seeing her husband overwhelmed with excessive grief and the infant son, her only progeny, dead, the virtuous queen then wailed in various ways, (thereby) enhancing the heart-ache of the people as well as of the ministers and others (present there). (52) Bathing her breasts—painted with saffron and sandal paste—with the drops of her tears mixed with collyrium and throwing about her hair with the flowers dropping from them, she mourned (the death of) her child like a female osprey in loud and diverse tones (as follows) :— (53)

अहो विधातस्त्वमतीव बालिशो यस्वात्मसृष्ट्यप्रतिरूपमीहसे ।  
 परेऽनुजीवत्यपरस्य वा मृतिर्विपर्ययश्चेत्त्वमसि ध्रुवः परः ।५४।  
 न हि क्रमश्चेदिह मृत्युजन्मनोः शरीरिणामस्तु तदाऽऽत्यकर्मभिः ।  
 यः स्नेहपाशो निजसर्गवृद्धये स्वयं कृतस्ते तमिमं विवृशसि ।५५।  
 त्वं तात नार्हसि च मां कृपणाभनाथां त्यक्तुं विचक्ष्व पितरं तव शोकतप्तम् ।  
 अञ्जस्तेरेम भवताप्रजदुस्तरं चद् ध्वान्तं न याह्यकरुणेन यमेन दूरम् ।५६।  
 उत्तिष्ठ तात त इमे शिशवो वयस्यास्त्वामाह्वयन्ति नृपनन्दनं संविहर्तुम् ।

सुप्तश्चिरं हाशनया च भवान् परीतो भुङ्क्ष्व स्तनं पिब शुचो हर नः स्वकानाम् । ५७।  
 नाहं तनूज ददृशे हतमङ्गला ते मुग्धस्मितं मुदितवीक्षणमाननाब्जम् ।  
 किं वा गतोऽस्यपुनरन्वयमन्यलोकं नीतोऽघृणेन न शृणोमि कला गिरस्ते । ५८।

"Alas, O creator, you are extremely foolish in that you act contrary to (the interests of) your own creation. Oh, the death of a youngster while an elder is (still) living points (unmistakably) to this. If (however) you are (just) the reverse (a wise fellow doing all this designedly), you are our constant enemy (and no benefactor). (54) If (it is urged that) there is no (strict) regularity in this world in the matter of death and birth of embodied beings, then let everything happen according to their Karma (independently of you). (It is, however, strange that) you are cutting asunder (by wresting babes from the hands of their parents) this cord of affection, which was produced by yourself for the growth of your creation ! (55) (Addressing her dead child,) and you, dear child, ought not to forsake me, a wretched and helpless woman; (O) look at your father, burning with grief. With you (as our pilot) we could easily cross the dark region of hell, which is difficult to cross for the issueless. (Please) do not go far in the company of cruel Death. (56) Arise, darling! These infant playmates of yours, O prince, are calling you to romp freely (with them). You have slept long and must be seized with hunger. (Therefore,) eat something, suck my breasts and take away the grief of us (all), your near and dear ones. (57) Having lost (all) good fortune, I could not (get to) behold (when I came by your side to see you) your lotus-like countenance with its innocent smile and cheerful glances. Or, taken by the cruel Death, have you gone to the other world, whence you are not going to return ? (For) I no longer hear your sweet words." (58)

श्रीशुक उवाच

विलपन्त्या मृतं पुत्रमिति चित्रविलापनैः । चित्रकेतुर्भृशं तप्तो मुक्तकण्ठो रुरोद ह । ५९।  
 तयोर्विलपतोः सर्वे दम्पत्योस्तदनुव्रताः । रुरुदुः स्म नरा नार्यः सर्वमासीदचेतनम् । ६०।  
 एवं कश्मलमापन्नं नष्टसंज्ञमनायकम् । ज्ञात्वाङ्गिरा नाम मुनिराजगाम सनारदः । ६१।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे चित्रकेतुविलापो नाम चतुर्दशोऽध्यायः । १४।

Śrī Śuka resumed : Along with the queen, (who was) mourning her departed son through such varied laments, Emperor Citraketu (too) wailed at the top of his voice, extremely agonized as he was. (59) While the couple were (thus) wailing, all those who were devoted to him, men as well as women, wept and everything was lifeless (as it were). (60) Knowing the king to have lost (all) consciousness due to his having given way to despair, and without a guide the sage named Aṅgirā appeared (at the scene) along with Nārada. (61)

*Thus ends the fourteenth discourse entitled "The lament of Citraketu,"  
 in Book Six of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चदशोऽध्यायः

### Discourse XV Citraketu consoled

श्रीशुक उवाच

ऊचतुर्भूतकोपान्ते पतितं मृतकोपमम् । शोकाभिभूतं राजानं बोधयन्तौ सदुक्तिभिः । १ ।  
 कोऽयं स्यात् तव राजेन्द्र भवान् यमनुशोचति । त्वं चास्य कतमः सृष्टौ पुरेदानीमतः परम् । २ ।  
 यथा प्रयान्ति संयान्ति स्रोतोवेगेन वालुकाः । संयुज्यन्ते वियुज्यन्ते तथा कालेन देहिनः । ३ ।  
 यथा धानासु वै धाना भवन्ति न भवन्ति च । एवं भूतेषु भूतानि चोदितानीशमायया । ४ ।  
 वयं च त्वं च ये चेमे तुल्यकालाश्चराचराः । जन्ममृत्योर्यथा पश्चात् प्राङ्मैवमधुनापि भोः । ५ ।  
 भूतैर्भूतानि भूतेशः सृजत्यवति हन्त्यजः । आत्मसृष्टैरस्वतन्त्रैरनपेक्षोऽपि बालवत् । ६ ।  
 देहेन देहिनो राजन् देहाद्देहोऽभिजायते । बीजादेव यथा बीजं देहार्थं इव शाश्वतः । ७ ।  
 देहदेहिविभागोऽयमविवेककृतः पुरा । जातिव्यक्तिविभागोऽयं यथा वस्तुनि कल्पितः । ८ ।

**Śrī Śuka began again :** Enlightening, by means of wise utterances, king Citraketu, who was lying by the side of the dead babe like a dead man, overwhelmed as he was with grief, the sages Aṅgirā and Nārada spoke (as follows):—(1) "In what relation did the boy whom you are lamenting (just now), O king of kings, stand to you in a previous birth, what is he to you at present and what will he be to you hereafter ? Again, what were you to him in a former incarnation, what are you at present and what will you be hereafter ? (2) Just as stands part (from one another) and come together by the current of a stream, so are embodied beings brought together and parted by Time. (3) Just as seeds do spring up from (other) seeds (in some cases), and do not spring up (in other cases), so do living beings prompted by the Lord's Māyā evolve from (other) living beings (in some cases) and do not (in other cases). (4) You and we and all these mobile and immobile creatures belonging to the present time do not (really) exist even now (just) as we did not before birth and shall not be after death, O Citraketu ! (5) It is God (the Lord of created beings) who, though unborn (and imperishable) and (absolutely) unconcerned, creates, protects and destroys living beings (sportfully) as a child through (other) beings evolved by Himself and (therefore) not independent. (6) The body of one embodied being (in the shape of a son), O king, is evolved from the body of another embodied being (in the shape of the mother) united with the body of a third embodied being (in the shape of the father), just as one seed springs up from another seed: while the soul inhabiting all these bodies is eternal like God (the only Reality). (7) The aforesaid distinction of body and soul has existed from eternity and has been conceived through ignorance even as the distinction of the generic property and the individuality of a thing assumed as inhering in the thing itself (although the two are interdependent and cannot therefore be really distinguished)." (8)

श्रीशुक उवाच

एवमाश्वासितो राजा चित्रकेतुर्द्विजोक्तिभिः । प्रमूज्य पाणिना वक्त्रमाधिम्लानमभाषत । १ ।

**Śrī Śuka continued :** Thus consoled by the words of the (holy) Brāhmaṇas (Aṅgirā and Nārada), king Chitraketu wiped his face, withered through mental anguish (caused by his son's death) with his hand and spoke (as follows).(9)

राजोवाच

कौ युवां ज्ञानसम्पन्नौ महिष्ठौ च महीयसाम् । अवधूतेन वेषेण गूढाविह समागतौ । १० ।

चरन्ति ह्यवनीं कामं ब्राह्मणा भगवत्प्रियाः । मादृशां ग्राम्यबुद्धीनां बोधायोन्मत्तलिङ्गिनः । ११ ।  
 कुमारो नारद ऋभुरङ्गिरा देवलोऽसितः । अपान्तरतपो व्यासो मार्कण्डेयोऽथ गौतमः । १२ ।  
 वसिष्ठो भगवान् रामः कपिलो वादरायणिः । दुर्वासा याज्ञवल्क्यश्च जातूकर्ण्यस्तथाऽरुणिः । १३ ।  
 रोमशश्च्यवनो दत्त आसुरिः सपतञ्जलिः । ऋषिवेदशिरा बोधो मुनिः पञ्चशिरास्तथा । १४ ।  
 हिरण्यनाभः कौसल्यः श्रुतदेव ऋतध्वजः । एते परे च सिद्धेशश्चरन्ति ज्ञानहेतवः । १५ ।  
 तस्माद्युवां ग्राम्यपशोर्मम मूढधियः प्रभू । अथे तमसि मग्नस्य ज्ञानदीप उदीर्यताम् । १६ ।

**The king said :** Who are you, rich in wisdom and the most adored of the adorable, that have come here, disguised in the form of ascetics absolutely unconcerned with the world ? (10) Indeed Brāhmaṇas (lit., those identified with Brahma), who are beloved of the Lord, go about the earth at will, disguised as mad men, for admonishing sensually-minded people like me. (11) Sanatkumāra, Nārada, R̥bhu, Aṅgirā, Devala, Asita, Apāntaratama, Vyāsa, Mārkaṇḍeya and Gautama, Vasiṣṭha, the glorious Paraśurāma, Kapila, Śuka (son of Bādarāyaṇa), Durvāsā and Yājñavalkya, Jātūkarnya and Āruṇi, Romaśa, Cyavana, Dattātreyā, Āsuri with Patañjali, the seer Vedaśirā, the sage Bodhya, Pañcaśirā, Hiranyanābha, Kausalya, Śrutadeva, and Ṛtadhvajā—these and other lords of Siddhas (enlightened souls) range (over the earth) with the object of imparting wisdom (to qualified souls). (12—15) Therefore, you two are the masters of my stupid self, a sensual brute. (Pray,) hold aloft the lamp of wisdom to me, plunged in blinding darkness (in the shape of ignorance). (16)

#### अङ्गिर उवाच

अहं ते पुत्रकामस्य पुत्रदोऽस्यङ्गिरा नृप । एष ब्रह्मसुतः साक्षान्नारदो भगवानृषिः । १७ ।  
 इत्थं त्वां पुत्रशोकेन मग्नं तमसि दुस्तरे । अतदर्हमनुस्मृत्य महापुरुषगोचरम् । १८ ।  
 अनुग्रहाय भवतः प्राप्तावावामिह प्रभो । ब्रह्मण्यो भगवद्भक्तो नावसीदितुमर्हति । १९ ।  
 तदेव ते परं ज्ञानं ददामि गृहमागतः । ज्ञात्वान्याभिनिवेशं ते पुत्रमेव ददावहम् । २० ।  
 अधुना पुत्रिणां तापो भवतवानुभूयते । एवं दारा गृहा रायो विविधैश्वर्यसम्पदः । २१ ।  
 शब्दादयश्च विषयाश्चला राज्यविभूतयः । मही राज्यं वलं कोशो भृत्यामात्याः सुहज्जनाः । २२ ।  
 सर्वेऽपि शूरसेनेमे शोकमोहभयार्तिदाः । गन्धर्वनगरप्रख्याः स्वप्नमायामनोरथाः । २३ ।  
 दृश्यमाना विनार्थेन न दृश्यन्ते मनोभवाः । कर्मभिर्ध्यायतो नानाकर्माणि मनसोऽभवन् । २४ ।  
 अयं हि देहिनो देहो द्रव्यज्ञानक्रियात्मकः । देहिनो विविधक्लेशसन्तापकृदुदाहृतः । २५ ।  
 तस्मात् स्वस्थेन मनसा विमृश्य गतिमात्मनः । द्वैते ध्रुवार्थविश्रम्भं त्यजोपशममाविश । २६ ।

**The sage Aṅgirā said :** I am (the same) Aṅgirā, who blessed you with a son when you longed for one, O king ! (And) here is the divine sage Nārada, son of Brahmā (the creator) himself. (17) Knowing you, a devotee of Lord Viṣṇu (the Supreme Person), plunged in (a sea of) despondency—difficult to get through—due to grief caused by the loss of your son, though not fit to be drowned in it, we have come down here to shower our grace on you, O Citraketu ! (For) a votary of the Brāhmaṇas and a devotee of the Lord does not deserve to be despondent. (18-19) I was going to impart the highest wisdom to you even then when I visited your house (for the first time). Coming to know of your insistence on having something else (however), I conferred on you (the boon of) a son alone. (20) Now the agony of those blessed with a son is being directly experienced by you. Even so a wife, house, riches, power and prosperity of various kinds, sound and the other objects of sense, the fleeting glories of sovereignty, lands, kingdom, army, treasury, dependants and ministers and friends and

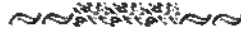
relations—all these, O ruler of the Śūrasena territory, are sources of grief, infatuation, fear and affliction. (Nay,) they are (of a momentary nature) like an imaginary city seen in the sky and are of the nature of (similar in character to) a dream, illusion, and fancy. (21—23) They are (merely) conceptual in that they are perceived without reality and disappear (the very next moment). (If it is urged that the acquisitions mentioned above are rewards of meritorious acts done in a previous life and not merely conceptual), the various actions (too) proceed from the mind of a man thinking of such material possessions under the force of tendencies of action (acquired in former existences). (24) As a matter of fact, this body (alone)—consisting of the gross elements, the senses of perception and the organs of action—has been spoken of (by the knowers of truth) as causing afflictions and agonies of various kinds to the embodied soul who regards it as his own self. (25) Therefore, investigating with a composed mind the true nature of the Self, give up faith in the abiding reality of the objective world (implying duality) and resort to quietism. (26)

नारद उवाच

एतां मन्त्रोपनिषदं प्रतीच्छ प्रयतो मम । यां धारयन् सप्तरात्राद् द्रष्टा सङ्कर्षणं प्रभुम् । २७ ।  
 यत्पादमूलमुपसृत्य नरेन्द्र पूर्वं शर्वादयो भ्रममिमं द्वितयं विसृज्य ।  
 सद्यस्तदीयमतुलानधिकं महित्वं प्रापुर्भवानपि परं नचिरादुपैति । २८ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां षष्ठस्कन्धे चित्रकेतुसान्त्वनं नाम षष्ठदशोऽध्यायः । १५ ।

**Nārada said :** Having been purified (through a bath and other purificatory rites after disposing of the dead body), receive from me the following sacred text (quoted in xvi. 18—25) as an abode of the highest blessing. By repeating and fixing your thought on it you will be able to behold Lord Saṅkarṣaṇa (only) after seven nights. (27) By resorting to the soles of His feet, O king of kings, devotees belonging to the (remotest) past—Lord Śiva (the Destroyer of the universe) and others—got rid of the illusion of this world (implying duality) and forthwith attained to (oneness with) His unsurpassed, nay, unequalled greatness, and you too will attain before long the same supreme result. (28)

*Thus ends the fifteenth discourse entitled "Citraketu consoled",  
 in Book Six of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ षोडशोऽध्यायः

### Discourse XVI

**Citraketu realizes (his oneness with) the Supreme Spirit**

श्रीशुक उवाच

अथ देवऋषी राजन् सम्परेतं नृपात्मजम् । दर्शयित्वेति होवाच ज्ञातीनामनुशोचताम् । १ ।

**Śrī Śuka began again :** After that, O Parikṣit, Nārada (the celestial sage) showed (by his Yogic power) to the sorrowing kinsmen (the ghost of) the departed prince (in an aerial body with which the soul is clothed when departing from the physical body and travelling to the other world), and spoke thus as the tradition goes. (1)

नारद उवाच

जीवात्मन् पश्य भद्रं ते मातरं पितरं च ते । सुहृदो बान्धवास्तप्ताः शुचा त्वत्कृतया भृशम् । २ ।

कलेवरं स्वमाविश्य शेषमायुः सुहृद्वृतः । भुङ्क्ष्व भोगान् पितृप्रतानधितिष्ठ नृपासनम् । ३ ।

**Nārada said :** O embodied soul, may you be blessed. (Just) look at your father and mother. (Your) kinsmen and relations (too) are deeply agonized with grief caused by (separation from) you. (2) Entering your body (again), and surrounded by your kinsmen, enjoy the luxuries provided by your (royal) father, for the rest of your life (which has been apparently cut short by your untimely death), and ascend the imperial throne (when your father is no more). (3)

जीव उवाच

कस्मिञ्जन्मन्यमी मह्यं पितरो मातरोऽभवन् । कर्मभिर्भ्राम्यमाणस्य देवतिर्यङ्नृयोनिषु । ४ ।  
बन्धुजात्यरिमध्यस्थमित्रोदासीनविद्विषः । सर्व एव हि सर्वेषां भवन्ति क्रमशो मिथः । ५ ।  
यथा वस्तूनि पण्यानि हेमादीनि ततस्ततः । पर्यटन्ति नरेषुवं जीवो योनिषु कर्तृषु । ६ ।  
नित्यस्वार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृषु । यावद्यस्य हि सम्बन्धो ममत्वं तावदेव हि । ७ ।  
एवं योनिगतो जीवः स नित्यो निरहङ्कृतः । यावद्यत्रोपलभ्येत तावत्स्वत्वं हि तस्य तत् । ८ ।  
एष नित्योऽव्ययः सूक्ष्म एष सर्वाश्रयः स्वदृक् । आत्ममायागुणैर्विश्वमात्मानं सृजति प्रभुः । ९ ।  
न ह्यस्यातिप्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा । एकः सर्वधियां द्रष्टा कर्तृणां गुणदोषयोः । १० ।  
नादत्त आत्मा हि गुणं न दोषं न क्रियाफलम् । उदासीनवदासीनः परावरदुर्गशीश्वरः । ११ ।

**The soul replied :** In what (particular) incarnation were these people (the souls of Citraketu and his numerous queens) parents to me, who have been revolving by force of Karma (destiny) through the species of gods, lower animals and human beings ? (4) Indeed by turns (during different incarnations) all people actually come to be relatives and kinsmen, adversaries and mediators, friends and neutrals and even bitter enemies in relation to one another. (5) (Even) as gold and other commodities pass from one place to another among (different) men, so does an embodied soul pass through (different) wombs and (different) procreants. (6) The relation with men (even of an) animals (cow etc.) yet living (not torn away by death) is indeed perceived to be temporary (and not abiding). (And) the feeling of mineness with respect to (such) a being really continues only so long as there exists a relation with it. (7) Similarly a Jiva that has found its way into a (particular) womb (and thereby entered into the relation of a son with another embodied soul that has begotten or given birth to it) is (really) unrelated with any inasmuch as it is eternal (birthless) and free from the consciousness of being a son etc. It is only so long as it is seen related to another (as a son) that the other Jiva (that begot or gave birth to it) can claim it as its own (and not after that relation has ceased). (8) (Being essentially the same as Brahma), the Jiva is everlasting, free from decay and unmanifest (free from birth etc.). It is the ground of all (body, mind and so on) and self-illuminating. Being all-powerful, it manifests itself in the form of the universe by means of the Guṇas (Sattva, etc.) of its own Māyā (Prakṛti). (9) Indeed none is very dear and none unwelcome, none is akin and none alien to it. On the other hand, it is the one (dispassionate) witness of the varied minds of friends as well as of foes (those who do a good or ill turn to him). (10) In fact, the Self earns neither virtue nor sin nor does it enjoy the fruit of actions (in the shape of joy and sorrow) and remains (altogether) unconcerned as it were. For it is the witness of both causes and effects and (altogether) independent. (11)

श्रीशुक उवाच

इत्युदीर्य गतो जीवो ज्ञातयस्तस्य ते तदा । विस्मिता मुमुक्षुः शोकं छित्त्वाऽऽत्मस्नेहशुद्धलाम् । १२ ।

निर्हृत्य ज्ञातयो ज्ञातेर्देहं कृत्योचिताः क्रियाः । तत्पुत्रस्यजं स्नेहं शोकमोहभयार्तिदम् । १३ ।  
 बालधन्यो व्रीडितास्तत्र बालहत्याहतप्रभाः । बालहत्याव्रतं चेरुर्ब्राह्मणैर्यत्रिरूपितम् ।  
 यमुनायां महाराज स्मरन्त्यो द्विजभाषितम् । १४ ।

स इत्थं प्रतिबुद्धात्मा चित्रकेतुर्दिजोक्तिभिः । गृहान्धकूपान्निष्कान्तः सरःपङ्कादिव द्विषः । १५ ।  
 कालिन्ध्यां विधिवत् स्नात्वा कृतपुण्यजलक्रियः । मौनेन संयतप्राणो ब्रह्मपुत्राववन्दत । १६ ।  
 अथ तस्मै प्रपन्नाय भक्त्याय प्रयतात्वने । भगवान्नारदः प्रीतो विद्यामेतामुवाच ह । १७ ।  
 ॐ नमस्तुभ्यं भगवते वासुदेवाय धीमहि । प्रद्युम्नायानिरुद्धाय नमः सङ्कर्षणाय च । १८ ।  
 नमो विज्ञानमात्राय परमानन्दमूर्तये । आत्मारामाय शान्ताय निवृत्तद्वैतदृष्टये । १९ ।  
 आत्मानन्दानुभूत्यैव न्यस्तशक्त्यूर्मये नमः । हृषीकेशाय प्रहते नमस्ते विश्वमूर्तये । २० ।  
 वचस्पुपरतेऽप्राप्य य एको मनसा सह । अनामरूपश्चिन्मात्रः सोऽव्यात्रः सदसत्परः । २१ ।  
 यस्मिन्नदे यतश्चेदं तिष्ठत्यप्येति जायते । मृन्मयेष्विव मृज्जातिस्तस्मै ते ब्रह्मणे नमः । २२ ।  
 यन्न स्पृशन्ति न विदुर्मनोबुद्धीन्द्रियासवः । अन्तर्बहिश्च विततं व्योमवत्तन्नतोऽस्यहम् । २३ ।  
 देहेन्द्रियप्राणमनोधियोऽमी यदंशविद्धाः प्रचरन्ति कर्मसु ।

नैवान्यदा लोहमिवाप्रतप्तं स्थानेषु तद् द्रष्टृपदेशमेति । २४ ।

ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सकलसात्वतपरिवृढनिकरकर-

कमलकुड्मलोपलालितचरणारविन्दयुगल परम परमेष्ठिन्नमस्ते । २५ ।

**Śrī Śuka continued :** Having spoken thus, the spirit (of the departed prince) disappeared; and, struck with wonder, those kinsmen of his then gave up mourning (for him), cutting asunder their ties of affection. (12) After cremating the body (of the dead child) and performing the rites appropriate to the occasion, the kinsmen (of the prince) set aside their affection, which is so difficult to get rid of and which is a source of grief, infatuation, fear and agony. (13) Remembering the words of the sage Āṅgirā (which opened their eyes) the queens that had brought about the death of the child (by poisoning it) and had lost their splendour due to (the sin of) child-murder, felt (much) ashamed and performed penance on the bank of the (holy) Yamunā in that city (Mathurā) by way of atonement for infanticide, as prescribed by the Brāhmaṇas, O great king (Parikṣit). (14) Having thus realized the Self through the words of the sages (Āṅgirā and Nārada), Emperor Citraketu rose from the deceptive well of metempsychosis even as an elephant (lit., that which drinks with two organs, viz., the mouth and the proboscis) would from the mire of a lack. (15) Having performed his ablutions in the water of) the (holy) Yamunā with due ceremony and gone through other sacred rites accomplished with water, and with his senses entirely subdued, he bowed in silence at the feet of the two (celebrated) sons of Brahmā (the creator). (16) Then the divine sage Nārada joyously taught, it is said, the following prayer to that devotee (Citraketu), who had resorted to him (for protection) and had fully controlled his mind:—(17) "Hail to You, the divine Vāsudeva (presiding over the intellect and) denoted by the mystical syllable OM, and obeisance to You as Pradyumna, Aniruddha and Saṅkarṣaṇa (presiding over reason, the mind and ego respectively). We contemplate on You (in all these four manifestations). (18) Hail to You, who are absolute consciousness and an embodiment of supreme bliss, who revel in Your own Self and are (perfectly) tranquil and whose eye is (ever) turned away from duality (who look upon everything as non-different from Yourself). (19) Hail to You, who have kept aloof by the very realization of Your, blissful character (all) disturbances (in the shape of likes and dislikes) caused by Your Māyā (deluding potency)!

Hail to You, the mighty Controller of the senses, having the cosmos for Your body. (20) May He protect us—He, who is absolute Consciousness without any name or form and lies beyond the cause and the effect, and who shines all by Himself when speech (as well as the other Indriyas) along with the mind has withdrawn, failing to reach (comprehend) Him. (21) Hail to You, the selfsame Brahma, in which this universe stays and (finally) gets merged (at the time of universal dissolution) and from which it evolves (at the time of creation) and that pervades all even as earth pervades all earthen vessels. (22) I bow to that (transcendent Reality) which the organs of action fail to reach (through their active power) and the mind, intellect and the senses of perception fail to comprehend (by their cognitive faculty), and which extends (both) within and without like ether. (23) The body, Indriyas (senses of perception and organs of action), vital airs, mind and intellect—these are stirred into activity only when charged with a ray of the (aforesaid all-conscious) Spirit (viz., during the waking and dream states alone) and not at other times (during deep sleep, unconsciousness etc., when they are not so charged), even as iron which is not fully heated cannot burn. (How, then, can they reach or comprehend that which is the source of their activity ?) And it is Brahma alone that acquires the name of 'subject' (the conscious Self) during the waking and other states (Hence there is no question even of the Jiva's knowing the supreme Brahma). (24) Hail to Lord Saṅkarṣaṇa (the Supreme Person), denoted by (the mystical syllable) OM and possessed of supreme might, the Spouse of Goddess Mahālakṣmī (who embodies in Herself the highest glory and fortune) ! Hail to You, O supreme Ruler of the universe, whose lotus-like feet are fondly and softly kneaded by all the hosts of principal devotees with the lotus-buds of their hands. (25)

श्रीशुक उवाच

भक्तार्थैतां प्रपन्नाय विद्यामादिश्य नारदः । यथावङ्गिरसा साकं धाम स्वायम्भुवं प्रभो । २६ ।  
 चित्रकेतुस्तु विद्यां तां यथा नारदभाषिताम् । धारयामास सप्ताहमब्धक्षः सुसमाहितः । २७ ।  
 ततश्च सप्तरात्रान्ते विद्यया धार्यमाणया । विद्याधराधिपत्यं स लेभेऽप्रतिहतं नृपः । २८ ।  
 ततः कतिपयाहोर्भिविद्ययेद्धमनोगतिः । जगाम देवदेवस्य शेषस्य चरणान्तिकम् । २९ ।  
 मृणालगौरं शितिवाससं स्फुरत्किरीटकेयूरकटित्रकङ्कणम् ।  
 प्रसन्नवक्त्रारुणलोचनं वृतं ददर्श सिद्धेश्वरमण्डलैः प्रभुम् । ३० ।  
 तद्दर्शनध्वस्तसमस्तकिल्बिषः स्वच्छामलान्तःकरणोऽभ्ययान्मुनिः ।  
 प्रवृद्धभक्त्या प्रणयाश्रुलोचनः प्रहृष्टरोमानमदादिपूरुषम् । ३१ ।  
 स उतमरुलोकपदाब्जविष्टरं प्रेमाश्रुलेशैरुपमेहयन्मुहुः ।  
 प्रेमोपरुद्धाखिलवर्णनिर्गमो नैवाशक्तं प्रसमीडितुं चिरम् । ३२ ।  
 ततः समाधाय मनो मनीषया वभाष एतत्प्रतिलब्धवागसौ ।  
 नियम्य सर्वेन्द्रियबाह्यवर्तनं जगद्गुरुं सात्वतशास्त्रविग्रहम् । ३३ ।

Śrī Śuka went on : Having taught the aforesaid prayer to that devotee (Citraketu), who had sought his protection, the (celestial) sage Nārada returned with the sage Aṅgirā, O king (Parikṣit), to the abode of Brahmā (the self-born); while Emperor Citraketu duly repeated that prayer taught by Nārada for seven days (consecutively) with perfect concentration of mind, subsisting on (mere) water. (26-27) And then at the expiry of seven nights the aforesaid king attained the permanent lordship of the Vidyādhara (the artists of heaven) by virtue of the prayer being (still) repeated (by him). (28) After that, in a few days, the course of his mind having been (fully) the illumined through (the repetition of) the same prayer, Citraketu betook himself to the (holy) feet of Lord Śeṣa (the serpent-god), the adored (even) of the gods. (29)

He saw the Lord in a form white as a lotus fibre, clad in blue and adorned with a brilliant diadem, armlets, girdle and wristlets, marked with a cheerful countenance and reddish eyes and surrounded by rings of Siddheśwaras (the chief among those who have attained perfection). (30) All his sins having been wiped out by the (very) sight of the Lord, and his mind clear and rid of all impurities, Citraketu silently approached the most ancient Person with intensified devotion; and with tears of love in his eyes and hair standing on end, he bowed to Him. (31) Repeatedly wetting the support under the lotus-feet of the illustrious Lord with his tear-drops of love, and all utterance having been hindered by (an outburst of) love, he was not at all able for a long time to extol Him properly in a loud voice. (32) Then, having composed his mind by dint of reason and restrained the outgoing tendency of all his senses, he recovered his faculty of speech and addressed in the following words that Preceptor of the universe, whose (divine) Body stands described in scriptures (such as the Pañcarātra) treating of Devotion. (33)

चित्रकेतुरुवाच

अजित जितः सममतिभिः साधुभिर्भवान् जितात्मभिर्भवता ।  
 विजितास्तेऽपि च भजतामकामात्मनां य आत्मदोऽतिकरुणः ।३४।  
 तव विभवः खलु भगवन् जगदुदयस्थितिलयादीनि ।  
 विश्वसृजस्तेऽशांशास्तत्र मृषा स्पर्धन्ते पृथगभिमत्या ।३५।  
 परमाणुपरममहतोस्त्वमाद्यन्तान्तरवर्ती  
 आदावन्तेऽपि च सत्त्वानां यद् ध्रुवं तदेवान्तरालेऽपि ।३६।  
 क्षित्यादिभिरेष किलावृतः सप्तभिर्दशगुणोत्तरैराण्डकोशः ।  
 यत्र पतत्यणुकल्पः सहाण्डकोटिकोटिभिस्तदनन्तः ।३७।  
 विषयतृषो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।  
 तेषामाशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ।३८।  
 कामधियस्त्वयि रचिता न परम रोहन्ति यथा करम्भवीजानि ।  
 ज्ञानात्मन्यगुणामये गुणगणतोऽस्य द्वन्द्वजालानि ।३९।  
 जितमजित तदा भवता यदाऽऽह भागवतं धर्ममनवद्यम् ।  
 निष्किञ्चना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ।४०।  
 विषममतिर्न यत्र नृणां त्वमहमिति मम तवेति च यदन्यत्र ।  
 विषमधिया रचितो यः स ह्यविशुद्धः क्षयिष्णुरधर्मबहुलः ।४१।  
 कः क्षेमो निजपरयोः कियानर्थः स्वपरद्रुहा धर्मेण ।  
 स्वद्रोहात् तव कोपः परसम्पीडया च तथाधर्मः ।४२।  
 न व्यभिचरति तवेक्षा यया ह्यभिहितो भागवतो धर्मः ।  
 स्थिरचरसत्त्वकदम्बेषुपृथग्धियो यमुपासते त्वार्याः ।४३।  
 न हि भगवन्नघटितमिदं त्वद्दर्शनामृणामखिलपापक्षयः ।  
 यन्नामसकृच्चरुणात् पुलकसकोऽपि विमुच्यते संसारात् ।४४।  
 अथ भगवन् वयमधुना त्वदवलोकपरिमृष्टाशयमलाः ।  
 सुरऋषिणा यदुदितं तावकेन कथमन्यथा भवति ।४५।

विदितमनन्तं समस्तं तव जगदात्मनो जनैरिहाचरितम् ।  
 विज्ञायं परमपुरोः क्वचिदिव सवितुरिव खद्योतैः ।४६।  
 नमस्तुभ्यं भगवते सकलजगत्स्थितिलयोदयेशाय ।  
 दुर्वसितात्मगतये कुयोगिनां भिदा परमहंसाय ।४७।  
 यं वै श्वसन्तमनु विश्वसृजः श्वसन्ति यं चेकितानमनु चित्तय उद्यकन्ति ।  
 भ्रूण्डलं सर्षपायति यस्य मूर्ध्नि तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्नि ।४८।

**Citraketu said :** O unconquerable Lord, You stand conquered by the righteous, that have subdued their self and are possessed of an unruffled mind; and they too are conquered by (none else than) You—You, who bestow Your very Self on those that adore You in a disinterested spirit, exceedingly compassionate as You are. (34) The evolution, maintenance and dissolution etc., of the universe, O Lord, are, as a matter of fact, a (mere) sport on Your part. (And) the creators of the universe (Brahmā and the other lords of creation) are (so many) parts of the Cosmic Being (who is only a part manifestation of Yours); yet in vain do they try to outshine one another due to the consciousness of their being an independent lord. (35) You exist before (the appearance of) the atom (the minutest cause) and at the end (after the dissolution) of the infinite universe (the final product) and likewise pervade the intermediate stages (too); while You are without beginning, middle or end. That which is constant at the beginning as well as at the end of phenomenal existences is constant in the middle too. (36) This egg-shaped universe—which further resembles a bud inasmuch as it is enveloped, they say, by seven sheaths in the shape of earth etc., each outer sheath being ten times thicker than the one enclosed by it—is swimming within You like an atom alongwith countless millions of (other similar) eggs. Hence You are (spoken of as) infinite. (37) They are (really) brutes in human form, who in their thirst for the pleasures of sense worship the gods (who represent so many sparks of Your infinite glory) but not You, the Supreme. The blessings enjoyed by them (as gifts from those gods), O Lord, perish (as a matter of course) after (the end of) those gods even as the blessings enjoyed by the dependants of a royal house (automatically) come to an end after (the extinction of) that house. (38) Entreaties made to You—who are possessed of a body which is all consciousness and not a product of the three Guṇas—even for the pleasures of sense, O Supreme Lord, do not make for rebirth any more than fried seeds put forth shoots; for pairs of opposites (such as likes and dislikes, which lead to rebirth) proceed (only) from the (three) Guṇas. (While You are entirely free from them and therefore people adoring You even with an interested motive gradually get rid of the three Guṇas). (39) (Such being the value of adoring You even for the attainment of sensuous enjoyments,) You surpass all (confer an incomparable boon on Your devotees) on such occasions, O unconquerable Lord, when You preach the flawless Bhāgavata Dharma (the easy means of attaining to the Lord as taught by the Lord Himself), which even sages (like the great Sanatkumāra ever) revelling in the Self and having nothing to call their own resort to for (the attainment of) loving Devotion to the Lord (which transcends all the four objects of human pursuit including Liberation and is therefore known as the fifth object—Pañcama Puruṣārtha). (40) Differential notions such as 'I' and 'You', 'mine' and 'Yours' do not disturb (the mind of) men treading on this path, as they do in the case of (those following) other cults (such as the cult of rituals). (Besides,) a ritual act which is performed by one having a differential outlook is indeed impure (because characterized by likes and dislikes), yields a perishable

fruit and is fraught with sin (in the shape of violence etc.). (41) What good can be expected either to oneself or to another and what object can be gained through a ritual which is harmful to one's own self as well as to others? On the other hand, pain is inflicted on You\* through self-mortification and sin is also incurred (as well as Your displeasure) through persecution of another. (42) Your point of view (viz., that people should achieve the object of their life through devotion to You), with which as a matter of fact You preached the cult of Devotion—the cult which is exclusively followed by the worthy who regard the multitudes of living beings, both mobile and immobile, as their very self—is never belied. (43) It is not at all impossible, O Lord, that all the sins of men should be wiped out by Your (very) sight, when (it is known that) even an outcaste is freed from (the bondage of) birth and death by hearing Your name (only) once. (44) Therefore, O Lord, we now have (all) the impurities of (our) heart (in the shape of sins and evil proclivities) wiped off by Your (very) sight. How could that which was predicted by the divine sage (Nārada) Your (celebrated) devotee, be otherwise? (45) All that is done by the people in this world, O infinite Lord, is known to You, the Soul of the universe. There is nothing in particular to be revealed to You, the Supreme Preceptor, just as there is nothing to be shown to the sun by fire-flies. (46) Hail to You, the almighty God, the Controller of the creation, maintenance and dissolution of the universe, the purest of the pure, whose true nature cannot easily be understood by the sensually-minded strivers due to their notion of difference. (47) The creators of the universe (Brahmā and the other lords of creation) are active (only) when You (the Cosmic Person) are active (inspire them with activity); the senses of perception are able to perceive their objects (only) when You (their Controller) are disposed to perceive (the objective world); (and) the terrestrial globe appears on one of Your heads like a mustard seed. Obeisance be to You, that (celebrated) Lord with a thousand heads. (48)

श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत । विद्याधरपति प्रीतिश्चित्रकेतु कुरूद्रुह ॥४१॥

Śrī Śuka went on : Duly extolled in this way and (highly) pleased, Lord Ananta spoke (as follows) to the said Citraketu, the chief of the Vidyādharas, O Parīkṣit (a scion of Kuru). (49)

श्रीभगवानुवाच

यन्नारदाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम् । संसिद्धोऽसि तथा राजन् विद्यया दर्शनाच्च मे । ५० ।  
 अहं वै सर्वभूतानि भूतात्मा भूतभावनः । शब्दब्रह्म परं ब्रह्म ममोभे शाश्वती तनू । ५१ ।  
 लोके विततमात्मानं लोकं चात्मनि सन्ततम् । उभयं च मया व्याप्तं मयि चैवोभयं कृतम् । ५२ ।  
 यथा सुषुप्तः पुरुषो विश्वं पश्यति चात्मनि । आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः । ५३ ।  
 एवं जागरणादीनि जीवस्थानानि चात्मनः । मायामात्राणि विज्ञाय तद्द्रष्टारं परं स्मरेत् । ५४ ।  
 येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा । सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् । ५५ ।  
 उभयं स्मरतः पुंसः प्रस्वापप्रतिबोधयोः । अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत् परम् । ५६ ।  
 यदेतद्विस्मृतं पुंसो मद्भावं भिन्नमात्मनः । ततः संसार एतस्य देहादेहो मृतेर्मृतिः । ५७ ।

\* The Lord says in Śrīmad Bhagavadgītā :—

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः । मां चैवान्तःशरीरस्थं तान् विद्म्यसुरनिधवान् ॥

(XVII. 6)

\*Men who emaciate the elements constituting their body as well as Me, the Supreme Spirit, dwelling in their heart—know these senseless people as having a demoniac disposition.\*

लब्ध्वेह मानुषी योनिं ज्ञानविज्ञानसम्भवाम् । आत्मानं यो न बुद्धयेत न क्वचिच्छममाप्नुयात् । ५८ ।  
 स्मृतेहायां परिक्लेशं ततः फलविपर्ययम् । अभयं चाप्यनीहायां सङ्कल्पाद्विरमेत्कविः । ५९ ।  
 सुखाय दुःखमोक्षाय कुर्वति दम्पती क्रियाः । ततोऽनिवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च । ६० ।  
 एवं विपर्ययं बुद्ध्वा नृणां विज्ञाभिमानिनाम् । आत्मनश्च गतिं सूक्ष्मां स्थानत्रयविलक्षणाम् । ६१ ।  
 दृष्टश्रुताभिर्मात्राभिर्निर्मुक्तः स्वेन तेजसा । ज्ञानविज्ञानसन्तुष्टो मद्भक्तः पुरुषो भवेत् । ६२ ।  
 एतावानेव मनुजैर्योगैर्नृपुणबुद्धिभिः । स्वार्थः सर्वात्मना ज्ञेयो यत्परात्मैकदर्शनम् । ६३ ।  
 त्वमेतच्छ्रद्धया राजन्नप्रमत्तो वचो मम । ज्ञानविज्ञानसम्पन्नो धारयन्नाशु सिध्यसि । ६४ ।

**The Lord said :** You have fully achieved your purpose through the instruction which was given to you by the sages Nārada and Aṅgirā about (the means of propitiating) Me and the prayer (taught by Nārada) as well as by My sight. (50) In fact, all created beings are (the same as) I; nay, I am the Self (the Inner Controller) as well the Creator of (all) living beings. The Veda (which, as the Word of God, is identified with the Supreme) and the transcendent Reality (revealed by the same) both are My eternal bodies. (51) A man should recognize his own self as extending through (pervading) the (whole objective) universe (as the subject) and the universe as comprised in his own self (as the object of his experience). Nay, he should regard both (his own self as well as the universe) as pervaded by Me (the Prime Cause) and even so both as conceived in Me. (52) (Just) as a man dreams himself as fast asleep and (also) perceives (in another dream forming part of the first dream) the world (in the form of mountains, forests and so on existing elsewhere) within himself and (again), on waking from the (second) dream, visualizes himself as lying (on a bed) in a part of a room (realizes himself as awake while still dreaming), (even) so, realizing awakeness and the other states of the mind (which is an adjunct of the Jīva) as mere products of the Māyā (deluding potency) of the (Supreme) Self, (one should fix one's mind on the Supreme Spirit, the witness of these states. (53-54) Know Me to be that transcendental Reality, the (real) Self (of a Jīva), identified with which an embodied soul, (that is) fast asleep, is conscious of its deep sleep at that time as well as of the supersensuous gratification (enjoyed by it). (55) The consciousness that runs through (the state of) deep sleep as well as through awakeness and continues (even) beyond the two in the case of the Jīva (embodied soul) that is aware of both is (no other than) that transcendent Brahma (the Absolute). (56) If the aforesaid Brahma—which is My own essence—is forgotten by the Jīva, It comes to be viewed as different from the self; and from this (differentiation) follows the (circuit of) mundane existence of the soul, which consists in passing from one body to another and undergoing one death after another. (57) He who fails to realize his own essential nature (even) after attaining here (birth in) the human species—where one can hope to acquire (both) knowledge (of the Self, based on the scriptures) and wisdom (direct knowledge of the Self)—can get no peace of mind anywhere. (58) Remembering the hardship (involved) in (all) worldly endeavour and the contrary results following from such endeavour, and even so (bearing in mind) the fearlessness consequent on the withdrawal from worldly activity, a wise man should cease from (all) volition in regard to such activity. (59) A husband and wife (generally) undertake activities for (the attainment of) happiness and for freedom from suffering. From such activities (however) ensues neither cessation of suffering nor attainment of happiness. (60) Thus perceiving the contrary results met with by men who think themselves clever, and realizing the subtle nature of the Self—which transcends the three states of the mind (the state of awakeness, the dream state and the state of deep sleep)—nay, rid of (the craving for) the pleasures of sense, both of this world and of the next, through one's faculty of discrimination, and contented with one's knowledge and wisdom,

one should cultivate devotion to Me. (61-62) To realize the oneness of the Supreme Spirit and the individual soul—that is the sole interest deserving to be known by every (possible) means by men whose intellect has acquired acuteness through concentration. (63) Carefully bearing in mind and acting up to this exhortation of mine with reverence, O Citraketu, you will soon acquire (true) knowledge and wisdom and attain perfection. (64)

श्रीशुक उवाच

आश्वास्य भगवानित्थं चित्रकेतुं जगद्गुरुः । पश्यतस्तस्य विश्वात्मा ततश्चान्तर्दधे हरिः । ६५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां षष्ठस्कन्धे चित्रकेतोः परमात्मदर्शने नाम षोडशोऽध्यायः । १६ ।

**Śrī Śuka continued :** Having reassured Citraketu in this way, Lord Śrī Hari, who is not only the Preceptor of the world but the soul of the universe (too), disappeared from that place while he stood looking on. (65)

*Thus ends the sixteenth discourse entitled "Citraketu realizes the Supreme Spirit", in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तदशोऽध्यायः

### Discourse XVII

#### Citraketu cursed (by Goddess Pārvatī)

श्रीशुक उवाच

यतश्चान्तर्हितोऽनन्तस्तस्यै कृत्वा दिशो नमः । विद्याधरश्चित्रकेतुश्चचार गगनेचरः । १ ।  
 स लक्षं वर्षलक्षणामव्याहतबलेन्द्रियः । स्तूयमानो महायोगी मुनिभिः सिद्धचारणैः । २ ।  
 कुलाचलेन्द्रोणीषु नानासङ्कल्पसिद्धिषु । रेमे विद्याधरस्त्रीभिर्गापयन् हरिमीश्वरम् । ३ ।  
 एकदा स विमानेन विष्णुदत्तेन भास्वता । गिरिशं ददृशे गच्छन् परीतं सिद्धचारणैः । ४ ।  
 आलिङ्ग्याङ्गीकृतां देवीं बाहुना मुनिसंसदि । उवाच देव्याः भृण्वत्या जहासोच्चैस्तदन्तिके । ५ ।

**Śrī Śuka began again :** Having made obeisance to the quarter in which Lord Ananta had disappeared, Citraketu, the Vidyādhara (chief), went about flying in the air. (1) Panegyricized by sages, Siddhas (a class of demigods endowed with mystical powers from their very birth) and Cāraṇas (celestial bards), and getting Vidyādhara women to sing praises of Lord Śrī Hari, that eminent Yogī (ever united with the Lord) sported for ten thousand million years in the valleys of Mount Sumeru (the chief of the principal mountains of the terrestrial globe)—where one realizes (as a matter of course) the various objects of one's desire—his (physical) strength and organic power not (at all) diminished (through these long ages). (2-3) On one occasion, while flying in a resplendent aerial car bestowed on him by Lord Viṣṇu, he beheld Lord Śiva (who dwells on Mount Kailāsa) surrounded by Siddhas and Cāraṇas, having folded in His arm His divine spouse (Goddess Pārvatī), seated on His lap, in an assembly of sages: Going near them, Citraketu laughed loudly and spoke (as follows) within the hearing of the goddess. (4-5)

चित्रकेतुरुवाच

एष लोकगुरुः साक्षाद्धर्मं यक्ता शरीरिणाम् । आस्ते मुख्यः सभायां वै मिथुनीभूय भार्यया । ६ ।

जटाधरस्तीव्रतपा ब्रह्मवादिसभापतिः । अङ्गीकृत्य स्त्रियं चास्ते गतह्रीः प्राकृतो यथा । ७ ।

प्रायशः प्राकृताश्चापि स्त्रियं रहसि बिभ्रति । अयं महाव्रतधरो बिभर्ति सदसि स्त्रियम् । ८ ।

**Citraketu said :** Here sits Lord Śiva (the Preceptor of the universe) Himself, the chief figure in this assembly, engaged in expounding (the essence of) righteousness to (all) embodied beings, yet actually embracing His Consort in open assembly ! (6) Wearing matted locks and practising severe austerities, nay, the (recognized) head of assemblies of Brahmvādīs (expositors of the Vedas) He sits hugging a woman shamelessly as an uncultured person ! (7) Even rustics ordinarily embrace a woman only in seclusion, while this (great) god, who has undertaken solemn religious vows, is clasping His Spouse in an open assembly ! (8)

श्रीशुक उवाच

भगवानपि तच्छ्रुत्वा प्रहस्यागाधधीर्नृप । तूष्णीं बभूव सदसि सभ्याश्च तदनुव्रताः । ९ ।

इत्यतद्वीर्यविदुषि ब्रुवाणे बह्वशोभनम् । रुषाऽऽह देवी धृष्टाय निर्जितात्माभिमानिने । १० ।

**Śrī Śuka went on :** Even on hearing these (critical) remarks, Lord Śiva, whose mind is too deep to be fathomed, heartily laughed, O Parikṣit, and kept quiet; and so did the worthies present in the assembly and devoted to Him. (9) While Citraketu, who was ignorant of Lord Śiva's greatness, was thus uttering much that was unbecoming of Him, Goddess Pārvatī spoke in (great) anger to that impudent Vidyādhara, who (apparently) regarded himself as one that had subdued one's self. (10)

पार्वत्युवाच

अयं किमधुना लोके शास्ता दण्डधरः प्रभुः । अस्मद्विधानां दुष्टानां निर्लज्जानां च विप्रकृत । ११ ।

न वेद धर्मं किल पदायोनिर्न ब्रह्मपुत्रा भृगुनारादाद्याः ।

न वै कुमारः कपिलो मनुश्च ये नो निषेधन्यतिवर्तिनं हरम् । १२ ।

एषामनुध्येषपदाब्जयुग्मं जगद्गुरुं मङ्गलमङ्गलं स्वयम् ।

यः क्षत्रबन्धुः परिभूय सूरीन् प्रशास्ति धृष्टस्तदयं हि दण्ड्यः । १३ ।

नायमर्हति वैकुण्ठपादमूलोपसर्पणम् । सम्भावितमतिः स्तब्धः साधुभिः पर्युपासितम् । १४ ।

अतः पापीयसीं योनिमासुरीं याहि दुर्मते । यथेह भूयो महतां न कर्ता पुत्र किन्त्विषम् । १५ ।

**Goddess Pārvatī said :** Is this fellow the (only) lord now ruling over the world and wielding the rod of punishment and competent to treat with disrespect wicked and shameless people like us ? (11) Surely neither Brahmā (the lotus-born creator) nor the sons of Brahmā—Bhṛgu, Nārada and so on—nor indeed the sage Sanat Kumāra, Lord Kapila and Swāyambhuva Manu know (the essence of) righteousness; for they do not prohibit Lord Śiva (the Destroyer of the universe) from violating (the principles of) righteousness. (12) This fellow surely deserves to be punished inasmuch as he, a vile Kṣatriya, is impudent enough to insult (great) sages (assembled here) and teach Lord Śiva (the Preceptor of the universe) Himself, whose lotus-feet are worthy of being contemplated on by the aforementioned, nay, who is the most auspicious of the auspicious. (13) This self-conceited and arrogant fellow is not fit to resort to the soles of feet of Lord Viṣṇu, the very act of approaching which is esteemed by the virtuous. (14) Hence be reborn in the demoniac species—a most wicked species—O evil-minded one, so that you may not perpetrate again in this world, such offence against the exalted souls my son. (15)

श्रीशुक उवाच

एवं शप्तश्चित्रकेतुर्विमानादवरुह्य सः । प्रसादयामास सतीं मूर्धा नग्नेण भारत । १६ ।

**Śrī Śuka resumed:** Thus subjected to an execration, the said Citraketu alighted from his aerial car and propitiated the noble lady (Goddess Pārvatī) with his head bent low (in the following words), O Parīkṣit (a scion of Bharata). (16)

चित्रकेतुरुवाच

प्रतिगूहामि ते शापमात्मनोऽञ्जलिनाम्बिके । देवैर्मर्त्याय यत्प्रोक्तं पूर्वदिष्टं हि तस्य तत् । १७ ।  
 संसारचक्र एतस्मिन्ननुरज्ञानमोहितः । भ्राम्यन् सुखं च दुःखं च भुङ्क्ते सर्वत्र सर्वदा । १८ ।  
 नैवात्मा न परश्चापि कर्ता स्यात् सुखदुःखयोः । कर्तारं मन्यतेऽप्राज्ञ आत्मानं परमेव च । १९ ।  
 गुणप्रवाह एतस्मिन् कः शापः को न्यनुग्रहः । कः स्वर्गो नरकः को वा किं सुखं दुःखमेव वा । २० ।  
 एकः सृजति भूतानि भगवानात्ममायया । एषां बन्धं च मोक्षं च सुखं दुःखं च निष्कलः । २१ ।  
 न तस्य कश्चिद्द्वयितः प्रतीपो न ज्ञातिबन्धुर्न परो न च स्वः ।  
 समस्य सर्वत्र निरञ्जनस्य सुखे न रागः कुत एव रोषः । २२ ।  
 तथापि तच्छक्तिविसर्ग एषां सुखाय दुःखाय हिताहिताय ।  
 बन्धाय मोक्षाय च मृत्युजन्मनोः शरीरिणां संसृतयेऽवकल्पते । २३ ।

अथ प्रसादये न त्वां शापमोक्षाय भामिनि । यन्मन्यसे असाधूक्तं मम तत्क्षम्यतां सति । २४ ।

**Citraketu said :** I accept Your imprecation (as a welcome and loving gift from You), with my palms joined together O Mother ! For whatever is pronounced by divinities with reference to a mortal is undoubtedly that which was predestined for him. (17) Deluded by ignorance and revolving in this whirligig of mundane existence, an embodied soul experiences joy and sorrow everywhere at every time. (18) Neither oneself nor anyone else is responsible for (one's) joy and sorrow. A fool alone holds himself as well as another responsible for them. (19) In this world of matter (which is a product of the three Guṇas or modes of Prakṛti) what distinction is there between an imprecation and a blessing, heaven and hell or even joy and sorrow ? (20) The one Lord brings forth living beings by His own Māyā (creative will) and (further) ordains their bondage and liberation as well as their happiness and misery, though free from bondage (Himself). (21) To Him, who is alike to all and free from attachment, none is dear or hateful, none is a kinsman or relation, and none is His own or alien. He has no love for pleasure; how (then) can there be anger (in Him)? (22) Yet action, which (is either virtuous or sinful and) flows from His energy (in the form of Māyā) conduces to the joy and sorrow, welfare and injury, bondage and liberation, birth and death and the circuit of worldly life of embodied souls. (23) Hence I do not propitiate You with a view to being rid of Your imprecation, O noble lady. (Only be pleased to) forgive what You consider as unjustly said by me (even though it was uttered in a purely good spirit), O virtuous lady ! (24)

श्रीशुक उवाच

इति प्रसाद्य गिरिशौ चित्रकेतुरिन्दम । जगाम स्वविमानेन पश्यतोः स्मयतोस्तयोः । २५ ।  
 ततस्तु भगवान् रुद्रो रुद्राणीमिदमब्रवीत् । देवर्षिदैत्यसिद्धानां पार्षदानां च शृण्वताम् । २६ ।

**Śrī Śuka resumed :** Having thus appeased Lord Śiva and Goddess Pārvatī (who have their abode on Mount Kailāsa), O Parīkṣit (a chastiser of foes), Citraketu went his way by his aerial car, while the aforesaid (divine) Couple looked on wondering. (25) Thereupon Lord Rudra spoke as follows to His Spouse (Goddess Pārvatī) within the hearing of the gods and sages, demons and Siddhas, as well as of His attendants. (26)

श्रीरुद्र उवाच

दृष्टवत्यसि सुश्रोणि हरेरद्भुतकर्मणः । माहात्म्यं भृत्यभृत्यानां निःस्पृहाणां महात्मनाम् । २७ ।

नारायणपराः सर्वे न कुतश्चन विभ्यति । स्वर्गापवर्गानरकेषुपि तुल्यार्थदर्शिनः । २८ ।

देहिनां देहसंयोगाद् द्वन्द्वानीश्वरलीलया । सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च । २९ ।

अविवेककृतः पुंसो ह्यर्थभेद इवात्मनि । गुणदोषविकल्पश्च भिदेव स्वजिवत्कृतः । ३० ।

वासुदेवे भगवति भक्तिपुद्गहां नृणाम् । ज्ञानवैराग्यवीर्याणां नेह कश्चिद् व्यपाश्रयः । ३१ ।

नाहं विरिञ्चो न कुमारनारदौ न ब्रह्मपुत्रा मुनयः सुरेशाः ।

विदाम यस्येहितमंशकांशका न तत्स्वरूपं पृथगीशमानिनः । ३२ ।

न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियः स्वः परोऽपि वा । आत्मत्वात्सर्वभूतानां सर्वभूतप्रियो हरिः । ३३ ।

तस्य चायं महाभागश्चित्रकेतुः प्रियोऽनुगः । सर्वत्र समदृक् शान्तो ह्यहं चैवाच्युतप्रियः । ३४ ।

तस्मान्न विस्मयः कार्यः पुरुषेषु महात्मसु । महापुरुषभक्तेषु शान्तेषु समदर्शिषु । ३५ ।

**Srī Rudra said :** You have seen (with your own eyes), O fair one, the glory of the high-souled servants of servants of Lord Śrī Hari of marvellous deeds, who are free from craving (of every kind). (27) All those (who are devoted to Lord Nārāyaṇa have no fear from any quarter whatsoever for they find the same use (no use) for heaven, for final beatitude and even for the infernal regions (perceiving as they do the same Reality pervading everywhere). (28) It is (only) through the deluding potency of God that souls are invested with a body and it is due to their connection with a body that pairs of opposites such as joy and sorrow, life and death, execration and benediction are experienced by embodied souls. (29) The notion of desirability and otherwise (with reference to pleasure and pain etc.), too is really the outcome of a man's ignorance (and therefore illusory) just like the distinction of pleasurable and painful experiences etc., with reference to one's own self (in a dream), and has been precisely conceived as the notion of a snake etc., with reference to a wreath of flowers. (30) There is no object in this world worth resorting to in particular for men cherishing devotion to Lord Vāsudeva and equipped with the strength of wisdom and dispassion. (31) Neither myself nor Brahmā (the creator), nor the sages Sanat Kumāra and Nārada, nor even the (other) sages (Bhṛgu, Aṅgirā and so on) begotten by Brahmā nor the rulers of gods (Indra, Yama and others) know His intention. Much less can those accounting themselves independent lords (of the universe), though mere parts of His partial manifestations, know His (true) nature. (32) None indeed is dear and none hateful to Him; none is His own and none alien to Him either. Being the very Self of all living beings, Śrī Hari is the beloved of all creatures. (33) And this highly blessed Citraketu is His beloved servant, looking on all with the same eye and tranquil (by nature); and indeed I too am a devotee of the immortal Lord (and hence did not feel perturbed by his behaviour at all). (34) Therefore, you should have no wonder in regard to (the behaviour of those) high-souled men who are devotees of Lord Viṣṇu (the Supreme Person) and tranquil (by nature) and who view all with the same eye. (35)

श्रीशुक उवाच

इति श्रुत्वा भगवतः शिवस्योमाभिभाषितम् । वभूव शान्तधी राजन् देवी विगतविस्मया । ३६ ।

इति भागवतो देव्याः प्रतिशप्तमलन्तमः । मूर्धा सञ्जगृहे शापमेतावत्साधुलक्षणम् । ३७ ।

जज्ञे त्वष्टुर्दक्षिणाश्रौ दानवीं योनिमाश्रितः । वृत्र इत्यभिविख्यातो ज्ञानविज्ञानसंयुतः । ३८ ।

एतत्ते सर्वमारब्धातं यन्मां त्वं परिपृच्छसि । वृत्रस्यासुरजातेश्च कारणं भगवन्मतेः । ३९ ।

इतिहासमिमं पुण्यं चित्रकेतोर्महात्मनः । माहात्म्यं विष्णुभक्तानां श्रुत्वा बन्धाद्विमुच्यते । ४० ।

य एतद्भ्रातरुत्थाय श्रद्धया वाग्यतः पठेत् । इतिहासं हरिं स्मृत्वा स याति परमां गतिम् । ४१ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यां संहितायां पञ्चस्कन्धे चित्रकेतुशयो नाम सप्तदशोऽध्यायः । १७ ।

Śrī Śuka went on : On hearing this speech of Lord Śiva, Goddess Umā (Pārvatī), O king (Parikṣit), was freed from astonishment and felt pacified in mind. (36) Though fully capable of pronouncing a counter-curse, Citraketu (a devotee of the Lord) accepted the curse of the divine lady with reverence. Such (ideal non-violence) is the characteristic of a pious soul. (37) Hurling into the demoniac species, he sprang up from the sacred fire, called Dakṣiṇāgni, of the god Twaṣṭā and became known as Vṛtra, (still) endowed with spiritual knowledge and wisdom. (38) I have thus told you all that you inquired of me, viz., the cause of Vṛtra's birth as a demon and what accounted for his devotion to the Lord. (39) By listening to this sacred episode of the high-souled Citraketu, revealing the glory of the votaries of Lord Viṣṇu, one is completely rid of (the) bondage (of mundane existence). (40) Rising (early) in the morning, he who recites this episode with reverence, remaining silent (refraining from all other talk) and remembering Śrī Hari (all the time), attains the supreme goal. (41)

*Thus ends the seventeenth discourse entitled "Citraketu cursed",  
in Book Six of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टादशोऽध्यायः

### Discourse XVIII

An account of the birth of the Maruts (the forty-nine wind-gods)

श्रीशुक उवाच

पृथ्विस्तु पत्नी सवितुः सावित्रीं व्याहृतिं त्रयीम् । अग्निहोत्रं पशुं सोमं चातुर्मास्यं महामखान् । १ ।  
सिद्धिर्भगस्य भार्याङ्गं महिमानं विभुं प्रभुम् । आशिषं च वरारोहां कन्यां प्रासूत सुव्रताम् । २ ।  
धातुः कुहूः सिनीवाली राका चानुमतिस्तथा । सायं दर्शमथ प्रातः पूर्णमासमनुक्रमात् । ३ ।  
अग्नीन् पुरीष्यानाधत्त क्रियायां समनन्तरः । चर्षणी वरुणस्यासीद्यस्यां जातो भृगुः पुनः । ४ ।  
वाल्मीकिश्च महायोगी वल्मीकादभवत्किल । अगस्त्यश्च वसिष्ठश्च मित्रावरुणयोर्ऋषी । ५ ।  
रेतः सिषिचतुः कुम्भे उर्वरयाः सन्निधौ द्रुतम् । रेवत्यां मित्र उत्सर्गमरिष्टं पिप्पलं व्यधात् । ६ ।  
पौलोय्यामिन्द्र आधत्त त्रीन् पुत्रानिति नः श्रुतम् । जयन्तपृषभं तात तृतीयं मीढुषं प्रभुः । ७ ।  
उरुकर्मस्य देवस्य मायावापनरूपिणः । कीर्तां पत्न्यां बृहच्छ्लोकस्तस्यासन् सौभगादयः । ८ ।  
तत्कर्मगुणवीर्याणि काश्यपस्य महात्मनः । पश्चाद्ब्रह्मक्ष्यामहेऽदित्यां यथा वावततार ह । ९ ।

Śrī Śuka began again : Prṣni, the spouse of Savitā (the fifth of the twelve sons of Aditi, the progeny of the first four—viz., Vivaswān, Aryamā, Pūṣā and Twaṣṭā—having already been dealt with in the foregoing discourses), brought forth (three daughters,) Sāvitrī (the deity presiding over the holy Gāyatrī-Mantra), Vyāhṛti (the deity presiding over the three mystical syllables, Bhūh, Bhuvaḥ and Swaḥ prefixed to the said Gāyatrī-Mantra while repeating it and severally denoting the three worlds—earth, the intermediate region and heaven) and Trayī (the deity presiding over the rituals, the subject-matter of the three Vedas—Ṛgveda, Yajurveda and Sāmaveda) and (nine sons, viz.,) Agnihotra (the deity presiding over the act of offering oblations into the sacred fire), Paśu (the deity presiding over animal sacrifices), Soma (the deity presiding over a Soma sacrifice), Cāturmāsya (the deity

presiding over the three sacrifices of the same name performed at the beginning of the three seasons of four months each) and the five deities presiding over the five great daily sacrifices enjoined on every householder of the three twice-born classes (viz., Devayajña, Ṛṣiyajña, Pitṛyajña, Manuṣyayajña and Bhūtayajña)\* (And) Siddhi, the spouse of Bhaga (the sixth son of Aditi), dear Parīkṣit, bore (three sons,) Mahima, Vibhu and Prabhu and a beautiful and virtuous daughter, Āśiṣa (by name). (1-2) The (four) wives of Dhātā (the seventh son of Aditi)—Kuhū (the deity presiding over the last night of a dark fortnight), Sinivāli (the deity presiding over the fourteenth night of a dark fortnight), Rākā (the deity presiding over the last night of a bright fortnight) and Anumati (the deity presiding over the fourteenth night of a bright fortnight) severally gave birth to (four sons) Sāyam (the deity presiding over dusk), Darśa (the deity presiding over the last day of a dark fortnight), Prātaḥ (the deity presiding over the morning) and Pūrṇamāsa (the deity presiding over the last day of a bright fortnight). (3) Vidhātā (the next or eighth son of Aditi) begot through (his wife) Kriyā the (five) deities presiding over the sacred fires bearing the name of Purīṣya. (And) the spouse of Varuṇa (the god of water and the ninth son of Aditi) was Carṣaṇī, of whom was reborn the sage Bhr̥gu (a mind-born son of Brahmā). (4) And the great Yogī Vālmiki (another son of Varuṇa and the celebrated author of the Rāmāyaṇa) sprang up, it is said, from an ant-hill (Valmika); while the sages Agastya and Vasiṣṭha (the sons of the sage Pulastya and Brahmā respectively) were reborn as the sons of the gods Mitra (the tenth son of Aditi) and Varuṇa, who discharged in a jar their vital fluid, that had escaped in the presence of (the celestial nymph) Urvaśī. The god Mitra (further) begot through (his spouse) Rewatī (three sons, viz.,) Utsarga, Ariṣṭa and Pippala. (5-6) Indra, the lord of paradise (and the eleventh son of Aditi), procreated through (his wife) Śacī (the daughter of the demon Pulomā) three sons, O dear Parīkṣit—Jayanta, Ṛṣabha and Miḍhwān, (who constituted) the third: this is what we have heard. (7) From (the loins of) Lord Upendra (the twelfth and youngest son of Aditi, who took colossal strides in order to measure three paces of land promised to Him by the demon king Bali and) who (originally) assumed the form of the divine Dwarf by His (own) Māyā (creative will), through His spouse Kirtī, sprang up (a son) Bṛhacchloka (by name); and from (the loins of) the latter sprang up Saubhaga and other sons. (8) We shall recount later on (in Book VIII) the distinguished achievements, excellences and deeds of valour of that high-souled son of the sage Kaśyapa and (also) how He actually descended (on the material plane) through Aditi. (9)

अथ कश्यपदायादान् दैतेयान् कीर्तयामि ते । यत्र भागवतः श्रीमान् प्रह्लादो बलिरेव च । १० ।  
 दितेर्द्विविव दायार्दौ दैत्यदानववन्दितौ । हिरण्यकशिपुर्नाम हिरण्याक्षश्च कीर्तितौ । ११ ।  
 हिरण्यकशिपोर्भार्या कयाधुर्नाम दानवी । जम्भस्य तनया दत्ता सुषुवे चतुरः सुतान् । १२ ।  
 संह्रादं प्रागनुह्रादं ह्रादं प्रह्लादमेव च । तत्स्वसा सिंहिका नाम राहुं विप्रचितोऽग्रहीत् । १३ ।  
 शिरोऽहरद्यस्य हरिश्चक्रेण पिबतोऽमृतम् । संह्रादस्य कृतिर्भार्यासूत पञ्चजनं ततः । १४ ।  
 ह्रादस्य धमनिर्भार्यासूत वातापिमिल्वलम् । योऽगस्त्याय त्वतिथये पेचे वातापिमिल्वलः । १५ ।  
 अनुह्रादस्य सूर्यायां बाष्कलो महिषस्तथा । विरोचनस्तु प्राहादिर्देव्यास्तस्याभवद्बलिः । १६ ।  
 बाणज्येष्ठं पुत्रशतं मशनायां ततोऽभवत् । तस्यानुभावः सुश्लोक्यः पश्चादेवाभिधास्यते । १७ ।  
 बाण आराध्य गिरिशं लेभे तद्गणमुख्यताम् । यत्पार्श्वे भगवानास्ते ह्यद्यापि पुरपालकः । १८ ।  
 मरुतश्च दितेः पुत्राश्चत्वारिंशन्नवाधिकाः । त आसन्नप्रजाः सर्वे नीता इन्द्रेण सात्मताम् । १९ ।

I now (proceed to) tell you about the scions of the sage Kaśyapa by Diti, among whom was

\* A detailed account of these sacrifices has already been given in the foot-note below V. xxvi. 18.

born the illustrious devotee of the Lord, Prahrāda, and even so Bali (Prahrāda's grandson). (10) Diti (at first) had only two sons, adored by the Daityas and the Dānavas (alike), who have (already) been spoken of under the name of Hiranyakaśipu and Hiranyākṣa (in Book III). (11) Hiranyakaśipu's wife, Kayādhu by name, who was a daughter of Jambha by Danu and had been given away by the former (to Hiranyakaśipu), gave birth to four sons—Samhṛāda, in the first instance, and (then in order) Anuhrāda, Hrāda and Prahrāda as well. Their sister, Sīrhikā by name, got from (her husband, the demon) Vipracitti (a son named) Rāhu, whose head, even while he was drinking nectar (disguised as a god in the assembly of the gods), Śrī Hari lopped off with His discus (vide VIII. ix. 24-25). Kṛti, the wife of Samhṛāda (Hiranyakaśipu's eldest son) bore through him (a son named) Pañcajana. (12—14) Dhamani, the wife of Hrāda (Hiranyakaśipu's third son) brought forth (two sons) Vātāpi and Ilwala. It was Ilwala who cooked (his brother) Vātāpi (in the form of a ram) for the sake of his (honoured guest, the celebrated sage) Agastya. (15) Bāskala and Mahiṣa were the two sons of Anuhrāda (Hiranyakaśipu's second son) by (his wife) Sūrmyā; while Virocana was the son of Prahrāda, and Bali was the son of Virocana by (his wife) Devi. (16) From (the loins of) Bali through (his wife) Aśanāyā (the deity presiding over hunger), were born a hundred sons, the eldest of whom was Bāṇa. The glory of Bali, which deserves to be celebrated in beautiful verse, will be recounted only hereafter (in Book VIII). (17) Having propitiated Lord Śiva (who has His abode on Mount Kailāsa), the demon Bāṇa attained the first place among His attendants. As the guardian of his capital, the Lord actually stays near him even today. (18) (Besides Hiranyakaśipu and Hiranyākṣa) Diti had forty-nine more sons, (known as) the Maruts (wind-gods). They all remained issueless and were converted into his own class (godhood) by Indra (the ruler of the gods). (19)

राजोवाच

कथं त आसुरं भवमपोह्यौत्तिकं गुरो । इन्द्रेण प्रापिताः सात्यं किं तत्साधु कृतं हि तैः । २० ।

इमे श्रद्धते ब्रह्मवृषयो हि मया सह । परिज्ञानाय भगवंस्तन्नो व्याख्यातुमर्हसि । २१ ।

**The king (Parīkṣit) said :** Having rid them of their demoniac disposition, which was innate to them, O (my) preceptor, how were they converted into godhood by Indra? What good offices did they render to him (which prompted him to bring about this change in them)? (20) Even these seers, O (holy) Brāhmaṇa, are keen to know this truth along with me. Therefore, be pleased, O worshipful sage, to explain this to us. (21)

सूत उवाच

तद्विष्णुरातस्य स बादरायणिवर्चो निशम्यादृतमल्पमथवत् ।

सभाजयन् संनिभृतेन चेतसा जगाद सत्रायण सर्वदर्शनः । २२ ।

**Sūta continued :** Having heard this reverent, brief and (yet) significant inquiry of king Parīkṣit (who had been protected by Lord Viṣṇu Himself in the form of Śrī Kṛṣṇa), and welcoming it with a heart full of joy, the omniscient and well-known sage Śuka (the son of Bādarāyaṇa, more popularly known as Vedavyāsa), spoke (as follows), O Śaunaka (who stand vowed to a long course of sacrifices) ! (22)

श्रीशुक उवाच

हतपुत्रा दितिः शक्रपार्ष्णिग्राहेण विष्णुना । मन्युना शोकदीप्तेन ज्वलन्ती पर्यव्रिन्तयत् । २३ ।

कदा नु भ्रातृहन्तारमिन्द्रियाराममुल्बणाम् । अक्लिन्नहृदयं पापं घातयित्वा शये सुखम् । २४ ।

कृमिविड्भस्मसंज्ञाऽऽसीद्यस्येशाभिहितस्य च । भूतधुक् तत्कृते स्वार्थं किं वेद निरयो यतः । २५ ।

आशासानस्य तस्येदं ध्रुवमुन्नद्धचेतसः । मदशोषक इन्द्रस्य भूयाद्येन सुतो हि मे । २६ ।

इति भावेन सा भर्तुराचचारासकृत्प्रियम् । शुश्रूषयानुरागेण प्रश्रयेण दमेन च । २७ ।  
 भक्त्या परमया राजन् मनोजैर्बल्युभाषितैः । मनो जग्राह भावज्ञा सुस्मितापाङ्गवीक्षणैः । २८ ।  
 एवं स्त्रिया जडीभूतो विद्वानपि विदग्धया । बाढमित्याह विवशो न तच्चित्रं हि प्रोषिति । २९ ।  
 विलोक्यैकान्तभूतानि भूतान्यादा प्रजापतिः । स्त्रियं चक्रे स्वदेहार्धं यया पुंसो मतिर्हता । ३० ।  
 एवं शुश्रूषितस्तात भगवान् कश्यपः स्त्रिया । प्रहस्य परमप्रीतो दितिमाहाभिनन्द्य च । ३१ ।

**Śrī Śuka resumed :** Diti, whose sons (Hiranyakaśipu and Hiranyākṣa) had been slain by Lord Viṣṇu, the Ally of Indra (the chief of the gods), and who was (consequently) burning with rage kindled by grief, pondered as below :—(23) "When shall I have an undisturbed sleep, having brought about the death of the voluptuous cruel, hard-hearted and sinful Indra (who has been instrumental in causing the death of his own half-brothers) ? (24) He who seeks to hurt (other) beings for the sake of his (own) body—which, though (once) designated as a king (ultimately, when dead) goes by the name of (is transformed into) worms (if buried and thus consumed by worms), or that of excrement (if exposed and devoured by carnivorous beings such as dogs and jackals, vultures and crows), or that of ashes (in cremated)—is he alive to his (highest) interests ? (Certainly not). For damnation (invariably) follows from such hostility to (other) beings. (25) (Therefore) let me devise some means whereby a son may be born to me, that may quell the pride of the aforesaid Indra, who looks upon this (perishable) body as everlasting and whose mind knows no restraint." (26) With this idea (uppermost in her mind) she constantly pleased her husband (the sage Kaśyapa) through (personal) service, affection, humility and self-control. (27) Knowing as she did the heart of her husband, she captivated his mind, O Parikṣit, by her supreme devotion, charming and sweet words winsome smiles and sidelong glances. (28) Thus infatuated by that clever lady, and powerless (against her womanish charms), the sage, though learned, said, "All right ! (Your wish shall be granted.)" Such stupefaction of men by a woman (through her devoted conduct) indeed is not to be wondered at. (29) Finding men (absolutely) unattached at the dawn of creation, Brahmā (the lord of created beings) converted one half of his body into the fair sex, who robbed men of their judgment. (30) Waited upon in this way, O dear son (Parikṣit) ! by that lady (Diti), the glorious sage Kaśyapa felt highly pleased; and, welcoming her, he laughingly spoke (as follows). (31)

कश्यप उवाच

वरं वरय वामोरु प्रीतस्तेऽहमनिन्दिते । स्त्रिया भर्तरि सुप्रीते कः काम इह चागमः । ३२ ।  
 पतिरेव हि नारीणां देवतं परमं स्मृतम् । मानसः सर्वभूतानां वासुदेवः श्रियः पतिः । ३३ ।  
 स एव देवतालिङ्गैर्नामरूपविकल्पितैः । इज्यते भगवान् पुंभिः स्त्रीभिश्च पतिरूपधृक् । ३४ ।  
 तस्मात्पतिव्रता नार्यः श्रेयस्कामाः सुमध्यमे । यजन्तेऽनन्यभावेन पतिमात्मानमीश्वरम् । ३५ ।  
 सोऽहं त्वयार्चितो भद्रे ईदृग्भावेन भक्तितः । तत्ते सम्पादये काममसतीनां सुदुर्लभम् । ३६ ।

**Kaśyapa said :** Ask (of me) a boon of your choice, O beautiful one; I am pleased with you, O irreproachable lady. When the husband is fully pleased, what desire of a woman remains unattainable here as well as hereafter ? (32) The husband alone has been declared to be the supreme Deity for women. Although (as a matter of fact,) Lord Vāsudeva, the Consort of Śrī (the goddess of beauty and prosperity), dwelling in (presiding over) the mind of all created beings, is the supreme Deity, it is the said Lord alone who is worshipped by men in the guise of (various) divinities diversely conceived under (different) names (Indra and so on) and forms (wielding a thunderbolt and other distinctive weapons); and it is He (again) who is worshipped by women as appearing in the form of their husband. (33-34)

Hence, women devoted to their husband and desirous of blessedness, O fair one, worship their husband as (an image) of God, the Soul of the universe, with undivided loyalty. (35) Therefore, devoutly worshipped by you, O blessed one, with such God-consciousness, I shall forthwith accomplish your desired object, which is something very difficult to attain for unchaste women. (36)

दितिरुवाच

वरदो यदि मे ब्रह्मन् पुत्रमिन्द्रहणं वृणे। अमृत्युं मृतपुत्राहं येन मे घातितौ सुतौ।३७।

**Diti replied :** If you would confer on me the boon of my choice, O holy one, I—who have lost my sons—seek (of you) an immortal son capable of slaying Indra, who caused both of my sons (Hiraṇyakaśipu and Hiraṇyākṣa) to be slain (by Lord Viṣṇu). (37)

निशम्य तद्ब्रुवो विप्रो विमनाः पर्यतप्यत। अहो अधर्मः सुमहानद्य मे समुपस्थितः।३८।

अहो अद्येन्द्रियारामो योषिन्मय्येह मायया। गृहीतचेताः कृपणः पतिष्ये नरके ध्रुवम्।३९।

कोऽतिक्रमोऽनुवर्तन्त्याः स्वभावमिह योषितः। धिङ् मां वताबुधं स्वार्थे यदहं त्वजितेन्द्रियः।४०।

शरत्पद्मोत्सवं वक्त्रं वचश्च श्रवणामृतम्। हृदयं क्षुरधाराभं स्त्रीणां को वेद चेष्टितम्।४१।

न हि कश्चित्प्रियः स्त्रीणामङ्गसा स्वाशिषात्मनाम्। पतिं पुत्रं भ्रातरं वा घ्नन्त्यर्थे घातयन्ति च।४२।

प्रतिश्रुतं ददामीति वचस्तन्न मृषा भवेत्। वधं नार्हति चेन्द्रोऽपि तत्रेदमुपकल्पते।४३।

इति संचिन्त्य भगवान्मारीचः कुरुनन्दन। उवाच किञ्चित् कुपित आत्मानं च विगर्हयन्।४४।

Hearing her prayer, the Brāhmaṇa sage (Kaśyapa) became sad and fell a repenting. (He said to himself,) "Alas ! a very great sin has overtaken me today. (38) Oh, given up to the gratification on my senses, I, a wretched fellow—whose mind has been caught in the grip of the Lord's Māyā (deluding potency) in the form of woman today—shall surely fall into (the abyss of) hell. (39) What fault is there of the woman, who has (but) followed her own nature in this matter ? But fie upon me, ignorant that I am alas ! of my own (real) interests, as (is clear from the fact that) I have not been able to conquer my mind. (40) The face of women is blooming like the autumnal lotus and their speech is nectar (itself) to the ears, while their heart is (cruel) as the blade of a razor. Who can know their ways ? (41) None is truly beloved of women; who have their mind (thought) fixed on the object of their own desire. To serve their (own) end they murder or cause to be murdered their own husband, son and brother. (42) My plighted word, that I shall confer (on her) the boon of her choice, should not prove untrue; and Indra too does not deserve death. Under such circumstances the expedient that I have hit upon is (quite) in the fitness of things". (43) Pondering thus, the glorious sage Kaśyapa (the son of Marīci), O Parīkṣit (the delight of the Kurus), spoke a bit angrily, condemning himself at the same time. (44)

करयप उवाच

पुत्रस्ते भविता भद्रे इन्द्रहा देवबान्धवः। संवत्सरं व्रतमिदं यद्यज्ञो धारयिष्यसि।४५।

**Kaśyapa said :** A son will be born to you. O blessed one, who will slay Indra if you will duly observe this vow for a year, but who will prove to be a friend of the gods if it is not properly observed. (45)

दितिरुवाच

धारयिष्ये व्रतं ब्रह्मन्ब्रूहि कार्याणि यानि मे। यानि चेह निषिद्धानि न व्रतं घ्नन्ति यानि तु।४६।

**Diti replied :** I shall (certainly) observe the vow, O holy Brāhmaṇa ! (Kindly) tell me (all) that has to be done by me and all that is prohibited during the period of this vow, and also that which (though not obligatory) may not violate the vow (if done). (46)

## कश्यप उवाच

न हिंस्याद्भूतजातानि न शपेन्नानृतं वदेत् । नच्छिन्द्यान्नखरोमाणि न स्पृशेद्यदमङ्गलम् । ४७ ।  
 नाप्सु स्नायान्न कुप्येत न सम्भाषेत दुर्जनैः । न वसीताधौतवासः स्नजं च विधृतां क्वचित् । ४८ ।  
 नोच्छिष्टं चण्डिकात्रं च सामिषं वृषलाहृतम् । भुञ्जीतोदक्यया दृष्टं पिबेदङ्गलिना त्वपः । ४९ ।  
 नोच्छिष्टास्पृष्टसलिला सन्ध्यायां मुक्तमूर्धजा । अनर्चितासंयतवाङ्नासंवीता बहिश्चरेद् । ५० ।  
 नाधौतपादाप्रयता नार्द्रपात्रो उद्विहाराः । शयीत नापराङ्मन्यैर्न नग्नान च संध्ययोः । ५१ ।  
 धौतवासाः शुचिर्नित्यं सर्वमङ्गलसंयुता । पूजयेत्प्रातराशास्त्रागोविप्रान् श्रियमच्युतम् । ५२ ।  
 स्त्रियो वीरवतीश्चार्चेत्स्त्रगान्धबलिमण्डनैः । पतिं चाच्योपतिष्ठेत ध्यायेत्कोष्ठगतं च तम् । ५३ ।  
 सांवत्सरं पुंसवनं व्रतमेतदविष्णुतम् । धारयिष्यसि चेत्तुभ्यं शक्रहा भविता सुतः । ५४ ।

**Kaśyapa said :** A woman observing this vow must not injure (much less kill any one of) the multitudes of living beings nor curse any one nor should she tell a lie. She must not pare her nails or cut the hair on her person nor should she touch that which is impure. (47) She must not bathe in water (by diving into it) nor should she lose her temper nor talk with wicked people. She must not wear a cloth that has not been (duly) washed (after being used) nor a garland that has (already) been worn on her person. (48) She must not eat the leavings of what has been eaten by someone nor the food offered to Goddess Candikā (Bhadrakālī) nor (again) that which contains meat nor that fetched by a Śūdra nor that which has been seen by a woman in her menstruation : nor again should she drink water with the hollow of her joined palms. (49) She must not stir out (of her house) with the remnants of food sticking in her mouth (without rinsing her mouth after eating something), nor without washing her hands and feet nor at dusk nor with dishevelled hair nor with her person unadorned and unwrapped (with an outer covering) nor with her speech uncontrolled. (50) She must not retire with her feet unwashed nor in an impure state nor with wet feet nor with her head towards the north or the west nor in the same bed with others nor bare-bodied nor again in the morning and evening. (51) Putting on a pair of clothes that have been (duly) washed, ever pure and decked with all auspicious ornaments, she should worship before breakfast the cow, the Brāhmanas, Goddess Śrī (the deity presiding over beauty and prosperity) and (the immortal) Lord Viṣṇu. (52) She should also worship women whose husbands are living, with garlands, sandal-paste, offerings of food and ornaments and, offering worship to her husband, should wait upon him and contemplate on him as having entered her womb (in the form of his vital energy). (53) If you observe this vow, (known as) the Purnsavana (yielding a son), which is of a year's duration, without violating it, a son will be born to you, who will be able to slay Indra. (54)

वाढमित्यभिप्रेत्याथ दिती राजन् महामनाः । काश्यपं गर्भमाधत्त व्रतं चाञ्जो दधार सा । ५५ ।  
 मातृषुसुरभिप्रायमिन्द्र आज्ञाय मानद । शुश्रूषणेनाश्रमस्थां दितिं पर्यचरत्कविः । ५६ ।  
 नित्यं वनात्सुमनसः फलमूलसमित्कुशान् । पत्राङ्कुरमृदोऽपश्च काले काल उपाहरत् । ५७ ।  
 एवं तस्या व्रतस्थाया व्रतच्छिद्रं हरिर्नृप । प्रेषुः पर्यचरजिह्वो मृगहेव मृगाकृतिः । ५८ ।  
 नाध्यगच्छद्ब्रतच्छिद्रं तत्परोऽथ महीपते । चिन्तां तीव्राम् गतः शक्रः केन मे स्याच्छिद्रं त्विह । ५९ ।  
 एकदा सा तु सन्ध्यायामुच्छिष्टा व्रतकर्षिता । अस्पृष्टवार्यधौताङ्घ्रिः सुष्वाप विधिपोहिता । ६० ।  
 लब्ध्वा तदन्तरं शक्रो निद्रापहतचेतसः । दितेः प्रविष्ट उदरं योगेशो योगमायया । ६१ ।  
 चकर्त सप्तधा गर्भं वज्रेण कनकप्रभम् । रुदन्तं सप्तधैकैकं मा रोदीरिति तान् पुनः । ६२ ।  
 ते तमूचुः पात्यमानाः सर्वे प्राञ्जलयो नृप । नो जिघांससि किमिन्द्र भ्रातरो मरुतस्तव । ६३ ।

मा भैष्ट भ्रातरो मह्यं व्रूयमित्याह कौशिकः । अनन्यभावान् पार्षदानात्मनो मरुतां गणान् । ६४ ।  
 न ममार दितेर्गर्भः श्रीनिवासानुकम्पया । बहुधा कुलिशक्षुण्णो द्रौण्यख्रेण यथा भवान् । ६५ ।  
 सकृदिष्ट्वाऽऽदिपुरुषं पुरुषो याति साम्यताम् । संवत्सरं किञ्चिदूनं दित्या यद्धरिरर्चितः । ६६ ।  
 सजूरिन्द्रेण पञ्चाशद्देवास्ते मरुतोऽभवन् । व्यपोह्य मातृदोषं ते हरिणा सोमपाः कृताः । ६७ ।  
 दितिरुत्थाय ददृशे कुमाराननलप्रभान् । इन्द्रेण सहितान् देवी पर्यतुष्यदनिन्दिता । ६८ ।  
 अथेन्द्रमाह ताताहमादित्यानां भयावहम् । अपत्यमिच्छन्त्यचरं व्रतमेतत्सुदुष्करम् । ६९ ।  
 एकः सङ्कल्पितः पुत्रः सप्त सप्ताभवन् कथम् । यदि ते विदितं पुत्र सत्यं कथय मा मृषा । ७० ।

Expressing her willingness (to undertake the vow) in the words "Very well", the strong-willed Diti, O Parikṣit, then conceived the seed of Kaśyapa and she also duly undertook the (sacred) vow. (55) Having come to know the intention of his mother's sister (Diti), O respectful king, the clever Indra waited upon Diti, who was living in a hermitage (as a hermitess), through (personal) service (of every kind). (56) He fetched everyday from the woods at the proper time flowers, fruits roots, small pieces of wood for the sacrificial fire and blades of (the sacred) Kuśa grass as well as (sacred) leaves and sprouts, earth and water. (57) Keen to discover a slip in the observance on the part of Diti, who had been duly adhering to the vow, O Parikṣit, the crooked Indra continued to serve her like a hunter disguised as a game (to remove its suspicion). (58) Though intent upon detecting some fault in her observance, O ruler of the earth, Indra did not find any; he was now filled with grave anxiety as to how his welfare could be ensured in that life. (59) One day, however, she fell asleep (even) at dusk with remnants of food still in her mouth and without either rinsing her mouth or washing her feet, enfeebled as she was by her (austere) observance and deluded by (an adverse) fate. (60) Finding that weak point, Indra, the master of Yoga (mystic powers), entered by dint of (his) Yogic power the uterus of Diti, who had been robbed of her consciousness by sleep. (61) By means of his thunderbolt he cut the embryo, brilliant as gold, into seven. Addressing the crying embryo (as though with affection) in the words "Do not cry!" he further cut those pieces each into seven. (62) (Even) while being rent (by Indra), O Parikṣit, they all submitted to him with joined palms, "Why do you seek to get rid of us, O Indra? We are Maruts (the wind-gods), your (own) half-brothers!" (63) "Do not be afraid; you are (all) brothers to me!"—so did Kauśika (Indra) reply to the (aforesaid seven) groups of the Maruts, his (future) attendants exclusively attached to him. (64) By the grace of Lord Viṣṇu (the Abode of Goddess Śrī, the deity presiding over beauty and prosperity), the embryo in the womb of Diti could not be killed, though cut into numerous (forty-nine) pieces by the thunderbolt (of Indra), any more than you (O Parikṣit) were killed by the missile discharged by Aśwatthāmā (the son of Droṇa). (65) Worshipping Lord Viṣṇu (the most ancient Person) only once, a man attains a status similar to the Lord's; whereas (in the present case) Śrī Hari was worshipped by Diti for a little less than a year (so that the miracle that happened in the aforesaid case should cause no wonder at all). (66) (Taken) together with Indra (their friend and leader), these Maruts (wind-gods) came to be (known as) fifty gods. The stigma (of demonhood) attaching to them because of their mother was wiped off and they were converted into gods (entitled to a draught of nectar) by Indra. (67) On waking up, the worshipful Diti, who (having now worshipped Śrī Hari for close upon a year) had acquired a disposition absolutely free from reproach, saw the babes, brilliant as fire accompanied by Indra, and felt highly gratified. (68) Then she said to Indra, "Dear son! desirous of obtaining a son that might prove a source of terror to the sons of Aditi (you and your brothers), I observed this vow, which is most difficult to undertake. (69) But, while (only) one son was coveted (by me), how did these forty-nine babes come to be born? Tell me the truth, if known to you; but don't utter a falsehood." (70)

## इन्द्र उवाच

अम्ब तेऽहं व्यवसितमुपधार्यागतोऽन्तिकम् । लब्धान्तरोऽच्छिदं गर्भमर्थबुद्धिर्न धर्मवित् । ७१ ।  
 कृत्तो मे सप्तधा गर्भं आसन् सप्त कुमारकाः । तेऽपि चैकैकशो वृक्णाः सप्तधा नापि मग्निरे । ७२ ।  
 ततस्तत्परमाश्चर्यं वीक्ष्याध्यवसितं मया । महापुरुषपूजायाः सिद्धिः काप्यनुषङ्गिणी । ७३ ।  
 आराधनं भगवत ईहमाना निराशिषः । ये तु नेच्छन्त्यपि परं ते स्वार्थकुशलाः स्मृताः । ७४ ।  
 आराध्यात्मप्रदं देवं स्वात्मानं जगदीश्वरम् । को वृणीते गुणस्पर्शं बुधः स्यान्नरकेऽपि यत् । ७५ ।  
 तदिदं मम दौर्जन्यं बालिशस्य महीयसि । क्षन्तुमर्हसि मातस्त्वं दिष्ट्या गर्भो मृतोऽस्थितः । ७६ ।

**Indra replied :** Mother, having come to know of your vow, I sought your presence and, having discovered your fault, cut the child in your womb, bent as I was on achieving my (selfish) end and lost to all sense of righteousness. (71) The embryo was cut by me in seven and there appeared seven children. They too were cut each in seven; yet they would not die. (72) Seeing that great miracle, I at last concluded that it must be some incidental reward of the worship of Lord Viṣṇu (the Supreme Person). (73) They alone are declared as clever in accomplishing their object, who while engaged in propitiating the Lord are (entirely) free from desires and do not aspire even to attain final beatitude (as a reward for their worship). (74) Having propitiated the Lord, the ruler of the universe, who is not only the Self of us all but who bestows His very Self on His devotees, what wise man would ask of Him the pleasures of sense, which could be had even in hell ? (75) Therefore, may you be pleased to forgive, O mother, this act of wickedness on my part, foolish as I am, O highly noble lady! Thank God ! the child in your womb has risen to life (as it were) after death. (76)

## श्रीशुक उवाच

इन्द्रस्तयाभ्यनुज्ञातः शुद्धभावेन तुष्टया । मरुद्भिः सह तां नत्वा जगाम त्रिदिवं प्रभुः । ७७ ।  
 एवं ते सर्वमाख्यातं यन्मां त्वं परिपृच्छसि । मङ्गलं मरुतां जन्म किं भूयः कथयामि ते । ७८ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां षष्ठस्कन्धे मरुदुत्पत्तिकथने नामाष्टादशोऽध्यायः । १८ ।

**Srī Śuka went on :** Permitted by Diti, who was pleased with his sincerity, the powerful Indra bowed to her and left for the third heaven along with the Maruts (wind-gods). (77) In this way I have told you all that you enquired of me, viz., the story of the auspicious birth of the Maruts. What more shall I speak to you about ? (78)

*Thus ends the eighteenth discourse entitled "An account of the birth of the Maruts" in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhitā.*



## अथैकोनविंशोऽध्यायः

## Discourse XIX

The procedure of observing the sacred vow of Puṁsavana

## राजोवाच

व्रतं पुंसवनं ब्रह्मन् भवता यदुदीरितम् । तस्य वेदितुमिच्छामि येन विष्णुः प्रसीदति । १ ।

**The king (Parikṣit) said :** I wish to know the procedure of observing the (sacred) vow of Puṁsavana, which has just been mentioned by you, O holy one, and by which Lord Viṣṇu is (easily) propitiated. (1)

## श्रीशुक उवाच

शुक्ले मार्गशिरे पक्षे योषिद्धर्तुरनुज्ञया । आरभेत व्रतमिदं सार्वकामिकमादितः । २ ।

निशम्य मरुतां जन्म ब्राह्मणाननुमन्त्र्य च । स्नात्वा शुक्लदती शुक्ले वसीतालङ्कृताम्बरे ।

पूजयेत्प्रातराशात्प्राभगवन्तं श्रिया सह । ३ ।

अलं ते निरपेक्षाय पूर्णकाम नमोऽस्तु ते । महाविभूतिपतये नमः सकलसिद्धये । ४ ।

यथा त्वं कृपया भूत्या तेजसा महिनौजसा । जुष्ट ईश गुणैः सर्वैस्ततोऽसि भगवान् प्रभुः । ५ ।

विष्णुपत्नि महामाये महापुरुषलक्षणे । प्रीयेथा मे महाभागे लोकमातर्नमोऽस्तु ते । ६ ।

**Śrī Śuka replied :** A wife should start observing this vow, which is calculated to grant all one's desires, from the very first day of the bright fortnight of (the month of) Mārgaśīrṣa with the permission of her husband. (2) Having listened to the story of the birth of the Maruts (the forty-nine wind-gods) and (duly) consulted the Brāhmaṇas, she should after cleaning her teeth and finishing her bath cover herself with a pair of white pieces of cloth and adorn herself (with ornaments). She should (then) worship the Lord along with His (divine Consort) Śrī (the goddess of beauty and prosperity) before her breakfast (and pray:) (3) "Whatever You already have is enough for You, (absolutely) unconcerned as You are, O Lord whose desire is (ever) sated ! My obeisance be to You, the Lord of Mahālakṣmī (who embodies in Herself the highest glory and fortune) ! Hail to You, the Abode of all mystic powers ! (4) You are fully endowed with compassion, fortune, glory, majesty, virility and all other excellences, O Lord; You are therefore the almighty Ruler. (5) O (divine) Consort of Lord Viṣṇu, O Embodiment of marvellous powers, possessing as You do the characteristics of the Supreme Person, may You be pleased with me, O highly blessed one. (My) obeisance be to You, O Mother of the universe !" (6)

ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सह महाविभूतिभिर्वलि-  
मुपहराणीति अनेनाहरहर्मन्त्रेण विष्णोरावाहनार्घ्यपाद्योपस्यर्शनस्नानवासउपवीतविभूषणगन्ध-  
पुष्पधूपदीपोपहाराद्युपचारांश्च समाहित उपहरेत् । ७ ।

हविःशेषं तु जुहुयादनले द्वादशाहुतीः ।

ॐ नमो भगवते महापुरुषाय महाविभूतिपतये स्वाहेति । ८ ।

श्रियं विष्णुं च वरदावाशिषां प्रभवाकुभौ । भक्त्या सम्पूजयेन्नित्यं यदीच्छेत्सर्वसम्पदः । ९ ।

प्रणमेद्दण्डवद्भूमौ भक्तिप्रह्वेण चेतसा । दशवारं जपेन्मन्त्रं ततः स्तोत्रमुदीरयेत् । १० ।

"Hail to Lord Viṣṇu (the Supreme Person), denoted by the mystical syllable OM and possessed of the highest glory, the Spouse of Goddess Mahālakṣmī ! Let me offer worship to You along with Your highest potencies (Goddess Lakṣmī and others) !" While repeating this sacred text the worshipper should offer everyday to Lord Viṣṇu with a concentrated mind (loving) invocation, water to wash His hands and feet and rinse His mouth and water for His bath, a pair of pieces of linen to cover His Body, a sacred thread and ornaments, sandal-paste, flowers, burning incense, light, food and other articles of worship. (7) Out of the food left after being offered to the Lord one should pour twelve oblations into the sacred fire while repeating the following prayer:—"Hail to Lord Viṣṇu (the Supreme Person), denoted by the mystical syllable OM, the Spouse of Goddess Mahālakṣmī ! I offer this oblation to Him !!" (8) One should duly worship with devotion everyday Goddess Śrī and (Her Consort) Lord Viṣṇu, both of whom are disposed to confer boons (on Their devotees) and yield one's desired blessings in an abundant degree, if one is desirous of having all kinds of fortune. (9) (Nay,) one should fall prostrate on the ground with a mind humble through devotion, repeat the aforementioned sacred text ten times and (then) utter the following hymn:—(10)

युवां तु विश्वस्य विभू जगतः कारणं परम् । इयं हि प्रकृतिः सूक्ष्मा मायाशक्तिर्दुरत्यया । ११ ।  
तस्या अधीश्वरः साक्षात्त्वमेव पुरुषः परः । त्वं सर्वयज्ञ इज्येयं क्रियेयं फलभुग्भवान् । १२ ।  
गुणव्यक्तिरियं देवी व्यञ्जको गुणभुग्भवान् । त्वं हि सर्वशरीरार्त्ता श्रीः शरीरेन्द्रियाशया ।

नामरूपे भगवती प्रत्ययस्त्वमपाश्रयः । १३ ।

यथा युवां त्रिलोकस्य वरदौ परमेष्ठिनौ । तथा म उत्तमश्लोक सन्तु सत्या महाशिषः । १४ ।

"You are the Sovereigns of the universe as well as the ultimate cause of the world. (And) She (Mahālakṣmī) is undoubtedly the unmanifest Prakṛti (primordial matter), as well as the deluding potency, (so) difficult to overcome. (11) You (O Lord) are no other than the Supreme Person, the very Controller of Prakṛti. You embody all sacrificial performances; while She is an embodiment of faith (that inspires and sustains all human endeavours to carry on such sacrificial activities). While She is (worldly) activity, You are the enjoyer of its fruit. (12) This goddess is the manifestation of the (three) Guṇas (in the form of the universe); while You are the Time-Spirit (that prompts the three Guṇas to manifest themselves in this way) as well as the Cosmic Person (who enjoys the Guṇas so manifested). (Again,) You are the Soul of all embodied beings; while Goddess Śrī represents their body, the senses and the inner sense. (Nay,) the almighty goddess represents the various names and forms (constituting the universe); while You are their illuminator and ground. (13) (Just) as You are the supreme Rulers of (all) the three worlds, conferring boons on Your devotees, so let my lofty aspirations prove true, O Lord of excellent renown." (14)

इत्यभिष्टूय वरदं श्रीनिवासं श्रिया सह । तन्निःसार्योपहरणं दत्त्वाऽऽचमनमर्चयेत् । १५ ।

ततः स्तुवीत स्तोत्रेण भक्तिप्रद्वेण चेतसा । यज्ञोच्छिष्टमवघ्राय पुनरभ्यर्चयेद्धरिम् । १६ ।

पतिं च परया भक्त्या महापुरुषचेतसा । प्रियैस्तैस्तैरुपनमेत् प्रेमशीलः स्वयं पतिः ।

विभूयात् सर्वकर्माणि पत्या उच्चावचानि च । १७ ।

कृतमेकतरेणापि दम्पत्योरुभयोरपि । पत्यां कुर्यादनर्हायां पतिरेतत् समाहितः । १८ ।

विष्णोर्व्रतमिदं विभ्रन्न विहन्त्यात् कथञ्चन । विप्रान् स्त्रियो वीरवतीः स्नगन्धबलिमण्डनैः ।

अर्चदहरहर्भक्त्या देवं नियममास्थितः । १९ ।

उद्वास्य देवं स्वे धाम्नि तन्निवेदितमग्रतः । अद्यादात्मविशुद्ध्यर्थं सर्वकामर्द्धये तथा । २० ।

एतेन पूजाविधिना मासान् द्वादश हायनम् । नीत्वाथोपचरेत्साध्वी कार्तिके चरयेऽहनि । २१ ।

श्रोभृतेऽप उपस्पृश्य कृष्णमभ्यर्च्य पूर्ववत् । पयःश्रूतेन जुहुयाच्चरुणा सह सर्पिषा ।

पाकयज्ञविधानेन द्वादशैवाहुतीः पतिः । २२ ।

आशिषः शिरसाऽऽदाय द्विजैः प्रीतैः समीरिताः । प्रणम्य शिरसा भक्त्या भुञ्जीत तदनुज्ञया । २३ ।

आचार्यमग्रतः कृत्वा वाग्यतः सह बन्धुभिः । दद्यात्पत्न्यै चरोः शेषं सुप्रजस्त्वं सुसौभगम् । २४ ।

Having thus extolled Lord Viṣṇu (the Abode of Śrī, the goddess of beauty and prosperity), the Bestower of boons (on His devotees), along with Goddess Śrī, and after removing the food (served before Them) and offering Them water to rinse their mouth, one should (continue to) worship Them (by offering betel leaves etc.). (15) Then with a mind humble through devotion one should extol Him by means of a hymn and, after smelling the remnants of the offerings, should duly worship Śrī Hari once more. (16) The woman should serve her husband too with supreme devotion, offering him his beloved objects and accounting him the Supreme Person (Himself); while the loving husband should personally assist in all the duties of his wife, high and low (alike). (17) A thing done by even one (member) of a married couple is conducive to the benefit of both. (Therefore,) in the event of the wife being unfit (due to illness or menstruation etc.) the husband should do (all) this with a concentrated mind. (18)

A man observing this vow sacred to Lord Viṣṇu should not break it under any circumstance whatsoever. (Thus) observing (strict) discipline, one should worship everyday with devotion the Brāhmaṇas as well as women whose husbands are (still) living by offering them wreaths of flowers, sandal-paste, (articles of) cooked food and ornaments, and should (also) worship the Deity (Lord Viṣṇu). (19) Having requested the Deity (as devoutly as He had been invoked) to retire to His (divine) Abode one should eat what was offered to Him, after feeding in the first instance one's preceptor and others, for the purification of one's mind as well as for the gratification of all one's desires. (20) After spending a year of twelve months (an year other than an intercalary year) according to this (aforementioned) process of worship, a pious wife should observe a fast on the last day of (the month of) Kārtika (the day immediately preceding the bright half of Mārgaśīrṣa). (21) Having bathed at sunrise on the following day and worshipped Lord Viṣṇu (the Enchanter of all) as before, the husband alone should pour into the sacred fire twelve oblations of rice boiled in milk and mixed with clarified butter according to the procedure laid down for a Pākayajña (a variety of sacrificial performances mentioned in the Gṛhya-Sūtras). (22) Receiving with his head bent low the benedictions duly pronounced by the Brāhmaṇas, (highly) pleased with him, and devoutly greeting them with bowed head, he should silently take his meal with their permission along with his kinsmen after feeding his preceptor in the first instance. He should (then) give to his wife the remnant of the sacrificial offering, which ensures a good progeny and the height of good fortune. (23-24)

एतच्चरित्वा विधिद्वृतं विभोरभीप्सितार्थं लभते पुमानिह ।  
 स्त्री त्वेतदास्थाय लभेत सौभगं श्रियं प्रजां जीवपतिं यशो गृहम् ।२५।  
 कन्या च विन्देत समग्रलक्षणं वरं त्ववीरा हतकिल्बिषा गतिम् ।  
 मृतप्रजा जीवसुता धनेश्वरी सुदुर्भगा सुभगा रूपमग्र्यम् ।२६।  
 विन्देद् विरूपा विरुजा विमुच्यते य आमयावीन्द्रियकल्पदेहम् ।  
 एतत्पठन्नभ्युदये च कर्मण्यनन्ततृप्तिः पितृदेवतानाम् ।२७।  
 तुष्टाः प्रयच्छन्ति समस्तकामान् होमावसाने हुतभुक् श्रीर्हृश्च ।  
 राजन् महन्मरुतां जन्म पुण्यं दितेर्ब्रतं चाभिहितं महत्ते ।२८।  
 इति श्रीमद्भागवते महापुराणे वैयासिक्रियामष्टादशसाहस्र्यां पारमहंस्यो संहितायां  
 षष्ठस्कन्धे पुंसवनव्रतकथने नारमैकोनविंशोऽध्यायः ।१९।

इति षष्ठः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

Duly observing this vow, sacred to the Lord, a man attains his coveted object during his (very) lifetime; while a wife, undertaking it, should secure good fortune, affluence, progeny, the longevity of her husband, glory and a (comfortable) house. (25) Nay, a maid should secure a match endowed with all good characteristics, while a widow should attain final beatitude after being rid of (all) sins. A woman who has lost her issue should get long-lived progeny; a woman who, though owning a large property, is highly ill-fated is blessed with good fortune; and an ugly-looking girl is endowed with exquisite beauty. He who is suffering from a malady is rid of his acute illness and is blessed with a sound body and healthy Indriyas.

Nay, there ensues the eternal gratification of the souls of the departed ancestors as well as of the tutelary deities of the man who recites this discourse on the occasion of auspicious undertaking (such as a sacrificial performance and Śrāddha). (26-27) (Nay,) pleased with him, the fire-god, Goddess Śrī (the divine Consort of Lord Viṣṇu) as well as Lord Śrī Hari (Himself) confer on him all the objects of his desire at the end of a sacrificial performance. O king (Parīkṣit), the highly sacred story of the birth of the Maruts (the wind-gods) as well as of the very sacred vow observed by Diti has (hereby) been related to you. (28)

*Thus ends the nineteenth discourse entitled "The procedure of observing the vow of Pumsavana detailed", in Book Six of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā, composed by the (divine) sage Vedavyāsa and consisting of eighteen thousand Ślokas.*



END OF BOOK SIX



ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

सप्तमः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa

Book Seven

Discourse I

A dialogue between Nārada and Yudhiṣṭhira : the story of Jaya and Vijaya

राजोवाच

समः प्रियः सुहृद्ब्रह्मन् भूतानां भगवान् स्वयम् । इन्द्रस्यार्थे कथं दैत्यानवधीद्विषमो यथा । १ ।

न ह्यस्यार्थः सुरगणैः साक्षान्निःश्रेयसात्मनः । नैवासुरेभ्यो विद्वेषो नोद्वेगश्चागुणस्य हि । २ ।

इति नः सुमहाभाग नारायणगुणान् प्रति । संशयः सुमहाज्जातस्तद्भवांश्छेत्तुमर्हति । ३ ।

**The king (Parīkṣit) submitted :** How did the Lord, who is alike to everyone and is the beloved friend of (all) created beings, kill the demons (the sons of Diti) for the sake of Indra like a partial being, O holy one? (1) Indeed He who is the very embodiment of highest bliss could not have any (selfish) end to be served by the hosts of gods and in no case could He who is untainted by the Guṇas (modes of Prakṛti) actually have any specific grudge against, much less fear of, the demons. (2) In this way, O exceptionally blessed one, a grave doubt has arisen in our mind with regard to the excellences of Lord Nārāyaṇa, which you should kindly resolve. (3)

श्रीशुक उवाच

साधु पृष्टं महाराज हरेश्चरितमद्भुतम् । यद् भागवतमाहात्म्यं भगवद्भक्तिवर्धनम् । ४ ।

गीयते परमं पुण्यमृषिभिर्नारदादिभिः । नत्वा कृष्णाय मुनये कथयिष्ये हरेः कथाम् । ५ ।

निर्गुणोऽपि ह्यजोऽव्यक्तो भगवान् प्रकृतेः परः । स्वमायागुणमाविश्य बाध्यबाधकतो गतः । ६ ।

सत्त्वं रजस्तम इति प्रकृतेर्नात्मनो गुणाः । न तेषां युगपद्राजन् ह्यास उल्लास एव वा । ७ ।

जयकाले तु सत्त्वस्य देवर्षीन् रजसोऽसुरान् । तमसो यक्षरक्षांसि तत्कालानुगुणोऽभजत् । ८ ।

ज्योतिरादिरिवाभाति सङ्घातात्र विविच्यते । विन्दन्त्यात्मानमात्मस्थं मथित्वा कवयोऽन्ततः । ९ ।

यदा सिसृक्षुः पुर आत्मनः परो रजः सृजत्येष पृथक् स्वमाधया ।  
 सत्त्वं विचित्रासु रिरंसुरीश्वरः शयिष्यमाणस्तम ईरयत्यसौ ।१०।  
 कालं चरन्तं सृजतीश आश्रयं प्रधानपुम्भ्यां नरदेव सत्यकृत् ।  
 य एष राजन्नपि काल ईशिता सत्त्वं सुरानीकमिवैधयत्यतः ।  
 तत्प्रत्यनीकानसुरान् सुरप्रियो रजस्तमस्कान् प्रमिणोत्युरुश्रवाः ।११।

अत्रैवोदाहृतः पूर्वमितिहासः सुरर्षिणा। प्रीत्या महाक्रतौ राजन् पृच्छतेऽजातशत्रवे ।१२।

दृष्ट्वा महाद्भुतं राजा राजसूये महाक्रतौ। वासुदेवे भगवति सायुज्यं चेदिभूभुजः ।१३।

तत्रासीनं सुरत्रहृषिं राजा पाण्डुसुतः क्रतौ। पप्रच्छ विस्मितमना मुनीनां शृण्वतामिदम् ।१४।

**Śrī Śuka replied :** Well have you asked, O great king (Parīkṣit), a question relating to the wonderful and most sacred story of Śrī Hari, which is replete with the glory of His devotees (like Prahrāda), nay, which goes to intensify one's devotion to the Lord and which is sung by sages like Nārada. Bowing to (my father,) the sage Kṛṣṇa Dwaipāyana (Vedavyāsa), I shall (accordingly) narrate the story of Śrī Hari. (4-5) Though really transcending Prakṛti and (therefore) beyond the (three) Guṇas (modes of Prakṛti), unborn and devoid of (a material) form, the Lord assumed the role of a chastiser in relation to those deserving punishment by presiding over the Guṇas of His own Māyā (Prakṛti). (6) Sattva (harmony), Rajas (activity) and Tamas (inertia) are the adjuncts of Prakṛti (Matter) and not of the Spirit. Their decline or growth, O king (Parīkṣit), is not simultaneous as a matter of fact. (7) Conforming to the spirit of the times, He fosters the gods and the Ṛṣis (sages) when (the quality of) Sattva is in the ascendant, the Asuras (demons) when (the quality of) Rajas is predominant, and the Yakṣas (a class of demigods) and the Rākṣasas (ogres) when (the quality of) Tamas preponderates. (8) Like fire and other elements (which, though undifferentiated, appear as differentiated through diverse media), the Lord (though one) appears endowed with various forms (in the shape of the numberless Jīva); yet He is not distinguished from the psychophysical organism (occupied by Him). It is only the discerning that are eventually able to realize the Self dwelling in their own heart after carefully investigating it. (9) When intending to create bodies (as a means of enjoyment) for the Jīva (the individual soul), the aforesaid Supreme evolves (the element of) Rajas as a distinct entity (out of the chaos hitherto prevailing) by His own Māyā (creative energy). (Nay,) keen to sport in the midst of (all) these heterogeneous bodies, the omnipotent Lord evolves the Sattvagūṇa and when about to retire (from His sportful activities), He fosters the element of Tamas. (10) The Lord, who is the infallible Creator (of the universe) in conjunction with Prakṛti and Puruṣa (the grounds of creation), O ruler among men, brings forth the running Time, which stands as the support (an assistant) of Prakṛti and Puruṣa. Now that which goes by the name of Time, O Parīkṣit, fosters the element of Sattva (at the dawn of creation); hence the Lord too, who enjoys an extensive fame, fosters as it were the host of gods as their friend and exterminates their enemies, the Asuras, dominated as they are by Rajas and Tamas. (11) To illustrate this very fact (of the Lord being entirely free from hatred etc.) a legend was lovingly narrated in the past by Nārada (the celestial sage) to the inquiring Emperor Yudhiṣṭhira (in whose eye whom no enemy was ever born) during his great sacrificial performance (of Rājāsūya), O Parīkṣit! (12) On seeing the most wonderful absorption of Śiśupāla (the ruler of the kingdom of Cedi) into (the divine person of) Lord Śrī Kṛṣṇa (Son of Vasudeva) in the course of the great sacrificial performance called Rājāsūya, the celebrated king Yudhiṣṭhira (son of Pāṇḍu) asked the celestial sage (Nārada)—seated there—with a wondering mind the following question in the presence of (other) sages, who were (all) listening. (13-14)

## युधिष्ठिर उवाच

अहो अत्यद्भुतं होतदुर्लभैकान्तिनामपि । वासुदेवे परे तत्त्वे प्राप्तिश्चैद्यस्य विद्विषः । १५ ।  
 एतद्वेदितुमिच्छामः सर्व एव वयं मुने । भगवन्निन्दया वेनो द्विजैस्तमसि पातितः । १६ ।  
 दमघोषसुतः पाप आरभ्य कलभाषणात् । सम्प्रत्यमर्षी गोविन्दे दन्तवक्त्रश्च दुर्मतिः । १७ ।  
 शपतोरसकृद्विष्णुं यद्वह्य परमव्ययम् । श्वित्रो न जातो जिह्वायां नान्धं विविशतुस्तमः । १८ ।  
 कथं तस्मिन् भगवति दुरवग्राहधामनि । पश्यतां सर्वलोकानां लयमीयतुरञ्जसा । १९ ।  
 एतद् भ्राष्यति मे बुद्धिर्दोषार्चिरिव धायुना । ब्रूहोतदद्भुततमं भगवांस्तत्र कारणम् । २० ।

**Yudhiṣṭhira said :** The absorption into Śrī Kṛṣṇa (son of Vasudeva), the supreme Reality—which could not be easily attained even by those exclusively devoted to Him—of Śiśupāla (the ruler of the kingdom of Cedi), His bitter enemy—Oh, this was indeed most wonderful. (15) We all as a matter of fact wish to know (the reason of) this, O sage; (for we know that) king Vena (the father of Pṛthu) was (all but) hurled into hell by the Brāhmaṇas due to his blaspheming the Lord. (16) The sinful Śiśupāla (the son of Damaghoṣa), as well as the evil-minded Dantavakra, had a grudge against Śrī Kṛṣṇa (the Protector of cows) ever since he (Śiśupāla) began to lisp till now (when he was slain by Him). (17) (Patches of) white leprosy (leucoderma) did not appear on their tongue even as they blasphemed more than once Śrī Kṛṣṇa (the all—pervading Lord), who is (no other than) the supreme and imperishable Brahma (the Absolute); nor did they enter the blinding darkness (of hell). (18) How did they attain absorption directly into the aforesaid Lord, whose reality cannot be easily grasped, while all the people (assembled on the spot) stood looking on? (19) My mind is wavering on this point even as the flame of a light is unsteady under the action of wind; (for) this was (something) most wonderful. Omniscient as you are, kindly tell me the cause of it. (20)

## श्रीशुक उवाच

राज्ञस्तद्वच आकर्ण्य नारदो भगवानृषिः । तुष्टः प्राह तमाभाष्य शृण्वत्यास्तत्सदः कथाः । २१ ।

**Śrī Śuka went on :** The divine sage Nārada was pleased to hear this question of king Yudhiṣṭhira and, addressing him, narrated the following stories within the hearing of his courtiers. (21)

## नारद उवाच

निन्दनस्तवसत्कारन्यङ्कारार्थं कलेवरम् । प्रधानपरयो राजन्नविवेकेन कल्पितम् । २२ ।  
 हिंसा तदभिमानेन दण्डपारुष्ययोर्यथा । वैषम्यमिह भूतानां ममाहमिति पार्थिव । २३ ।  
 यन्निबद्धोऽभिमानोऽयं तद्वधात्प्राणिनां वधः । तथा न यस्य कैवल्यादभिमानोऽखिलात्मनः ।  
 परस्य दमकर्तुर्हि हिंसा केनास्य कल्प्यते । २४ ।

तस्माद्द्वैरानुबन्धेन निर्वैरेण भयेन वा । स्नेहात्कापेन वा युज्यात् कथञ्चिन्नेक्षते पृथक् । २५ ।  
 यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात् । न तथा भक्तियोगेन इति मे निश्चिता मतिः । २६ ।  
 कीटः पेशकृता रुद्धः कुड्यायां तमनुस्मरन् । संरम्भभययोगेन विन्दते तत्सरूपताम् । २७ ।  
 एवं कृष्णे भगवति मायामनुज ईश्वरे । वैरेण पूतपाप्मानस्तमापुरनुचिन्तया । २८ ।  
 कामाद् द्वेषाद्भयात्स्नेहाद्यथा भक्त्येश्वरे मनः । आवेश्य तदग्रं हित्वा बहवस्तद्गतिं गताः । २९ ।  
 गोप्यः कामाद्भयात्कंसो द्वेषाच्चैद्यादयो नृपाः । सम्बन्धाद् वृष्णयः स्नेहाद्भयं भक्त्या वयं विभो । ३० ।  
 कतमोऽपि न वेनः स्यात्पञ्चानां पुरुषं प्रति । तस्मात् केनाप्युपायेन मनः कृष्णे निवेशयेत् । ३१ ।

मातृवृत्तेषु वश्रैद्यो दत्तवक्त्रश्च पाण्डव । पार्यद्वप्रवरो विष्णोर्विप्रशापात्पदाच्युतौ । ३२ ।

Nārada said : The body is brought into being through lack of discrimination, O king, between Prakṛti (Matter) and Puruṣa (the Spirit, which lies beyond Prakṛti) for (experiencing pleasure and pain through) calumny and eulogy, honour and contumely. (22) Just as due to identification with this body appears in (the mind of) living beings in this world differentiation in the shape of "I" and "mine" and there (also) arises (a feeling of) pain as a result of resort to force and reproachful language, and even as the destruction of living beings is (considered as) non-different from the destruction of the body to which attaches the aforesaid notion (of "I" and "mine"), there is no such notion (of identity) in Śrī Kṛṣṇa, the Universal Spirit, because of His being One without a second. On what ground, then, can violence be ascribed to Him, who was indeed the chastiser of His foes (in their own interests)? (23-24) Therefore, one should (anyhow) fix one's mind on Him either through constant enmity or through devotion (which is free from enmity towards any creature whatsoever) or fear or affection or love. By doing so he will in no way perceive anything else (than the Lord). (25) A mortal may not attain such absorption into Him by fixing his mind on Him through devotion as through constant hostility: such is my conclusion. (26) The caterpillar imprisoned by a wasp in (its nest on) a wall and constantly thinking of the latter through (intensity of) hatred and fear attains a form similar to the wasp. (27) With their sins thus washed off by constant contemplation through animosity on the almighty Lord Śrī Kṛṣṇa, who appeared as a human being by His own will, people attained to Him (easily and speedily too). (28) Fixing their mind on the almighty Lord through concupiscence, hatred, fear or attachment as through devotion, and getting rid of their sin standing as a barrier against His realization, many attained union with Him. (29) The cowherd women (of Vraja) attained to Him through concupiscence; Karmāsa, through fear; Śīsupāla (the ruler of the Cedis) and other kings (like him), through hatred; the Vṛṣṇis (the kinsmen of Lord Śrī Kṛṣṇa), through kinship; you (the Pāṇḍava brothers), through attachment and we (the sage Nārada and others), through devotion, O lord ! (30) Vena (stood no chance of attaining to the Lord inasmuch as he) did not fall under any of the five categories (mentioned in verse 29) of those contemplating on the Lord. Hence by any means whatsoever one should fix one's mind on Śrī Kṛṣṇa (the all-enchanting Supreme Deity). (31) Śīsupāla (the ruler of the Cedis), your maternal aunt's son, as well as Dantavakra (son of another maternal aunt of yours), O Yudhiṣṭhira (son of Pāṇḍu), were (no other than) the two foremost attendants (Jaya and Vijaya) of Lord Viṣṇu, (that had been) hurled down from their (divine) abode (Vaikuṅṭha) under the curse of the Brāhmaṇa sages. (32)

युधिष्ठिर उवाच

कीदृशः कस्य वा शापो हरिदासाभिमर्शनः । अश्रद्धेय इवाभाति हरेरेकान्तिनां भवः । ३३ ।

देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम् । देहसम्बन्धसम्बद्धमेतदाख्यातुमर्हसि । ३४ ।

Yudhiṣṭhira said : What kind of and whose curse was it that prevailed (even) against the servants of Lord Śrī Hari ? The incarnation of those exclusively devoted to Śrī Hari appears as something incredible. (33) Be pleased to narrate the episode connected with the corporeal existence of the denizens of Vaikuṅṭhapura (the abode of Lord Viṣṇu), devoid (as they are) of a (material) body, Indriyas and life-breath. (34)

नारद उवाच

एकदा ब्रह्मणः पुत्रा विष्णोर्लोकं यदृच्छया । सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् । ३५ ।

पञ्चषड्वायनार्भाभाः पूर्वेषामपि पूर्वजाः । दिवाससः शिशून् मत्वा द्वाः स्थौ तान् प्रत्यवेधताम् । ३६ ।

अशपन् कुपिता एवं युवां वासं न चाहंथः । रजस्तमोभ्यां रहिते पादमूले मधुद्विषः ।

पापिष्ठामासुरीं योनिं बालिशौ यातमाश्रतः । ३७ ।

एवं शप्तौ स्वभवनात् पतन्तौ तैः कृपालुभिः । प्रोक्तौ पुनर्जन्मभिर्वा त्रिभिलोकाय कल्पताम् ।३८।

**Nārada replied :** (While) traversing the three spheres (heaven, earth and the intermediate region), the sage Sanandana and his (three) brothers, sons of Brahmā (the creator), once went to the realm (Vaikuṅṭha) of Lord Viṣṇu by the Lord's (own) will. (35) Though born before the elders (in Brahmā's creation, Marīci and others), they look like children of five to six years of age and have no covering on their body except the quarters. Accounting them infants, the two gate-keepers (Jaya and Vijaya) stopped them. (36) Full of anger, they (the sages) cursed them thus : "You do not even deserve to dwell at the soles of (much less serve) the feet of Lord Viṣṇu (the Slayer of the demon Madhu), which are free from (all tinge of) Rajas (passion) and Tamas (ignorance). Therefore, enter you at once, O fools, the most sinful demoniac womb !" (37) Cursed in the aforesaid words, the two gate-keepers (of Vaikuṅṭha) were, while falling down from their abode, addressed once more (as follows) by the merciful sages (Sanaka and others): "Let this imprecation make for your return to your realm at the end of three incarnations." (38)

जज्ञाते तौ दितेः पुत्रौ दैत्यदानववन्दितौ । हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्ततः ।३९।  
हतो हिरण्यकशिपुर्हरिणा सिंहरूपिणा । हिरण्याक्षो धरोद्धारे विभ्रता सौकरं वपुः ।४०।  
हिरण्यकशिपुः पुत्रं प्रह्लादं केशवप्रियम् । जिघांसुरकरोन्नाना यातना मृत्युहेतवे ।४१।  
सर्वभूतात्मभूतं तं प्रशान्तं समदर्शनम् । भगवत्तेजसा स्पृष्टं नाशक्रोद्धन्तुमुद्यमैः ।४२।

They were born as Hiranyakaśipu and Hiranyākṣa (the two sons of Diti), the adored of the Daityas and the Dānavas (alike). Hiranyakaśipu was the elder; while Hiranyākṣa, the younger, was born afterwards. (39) Hiranyakaśipu was slain by Śrī Hari, who had taken the form of a lion (Lord Nṛsiṃha); and Hiranyākṣa was killed by Him even as He assumed the body of a boar for the sake of lifting up the earth (from water). (40) Anxious to get rid of his son, Prahrāda, the beloved of Lord Viṣṇu (the Protector of both Brahmā and Śiva), Hiranyakaśipu inflicted on him tortures of various kinds in order to bring about his death, but could not kill with (all) his devices that perfectly tranquil boy, who had identified himself with all living beings, looked upon all with the same eye, and was invested with a divine glory. (41-42)

ततस्तौ राक्षसौ जातौ केशिन्यां विश्रवःसुतौ । रावणः कुम्भकर्णश्च सर्वलोकोपतापनौ ।४३।  
तत्रापि राघवो भूत्वा न्यहनच्छापमुक्तये । रामवीर्यं श्रोष्यसि त्वं मार्कण्डेयमुखात् प्रभो ।४४।  
तावेव क्षत्रियो जातौ मातृष्वस्त्रात्मजौ तव । अधुना शापनिर्मुक्तौ कृष्णचक्रहतांहसौ ।४५।  
वैरानुबन्धतीव्रेण ध्यानेनाच्युतसात्मताम् । नीतौ पुनर्हरिः पार्श्वं जग्मतुर्विष्णुपार्षदौ ।४६।

Then (in the next birth) they were born as a pair of Rākṣasas (ogres), the tormenters of all the worlds, Rāvaṇa and Kumbhakarna (by name), sons of the sage Viśravā by Keśini. (43) In order to redeem them from the curse the Lord slew them in that birth too, assuming the form of Śrī Rāma (a scion of Raghu). You will hear about the valour of Śrī Rāma from the lips of the sage Mārkaṇḍeya, O king ! (44) Those very Rākṣasas (Rāvaṇa and Kumbhakarna) were born (again) in the Kṣatriya race as Śiśupāla and Dantavakra (sons of your maternal aunts). Their sins (in the shape of their impure bodies that were guilty of offence against the Lord) having been destroyed by the discus (Sudarśana) of Lord Śrī Kṛṣṇa, they have now (at the end of three incarnations) been redeemed from the curse (of Sanaka and his three brothers). (45) Having (first) been exalted to the state of absorption into the immortal Lord (Śrī Kṛṣṇa) through contemplation intensified by constant enmity, they (eventually) returned to the (divine) presence of Śrī Hari as attendants of Lord Viṣṇu. (46)

## युधिष्ठिर उवाच

विद्वेषो दयिते पुत्रे कथमासीन्महात्मनि । ब्रूहि मे भगवन्नेन प्रह्लादस्याच्युतात्मता । ४७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादचरितोपक्रमे प्रथमोऽध्यायः । १ ।

**Yudhiṣṭhira submitted :** How did intense hatred come to be developed (in the mind of Hiraṇyakaśipu) towards his high-souled and beloved son (Prahāda)? (Also) tell me, O glorious sage, the circumstances under which exclusive devotion to the immortal Lord sprang up in the heart of Prahāda. (47)

*Thus ends the first discourse, forming part of the Introduction to the story of Prahāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ द्वितीयोऽध्यायः

### Discourse II

**Hiraṇyakaśipu rids his mother (Diti) of her grief (caused by the death of his younger brother, Hiraṇyākṣa)**

नारद उवाच

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना । हिरण्यकशिपू राजन् पर्यतप्यदुषा शुचा । १ ।  
 आह चेदं रुषा घूर्णः सन्दष्टदशनच्छदः । कोपोन्ज्वलद्भ्यां चक्षुर्भ्यां निरीक्षन् धूम्रमम्बरम् । २ ।  
 करालदंष्ट्रोऽग्रदृष्ट्या दुष्प्रेक्ष्यभृकुटीमुखः । शूलमुद्यम्य सदसि दानवानिदमब्रवीत् । ३ ।  
 भो भो दानवदैतेया द्विमूर्धस्त्र्यक्ष शम्बर । शतबाहो हयग्रीव नमुचे पाक इल्वल । ४ ।  
 विप्रचित्ते मम वचः पुलोमन् शकुनादयः । शृणुतानन्तरं सर्वे क्रियतामाशु मा विरम् । ५ ।  
 सपत्नैर्घातितः क्षुद्रैर्भ्राता मे दयितः सुहृत् । पार्ष्णिग्रहेण हरिणा समेनाप्युपधावनैः । ६ ।  
 तस्य त्यक्तस्वभावस्य घृणेर्यावन्नौकसः । भजन्तं भजमानस्य बालस्येवास्थिरात्मनः । ७ ।  
 मद्गूलभित्रग्रीवस्य भूरिणा रुधिरेण वै । रुधिरप्रियं तर्पयिष्ये भ्रातरं मे गतव्यथः । ८ ।  
 तस्मिन् कूटेऽहिते नष्टे कृत्तमूले वनस्पतौ । विटपा इव शुष्यन्ति विष्णुप्राणा दिवौकसः । ९ ।  
 तावद्घात भुवं यूयं विप्रक्षत्रसमेधिताम् । सूदयध्वं तपोयज्ञस्वाध्यायव्रतदानिनः । १० ।  
 विष्णुर्द्विजक्रियामूलो यज्ञो धर्ममयः पुमान् । देवर्षिपितृभूतानां धर्मस्य च परायणम् । ११ ।  
 यत्र यत्र द्विजा गावो वेदा वर्णाश्रमाः क्रियाः । तं तं जनपदं यात सन्दीपयत वृक्षत । १२ ।

**Nārada replied :** On his (younger) brother (Hiraṇyākṣa) having been slain thus (through seeming partiality towards the gods) by Śrī Hari, who had assumed the form of a boar, Hiraṇyakaśipu (the elder brother), O king (Yudhiṣṭhira), felt agonized with anger and grief. (1) Whirling with rage, he closely bit his lips; nay, with his eyes burning through anger he gazed intently at the sky, which looked misty (due to the smoke issuing from those fiery eyes as it were) and spoke thus. (2) With a frowning aspect, terrible to look at because of his fearful teeth and fierce glances, and raising up his trident, he spoke as follows to the Dānavas (assembled) in his court. (3) O Dānavas and Daityas, hullo Dwimūrdhā (lit., a two-headed monster), Tryakṣa (a demon with three eyes), Śambara, Śatabāhu (a demon with a hundred arms), Hayagrīva (one endowed with a horse's head), Namuci, Pāka, Ilwala, Vipracitti,

Pulomā, Śakuna and others, listen all to my word and then let it to be carried out at once; there should be no delay. (4-5) My beloved and devoted (younger) brother (Hiraṇyākṣa) has been caused by the petty enemies (the gods) to be slain at the hands of Hari (the god Viṣṇu), who, though impartial, has been won over to their side through services (rendered to Him). (6) With the copious blood of that god—who, though all effulgence (in essence), assumed the semblance of a wild animal (boar) through a deceptive trick and has relinquished his (very) nature (impartial character), nay, who follows anyone who adores him and is (therefore) fickle-minded as a child—when his head has been severed by my spear, I shall gratify (the spirit of) my blood-thirsty brother and be (thus) relieved of my agony. (7-8) When that wily adversary\* (in the person of Viṣṇu) has been disposed of, the gods (the denizens of heaven), whose (very) life is Viṣṇu, will wither away like the boughs on a tree whose roots have been cut off. (9) Meanwhile resort you to the earth, made prosperous by the Brāhmaṇas (the sacerdotal class) and the Kṣatriyas (the ruling and warrior class) and exterminate those engaged in austerities, sacrificial performances and the study of the Vedas, observing sacred vows and practising charity. (10) God Viṣṇu depends for his existence on the rituals of the twice-born, being Yajña (worship) personified and an embodiment of righteousness. He is the ultimate resort of the gods, the Ṛṣis (seers), the manes and other living beings and the final goal of righteousness. (11) Repair to each such territory where there are Brāhmaṇas (lit., the twice-born), cows, the (four) Varnaṁs (grades of society) and (four) Āśramas (stages in life) and rituals. Set fire to them and cut them (their trees etc.) to pieces. (12)

इति ते भर्तृनिर्देशमादाय शिरसाऽऽदृताः । तथा प्रजानां कदनं विदधुः कदनप्रियाः । १३ ।

पुरग्रामव्रजोद्यानक्षेत्रारामाश्रमाकारान् । खेटखर्वटघोषांश्च ददुः पत्तनानि च । १४ ।

केचित्खनित्रैर्विभिदुः सेतुप्राकारगोपुरान् । आजीव्यांश्चिच्छिदुर्वृक्षान् केचित्परशुपाणयः ।

प्रादहन् शरणान्यन्ये प्रजानां ज्वलितोल्मुकैः । १५ ।

एवं विप्रकृते लोके दैत्येन्द्रानुचरैर्महूः । दिवं देवाः परित्यज्य भुवि चेरुरलक्षिताः । १६ ।

Reverently bowing to the aforementioned command of their lord (Hiraṇyakaśipu), the demons (who were fond of bloodshed) began to oppress the people accordingly. (13) They burnt towns and villages, cow-pens and gardens, corn-fields and parks, hermitages and mines, farmers' hamlets, villages at the foot of mountains and stations of herdsmen and (even) cities. (14) Some (of them) demolished with spades bridges, defensive walls and city-gates; while others, with axes in their hands, cut down (fruit-bearing) trees which served as a means of livelihood (to the people). And (still) others burnt down the dwellings of the people with flaming brands. (15) When the people were thus oppressed again and again by the followers of Hiraṇyakaśipu (the lord of the Daityas), the gods deserted heaven and wandered over the earth unperceived (by the demons). (16)

हिरण्यकशिपुर्भ्रातुः सम्प्रेतस्य दुःखितः । कृत्वा कटोदकादीनि भ्रातृपुत्रानसान्वयत् । १७ ।

शकुनिं शम्बरं धृष्टं भूतसंतापनं वृकम् । कालनाभं महानाभं हरिश्मश्रुमथोत्कचम् । १८ ।

तन्मातरं रुषाभानुं दितिं च जननीं गिरा । श्लक्ष्णया देशकालज्ञ इदमाह जनेश्वर । १९ ।

Having offered water and other oblations to (the spirit of) his deceased (younger) brother (Hiraṇyākṣa), Hiraṇyakaśipu, who felt (very) miserable (himself), comforted his brother's sons—Śakuni, Śambara, Dhṛṣṭa, Bhūtasantāpana, Vṛka, Kālanābha, Mahānābha, Hariśmaśru and Utkaca. (17-18) Knowing as he did what was appropriate to a particular time and place,

\* The expression 'कुर्यात्ते' (which has been split up in the above translation as कृते - अस्मिन्) may also be taken as a compound word and interpreted as 'कुर्यात्ते वत्स मः' (a fellow whose actions are of a puzzling nature).

he addressed the following to (them as also to) their mother (and his own sister-in-law), Ruṣābhānu, as well as to Diti, his (own) mother, in soft words, O lord of men ! (19)

*हिरण्यकशिपुवाच*

अम्बाम्ब हे वधूः पुत्रा वीरं मार्हत्य शोचितुम् । रिपोरभिमुखे श्लाघ्यः शूरणां वध ईप्सितः । २० ।  
 भूतानामिह संवासः प्रपायामिव सुव्रते । देवैर्नैकत्र नीतानामुन्नीतानां स्वकर्मभिः । २१ ।  
 नित्य आत्माव्ययः शुद्धः सर्वगः सर्ववित्परः । धत्तेऽसावात्मनो लिङ्गं मायया विसृजन्गुणान् । २२ ।  
 यथाभ्रसा प्रचलता तरवोऽपि चला इव । चक्षुषा भ्राम्यमाणेन दृश्यते चलतीव भूः । २३ ।  
 एवं गुणैर्भ्राम्यमाणे मनस्यविकलः पुमान् । याति तत्साम्यतां भद्रे ह्यलिङ्गो लिङ्गवानिव । २४ ।  
 एष आत्मविपर्यासो ह्यलिङ्गे लिङ्गभावना । एष प्रियाप्रियैर्योगो वियोगः कर्मसंसृतिः । २५ ।  
 सम्भवश्च विनाशश्च शोकश्च विविधः स्मृतः । अविवेकश्च चिन्ता च विवेकास्मृतिरेव च । २६ ।  
 अत्राप्युदाहरन्तीममितिहासं पुरातनम् । यमस्य प्रेतबन्धूनां संवादं तं निबोधत । २७ ।

**Hiranyakaśipu said :** Mother, O mother, sister-in-law and sons ! You ought not to lament the hero (Hiranyākṣa). The death of the brave in front of their enemy is praiseworthy and (as such) coveted (by them). (20) The dwelling together in this world of created beings (first) collected at one place (under one roof) and (then) separated by Providence on account of their (past) actions, is (just) like the gathering of men in a shed (on the roadside) containing a reservoir of water (for the wayfarers), O virtuous mother ! (21) The soul is eternal (deathless) free from decay, taintless, omnipresent, all-knowing and transcendent. It assumes bodies (of various kinds), procuring the (numerous) objects of senses by its own Māyā (ignorance). (22) (Just) as due to (proximity to) a running stream the trees (standing motionless on its edge and reflected in it) appear as though moving and (even) as due to one's rotating eyes the earth (around) appears to revolve, so when the mind is agitated by the (three) Guṇas (modes of Prakṛti), the soul, which is really unagitated (free from the morbid feelings of grief etc.), acquires homogeneity indeed with the mind, O blessed one, so that, though (really) detached from body etc., it appears as if endowed with a body and so on. (23-24) To identify with the body the self, which has no connection (whatsoever) with a body—this is the perversion of the soul. (And) it is from such identification that there ensues its union with agreeable objects and separation from disagreeable ones and vice versa, (egoistic) action and (consequent) transition from one embodied state to another, birth and death, grief of various kinds, mentioned in the scriptures, want of discrimination between matter and spirit and so on, anxiety and forgetting the aforementioned distinction (even though having known it once). (25-26) On this subject the wise narrate the following ancient legend too in the form of a dialogue between Yama (the god of retribution) and the relations of a deceased person. (Please) listen to it. (27)

उशीनरेषुभ्रद्राजा सुयज्ञ इति विश्रुतः । सपत्नैर्निहतो युद्धे ज्ञातयस्तमुपासत । २८ ।  
 विशीर्णरत्नकवचं विभ्रष्टाभरणस्त्रजम् । शरनिर्भिन्नहृदयं शयानमसृगाविलम् । २९ ।  
 प्रकीर्णकेशं ध्वस्ताक्षं रभसा दृष्टदृच्छदम् । रजःकुण्ठमुखाभोजं छिन्नायुधभुजं मृधे । ३० ।

In the Uśīnara territory there lived an illustrious king Suyajña by name. He was killed by the enemies in a battle and his kith and kin sat around him even as he lay on the field of battle, stained with blood and biting his lips in anger, his jewelled armour smashed, his ornaments and wreaths of flowers fallen off (from his person), his heart pierced through with an arrow, his hair thrown about (in disorder), his eyes sunk deep, his lotus face covered with dust and his weapons and arms cut into pieces. (28—30)

उशीनरेन्द्रं विधिना तथा कृतं पतिं महिष्यः प्रसमीक्ष्य दुःखिताः ।  
 हताः स्म नाथेति करैरुरो भृशं घ्नन्त्यो मुहुस्तत्पदयोरुपापतन् ॥३१॥  
 रुदत्य उच्चैर्दयिताङ्घ्रि पङ्कजं सिञ्चन्त्य अस्त्रैः कुचकुङ्कुमारुणैः ।  
 विस्त्रस्तकेशाभरणाः शूचं नृणां सृजन्त्य आक्रन्दनया विलेपिरे ॥३२॥  
 अहो विधात्राकरुणेन नः प्रभो भवान् प्रणीतो दृगगोचरां दशाम् ।  
 उशीनराणामसि वृत्तिदः पुरा कृतोऽधुना येन शूचां विवर्धनः ॥३३॥  
 त्वया कृतज्ञेन वयं महीपते कथं विना स्याम सुहृत्तमेन ते ।  
 तत्रानुयानं तव वीर पादयोः शुश्रूषतीनां दिश चत्र यास्यसि ॥३४॥  
 एवं विलपतीनां वै परिगृह्य मृतं पतिम् । अनिच्छतीनां निहार्मकोऽस्तं संन्यवर्तत ॥३५॥  
 तत्र ह प्रेतबन्धूनामाश्रुत्य परिदेवितम् । आह तान् बालको भूत्वा यमः स्वयमुपागतः ॥३६॥

Closely observing their husband, the lord of the Uśīnaras, reduced to such a (pitiable) plight by Providence, the queens felt (much) distressed. Violently beating their breast with their hands again and again and exclaiming "We are lost. O lord!" they dropped down beside his feet. (31) Weeping loudly and bathing the lotus-feet of their beloved husband with their tears, tinted reddish with the saffron paste on their breasts, and causing grief in the heart of men, the ladies wailed piteously, their locks and jewels loosened and displaced : (32) "Alas, by the pitiless Providence, O lord, you have been reduced to a state (of existence) beyond the range of our sight ! Once the life-giver (support) of the Uśīnaras (the inhabitants of this land), you have now been made by Him the augments of their woes. (33) How can we, O ruler of the earth, live without you, our dearest friend, who were disposed to appreciate whatever was done to you (by way of service)? (Therefore,) permit us, servants of your feet, O brave one, to follow you to the place where you will go." (34) While they lamented as aforesaid, clutching their dead husband and unwilling to have him carried out for cremation, the sun actually sank below the horizon. (35) On hearing the lament of the relations of the deceased monarch, it is said, Yama (the god of retribution) himself appeared there in the form of a child and addressed them (as follows). (36)

यम उवाच

अहो अमीषां वयसाधिकानां विपश्यतां लोकविधिं विमोहः ।  
 यत्रागतस्तत्र गतं मनुष्यं स्वयं सधर्मा अपि शोचन्त्यपार्थम् ॥३७॥  
 अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः ।  
 अभक्ष्यमाणा अबला वृकादिभिः स रक्षिता रक्षति यो हि गर्भे ॥३८॥  
 य इच्छयेशः सृजतीदमव्ययो य एव रक्षत्यवलुम्पते च यः ।  
 तस्याबलाः क्रीडनमाहुरीशितुश्चराचरं निग्रहसङ्ग्रहे प्रभुः ॥३९॥  
 पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।  
 जीवत्यनाथोऽपि तदीक्षितो वने गृहेऽपि गुप्तोऽस्य हतो न जीवति ॥४०॥

Yama said : Oh the infatuation of these, my superiors in age, who clearly perceive the course of the world (the inevitability of death for everyone that is born) ! Though themselves alike in nature (equally mortal), they bewail in vain the man who has returned to the source (the Unmanifest) whence he came ! (37) Ah, most blessed are we that have no anxiety (whatsoever) and who are not being devoured by wolves and other carnivorous animals, though weak and forsaken here (in this world full of woes) by our parents (who were

recognized as responsible for our protection) ! For, He alone is the protector (everywhere), who protects us in the (mother's ) womb (where there is nobody to look after us excepting the Lord). (38) The wise, O ladies, call the animate and inanimate creation a (mere) plaything in the hands of that (very) Lord who creates it by (sheer) will, who alone, all-powerful as He is, protects it and who, though imperishable (Himself) destroys it. He (alone) is competent to maintain and dissolve it. (39) A thing protected by destiny remains intact even though dropped on the road; while that which is consigned to destruction by (an evil) fate perishes even though staying at home. A forlorn creature watched over by Providence survives (even) in the forest : while he whose doom is decreed by Providence will not survive though guarded at home. (40)

भूतानि तैस्तैर्निजयोनिर्कर्मभिर्भवन्ति काले न भवन्ति सर्वशः ।  
 न तत्र हात्मा प्रकृतावपि स्थितस्तस्या गुणैरन्यतमो निबध्यते ।४१।  
 इदं शरीरं पुरुषस्य मोहजं यथा पृथग्भौतिकपीयते गृहम् ।  
 यथौदकैः पार्थिवतैजसैर्जनः कालेन जातो विकृतो विनश्यति ।४२।  
 यथानलो दारुषु भिन्न ईयते यथानिलो देहगतः पृथक् स्थितः ।  
 यथा नभः सर्वगतं न सज्जते तथा पुमान् सर्वगुणाश्रयः परः ।४३।

The bodies (of living beings) of every description come into being and perish at the appointed time due to a variety of Karmas determining their species. The spirit, however, which is altogether different (from the body), is not bound by the laws relating to the body even though dwelling in it. (41) This body is born (as something identical with the spirit) due to the ignorance of the Jīva, though (as a matter of fact) it is different (from the Jīva) because it is perceived (as such) and is material (too) as a house. Like an object made up of aqueous, earthy or fiery atoms, the body, which is made up of the atoms of water, earth and fire (put together) gets transformed in course of time and (ultimately) perishes. (42) (Just) as fire (though) existing in pieces of wood is observed to be distinct (from them as having the capacity to burn and illuminate things), nay, (even) as the air, though existing (everywhere) in the body, appears as existing separately (in the different parts of the body such as the mouth and nostrils), and (just) as ether, though pervading everywhere, does not cling to any substance, so the spirit, (which is) the foundation of all products of matter (such as the body and the senses) is distinct (from them). (43)

सुयज्ञो नन्वयं शेते मूढा यमनुशोचथ । यः श्रोता चोऽनुवक्तेह स न दृश्येत कर्हिचित् ।४४।  
 न श्रोता नानुवक्तायं मुख्योऽप्यत्र महानसुः । यस्त्विहेन्द्रियवानात्मा स चान्यः प्राणदेहयोः ।४५।  
 भूतेन्द्रियमनोलिङ्गान् देहानुच्चावचान् विभुः । भजत्युत्सुजति ह्यन्यस्तद्यापि स्वेन तेजसा ।४६।  
 यावल्लिङ्गान्वितो ह्यात्मा तावत् कर्म निबन्धनम् । ततो विपर्ययः क्लेशो मायायोगोऽनुवर्तते ।४७।  
 वितथाभिनिवेशोऽयं यद् गुणेष्वर्थदृग्बचः । यथा मनोरथः स्वप्नः सर्वमैन्द्रियकं मृषा ।४८।  
 अथ नित्यमनित्यं वा नेह शोचन्ति तद्विदः । नान्यथा शक्यते कर्तुं स्वभावः शोचतामिति ।४९।

Indeed, O fools, here lies (the body called) Suyajña, that you lament. He (however) who was the hearer and the speaker in this body could never be seen even before. (44) Nor is the great vital principle—(which inspires all the Indriyas and) which is (therefore said to be) the foremost—the hearer or the speaker. As for the soul, which (while remaining) in a body is endowed with the senses (perceives the various sense-objects through the different senses), is (altogether) different from the (said) vital principle as well as from the body (both of which are devoid of consciousness). (45) The (aforementioned) all-pervading spirit, that is different from the body, accepts (as identical with it) bodies (of various kinds)—(both) high

and low and characterized by the (five subtle) elements, the Indriyas (the five senses of perception and the five organs of action) and the mind—and (in the long run) even actually gives up such identification by force of its own discrimination. (46) Action proves to be a source of bondage only so long as the soul stands identified with a subtle body. From such identification follow the perversion of the (all-blissful) Soul and (the attendant) misery, which are (however both) conceived in illusion (and not real). (47) To look upon the (three) Guṇas (their products in the shape of pleasure and pain arising from the contact of the senses with their objects) or speak of them as real—this is a false prepossession. Like a fanciful conception or a dream every sensuous pleasure is unreal. (48) Hence the knowers of Truth grieve neither for that which is abiding nor for that which is transient in this world. Nor can the nature of those who are given to grieving be changed. (49)

लुब्धको विपिने कश्चित्पक्षिणां निर्मितोऽन्तकः । वितत्य जालं विदधे तत्र तत्र प्रलोभयन् । ५० ।  
कुलिङ्गमिथुनं तत्र विचरत्समदृश्यत । तयोः कुलिङ्गी सहसा लुब्धकेन प्रलोभिता । ५१ ।  
सासज्जत शिचस्तन्यां महिषी कालयन्त्रिता । कुलिङ्गस्तां तथाऽऽपन्नां निरीक्ष्य भृशदुःखितः ।  
स्नेहादकल्पः कृपणः कृपणां पर्यदेवयत् । ५२ ।

अहो अकरुणो देवः स्त्रियाऽऽकरुणया विभुः । कृपणं मानुशोचन्त्या दीनया किं करिष्यति । ५३ ।  
कामं नयतु मां देवः किमर्थेनात्मनो हि मे । दीनेन जीवता दुःखमनेन विधुरायुषा । ५४ ।  
कथं त्वजातपक्षांस्तान् मातृहीनान् विभर्ष्यहम् । मन्दभाग्याः प्रतीक्षन्ते नीडे मे मातरं प्रजाः । ५५ ।  
एवं कुलिङ्गं विलपन्तमारात् प्रियावियोगातुरमश्रुकण्ठम् ।  
स एव तं शाकुनिकः शरेण विव्याध कालप्रहितो विलीनः । ५६ ।  
एवं यूयमपश्यन्त्य आत्मापायमबुद्धयः । नैनं प्राप्स्यथ शोचन्त्यः पतिं वर्षशतैरपि । ५७ ।

A certain fowler, who had been created (by God) as a (veritable) death (as it were) for birds, spread his net in a forest and employing (all sorts of) allurements, caught them wherever he could. (50) A pair of fork-tailed shrikes was seen moving about there. Of them the female bird was precipitately allured by the fowler. (51) Subject to the control of Time, the said female bird got entangled in the meshes of the net. Sore afflicted to see her thus involved in (mortal) danger, yet incapable (of doing anything), the helpless male bird bewailed (the lot of) his miserable mate out of affection (as follows):— (52) "Oh, what will the mighty yet merciless Providence do with my wretched wife, pitiable in everyway and grieving for my miserable self? (53) Rather let the Deity take me (as well); (for) what is the use to me of this wretched half body, surviving miserably and dragging a desolate existence (when the other half in the form of my mate has been snatched away by Him)? (54) My youngs of poor luck (keenly) await in the nest (the return of) their mother. How shall I (be able to) nourish those motherless little ones still unfledged?" (55) Hidden close by and impelled by Death, the same fowler pierced with an arrow the male shrike (too), sore with separation from its beloved mate and wailing thus, its throat choked with tears. (56) Not foreseeing your own death and lamenting your husband in this way, you foolish women will not (be able to) get him back even in hundreds of years. (57)

हिरण्यकशिपुरुवाच

बाल एवं प्रवदति सर्वं विस्मितचेतसः । ज्ञातयो मेनिरे सर्वमनित्यमयथोत्थितम् । ५८ ।  
यम एतदुपाख्याय तत्रैवान्तरधीयत । ज्ञातयोऽपि सुयज्ञस्य चक्रुर्यत्साम्परायिकम् । ५९ ।  
ततः शोचत मा यूयं परं चात्मानमेव च । क आत्मा कः परो वात्र स्वीयः पारक्य एव वा ।  
स्वपराभिनवेशेन विनाज्ञानेन देहिनाम् । ६० ।

**Hiranyakaśipu went on :** While the child was thus discoursing, all the relations of king Suyajña felt astonished and realized everything as transient and unreal. (58) Having narrated this (legend), Yama (the god of retribution) disappeared on that very spot. The relations of Suyajña too performed what was conducive to his future (other-worldly) good. (59) Hence don't you grieve for another nor even for yourselves. Apart from the preconceived notion distinguishing one's own self from another, which is nothing but ignorance, what distinction is there between one's own self and another or again between one's own possession and that belonging to another in the eyes of embodied souls in this world ? (60)

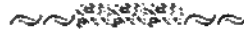
नारद उवाच

इति दैत्यपतेर्वाक्यं दितिराकर्ण्य सुस्रुषा । पुत्रशोकं क्षणात्त्यक्त्वा तत्त्वे चित्तमधारयत् । ६१ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां सप्तमस्कन्धे दितिशोकापनयने नाम द्वितीयोऽध्यायः । १२ ।

**Nārada continued :** Hearing this speech of Hiranyakaśipu (the lord of the Daityas), Diti (his mother) along with her daughter-in-law (the widow of Hiranyākṣa, his younger brother) instantly gave up sorrowing for her son (Hiranyākṣa) and fixed her mind on the (highest) truth. (61)

*Thus ends the second discourse entitled "Diti rid of her sorrow",  
in Book Seven of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

**Hiranyakaśipu asks a number of boons (of Brahmā,  
who is pleased with his austerities)**

नारद उवाच

हिरण्यकशिपू राजन्नजेयमजरामरम् । आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत । १ ।  
स तेपे मन्दरद्रोण्यां तपः परमदारुणम् । ऊर्ध्वबाहुर्नभोदृष्टिः पादाङ्गुष्ठाश्रितावनिः । २ ।  
जटादीधितिभी रेजे संवतार्क इवांशुभिः । तस्मिंस्तपस्तप्यमाने देवाः स्थानानि भेजिरे । ३ ।  
तस्य मूर्ध्नः समुद्भूतः सधूमोऽग्निस्तपोमयः । तिर्यगूर्ध्वमधोलोकानतपद्विष्णुगीरितः । ४ ।  
चुक्षुर्भुर्नद्युदन्वन्तः सद्दीपाद्विश्चाल भूः । निपेतुः सग्रहास्तारा जज्वलुश्च दिशो दश । ५ ।  
तेन तप्ता दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः । धात्रे विज्ञापयामासुर्देवदेव जगत्पते । ६ ।  
दैत्येन्द्रतपसा तप्ता दिवि स्थातुं न शक्नुमः । तस्य चोपशमं भूमन् विधेहि यदि मन्यसे ।

लोकान् वावन्नङ्घ्रयन्ति बलिहारास्तवाभिभूः । ७ ।

तस्यायं किल सङ्कल्पश्चरतो दुश्चरं तपः । श्रूयतां किं न विदितस्तवाथापि निवेदितः । ८ ।  
सृष्ट्वा चराचरमिदं तपोयोगसमाधिना । अध्यास्ते सर्वधिष्येभ्यः परमेष्ठी निजासनम् । ९ ।  
तदहं वर्धमानेन तपोयोगसमाधिना । कालात्मनोश्च नित्यत्वात्साधयिष्ये तथाऽऽत्मनः । १० ।  
अन्यथेदं विधास्येऽहमयथापूर्वमोजसा । किमन्यैः कालनिर्धूतैः कल्पान्ते वैष्णवादिभिः । ११ ।  
इति शुश्रुम निर्वन्धं तपः परममास्थितः । विधत्स्वानन्तरं युक्तं स्वयं त्रिभुवनेश्वर । १२ ।

तवासनं द्विजगवां पारमेष्ठ्यं जगत्पते । भवाय श्रेयसे भूत्यै क्षेमाय विजयाय च । १३ ।

**Nārada resumed :** Hiraṇyakaśipu, O king (Yudhiṣṭhira), (now) wished to make himself invincible, free from old age and death and the sole monarch of the three worlds, having no rival. (1) In the valley of Mount Mandara he practised asceticism of the severest type, keeping (both) his arms lifted up and his gaze fixed on the sky, and touching the ground with his great toes. (2) With the (dazzling) splendour of his matted locks he shone as the sun with its rays at the time of final dissolution. While he was (thus) practising austerities, the gods (that had been dislodged from their home took advantage of his absence and) returned to their (respective) abodes. (3) The smoky fire of asceticism sprung from the crown of his head spread on all sides and began to scorch the higher and the lower worlds as well as the intermediate region. (4) The rivers and the oceans swelled; the earth with its (seven) main divisions and mountains shook; stars and planets shot out (from their respective positions) and (all) the ten directions flamed forth. (5) Scorched by that fire, the gods left heaven and went to the realm of Brahmā and submitted to the creator (as follows):—"Tormented by the asceticism of Hiraṇyakaśipu (the chief of the demons), O god of gods, O lord of the universe, we can no longer stay in heaven. (Pray,) devise some remedy against it, O perfect one, if you think fit, before the worlds that bear tributes to you perish, O universal lord ! (6-7) The following is his avowed purpose in practising the austerities so hard to perform. Although it is not unknown to you, yet listen to what is being submitted (by us). (8) 'Having evolved this mobile (animate) and immobile (inanimate) creation by virtue of his devotion to asceticism and Yoga (contemplation), Brahmā (the supreme deity) occupies his abode (Satyaloka), higher than all (other) spheres. (9) Through increasing devotion to austerities and Yoga (concentration of mind) and because time and the soul are eternal, I shall likewise secure that very position for myself. (10) By (sheer) strength of asceticism I shall change the world order (by exalting sin and depreciating virtue and by driving away the gods and the Ṛṣis to the subterranean regions and placing the demons in the higher spheres) so completely as to make it (look altogether) different from what it was before. What shall I do with other spheres such as the realms of Viṣṇu and so on, which are destroyed by Time at the end of a Kalpa\* (the period covering the entire life of the three worlds)?' (11) We hear of his resolution in this behalf and it is with this intention that he has undertaken austerities of the severest type. (Kindly) do yourself at once what is advisable (under the circumstances), O lord of the three spheres ! (12) Your supremely exalted position, O lord of the universe, is conducive to the growth, happiness, prosperity, protection and triumph of the Brāhmaṇas and the cows. (If he succeeds in replacing you, there is no hope for the Brāhmaṇas and the cows.)" (13)

इति विज्ञापितो देवैर्भगवानात्मभूर्नृप । परीतो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम् । १४ ।

न ददर्श प्रतिच्छन्नं वल्मीकतृणकीचकैः । पिपीलिकाभिराचीर्णमेदस्त्वद्मांसशोणितम् । १५ ।

तपन्तं तपसा लोकान् यथाभ्रापिहितं रविम् । विलक्ष्य विस्मितः प्राह प्रहसन् हंसवाहनः । १६ ।

Thus addressed by the gods, O king (Yudhiṣṭhira), and accompanied by the sage Bhṛgu, Dakṣa and others, the glorious Brahmā (the self-born) went to the hermitage of Hiraṇyakaśipu (the lord of the Daityas). (14) (At first) he did not find the Daitya, who was covered all over with ant-hills, grass and bamboos and whose fat, skin, flesh and blood had been consumed by ants. (15) Brahmā (who was mounted on a swan) was (later) amazed to see him scorching

\* Even though the divine abode of Lord Viṣṇu and other manifestations of the Supreme Deity are all eternal, Hiraṇyakaśipu regards them as limited by time because of his perverted intellect, which showed him everything upside down.

the worlds with his asceticism, like the sun wholly screened by clouds, and spoke laughingly (as follows). (16)

ब्रह्मोवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते तपःसिद्धोऽसि काश्यप । वरदोऽहमनुप्राप्तो त्रियताभीप्सितो वरः । १७ ।  
 अद्राक्षमहमेतत्ते हृत्सारं महदद्भुतम् । दंशभक्षितदेहस्य प्राणा हास्थिषु शेरते । १८ ।  
 नैतत्पूर्वर्षयश्चक्रुर्न करिष्यन्ति चापरे । निरम्बुर्धारयेत्प्राणान् को वै दिव्यसमाः शतम् । १९ ।  
 व्यवसायेन तेऽनेन दुष्करेण मनस्विनाम् । तपोनिष्ठेन भवता जितोऽहं दितिनन्दन । २० ।  
 ततस्तः आशिषः सर्वा ददाम्यसुरपुङ्गव । मर्त्यस्य ते अमर्त्यस्य दर्शनं नाफलं मम । २१ ।

**Brahmā said :** Arise, arise, O son of Kaśyapa ! May good betide you; you have achieved your purpose through austerities. (It is therefore that) I, the bestower of boons, have come over to you ! Any boon desired by you may (now) be asked. (17) I have witnessed this extraordinary and marvellous stamina of yours, that your body having been eaten away by gnats, your life actually hangs on your bones (alone). (18) Neither did the former sages practise such asceticism nor will the coming ones do it. Indeed, who can support life without water for a hundred celestial years (or 36,000 human years)? (19) Through this perseverance of yours, (which is) hard to practise even for those who have controlled their mind. I have been conquered by you, intent as you are on austerities, O delighter (son) of Diti. (20) Therefore, I bestow on you all your desired blessings, O chief of the demons. My sight, immortal as I am, cannot go in vain for you, a mortal. (21)

नारद उवाच

इत्युक्त्वाऽऽदिभवो देवो भक्षिताङ्गं पिपीलिकैः । कमण्डलुजलेनौक्षदिव्येनामोघराधसा । २२ ।  
 स तत्कीचकवल्मीकात् सहओजोबलान्वितः । सर्वावयवसम्पन्नो वज्रसंहननो युवा ।  
 उस्थितस्तप्रहेमाभो विभावसुरिवैधसः । २३ ।  
 स निरीक्ष्याम्बरे देवं हंसवाहमवस्थितम् । ननाम शिरसा भूर्मा तदर्शनमहोत्सवः । २४ ।  
 उत्थाय प्राञ्जलिः प्रह्व ईक्षमाणो दृशा विभुम् । हर्षाश्रुपुलकोद्भेदो गिरा गद्दयाऽगृणात् । २५ ।

**Nārada continued :** Having spoken thus, Brahmā (the first-born deity) sprinkled the demon, whose body had been eaten away by ants, with the water of his Kamaṇḍalu (a water-pot made of wood or the hard shell of a coconut)—water which was supernal (in substance and of unflinching virtue). (22) From the ant-hill covered by bamboos, he then emerged like fire from fuel, endowed with potency of mind, keenness of the senses and strength of body, perfect in all limbs, possessed of an adamant frame, youthful and brilliant as molten gold. (23) Perceiving the god Brahmā (who was mounted on a swan) standing in the air, the demon greeted him with his head resting on the ground, transported with joy at his sight. (24) (Then) rising with joined palms in a suppliant posture and gazing at the powerful god with unwinking eyes, he offered (his) praises in faltering words (as follows) with tears of joy (in his eyes) and hair standing on end. (25)

हिरण्यकशिपुर्वाच

कल्पान्ते कालसृष्टेन योज्येन तमसाऽऽवृतम् । अभिव्यनग् जगदिदं स्वयंज्योतिः स्वरोचिषा । २६ ।

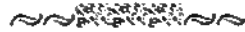
आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति । रजःसत्त्वतमोधाप्त्रे पराय महते नमः । १२७ ।  
 नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये । प्राणेन्द्रियमनोबुद्धिविकारैर्व्यक्तिमीयुषे । १२८ ।  
 त्वमीशिषे जगतस्तस्थुषश्च प्राणेन मुख्येन पतिः प्रजानाम् ।  
 चित्तस्य चित्तेर्मनइन्द्रियाणां पतिर्महान् भूतगणाशयेशः । १२९ ।  
 त्वं सप्ततन्तून् वितनोषि तन्वा त्रय्या चातुर्होत्रकविद्यया च ।  
 त्वमेक आत्माऽऽत्मवतामनादिरनन्तपारः कविरन्तरात्मा । ३० ।  
 त्वमेव कार्त्वीऽनिमिषो जनानामायुर्लवाद्यावयवैः क्षिणोषि ।  
 कूटस्थ आत्मा परमेष्ठ्यजो महांस्त्वं जीवलोकस्य च जीव आत्मा । ३१ ।  
 त्वत्तः परं नापरमप्यनेजदेजद्य किञ्चिद् व्यतिरिक्तमस्ति ।  
 विद्याः कलास्ते तनवश्च सर्वा हिरण्यगर्भोऽसि बृहत्त्रिपृष्ठः । ३२ ।  
 व्यक्तं विभो स्थूलमिदं शरीरं येनेन्द्रियप्राणमनोगुणांस्त्वम् ।  
 भुङ्क्ते स्थितो धामनि पारमेष्ठ्ये अव्यक्त आत्मा पुरुषः पुराणः । ३३ ।  
 अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् । चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः । ३४ ।  
 यदि दास्यस्यभिमतान् वरान्मे वरदोत्तम । भूतेभ्यस्त्वद्विसृष्टेभ्यो मृत्युर्मा भूमम प्रभो । ३५ ।  
 नान्तर्बहिर्दिवा नक्तमन्यस्मादपि चायुर्धैः । न भूर्मा नाश्वरे मृत्युर्न नरेनं मूर्गैरपि । ३६ ।  
 व्यसुभिर्वासुमद्भिर्वा सुरासुरमहोरगैः । अप्रतिद्वन्द्वतां युद्धे ऐकपत्यं च देहिनाम् । ३७ ।  
 सर्वेषां लोकपालानां महिमानं यथाऽऽत्मनः । तपोयोगप्रभावाणां यन्न रिष्यति कर्हिचित् । ३८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां सप्तमस्कन्धे हिरण्यकशिपोर्कयाचनं नाम तृतीयोऽध्यायः । ३ ।

**Hiraṇyakaśipu said :** Hail to the all-pervading Supreme, the Ground of (the three modes of Prakṛti, viz.,) Sattva, Rajas and Tamas (the principles of harmony, activity and inertia respectively), who—self-effulgent as He is—manifests (again) by His native splendour this universe, enveloped at the end of a Kalpa (the life-time of the three worlds) in blinding Tamogūṇa evolved by Time, and who by His own Self—associated with the (aforesaid) three Guṇas—creates, protects and destroys it. (26-27) Salutations to the First Cause, who is an embodiment of both (scriptural) knowledge and wisdom and who has (objectively) manifested Himself in the form of the vital airs, the Indriyas (the five senses of perception and the five organs of action), the mind and intellect and the (five gross) elements (which are modifications of the five subtle elements). (28) (It is) You (who) rule over the mobile (animate) and immobile (inanimate) creation with the Prāṇa (the life-breath), the foremost of the five vital airs, and are (thus) the lord of created beings. (Nay,) You are the Controller of their reason and consciousness (the modification of reason) as well as of the mind and the Indriyas and are (thus) supreme, being the ruler of the (five gross) elements and their properties (viz., sound, touch, sight, taste and smell), the internal senses (viz., the mind, intellect, reason and ego) as well as of (their) cravings. (29) Through Your body in the form of the three Vedas and the science of rituals conducted with the help of four officiating priests (viz., Hotā, Adhvaryu, Udgātā and Brahmā) You popularize the seven types of sacrificial performances (namely, Agniṣṭoma, Atyagniṣṭoma, Ukṥha, Ṣoḍaśī, Atirātra, Āptoryāma and Vājapeya). You are the Soul as well as the Inner Controller of (all) embodied beings; for You are omniscient, indivisible, without beginning or end and unlimited (in space). (30) You alone are the unwinking Time and (as such) shorten the duration of life of (all) men by Your divisions

such as a Lava (the sixteenth part of the twinkling of an eye). (Nay,) You are the immutable Self, occupying the most exalted position, birthless and all-pervading, the Life-giver and Controller of the (entire) animate creation. (31) There is nothing apart from You, cause or effect, mobile or immobile; nay, all the branches of knowledge (such as the Vedas and Upavedas) and sciences auxiliary to the Vedas (Grammar and so on) are Your bodies; for You are (no other than) Brahma (the Infinite) holding the (entire) universe (in the form of a golden egg) within You, existing beyond Prakṛti (consisting of the three Guṇas). (32) This visible universe, O all-pervading Lord, is (nothing but) Your physical Body, with which You enjoy the objects of the senses, the vital airs and the mind, though continuing in Your most exalted state; while You are (as a matter of fact) the unmanifest Spirit and the most ancient Person (the Inner Controller of all). (33) Hail to that almighty Lord (viz., Yourself), endowed with the faculties of illumination and obscuration (both), by whom in His infinite and unmanifest state all this stands pervaded. (34) If you will confer on me (my) desired blessings, O Chief among the bestowers of boons, let not my death occur at the hands of (any of the) living beings created by You, O Lord. (35) Let there be no (fear of) death (to me) indoors or outdoors, by day or by night, even from anyone else (than those beings of Your creation) and even through weapons, neither on earth nor in the air and neither from men nor from animals. Nor should I meet my death at the hands of animate or inanimate beings, gods, demons or great serpents. (Also be pleased to) grant me the boon of having no adversary in battle as well as undisputed lordship over (all) embodied beings, (towering) glory like Your own in the midst of all the guardians of the spheres and unfailing mystic powers enjoyed by those who have risen to pre-eminence through austerities and concentration of mind. (36—38)

*Thus ends the third discourse entitled "Hiraṇyakaśipu asks a number of boons (of Brahmā)", in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

#### Hiraṇyakaśipu's atrocities and Prahrāda's virtues recounted

नारद उवाच

एवं वृतः शतधृतिर्हिरण्यकशिपोरथ । प्रादान्तत्पसा प्रीतो वरास्तस्य सुदुर्लभान् । १ ।

Nārada began again : Thus solicited and pleased with the asceticism of Hiraṇyakaśipu, Brahmā then conferred on him boons which are most difficult to obtain. (1)

ब्रह्मोवाच

तातेमे दुर्लभाः पुंसां यान् वृणीषे वरान् मम । तथापि वितराम्यङ्ग वरान् यदपि दुर्लभान् । २ ।

Brahmā said : These boons, my child, which you seek of me, cannot be easily secured by living beings. Nevertheless, I confer (on you), O dear one, those very boons though (so) difficult to obtain. (2)

ततो जगाम भगवानमोघानुग्रहो विभुः । पूजितोऽसुरवर्येण स्तूयमानः प्रजेश्वरैः । ३ ।

एवं लब्धवरो दैत्यो विभ्रद्धेममयं वपुः । भगवत्यकरोद् द्वेषं भ्रातुर्वधमनुस्मरन् । ४ ।

स विजित्य दिशः सर्वा लोकांश्च त्रीन् महासुरः । देवासुरपनुष्येन्द्रान् गन्धर्वगरुडोरगान् । ५ ।  
 सिद्धचारणविद्याधानृषीन् पितृपतीन् मनून् । यक्षरक्षःपिशाचेशान् प्रेतभूतपतीनथ । ६ ।  
 सर्वसत्त्वपतीञ्चित्वा वशमानीय विश्वजित् । जहार लोकपालानां स्थानानि सह तेजसा । ७ ।  
 देवोद्यानश्रिया जुष्टमध्यास्ते स्म त्रिविष्टपम् । महेन्द्रभवनं साक्षान्निर्मितं विश्वकर्मणा ।

त्रैलोक्यलक्ष्यायतनमध्युवासाखिलद्विर्मत् । ८ ।

यत्र विह्वमसोपाना महामारकता भुवः । यत्र स्फाटिककुड्यानि वैदूर्यस्तम्भपङ्क्तयः । ९ ।  
 यत्र चित्रवितानानि पद्मारागासनानि च । पयःफेननिभाः शय्या मुक्तादामपरिच्छदाः । १० ।  
 कूजद्धिर्नूपुरैर्दिव्यः शब्दयन्त्र इतस्ततः । रत्नस्थलीषु पश्यन्ति सुदतीः सुन्दरं मुखम् । ११ ।

तस्मिन्महेन्द्रभवने महाबलो महामना निर्जितलोक एकराट् ।

रेमेऽभिवन्द्याङ्घ्रियुगः सुरादिभिः प्रतापितैरुजितचण्डशासनः । १२ ।

तमङ्ग मत्तं मधुनोरुगन्धिना विवृत्ताप्राक्षमशेषधिष्ययापः ।

उपासतोपायनपाणिभिर्विना त्रिभिस्तपोयोगव्रलौजसां पदम् । १३ ।

जगुर्महेन्द्रासनमोजसा स्थितं विश्वावसुस्तुम्बुररुस्मदादयः ।

गन्धर्वसिद्धा ऋषयोऽस्तुवन्मुहुर्विद्याधरा अप्सरसश्च पाण्डव । १४ ।

स एव वर्णाश्रमिभिः क्रतुभिर्भूरदक्षिणैः । इज्यमानो हविर्भागानग्रहीत् स्वेन तेजसा । १५ ।

अकृष्टपच्या तस्यासीत् सप्तद्वीपवती मही । तथा कामदुघा द्यौस्तु नानाश्रयपदं नभः । १६ ।

रत्नाकराश्च रत्नौघास्तत्यत्यश्चोहुरुर्मिभिः । क्षारसीधुघृतक्षौद्रदधिक्षीरामृतोदकाः । १७ ।

शैला द्रोणीभिराक्रीडं सर्वर्तुषु गुणान् द्रुमाः । दधार लोकपालानामेक एव पृथगुणान् । १८ ।

स इत्थं निर्जितककुबेकराट् विषयान् प्रियान् । यथोपजोषं भुञ्जानो नानृष्यदजितेन्द्रियः । १९ ।

The glorious and mighty Brahmā of unfailing grace thereupon returned (to his abode), worshipped by Hiranyakaśipu (the foremost of the demons) and being (still) extolled by the lords of created beings. (3) Having thus secured boons (desired by him) and acquiring a golden (effulgent) form, the demon (Hiranyakaśipu) nursed a grudge against the Lord, constantly recollecting as he did the death (at His hands) of his (younger) brother (Hiranyākṣa). (4) Having completely subjugated all the (four) quarters as well as the three spheres (heaven, earth and the intermediate region) and having conquered and brought under control the gods and demons, rulers of men, Gandharvas (celestial musicians), birds of the species known by the name of Garuḍa (secretary bird) and serpents, Siddhas (a class of demigods endowed with mystic powers from their very birth), Cāraṇas (celestial bards) and Vidyādhara (heavenly artistes), Ṛṣis (seers), the chiefs of the manes, Manus (progenitors of mankind, each presiding over a Manvantara), the lords of the Yakṣas (another class of demigods), Rākṣasas (ogres) and Piśācas (goblins), the leaders of the Pretas (evil spirits) and Bhūtas (ghosts) as well as the rulers of all other species of living beings, the great Asura (Hiranyakaśipu), who had (thus) conquered the (whole) universe, now usurped the thrones of guardians of the (various) spheres along with their glory. (5—7) He established himself in heaven, (which is) enriched with the beauty of the celestial garden (known by the name of Nandana), and took up his residence in the palace of the mighty Indra, built by Viśvakarmā (the architect of the gods) himself, the abode of the wealth of all the three worlds and rich in all luxuries, where there are stairs of corals, floors of most precious emeralds, walls of crystals and rows of pillars of cat's-eyes, canopies of various designs and

wonderful workmanship, thrones of rubies and beddings white as the foam of milk and fringed with festoons of pearls, and where celestial ladies possessed of charming teeth and producing a sweet sound with their jingling anklets here and there see their pretty faces (reflected) in the pavements of precious stones. (8—11) In that palace of the great Indra revelled the mighty and proud Hiranyakaśipu, who had conquered (all) the worlds and was (now) their sole monarch, (nay,) whose feet were respectfully tended by gods and others severely oppressed by him and who ruled with a strong and iron hand. (12) Upon him, O dear one—who remained inebriate with a strong-smelling wine and whose coppery eyes ever kept rolling (through intoxication), (nay,) who was a reservoir of austerity, Yoga (concentration of mind) and strength of body and acuteness of the senses—waited with presents (of various kinds) in their hands all the protectors of the worlds barring (of course) three (viz., Brahmā, Viṣṇu and Śiva). (13) Him, who had occupied the throne of the great Indra by (sheer) force, glorified (the celebrated Gandharvas) Viśvāvasu and Tumburu and singers such as myself (Nārada). (Nay, other) Gandharvas and Siddhas as well as seers, Vidyādharas and Apsarās (celestial nymphs), O son of Pāṇḍu, extolled him again and again. (14) Propitiated by men belonging to the different Varnas (grades of society) and Āśramas (stages in life) through sacrifices with liberal gifts, he alone appropriated (all) the sacrificial offerings by his own might. (15) The earth consisting of its seven Dwipas (principal divisions) yielded to him (all) its produce unploughed; even so heaven showered (on him) everything desired; while the sky presented many a wonderful phenomenon. (16) The (seven) oceans (lit., reservoirs of precious stones of various kinds), full of salt water, wine, clarified butter, sugar-cane juice, curds, milk and pure water respectively, as well as the rivers falling into them (which are spoken of as so many wives of the oceans in view of the fact that each of the seven oceans is presided over by a male deity who has a number of wives each presiding over a river) bore (to him) heaps of jewels on their waves. (17) Mountains provided him with a pleasure-ground in the shape of their valleys, while trees bore him (excellent) flowers and fruits in all seasons. (And) he singly possessed (usurped) all the distinctive qualities (functions) of the guardians of the (various) spheres. (18) Having thus conquered (all) the (four) quarters, the demon (who was the undisputed sovereign of all the three worlds) did not feel satiated even though enjoying as he pleased his beloved objects, since he had not been able to subdue his senses and mind. (19)

एवमैश्वर्यमन्तस्य दृप्तस्योच्छास्त्रवर्तिनः । कालो महान् व्यतीयाय ब्रह्मशापमुपेयुषः । २० ।  
 तस्योग्रदण्डसंविग्नाः सर्वे लोकाः सपालकाः । अन्यत्रालब्धशरणाः शरणं चयुरच्युतम् । २१ ।  
 तस्यै नमोऽस्तु काष्ठायै यत्रात्मा हरिरीश्वरः । यद्भूत्वा न निवर्तन्ते शान्ताः संन्यासिनोऽमलाः । २२ ।  
 इति ते संयतात्मानः समाहितधियोऽमलाः । उपतस्थुर्हृषीकेशं विनिद्रा वायुभोजनाः । २३ ।  
 तेषामाविरभृद्वाणी अरूपा मेघनिःस्वना । सत्रादयन्ती ककुभः साधूनामभयङ्करी । २४ ।  
 मा भृष्ट विदुधश्रेष्ठाः सर्वेषां भद्रमस्तु वः । महर्शनं हि भूतानां सर्वश्रेयोपपत्तये । २५ ।  
 ज्ञातमेतस्य दौरात्म्यं दैतेयापसदस्य च । तस्य शान्तिं करिष्यामि कालं तावत्प्रतीक्षत । २६ ।  
 यदा देवेषु वेदेषु गोषु विप्रेषु साधुषु । धर्मे मयि च विद्वेषः स वा आशु विनश्यति । २७ ।  
 निर्वैराय प्रशान्ताय स्वसुताय महात्मने । प्रह्लादाय यदा द्रुह्योद्धनिष्येऽपि वरोर्जितम् । २८ ।

In this way a considerable time slipped past Hiranyakaśipu, who, having been subjected to an execration by the Brāhmaṇas (Sanaka and his three brothers), was (not only) arrogant and drunk with power and pelf, but violated (the injunctions of) the Śāstras (holy books). (20) Unnerved by his stern rule and finding no shelter elsewhere, the inhabitants of all the worlds along with their guardian deities resorted to the immortal Lord (Viṣṇu) for protection. (21)

(They prayed as follows :-) "Salutation be to that quarter where resides the almighty Śrī Hari, the Universal Spirit, and on reaching which the pure-hearted recluses of tranquil mind do not return (to the mortal plane)." (22) With their mind and intellect (duly) controlled and rid of (all) impurities, they waited upon Lord Viṣṇu (the Controller of the senses) with the aforesaid prayer, remaining without sleep and subsisting on air (alone all the time). (23) A voice without (any trace of the speaker's) form and deep as the rumbling of clouds, was heard by them, filling the quarters with its echo and bringing with it assurances of safety to the righteous : (24) "Do not be afraid, O jewels among gods; may good betide you all ! My sight (as well as the hearing of My voice) is undoubtedly conducive to the attainment of all blessings for created beings. (25) The wickedness (tyranny) of this vile demon is (already) known (to Me) and I shall put an end to it. (Please) wait till then. (26) When hatred develops in the mind of an individual towards the gods, the Vedas, the bovine race, the Brāhmaṇas and (other) pious souls, nay, towards righteousness and Myself, the fellow surely perishes before long. (27) When the demon seeks to harm his own high-souled son, Prahrāda, who is free from animosity and extremely calm, I shall slay him, even though he is powerful by virtue of boons (bestowed on him by Brahmā)." (28)

नारद उवाच

इत्युक्त्वा लोकगुरुणा तं प्रणम्य दिवोकसः । न्यवर्तन्त गतोद्देशे मेनिरे चासुरं हतम् । २९ ।

**Nārada continued :** Thus addressed by Lord Viṣṇu (the Preceptor of the universe), and bowing down to Him, the denizens of heaven, who were (now) free from anxiety, returned and accounted the demon (already) slain. (29)

तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः । प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः । ३० ।

ब्रह्मण्यः शीलसम्पन्नः सत्यसन्धो जितेन्द्रियः । आत्मवत्सर्वभूतानामेकः प्रियसुहृत्तमः । ३१ ।

दासवत्संनतार्वाङ्घ्रिः पितृवद्दीनवत्सलः । भ्रातृवत्सदृशे स्निग्धो गुरुपुत्राश्चरभावनः ।

विद्यार्थरूपजन्माढ्यो मानसम्भविर्वर्जितः । ३२ ।

नोद्विप्रचित्तो व्यसनेषु निःस्पृहः श्रुतेषु दृष्टेषु गुणेष्ववस्तुदृक् ।

दान्तेन्द्रियप्राणशरीरधीः सदा प्रशान्तकामो रहितासुरोऽसुरः । ३३ ।

यस्मिन्महदुणा राजन् गृह्यन्ते कविभिर्मुहुः । न तेऽधुनापिधीयन्ते यथा भगवतीश्वरे । ३४ ।

यं साधुगाथासदसि रिषवोऽपि सुरा नृप । प्रतिमानं प्रकुर्वन्ति किमुतान्ये भवादृशाः । ३५ ।

गुणैरलमसंख्यैर्वर्माहात्म्यं तस्य सूच्यते । वामुदेवे भगवति यस्य नैसर्गिकी रतिः । ३६ ।

Four most marvellous sons were born to that ruler of the Daityas. Prahrāda, (who was) a votary of exalted souls, was pre-eminent among them (all) in point of virtues. (30) Devoted to the Brāhmaṇas, rich in amiability and true to his word, he had his senses under control and was the unique beloved friend and the greatest well-wisher of all living beings as their own self. (31) Like a servant he bowed low at the feet of the venerable; like a father, he was kind to the poor; he was affectionate like a brother to his equals and looked upon his elders as God Himself. Though endowed with learning, wealth, personal charm and high birth, he was altogether free from pride and arrogance. (32) Always unperturbed at heart in the midst of calamities, he had no craving for sense, objects seen or heard of, since he looked upon them as unreal. He had not only controlled his senses, breath, body and intellect, but he had thoroughly conquered his desires (too); though a demon (by birth), he had relinquished the characteristics of a demon. (33) The qualities of exalted souls (present) in him. O king (Yudhiṣṭhira), are constantly imbibed by the wise and are not obscured even now (at this distant date), any more than the excellences present in the Lord. (34) Even gods, his

enemies, O king, treat him as a model (of virtue) in their assemblies holding discourses on the lives of pious souls ! What wonder, then, that others, like you should do it ? (35) It is futile (indeed) to recount his excellences which are innumerable. The greatness of Prahrāda, in whom could be seen a natural affinity for Lord Vāsudeva, is (only) hinted at (in the following words). (36)

न्यस्तक्रीडनको वालो जडवत्तन्मनस्तया । कृष्णग्रहगृहीतात्मा न वेद जगदीदृशम् । ३७ ।  
 आसीनः पर्यटन्नश्नन् शयानः प्रपिबन् ब्रुवन् । नानुसन्धत्त एतानि गोविन्दपरिरम्भितः । ३८ ।  
 क्वचिद्भुदति वैकुण्ठचिन्ताशवलचेतनः । क्वचिद्भुसति तच्चिन्ताह्लाद उद्गायति क्वचित् । ३९ ।  
 नदति क्वचिदुत्कण्ठो विलज्जो नृत्यति क्वचित् । क्वचित्तद्भावनायुक्तस्तन्मयोऽनुचकार ह । ४० ।  
 क्वचिदुत्पुलकस्तूष्णीमास्ते संस्पर्शनिर्वृतः । अस्पन्दप्रणयानन्दसलिलामीलितेक्षणः । ४१ ।  
 स उत्तमश्लोकपदारविन्दयोर्निषेवयाकिञ्चनसङ्गलब्धया ।  
 तन्वन् परां निर्वृतिमात्मनो मुहुर्दुःसङ्गदीनान्यमनःशमं व्यधात् । ४२ ।  
 तस्मिन्महाभागवते महाभागे महात्मनि । हिरण्यकशिपू राजन्नकरोदधमात्मजे । ४३ ।

Having laid aside playthings even as a child, Prahrāda, who looked like a dunce by reason of his mind being (fully) absorbed in the Lord, and whose soul was possessed by Lord Śrī Kṛṣṇa as though by some spirit, did not view the world as such (as it appears to worldly men, but as full of Śrī Kṛṣṇa). (37) Sitting or walking, eating or drinking, lying down or speaking, he was never conscious of these acts, finding himself constantly folded in the arms of Lord Govinda (the Protector of cows). (38) Now he would cry (in agony at the sudden disappearance of the Lord), his mind overwhelmed with the thought of Lord Viṣṇu; now (when the Lord appeared again) he laughed and full of delight at His thought he would now sing His praises at the pitch of his voice. (39) Now he shrieked with open throat and now he would dance casting all bashfulness to the winds (as it were). Now imagining himself to be (none else than) the Lord and completely merged in Him, he imitated His doings. (40) Enraptured by the thought of having become one with Him, he would now sit mute with the hair on his body standing erect and his half-closed eyes brimful with tears of joy brought by constant love. (41) By devoted service to the lotus-feet of the Lord of excellent renown, obtained as a reward of the fellowship of devotees claiming nothing as their own, he not only brought supreme felicity to himself but also soothed the mind of others (other Daitya boys who were his fellow-students), miserable through evil inclination (attachment to the pleasures of sense). (42) It was such an illustrious and high-souled son, a great devotee of the Lord, O Yudhiṣṭhira, that Hiranyakaśipu sought to harm. (43)

युधिष्ठिर उवाच

देवर्ष एतदिच्छामो वेदितुं तव सुव्रत । यदात्मजाय शूद्राय पितादात् साधवे ह्यधम् । ४४ ।  
 पुत्रान् विप्रतिकूलान् स्वान् पितरः पुत्रवत्सलाः । उपालभन्ते शिक्षार्थं नैवाघमपरो यथा । ४५ ।  
 किमुतानुवशान् साधूंस्तादृशान् गुरुदेवतान् । एतत् कौतूहलं ब्रह्मत्रसाकं विधम प्रभो ।  
 पितुः पुत्राय यद् द्वेषो मरणाद्य प्रयोजितः । ४६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो मेहित्यायो मत्प्रमस्कन्धे प्रह्लादचरिते चतुर्थोऽध्यायः । ४ ।

**Yudhiṣṭhira submitted :** O celestial sage of excellent vows, we are anxious to know from you wherefore Hiranyakaśipu (Prahrāda's father) actually inflicted suffering on his innocent and righteous son (Prahrāda). (44) Fathers fond of their sons do admonish their refractory sons in order to correct them; but in no case do they persecute them as an enemy would. Much less would they oppress obedient and pious sons like Prahrāda, who look upon

their father as a deity. (Pray,) remove this curiosity of ours, O holy one, as to how the hatred of the father for his son was directed towards the latter's death, my lord ! (45-46)

*Thus ends the fourth discourse forming part of the narrative of Prahṛāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चमोऽध्यायः

### Discourse V

#### Hiraṇyakaśipu attempts the life of Prahṛāda

नारद उवाच

पौरोहित्याय भगवान् वृतः काव्यः किलासुरैः । शण्डामर्कां सुतौ तस्य दैत्यराजगृहान्तिके । १ ।  
तौ राज्ञा प्रापितं बालं प्रह्लादं नयकोविदम् । पाठयामासतुः पाठयानन्यांश्चासुरबालकान् । २ ।  
यत्तत्र गुरुणा प्रोक्तं शश्रुवेऽनु पपाठ च । न साधु मनसा मेने स्वपरासद्ग्रहाश्रयम् । ३ ।  
एकदासुरराट् पुत्रमङ्कमारोप्य पाण्डव । पप्रच्छ कथ्यतां वत्स मन्यते साधु यद्भवान् । ४ ।

**Nārada began again :** We are told that the glorious sage Kāvya (Śukrācārya) was chosen by the demons to (fill) the office of their priest. (Hence) his two sons, Śaṇḍa and Amarka, lived close to the palace of Hiraṇyakaśipu (the ruler of the Daityas). (1) They taught (all) subjects that were worth teaching to Prahṛāda—who had been sent (to their house) by the king (Hiraṇyakaśipu) and, though (yet) a child, was skilled in reasoning—as well as to other children of the Asuras. (2) He listened to and immediately reproduced what was taught to him by his teacher there; but at heart he did not approve of it, based as it was on the false notion distinguishing a friend from a foe. (3) Placing his son (Prahṛāda) on his lap, one day, Hiraṇyakaśipu (the ruler of the Asuras), O Yudhiṣṭhira (son of Pāṇḍu), addressed him :— "Tell me, my child, what you regard as good (for you)." (4)

प्रह्लाद उवाच

तत्साधु मन्येऽसुरवर्ष्य देहिनां सदा समुद्विग्नधियामसद्ग्रहान् ।  
हित्वाऽऽत्मपातं गृहमन्धकूपं वनं गतो यद्धरिमाश्रयेत् । ५ ।

**Prahṛāda replied :** For (all) embodied souls whose mind is ever disturbed with the false ideas of 'I' and 'mine', I hold this to be good, O chief of demons, that having abandoned one's home, which degrades one's soul, and is just like a well whose mouth is hidden, one should go to the woods and take refuge in Śrī Hari. (5)

नारद उवाच

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः । जहास बुद्धिबालानां भिद्यते परबुद्धिभिः । ६ ।  
सम्पन्निवधार्थतां बालो गुरुगेहे द्विजातिभिः । विष्णुपक्षेः प्रतिच्छन्नं भिद्येतास्य धीर्यथा । ७ ।

**Nārada continued :** On hearing the words of his son (Prahṛāda), full of faith in Lord Viṣṇu (who belonged to the hostile party), the demon (Hiraṇyakaśipu) laughed and said :— "The intellect of youngsters is perverted by the machinations of others. (6) Let the child be properly guarded, so that his intellect may not be perverted by Brāhmaṇas devoted to Viṣṇu and living incognito at the preceptor's residence." (7)

गृहमानीतमाहूय प्रह्लादं दैत्ययाजकाः । प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः । ८ ।  
 वत्स प्रह्लाद भद्रं ते सत्यं कथय मा मृषा । बालानति कुतस्तुभ्यमेष बुद्धिविपर्ययः । ९ ।  
 बुद्धिभेदः परकृत उताहो ते स्वतोऽभवत् । भण्यतां श्रोतुकामानां गुरूणां कुलनन्दन । १० ।

Summoning Prahrāda, who had (now) been brought back (from the royal palace) to their residence, the (family) priests of the Daityas praised him (by way of encouraging him and winning his confidence) and duly questioned him in a soft language and in coaxing words (as follows):—(8) Child Prahrāda, may good betide you: speak the truth and do not tell a lie. Whence this perversion of your intellect, which is not to be found in other boys (your companions)? (9) (Please) tell (us) your teachers, anxious as we are to hear (the truth), O delight of your race, whether the aberration of your mind has been brought about by others or it has come about by itself. (10)

प्रह्लाद उवाच

स्वः परश्चेत्यसद्ग्राहः पुंसां यन्मायया कृतः । विमोहितधियां दृष्टस्तस्मै भगवते नमः । ११ ।  
 स यदानुव्रतः पुंसां पशुबुद्धिर्विभिद्यते । अन्य एष तथाऽन्योऽहमिति भेदगतासती । १२ ।  
 स एष आत्मा स्वपरेत्यबुद्धिभिर्दुरत्ययानुक्रमणो निरूप्यते ।  
 मुह्यन्ति यद्वर्त्मनि वेदवादिनो ब्रह्मादयो ह्येष भिनन्ति मे मतिम् । १३ ।  
 यथा भ्राम्यत्ययो ब्रह्मन् स्वयमाकर्षसन्निधौ । तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया । १४ ।

Prahrāda replied : Hail to that almighty Lord, by whose Māyā (delusive potency) has been brought about the false notion that he is one's own and he is another, which is observed (only) in men whose mind is deluded (by that Māyā). (11) When He is propitious, (it is then alone that) the false notion in men, embracing the distinction that "another is he and another am I", which is generally found in beasts, is dispelled. (12) That (supreme) Spirit Itself is described (by the wise) as one whose ways cannot be easily comprehended by those that are labouring under the misapprehension that "he is my own and he is another", and in whose quest even (great) exponents of the Veda such as Brahmā (the creator) get bewildered. Indeed it is He who is responsible for (changing my outlook and making it universal). (13) (Just) as iron, O holy one, moves of itself (without any ostensible cause or purpose) in the vicinity of a magnet, so is my mind unaccountably drawn towards Lord Viṣṇu (who holds the discus, Sudarśana, in one of His four hands). (14)

नारद उवाच

एतावद्ब्राह्मणाचोक्त्वा विरराम महामतिः । तं निर्भर्त्सार्थं कुपितः स दीनो राजसेवकः । १५ ।  
 आनीयतामरे वेत्रमस्माकमयशस्करः । कुलङ्गारस्य दुर्वुद्धेश्चतुर्थोऽस्योदितो दमः । १६ ।  
 दैतेयचन्दनवने जातोऽयं कण्टकद्रुमः । यन्मूलोन्मूलपरशोर्विष्णोर्नालायितोऽर्भकः । १७ ।  
 इति तं विविधोपायैर्भेषयंस्तर्जनादिभिः । प्रह्लादं ग्राहयामास त्रिवर्गस्थोपपादनम् । १८ ।  
 तत एनं गुरुर्जात्वा ज्ञातज्ञेयचतुष्टयम् । दैत्येन्द्रं दर्शयामास मातृमृष्टमलङ्कृतम् । १९ ।  
 पादयोः पतितं बालं प्रतिनन्द्याशिषासुरः । परिष्वज्य चिरं दोर्भ्यां परमामप्य निर्वृतिम् । २० ।  
 आरोप्याङ्गमवघ्राय मूर्धन्यश्रुकलाम्बुभिः । आसिञ्चन् विकसद्वक्त्रमिदमाह युधिष्ठिर । २१ ।

Nārada went on : Having said this much to the Brāhmaṇa (his preceptor), Prahrāda (who was possessed of a lofty mind) stopped speaking. Reprimanding him, that poor Brāhmaṇa (who was a servant of the king) then angrily said :— (15) "O bring (me) a cane! The boy is bringing us into disrepute. The fourth expedient of punishment (alone) has been prescribed (in the Sāstras) for this silly chap, who is proving to be the (very) ruin of his race. (16) He is

born a veritable thorny bush in the forest of Diti's sons, who are like so many sandal trees. (Nay,) the urchin has served as a handle to the axe, in the form of Viṣṇu, cutting at the root of that forest." (17) Thus intimidating him with threats and various other expedients, the preceptor taught Prahrāda only texts dealing with the first three objects of human pursuit (viz., earthly possessions, gratification of the senses and religious merit). (18) Thinking that the boy had mastered the four expedients worth knowing (viz., expostulation, gift, coercion and sowing seeds of dissension), the preceptor later on ushered the boy, when he had been washed and adorned by the mother, into the presence of Hiranyakaśipu (the ruler of the Daityas). (19) Greeting with benedictions the child fallen at his feet, the demon kept him folded in his arms for a long time and derived supreme gratification (thereby). (20) (Then) placing the infant on his lap and smelling its head (out of affection) and bathing it with tears (of joy), he spoke as follows to the boy, whose face was beaming (with delight), O Yudhiṣṭhira. (21)

हिरण्यकशिपुरुवाच

प्रहादानूच्यतां तात स्वधीतं किञ्चिदुत्तमम् । कालेनैतावताऽऽयुष्मन् यदशिक्षद् गुरोर्भवान् । २२ ।

Hiranyakaśipu said : Prahrāda dear, repeat (to me) something excellent that you have learnt from your teacher all this time, O long-lived one, and which you have fully mastered. (22)

प्रहाद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् । २३ ।

इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा । क्रियते भगवत्पद्धा तन्मन्येऽधीतमुत्तम् । २४ ।

निशम्यैतत्सुतवचो हिरण्यकशिपुस्तदा । गुरुपुत्रमुवाचेदं रुषा प्रस्फुरिताधरः । २५ ।

ब्रह्मबन्धो किमेतत्ते विपक्षं श्रयतासता । असारं ग्राहितो बालो मामनादृत्य दुर्मते । २६ ।

सन्ति ह्यसाधवो लोके दुर्मत्राश्छद्मवेषिणः । तेषामुदेत्यद्यं काले रोगः पातकिनामिव । २७ ।

Prahrāda replied : (1) To hear the names, praises and stories of Lord Viṣṇu and (2) chant them, (3) to remember Him (as well as His names and stories), (4) to wait upon Him, (5) to offer worship and (6) salutation to Him, (7) to dedicate one's actions to Him, (8) to cultivate friendship with Him and (9) to offer one's own body as well as one's dependants and belongings to Him—if Devotion marked by these nine features is practised by a man as something already offered direct to Lord Viṣṇu, I reckon that (such Devotion) to be the highest (form of) learning. (23-24) Hearing this observation of his son (Prahrāda), Hiranyakaśipu then spoke to the son of his preceptor (Śukrācārya) as follows, his lips quivering through rage:— (25) "O vile Brāhmaṇa, having espoused the enemy's cause and disregarding me what is this nonsense that the child has been taught by your wicked self, O fool ? (26) Indeed there are in this world impious souls who have assumed a deceptive garb and whose friendship is of a vicious (most unreliable) type. Like the malady\* of the sinful, their mischief comes to light (only) at the proper time." (27)

गुरुपुत्र उवाच

न मत्प्रणीतं न परप्रणीतं सुतो वदत्येष तवेन्द्रशत्रो ।

नैसर्गिकीयं मतिरस्य राजन् नियच्छ मन्युं कददाः स्म मा नः । २८ ।

\* We find the following Smṛiti-text quoted in the commentary of Śrīdhara Swāmī :-

ब्रह्महो क्षयरोगो स्यात् सुरापः श्यावदन्तकः । स्वर्णहारी तु कुनखी दुश्चर्मां गुरुत्स्यगः ॥

\*The murderer of a Brāhmaṇa suffers (in a future incarnation) from the fell disease of consumption; a (habitual) drunkard comes to have discoloured teeth; he who has (ever) stolen gold comes to have diseased nails and he who has violated the bed of his own teacher is afflicted with leprosy (after he has suffered tortures in hell and is born again as a human being).\*

**The preceptor's son replied :** This son of yours, O enemy of Indra, is saying something which has neither been taught by me nor by anyone else. This view is natural with him, O king! (Pray,) curb your anger and do not lay the blame at our door. (28)

नारद उवाच

गुरुष्वैवं प्रतिप्रोक्तो भूय आहामुरः सुतम् । न चेद्गुरुमुखीयं ते कुतोऽभद्रासती मतिः । २९ ।

**Nārada resumed :** Thus replied to by the preceptor, the demon addressed his son (Prahārāda) again: "If this vicious idea of your's has not been imbibed from the mouth of your preceptor, whence has it come, O inauspicious one?" (29)

प्रह्लाद उवाच

मतिर्न कृष्णो परतः स्वतो वा मिथोऽभिपद्येत गृहव्रतानाम् ।  
 अदान्तगोभिर्विशतां तमिस्रं पुनः पुनश्चर्वितचर्वणानाम् । ३० ।  
 न ते विदुः स्वार्थगतिं हि विष्णुं दुराशया ये बहिरर्थमानिनः ।  
 अन्धा यथार्थैरुपनीयमाना वाचीशतन्यामुस्तदाग्निं बद्धाः । ३१ ।  
 नैषां मतिस्तावदुरुक्रमाद्भिर्न स्पृशत्यनर्थापगमो यदर्थः ।  
 महीयसां पादरजोऽभिषेकं निष्किञ्चनानां न वृणीत यावत् । ३२ ।

**Prahārāda submitted :** The mind of those who are devoted to their home (worldly activity), (nay,) who (repeatedly) fall into the hell-like whirlpool of transmigration because of their unsubdued senses and are engaged in enjoying over and over again the pleasures they have already enjoyed (in this as well as in previous lives), does not get attached to Lord Śrī Kṛṣṇa either by itself or through (the exhortation of) others or (even) through mutual efforts. (30) Indeed they whose mind is impure (attached to the pleasures of sense) and who, like the blind led by another blind man, esteem (only) those regarding the external (worldly) objects as their (only) aim (in life) are unable to realize Lord Viṣṇu, the goal of those who recognize Him as the supreme object. (On the other hand,) through actions (done from interested motives) they remain bound (like so many oxen) to the rope of the Lord, in the shape of His Word (the Veda), with numerous (individual) strings in the shape of different denominations (Brāhmaṇa and so on). (31) The mind of these (people) fails to approach the feet of Lord Viṣṇu (possessed of infinite strength)—the object of approaching which is to get rid of evil (in the form of transmigration)—so long as it does not seek a bath in the dust of feet of exalted souls who claim nothing as their own. (32)

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुषा । अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले । ३३ ।  
 आहामर्षरुषाविष्टः कषार्याभूतलोचनः । वध्यतामाश्रयं वध्यो निःसारयत नैर्ऋताः । ३४ ।  
 अयं मे भ्रातृहा सोऽयं हित्वा स्वान् सुहृदोऽधमः । पितृव्यहन्तुर्यः पादौ विष्णोर्दासवदर्चति । ३५ ।  
 विष्णोर्वा साध्वसौ किं नु करिष्यत्यसमञ्जसः । सौहृदं दुस्त्यजं पित्रोरहाद्यः पञ्चहायनः । ३६ ।  
 परोऽप्यपत्यं हितकृद्यथौषधं स्वदेहजोऽप्यामयवत्सुतोऽहितः ।  
 छिन्द्यात्तदङ्गं यदुतात्मनोऽहितं शेषं सुखं जीवति यद्विर्वर्जनात् । ३७ ।  
 सर्वैरुपायैर्हन्तव्यः सम्भोजशयनासनैः । सुहृल्लिङ्गधरः शत्रुर्मुनेर्दुष्टमिवेन्द्रियम् । ३८ ।

Hiranyakaśipu, whose intellect had been blinded by wrath, threw his son (Prahārāda) from his lap to the ground as soon as the latter stopped after uttering the aforesaid words. (33) Possessed by indignation and anger, and with bloods-shot eyes he exclaimed, "Let this boy be killed at once, deserving of death as he is ! Turn him out, O Rākṣasas ! (34) (Surely) he is responsible for the death of my brother (Hiranyākṣa); (for) it is this vile fellow who,

abandoning his own kith and kin, worships like a servant the feet of Viṣṇu, the slayer of his uncle. (35) Indeed, what good turn will this wicked boy do to Viṣṇu either—the boy who yet an infant of five years has spurned the love of his parents, (so) hard to renounce ? (36) Even an enemy (who is) beneficent as a medicine is a (veritable) son; while an inimical son, though begotten by one's own body, should be shunned as a disease. (Nay,) one should amputate even that limb which is injurious to one's body (as a whole) and by removing which the rest of the body may serve in good health.(37) He should (therefore) be got rid of by all (possible) means—through (poisoned) food or (by disposing of him) when he is lying asleep or sitting (unguarded). (For) like the corrupt mind of a hermit he is our enemy, though masquerading as a friend." (38)

नैर्ऋतास्ते समादिष्टा भर्त्रा वै शूलपाणयः । तिग्मदंष्ट्रकरालास्यास्ताम्ररश्मिशुरोरुहाः । ३९ ।  
 नदन्तो भैरवान्नादांश्छिन्धि भिन्धीति वादिनः । आसीनं चाहन् शूलैः प्रह्लादं सर्वमर्मसु । ४० ।  
 परे ब्रह्मण्यनिर्देश्ये भगवत्यखिलात्मनि । युक्तात्मन्यफला आसन्नपुण्यस्येव सत्क्रियाः । ४१ ।  
 प्रयासेऽपहते तस्मिन् दैत्येन्द्रः परिशङ्कितः । चकार तद्वधोपायान्निर्वन्धेन युधिष्ठिर । ४२ ।  
 दिगाजैर्दन्दशूकैश्च अभिचारावपातनैः । मायाभिः संनिरोधैश्च गरदानैरभोजनैः । ४३ ।  
 हिमवाय्वग्निमल्लैः पर्वताक्रमणैरपि । न शशाक यदा हन्तुमपापमसुरः सुतम् ।  
 चिन्तां दीर्घतमां प्राप्सस्तत्कर्तुं नाभ्यपद्यत । ४४ ।  
 एष मे बह्वसाधूक्तो वधोपायाश्च निर्मिताः । तैस्तद्रोहैरसद्भर्मैर्मुक्तः स्वेनैव तेजसा । ४५ ।  
 वर्तमानोऽविदूरे वै बालोऽप्यजडधीरयम् । न विस्मरति मेऽनार्यं शुनःशेप इव प्रभुः । ४६ ।  
 अप्रमेयानुभावोऽयमकुतश्चिद्भयोऽमरः । नूनमेतद्विरोधेन मृत्युर्मे भविता न वा । ४७ ।

Actually commanded by the master (Hiranyakaśipu), those demons, who had sharp teeth, fearful faces and coppery beards and hair and had spikes in their hands, struck Prahrāda, who was sitting (still), with spears in all (his) vital parts, emitting hideous yells and shouting "Cut him down ! Rend him asunder !!" (39-40) Like the commendable acts of an unlucky fellow, their blows proved of no avail against Prahrāda, whose mind was *en rapport* with the immutable and indefinable Supreme Deity, the Soul of the universe. (41) On that effort having been foiled, Hiranyakaśipu (the ruler of the demons) felt greatly alarmed and resorted with pertinacity to (various) devices of despatching the boy, O Yudhiṣṭhira ! (42) When (however) the demon failed to get rid of his sinless boy by means of the elephants guarding the (four) quarters, serpents and destructive spells, by hurling him down (from great heights), employing conjuring tricks, confining him (in caves etc.) and administering poison, (nay,) by starving him, exposing him to frost, winds, fire and floods and even crushing him under rocks, and could not lay his hands on any (other) means to dispose of him, he was plunged in the deepest anxiety. (43-44) (He said to himself,) "The boy was reproached by me in a number of ways and devices were (also) employed to kill him. But (lo !) he escaped (unhurt) from all those mischiefs and destructive spells by virtue of his own glory. (45) Though standing close to me and a child yet, the fellow is really undaunted in mind and powerful (too). Like Śunaḥśepa\* he will not forget my wrongs (and is sure to retaliate sooner or later). (46) Possessed of infinite glory and fearing none, he is immortal (to all appearance). My death will surely follow as a result of hostility to him. Or else it may not occur (at all). (47)

इति तं चिन्तया किञ्चिन्म्लानश्रियमधोमुखम् । शण्डामर्कावौशनसां विविक्त इति होचतुः । ४८ ।

\*Śunaḥśepa was the second son of a sage, Ajigarta by name. Having been sold by his parents in favour of the famous King Hariścandra, the boy joined his father's enemy, the celebrated Viśvāmitra, and adopted the latter's line as his parentage.

जितं त्वयैकेन जगत्त्रयं भ्रुवोर्विजुम्भणत्रस्तसमस्तधिष्ययपम् ।  
 न तस्य चिन्त्यं तव नाथ चक्ष्महे न वै शिशूनां गुणदोषयोः पदम् ।४९।  
 इमं तु पाशैर्वरुणस्य बद्ध्वा निधेहि भीतो न पलायते यथा ।  
 बुद्धिश्च पुंसो वयसाऽऽर्यसेवया यावद् गुरुर्भागव आगमिष्यति ।५०।

To him, who sat with his face downward, his splendour having been blasted to some extent by his anxious thought as aforementioned, Śaṅḍa and Amarka, the sons of the sage Uśanā (Śukrācārya, the preceptor of the demon race), as the tradition goes, spoke thus in private:—(48) "You have conquered single-handed all the three worlds, whose guardians are frightened by the (mere) play of your eyebrows. Such as you are, we see nothing for you to be anxious about, O lord ! Indeed the behaviour of children is no topic for judgment as good or bad. (49) Until, however, your preceptor (and our father), Śukrācārya (son of Bhṛgu), comes back, (please) keep the boy bound with the cords of Varuṇa (the god of water) so that he may not abscond through fear. A man's reason returns with (advanced) age as well as through the service of exalted souls." (50)

तथेति गुरुपुत्रोक्तमनुज्ञायेदमब्रवीत् । धर्मा हास्योपदेष्टव्या राज्ञां ये गृहमेधिनाम् ।५१।  
 धर्ममर्थं च कामं च नितरां चानुपूर्वशः । प्रह्लादायोचन् राजन् प्रश्रितावननाय च ।५२।  
 यथा त्रिवर्गं गुरुभिरात्मने उपशिक्षितम् । न साधु मेने तच्छिक्षां द्वन्द्वारामोपवर्णिताम् ।५३।  
 यदाऽऽचार्यः परावृत्तो गृहमेधीयकर्मसु । वयस्यैर्बालकैस्तत्र सोपहूतः कृतक्षणैः ।५४।  
 अथ तान् श्लक्ष्णया वाचा प्रत्याहूय महाबुधः । उवाच विद्वांस्तन्निष्ठां कृपया प्रहसन्निव ।५५।  
 ते तु तद्गौरवात्सर्वे त्यक्तक्रीडापरिच्छदाः । बाला न दूषितधियो द्वन्द्वारामेरितेहितैः ।५६।  
 पर्युपासत राजेन्द्र तत्र्यस्तहृदयेक्षणाः । तानाह करुणो मैत्रो महाभागवतोऽसुरः ।५७।

इति श्रीमद्भागवते महापुराणे पारमहंस्योऽसंहितायां सप्तमस्कन्धे प्रह्लादानुचरिते पञ्चमोऽध्यायः ।५।

Having accepted the advice of the sons of his preceptor (Śukrācārya), saying "Let it be so," Hiranyakaśipu spoke as follows : "As a matter of fact, such duties (alone) should be taught to him as are proper to kings leading the life of a householder." (51) To Prahrāda, who was not only modest but meek as well, O king (Yudhiṣṭhira), they always taught in the proper order only Dharma (the code of right conduct), Artha (the ways and means of producing and enhancing wealth), and Kāma (the correct way of enjoying the pleasures of sense). (52) Prahrāda, (however,) did not approve of the (aforesaid) three objects of human pursuit even when properly taught to him by his teachers, much less the teaching imparted by those who feasted their mind upon the objects of sense through feelings of attachment and aversion etc. (53) (One day,) when the preceptor was away (from the school) in connection with his household duties, he (Prahrāda) was called there (for play) by the boys of his own age, who had (now) found time to make merry. (54) Answering their call in sweet words, Prahrāda (who was very wise and) who was aware of their devotion (to himself), then kindly addressed them as though smiling. (55) Laying aside (their) playthings out of respect for him, however, all those boys, whose judgment had not (yet) been vitiated by the precepts and actions of those who delighted in sense-enjoyments through feelings of attachment and aversion etc., sat round him, O king of kings, with their heart and eyes fixed on him; and the Asura (Prahrāda), who was an eminent votary of the Lord and who was (most) compassionate and friendly (towards them), spoke to them (as follows). (56-57)

*Thus ends the fifth discourse, forming part of the narrative of Prahrāda,  
in Book Seven of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

#### Prahrāda's teaching to the demon boys

प्रह्लाद उवाच

कौमार आचरेत्प्राज्ञो धर्मान् भागवतानिह । दुर्लभं मानुषं जन्म तदव्यधुवमर्थदम् । १ ।  
यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् । यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् । २ ।  
सुखमैन्द्रियकं दैत्या देहयोगेन देहिनाम् । सर्वत्र लभ्यते दैवाद्यथा दुःखमयन्नतः । ३ ।  
तत्प्रयासो न कर्तव्यो यत आयुर्व्ययः परम् । न तथा विन्दते क्षेमं मुकुन्दचरणाम्बुजम् । ४ ।  
ततो यतेत कुशलः क्षेमाय भयमाश्रितः । शरीरं पौरुषं यावन्न विपद्येत पुष्कलम् । ५ ।  
पुंसो वर्षशतं ह्यायुस्तदर्थं चाजितात्मनः । निष्कलं यदसौ रात्र्यां शेतेऽन्धं प्रापितस्तमः । ६ ।  
मुग्धस्य बाल्ये कौमारे क्रीडतो याति विंशतिः । जरया प्रस्तदेहस्य यात्यकल्पस्य विंशतिः । ७ ।  
दुरापूरेण कामेन मोहेन च बलीयसा । शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि । ८ ।

Prahrāda said : In this (human) life a wise man should practise virtues conducive to God-Realization in his very childhood; (for) birth as a human being alone bestows on us our desired object, (viz., lasting happiness), and (yet) such birth is obtained with (great) difficulty and is transient too. (1) The only course advisable for a man in this world is to betake himself to the feet of Lord Viṣṇu; for He is the ruler and the beloved friend, nay, the very Self of all created beings. (2) Like suffering, sensual pleasure (too), O Daityas, is obtained by embodied beings in every birth by force of destiny without any effort through (mere) connection with a body. (3) No effort for (the acquisition of) such pleasure should (therefore) be made; (for) from such effort follows mere waste of (one's) life. (Moreover,) in that way one does not attain to the lotus-feet of Lord Viṣṇu (the Bestower of Liberation), the Source of supreme bliss. (4) Therefore, having fallen into (the whirlpool of) transmigration (the root of all fear), a clever man should strive for (the attainment of) blessedness while the human body is yet sound and does not perish. (5) Indeed a hundred years is reckoned to be the (full) length of a man's life. Half of it (viz., fifty years) is of no use to a man who has not been able to subdue his mind; for, consigned to blinding ignorance (in the form of sleep) he remains lying down (in idleness) during the night. (6) (Out of the remaining fifty years) twenty elapse in (the form of) infancy, when the fellow remains steeped in ignorance, and in (the form of) boyhood, when he remains absorbed in play; and (another) twenty years roll by in (utter) helplessness, when his body is in the grip of senility. (7) The rest (of his life) actually passes away in (gross) negligence, when the man remains attached to his home through desire which cannot be easily sated and through overwhelming infatuation. (8)

को गृहेषु पुमान्सक्तमात्मानमजितेन्द्रियः । स्नेहपाशैर्दृढैर्बद्धमुत्सहेत विमोचितुम् । ९ ।  
को न्वर्थतृष्णां विसृजेत् प्राणेभ्योऽपि च ईप्सितः । चं क्रीणात्यसुधिः प्रेष्ठैस्तस्करः सेवको वणिक् । १० ।

कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।  
 सुहृत्सु च स्नेहसितः शिशूनां कलाक्षराणामनुरक्तचित्तः । ११ ।  
 पुत्रान्स्मरंस्ता दुहितूर्हृदय्या भ्रातृन् स्वसूवां पितरौ च दीनौ ।  
 गृहान् मनोज्ञोरुपरिच्छदांश्च वृत्तींश्च कुल्याः पशुभृत्यवर्गान् । १२ ।  
 त्यजेत कोशस्कृदिवेहमानः कर्माणि लोभादवितुष्टकामः ।  
 औपस्थजैर्हृद्यं बहु मन्यमानः कथं विरज्येत दुरन्तमोहः । १३ ।  
 कुटुम्बपोषाय वियन् निजायुर्न बुध्यतेऽर्थं विहतं प्रमत्तः ।  
 सर्वत्र तापत्रयदुःखितात्मा निर्विद्यते न स्वकुटुम्बरामः । १४ ।  
 वित्तेषु नित्याभिनविष्टचेता विद्वांश्च दोषं परवित्तहर्तुः ।  
 प्रेत्येह चाथाप्यजितेन्द्रियस्तदशान्तकामो हरते कुटुम्बी । १५ ।  
 विद्वानपीत्यं दनुजाः कुटुम्बं पुष्पांस्वल्लोकाय न कल्पते वै ।  
 यः स्वीयपारक्यविभिन्नभावस्तमः प्रपद्येत यथा विमूढः । १६ ।  
 यतो न कश्चित् क्व च कुत्रचिद् वा दीनः स्वमात्मानमलं समर्थः ।  
 विमोचितुं कामदृशां विहारक्रीडापृगो यन्निगडो विसर्गः । १७ ।  
 ततो विदूरात् परिहृत्य दैत्या दैत्येषु सङ्गं विषयात्मकेषु ।  
 उपेत नारायणमादिदेवं स मुक्तसङ्गैरिषितोऽपवर्गः । १८ ।

What man whose senses have not (yet) been conquered can hope to liberate his own self, attached to his home and bound with the powerful cords of affection ? (9) Who indeed can give up the thirst for wealth, which is coveted more than life itself and which a thief as well as a servant and a merchant purchases even in exchange for his most beloved life? (10) With his mind attached to his relatives and bound by the affection of lisping children, how can a man forgo the private company and sweet friendly counsel of his sympathetic wife? (11) Remembering his sons and those beloved daughters (living at their father-in-law's place), brothers and sisters as well as his helpless (decrepit) parents, and dwellings provided with abundant articles of attractive furniture, hereditary vocations, animals and servants, how can he renounce them ? (Nay,) pursuing actions (of different categories) out of greed (for rewards of various kinds) like a silk-worm (which builds a nest in which it gets imprisoned due to its leaving no outlet from it) and thinking highly of the pleasures relating to sex and the palate, how can he feel disgusted with them, his desires remaining (still) unsated and his infatuation knowing no bounds? (12-13) Fond of his family, the careless fellow does not perceive his life wearing away in the endeavour to maintain his family nor his (real) purpose (in the shape of God-Realization) frustrated; and even though his mind remains afflicted by the three kinds of agony everywhere, he never gets sick of them. (14) Though knowing the sin attaching here as well as hereafter to the man misappropriating others' wealth, the householder whose mind is ever intent on (accumulating) riches nevertheless takes away others' wealth, his senses being uncontrolled and his desires unsatisfied. (15) Indeed he who has a differential outlook, regarding this as his own and that as belonging to another, is not able to realize the Self while maintaining his family in the aforesaid manner, O scions of Danu, even though he may be learned (in the scriptures). (On the other hand,) he is likely to enter the dark region (of hell) even like a deluded person. (16) Since none who is extremely passionate and a (veritable) toydeer for the diversion of lustful women, in whom are forged fetters in the form of offspring, is ever and anywhere capable of liberating his soul, therefore,

avoiding from a respectable distance, O Daityas, the company of the Daityas, who have set their mind on the objects of senses, take refuge in Lord Nārāyaṇa, the most ancient Deity; (for) He (alone) is the final beatitude sought for (even) by those who have given up attachment (for everything). (17-18)

न ह्यच्युतं प्रीणयतो ब्रह्म्यासोऽसुरात्मजाः । आत्मत्वात् सर्वभूतानां सिद्धत्वादिह सर्वतः । १९ ।  
 परावरेषु भूतेषु ब्रह्मान्तस्थावरादिषु । भौतिकेषु विकारेषु भूतेषुथ महत्सु च । २० ।  
 गुणेषु गुणसाय्ये च गुणव्यतिकरे तथा । एक एव परो ह्यात्मा भगवानीश्वरोऽव्ययः । २१ ।  
 प्रत्यगात्मस्वरूपेण दृश्यरूपेण च स्वयम् । व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽविकल्पितः । २२ ।  
 केवलानुभवानन्दस्वरूपः परमेश्वरः । माद्यथान्तर्हितैश्वर्यं ईयते गुणसर्गया । २३ ।  
 तस्मात् सर्वेषु भूतेषु दयां कुरुत सौहृदम् । आसुरं भावमुन्मुच्य यथा तुष्यत्यधोक्षजः । २४ ।  
 तुष्टे च तत्र किमलभ्यमनन्त आद्ये किं तैर्गुणव्यतिकरादिह ये स्वसिद्धाः ।  
 धर्मादयः किमगुणेन च काङ्क्षितेन सारंजुषां चरणयोरुपगायतां नः । २५ ।  
 धर्मार्थकाम इति योऽभिहितस्त्रिवर्ग ईक्षा त्रयी नयदमौ विविधा च वार्ता ।  
 मन्ये तदेतदखिलं निगमस्य सत्यं स्वात्मार्षणं स्वसुहृदः परमस्य पुंसः । २६ ।  
 ज्ञानं तदेतदमलं दुरवापमाह नारायणो नरसखः किल नारदाय ।  
 एकान्तिनां भगवतस्तदकिञ्चनानां पादारविन्दरजसाऽऽब्रुतदेहिनां स्यात् । २७ ।  
 श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम् । धर्मं भागवतं शुद्धं नारदाद् देवदर्शनात् । २८ ।

Indeed there is not much exertion to him who is engaged in propitiating the immortal Lord, O children of the Asuras, He being the very Self of all created beings and present everywhere in this world. (19) In (all) created beings, high and low, commencing from the immobile creation (the vegetable kingdom) and culminating in Brahmā (the creator), nay, in (all) material products as well as in the (five) gross elements, in the (three) Guṇas (modes of Prakṛti), in Prakṛti (Primordial Matter, which is nothing but a state of equilibrium of the three Guṇas) as well as in the Mahat-tattva etc., (which constitute a mixture of the three Guṇas in uneven proportions) exists the one and only one transcendent Spirit, the almighty and imperishable God. (20-21) Though really indescribable and undifferentiated Himself, He can be hinted at as all-pervading in the form of the subject and as pervaded in the form of the objective universe. (22) The supreme Lord consisting of absolute consciousness and bliss, He is realized as having His divinity concealed by Māyā (His deluding potency), which gives rise to the material creation. (23) Therefore, giving up the demoniac disposition, show compassion and friendliness to all created beings, whereby is pleased Lord Viṣṇu (who is beyond sense-perception). (24) When that infinite Being, the Cause of all, is pleased, what is there that cannot be attained? And what is the use of our worrying over religious merit etc., which are attained in this world of their own accord (without any effort) through modification of the three Guṇas (in the form of destiny moulded by one's past actions); and what is the use of hankering after final beatitude (which lies beyond the three Guṇas) to us who enjoy the nectar of His (lotus) feet and are (ever) singing His praises? (25) The triad which has been spoken of (in the Vedas) as the three objects of human pursuit—viz., religious merit, worldly riches and sensuous enjoyment—as well as the science of Self-Realization, the science of rituals, logic and political science and the diverse means of earning one's livelihood—all this subject-matter of the Veda I regard as true, (only) if it enables one to offer one's self to the supreme Person, one's Inner Controller. (26) (The divine sage) Nārāyaṇa, the (eternal) Companion (and Brother) of (the sage) Nara (His divine Counterpart), it is said, taught this

well-known and pure wisdom—which cannot be easily attained—to (the sage) Nārada. It can (however) be (easily) attained by (all) embodied beings who have bathed themselves in the dust of the lotus-feet of those exclusively devoted to the Lord, and claiming nothing as their own. (27) This knowledge with the immediate apprehension of truth as well as the pure (innocent) cult of Devotion to the Lord was received by me in the past through hearing from the mouth of the sage Nārada, who has seen the Lord (with his own eyes). (28)

दैत्यपुत्रा ऊचुः

प्रह्लाद त्वं वयं चापि नर्तेऽन्यं विद्यहे गुरुम् । एताभ्यां गुरुपुत्राभ्यां बालानामपि हीश्वरौ । २९ ।  
बालस्यान्तःपुरस्थस्य महत्सङ्गो दुरन्वयः । छिन्धि नः संशयं सौम्य स्याच्चेद्विश्रम्भकारणम् । ३० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते षष्ठोऽध्यायः । ६ ।

**The sons of the Daityas said :** Prahrāda, you as well as we know no other teacher except these two sons of Śukra (the preceptor of the Daityas) and indeed these two have been our masters ever since we were mere infants. (29) (And) association with an exalted soul (like Nārada) was (most) difficult when you were an infant (shut up) within (the four walls of) the gynaeceum. Resolve our doubt, O gentle one, if there is any (valid) ground for giving credence to your words. (30)

*Thus ends the sixth discourse, forming part of the Narrative of Prahrāda in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*

## अथ सप्तमोऽध्यायः

### Discourse VII

#### (Prahrāda's) teaching to the Daityas' sons

नारद उवाच

एवं दैत्यसुतैः पृष्टो महाभागवतोऽसुरः । उवाच स्मयमानस्तान्स्मरन् मदनुभाषितम् । १ ।

**Nārada resumed :** Questioned thus by the Daityas' sons, the Asura (Prahrāda), that great devotee of the Lord, smilingly addressed them (as follows), calling to mind my teaching (to him). (1)

प्रह्लाद उवाच

पितरि प्रस्थितेऽस्माकं तपसे मन्दराचलम् । युद्धोद्यमं परं चक्रुर्विबुधा दानवान्प्रति । २ ।

पिपीलिकैरहिरिव दिष्ट्या लोकोपतापनः । पापेन पापोऽभक्षीति वादिनो वासवादयः । ३ ।

तेषामतिबलोद्योगं निशम्यासुरबूथपाः । षड्यमानाः सुरैर्भीता दुद्रुवुः सर्वतोदिशम् । ४ ।

कलत्रपुत्रमित्राप्तान्गृहान्पशुपरिच्छदान् । नावेक्षमाणास्त्वरिताः सर्वे प्राणपरीप्सवः । ५ ।

व्यलुम्पन् राजशिविरममरा जयकाङ्क्षिणः । इन्द्रस्तु राजमहिषीं मातरं मम चाग्रहीत् । ६ ।

नीयमानां भयोद्विग्रां रुदतीं कुररीमिव । यदृच्छयाऽऽगतस्तत्र देवर्षिर्ददृशे पथि । ७ ।

प्राह मैनां सुरपते नेतुमर्हस्यनागसम् । मुञ्च मुञ्च महाभाग सर्ती परपरिग्रहम् । ८ ।

**Prahrāda began :** Our father (Hiraṇyakaśipu) having left for Mount Mandara to practise austerities (and having been eaten away by white ants), Indra and the other gods launched a great military campaign against the Dānavas, saying: "Fortunately (for us) the evil one

(Hiranyakaśipu), the scourge of the world, has been eaten away by his own sin as a serpent by ants." (2-3) Perceiving their mighty undertaking and being struck by the gods, the terror-stricken Asura generals, who were all anxious to save their life, hastily fled in every direction, paying no heed to their wife and children, friends and relations, houses, animals and other household goods. (4-5) Desirous of victory, the gods looted the king's residence; while Indra (the ruler of the gods) even seized the queen, my mother. (6) Nārada (the celestial sage), who came there by chance, saw her being taken on the road, trembling with fear and crying like a female osprey. (7) He peremptorily said, "You should not take this innocent lady, O lord of divinities ! Leave, leave, O blessed one, the good woman, who is another's wedded wife."(8)

इन्द्र उवाच

आस्तेऽस्या जठरे वीर्यमविषह्यं सुरद्विषः । आस्यतां यावत्प्रसवं मोक्ष्येऽर्थपदवीं गतः । ९ ।

**Indra replied :** There is in her womb (in the form of an embryo) the formidable seed of Hiranyakaśipu (the enemy of the gods). Let her (therefore) stay (in my captivity) till (the time of) delivery. I shall let her go when I have achieved my object (by killing the new-born babe).(9)

नारद उवाच

अयं निष्किल्बिषः साक्षाऽन्महाभागवतो महान् । त्वया न प्राप्यते संस्थामनन्तानुचरो बली । १० ।

इत्युक्ततां विहायेन्द्रो देवर्षेर्मानयन्वचः । अनन्तप्रियभवत्यैनां परिक्रम्य दिवं ययौ । ११ ।

**Nārada said :** He (the child in her womb) is not only (absolutely) sinless but a great devotee of the Lord and eminent by his own qualities. This mighty servant of Lord Viṣṇu will not meet his death at your hands. (10) Thus addressed (by Nārada) and accepting the advice of the celestial sage, Indra left her (my mother) and going round her (as a mark of respect) out of devotion to me (the beloved of the eternal Lord), returned to heaven. (11)

ततो नो मातरमृषिः समानीय निजाश्रमम् । आश्रास्येहोष्यतां वत्से यावत् ते भर्तुरागमः । १२ ।

तथैत्यवात्सीद् देवर्षेरन्ति साप्यकुतोभया । यावद् दैत्यपतिर्घोरात् तपसो न न्यवर्तत । १३ ।

ऋषिं पर्यचरत् तत्र भक्त्या परमया सती । अन्तर्वती स्वगर्भस्य क्षेमायेच्छाप्रसूतये । १४ ।

Then the sage took our mother with due honour to his own hermitage and, comforting her, said, "Stay here, my daughter, till the return of your husband." (12) She too signified her assent in the words "So be it !" and lived near the celestial sage, free from all fear, so long as my father (the ruler of the Daityas) did not cease from his terrible austerities. (13) For the well-being of her embryo (myself) and in order to deliver it at the desired moment (after the return of her husband) the virtuous and pregnant lady waited upon the sage in that hermitage with supreme devotion. (14)

ऋषिः कारुणिकस्तस्याः प्रादादुभयमीश्वरः । धर्मस्य तत्त्वं ज्ञानं च मामप्युद्दिश्य निर्मलम् । १५ ।

तत्तु कालस्य दीर्घत्वात् स्त्रीत्वान्मातृस्तिरोदधे । ऋषिणानुगृहीतं मां नाधुनाप्यजहात् स्मृतिः । १६ ।

भवतामपि भूयान्मे यदि श्रद्धते वचः । वैशारदी धीः श्रद्धातः स्त्रीवालानां च मे चथा । १७ ।

जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः । फलानामिव वृक्षस्य कालेश्वरमूर्तिना । १८ ।

आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः । अविक्रियः स्वदृग् हेतुर्व्यापकोऽसङ्गयनावृतः । १९ ।

एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः । अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् । २० ।

स्वर्णं यथा ग्रावसु हेमकारः क्षेत्रेषु योगैस्तदभिज्ञ आप्नुयात् ।

क्षेत्रेषु देहेषु तथाऽऽत्मयोगैरध्यात्मविद् ब्रह्मगतिं लभेत । २१ ।

In order to assuage her grief and for my sake too the compassionate and powerful sage imparted (to her instruction in) both the essence of religion (in the shape of Devotion to the Lord) and pure wisdom (discrimination between the Self and non-Self). (15) That teaching, however, disappeared from the mind of my mother due to (the inordinate) length of time (that has since elapsed) and because of her womanly nature. Its memory has not (however) left me, the favoured of the sage, even to this moment. (16) That devotion and wisdom can take root in you too if you give credence to my words. Through faith such sense as is proficient in uprooting the feeling of identification with the body etc. can appear even in women and children as it has dawned on me. (17) Through the agency of Time, which is by its very nature capable of bringing about transformation, the six well-known states of being commencing with birth (viz., birth, existence, growth, ripeness, decay and destruction) are seen in relation to the body (so long as it is connected with a soul) and not in relation to the soul, just as they are observed in the fruits of a tree (so long as they exist on the tree, and not in the tree itself, which stands comparatively longer). (18) The Spirit is eternal, free from decay, taintless, one (without a second), the knowing subject, the ground (of everything), changeless, self-seeing (self-effulgent), the cause (of the universe), all-pervading, unattached and having no sheath (of Māyā). (19) With the help of these twelve transcendent characteristics of the Self a wise man should give up the false notion of 'I' and 'mine'—sprung from ignorance—with reference to the body and persons and things connected with the body. (20) Just as a goldsmith acquainted with the process (smelting etc.), of extracting gold from its ore is able through those processes to find gold in the ore existing in gold mines, so is a man well-versed in the science of the Spirit able to discover the (true) nature of Brahma in the bodies (of the various Jīvas)—which are so many fields (as it were)—through the (diverse) processes of ascertaining the true nature of the Self. (21)

अष्टौ प्रकृतयः प्रोक्तास्त्रय एव हि तद्गुणाः । विकाराः षोडशाचार्यैः पुमानेकः समन्वयात् । १२२ ।  
 देहस्तु सर्वसंघातो जगत् तस्थुरिति द्विधा । अत्रैव मृग्यः पुरुषो नेति नेतीत्यतत् त्यजन् । १२३ ।  
 अन्वयव्यतिरेकेण विवेकेनोशताऽऽत्मना । सर्गस्थानसमाप्नायैर्विमृशद्भिरसत्वरैः । १२४ ।  
 बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति वृत्तयः । ता येनैवानुभूयन्ते सोऽध्यक्षः पुरुषः परः । १२५ ।  
 एभिस्त्रिवर्णैः पर्यस्तैर्बुद्धिभेदैः क्रियोद्धवैः । स्वरूपमात्मनो बुध्येद् गर्भैर्वायुमिवान्वयात् । १२६ ।  
 एतद्द्वारो हि संसारो गुणकर्मनिबन्धनः । अज्ञानमूलोऽपार्थोऽपि पुंसः स्वप्न इवेष्यते । १२७ ।

(Out of the total number of categories into which the entire creation has been ultimately resolved) by teachers (of the science of the Spirit, the sage Kapila and others) eight (viz., Prakṛti or primordial Matter, the Mahat-tattva or the principle of cosmic intelligence, the ego and the five subtle elements) have been declared to be the causes; three (viz., Sattva, Rajas and Tamas) are as a matter of fact only modes of Prakṛti (and therefore not distinct from it); sixteen (viz., the five senses of perception, the five organs of action, the mind and the five gross elements) are modifications and the Spirit is spoken of as one because of its connection with all (as their witness). (22) Of course, the body, (which is) a concatenation of all (these), is of two kinds—mobile (animate) and immobile (inanimate). It is here (in the body) that discarding everything else as 'not this', the Spirit, should be sought for by men coolly reflecting on the creation, continued existence and dissolution of the universe with a mind purified (rendered acute) through reasoning (both) on the lines of Anvaya (the all-pervasiveness of the Spirit) and Vyatireka (the distinctness of the Spirit from everything else). (23-24) Wakefulness, dream and deep sleep—these are the (three) functions of the intellect. (And) he alone by whom they are (directly) cognized is the transcendent Spirit, the witness (of all material phenomena). (25) By means of these modifications of the intellect,

(which are) products of the three Guṇas (Sattva, Rajas and Tamas respectively) and the result of actions, and which are rejected (as attributes of Matter) one should ascertain the essential character of the Spirit (which is connected with these states) through its association with the intellect (as the very ground of the latter), even as one comes to know (the presence of) the air through the (different) odours (that are borne through it). (26) In fact, metempsychosis, which is perpetuated by the (three) Guṇas (modes of Prakṛti) and actions prompted by them, is brought about through the intellect. Though rooted in ignorance and (therefore) unreal, it is postulated as a dream. (27)

तस्मान्द्रवद्विः कर्तव्यं कर्मणां त्रिगुणात्मनाम् । वीजनिर्हरणं योगः प्रवाहोपरमो धियः । २८ ।  
 तत्रोपायसहस्राणामयं भगवतोदितः । यदीश्वरे भगवति यथा धैरञ्जसा रतिः । २९ ।  
 गुरुशुश्रूषया भक्त्या सर्वलब्धार्पणेन च । सङ्गेन साधुभक्तानामीश्वराराधनेन च । ३० ।  
 श्रद्धया तत्कथायां च कीर्तनैर्गुणकर्मणाम् । तत्पादाम्बुरुहध्यानात् तल्लिङ्गैर्क्षार्हणादिभिः । ३१ ।  
 हरिः सर्वेषु भूतेषु भगवानास्त ईश्वरः । इति भूतानि मनसा कामैस्तैः साधु मानयेत् । ३२ ।  
 एवं निर्जितषड्वर्गैः क्रियते भक्तिरीश्वरे । वासुदेवे भगवति यया संलभते रतिम् । ३३ ।

Therefore, the (very) seed (in the form of nescience) of actions prompted by the three Guṇas (Sattva, Rajas and Tamas) ought to be burnt by you. This is (what they call) Yoga (the highest achievement), which stops the functioning of the intellect. (28) Of the thousands of devices helpful to it, this alone has been recommended by the Lord, viz., the practice of virtues through which love may be duly and easily developed for the almighty Lord. (29) This can be accomplished by serving one's preceptor and by offering (to him) with devotion all that is got by one, nay, through the fellowship of pious devotees and worship of God, through reverence for stories of the Lord; by celebrating His virtues and exploits, through contemplation on His lotus-feet and through the sight and worship of His images and so on. (30-31) (Nay,) one should (as far as possible) duly gratify (the various) living beings with their objects of desire under the belief that the almighty Lord Śrī Hari is present in all created beings. (32) In this way devotion to the all-powerful Lord Vāsudeva is practised by those who have subdued the six senses (including the mind, the internal sense)—devotion through which one fully develops love (for Him). (33)

निशम्य कर्माणि गुणानतुल्यान् वीर्याणि लीलातनुभिः कृतानि ।  
 यदातिहर्षोत्पुलकाश्रुगद्गदं प्रोत्कण्ठ उद्गायति रैति नृत्यति । ३४ ।  
 यदा ग्रहप्रस्त इव क्वचिद्भ्रसत्याक्रन्दते ध्यायति वन्दते जनम् ।  
 मुहुः श्वसन्वक्ति हरे जगत्पते नारायणेत्यात्ममतिर्गतप्रपः । ३५ ।  
 तदा पुमान्मुक्तसमस्तबन्धनस्तद्भावभावानुकृताशयाकृतिः ।  
 निर्दग्धबीजानुशयो महीयसा भक्तिप्रयोगेण समेत्यधोक्षजम् । ३६ ।  
 अधोक्षजालम्भमिहाशुभात्मनः शरीरिणः संसृतिचक्रज्ञातनम् ।  
 तद् ब्रह्म निर्वाणसुखं विदुर्बुधास्ततो भजध्वं हृदये हृदीश्वरम् । ३७ ।  
 कोऽतिप्रयासोऽसुरबालका हरेरुपासने स्वे हृदि छिद्रवत् सतः ।  
 स्वस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं विषयोपपादनैः । ३८ ।  
 रायः कलत्रं पशवः सुतादयो गृहा मही कुञ्जरकोशभूतयः ।  
 सर्वेऽर्थकामाः क्षणभङ्गुरायुषः कुर्वन्ति मर्त्यस्य कियत् प्रियं चलाः । ३९ ।

एवं हि लोकाः क्रतुभिः कृता अपी क्षयिष्वावः सातिशया न निर्मलाः ।

तस्माद्दृष्टश्रुतदूषणं परं भक्त्यैकदेशं भजतात्पलब्धये ।४०।

When, on hearing (accounts) of His (brilliant) achievements, incomparable virtues and heroic deeds wrought through His (various) forms assumed for sport, the devotee sings loudly with an open throat and in a voice choked with tears, shouts and dances, his hair standing on end due to excessive delight, nay, when he, like one possessed by an evil spirit, now laughs, now weeps, now sits in meditation, now greets the people and now, devoid of shame, exclaims: "O Hari ! O Lord of the universe !! O Nārāyaṇa !!!" with his mind fixed on the Lord (his very Self) and heaving a sigh every now and then, all his bonds get loosened at that time and his ignorance and latent desires are burnt; and his mind and body being attuned to Him through contemplation on His pastimes, the man attains to Lord Viṣṇu (who is above sense-perception) by recourse to the highest device of Devotion. (34—36) The wise recognize (mental) communion with Lord Viṣṇu as a (sure) means in this world of putting a stop to the cycle of birth and death in the case of an embodied soul of impure mind and they (further) recognize it as identical with the bliss of absorption into Brahma. Therefore, worship that Ruler of your heart in (the very lotus of) your heart. (37) What extraordinary exertion, O demon boys, is involved in the worship of Śrī Hari, one's own Self and friend, (nay) present in one's own heart like the space there? What is to be gained through efforts for the acquisition of objects of senses, such efforts being common to all embodied creatures ? (38) Riches, wife, animals, sons and other relations, houses, land, elephants, treasury and luxuries (of various kinds)—(nay,) all kinds of wealth and enjoyments are momentary and fleeting. What delight can they afford to a mortal? (39) Similarly the well-known (ethereal) worlds earned by means of sacrifices are (also) perishable and excelled by other (higher) worlds and are not free from impurities either (because exciting envy in the minds of others). Therefore, with a view to Self-Realization, worship, with absolute devotion, the supreme Lord, in whom no fault is seen or (even) heard of. (40)

यदध्यर्थेह कर्माणि विद्वन्मान्यसकृन्नरः । करोत्यतो विपर्यासममोघं विन्दते फलम् ।४१।

सुखाय दुःखमोक्षाय सङ्कल्प इह कर्मिणः । सदाऽऽप्नोतीहया दुःखमनीहायाः सुखावृतः ।४२।

कामान्कामयते कार्यैर्यदर्थमिह पूरुषः । स वै देहस्तु पारव्यो भङ्गुरो यात्युपैति च ।४३।

किमु व्यवहितापत्यदारागारधनादयः । राज्यं कोशगजामात्यभृत्याप्ता ममतास्पदाः ।४४।

किमेतैरात्मनस्तुच्छैः सह देहेन नश्वरैः । अनर्थैरर्थसंकाशैर्नित्यानन्दमहोदधेः ।४५।

निरूप्यतामिह स्वार्थः कियान्देहभृतोऽसुराः । निषेकादिष्ववस्थासु क्लिश्यमानस्य कर्मभिः ।४६।

कर्माण्यारभते देही देहेनात्मानुवर्तिना । कर्मभिस्तनुते देहमुभयं त्वविवेकतः ।४७।

तस्मादर्थाश्च कामाश्च धर्माश्च यदपाश्रयाः । भजतानीहयाऽऽत्मानमनीहं हरिमीश्वरम् ।४८।

सर्वेषामपि भूतानां हरिरात्मेश्वरः प्रियः । भूतैर्महद्भिः स्वकृतैः कृतानां जीवसंज्ञितः ।४९।

देवोऽसुरो मनुष्यो वा यक्षो गन्धर्व एव च । भजन् मुकुन्दघरणं स्वस्तिमान् स्याद् यथा वयम् ।५०।

(Besides) a man accounting himself wise (also) invariably obtains results which are quite the opposite of the object aiming at which he performs actions in this world time and again. (41) The aim of a man given to action here is to secure happiness and freedom from misery. But he who was (formerly) filled with joy due to desirelessness ever reaps misery through desire (afterwards). (42) The very body for which the Jīva (an embodied soul) hankers after enjoyments through actions performed from interested motives actually belongs to others (in that it is sure to be devoured by dogs and jackals, crows and vultures, left uncared for after death) and (is something that) hugs the soul and (having served it for a fixed time) departs (leaves it). (43) How much more so are one's progeny, wife, house,

wealth and so on or (in the case of a sovereign) one's kingdom, treasury, elephants, ministers, servants and friends, that are connected with the Jīva only indirectly (through the body) and are treated as one's own (and not the very self)! (44) Of what avail can these trifling things—which are sure to disappear with the body and are (veritable) evils, though appearing as something worth seeking—be to the soul, the very ocean of eternal bliss? (45) (Just) consider what interest (enjoyment) can there be in this world, O demon boys, to the embodied soul, suffering through its (past) actions in all the stages commencing from conception (till death)? (46) With the body as its (obedient) servant the embodied soul undertakes actions (of various kinds, both good and evil) and with (the aforesaid) actions moulds a (future) body (and the circle goes on from birth to birth) inasmuch as both (actions as well as the body) proceed from ignorance. (47) Therefore, worship through desirelessness the desireless and almighty Śrī Hari, your very Self, on whom (our) riches, enjoyments and pious acts depend. (48) Lord Śrī Hari is the (very) Self, Ruler, beloved friend and Inner Controller of all living beings (whose bodies have been) fashioned by gross elements evolved (in their turn) by Himself. (49) Taking shelter under the feet of Lord Viṣṇu (the Bestower of Liberation), a god, demon, human being or Yakṣa and even a Gandharva (a celestial musician) bids fair to become blessed as I. (50)

नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः । प्रीणनाय मुकुन्दस्य न वृत्तं न बहुजता । ५१ ।  
 न दानं न तपो नेज्या न शौचं न व्रतानि च । प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्बनम् । ५२ ।  
 ततो हरौ भगवति भक्तिं कुरुत दानवाः । आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे । ५३ ।  
 दैतेया यक्षरक्षांसि स्त्रियः शूद्रा ब्रजौकसः । खगा मृगाः पापजीवाः सन्ति ह्यच्युततां गताः । ५४ ।  
 एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः । एकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् । ५५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते दैत्यपुत्रानुशासनं नाम सप्तमोऽध्यायः । ७ ।

Neither birth as a member of the twice-born classes, god or Ṛṣi nor character nor versatility nor charity nor austerity nor the performance of sacrifices nor purity (of mind and body) nor sacred vows are conducive to the pleasure of Lord Mukunda, O Asura boys! Śrī Hari is propitiated through unalloyed Devotion (alone). All else is empty show. (51-52) Therefore, practise devotion, O Dānavas, to the almighty Lord Śrī Hari, the Soul of all created beings, by treating every creature as though it were your very self. (53) For there are (many) Daityas, Yakṣas and ogres, womenfolk, Śūdras (members of the labouring and artisan classes), cowherds, birds, beasts and those living by sin that have attained immortality (through Devotion). (54) Exclusive devotion to Lord Govinda (the Protector of cows)—which is the same as beholding Him in every creature—this alone has been declared to be the highest interest (goal) of man in this world. (55)

*Thus ends the seventh discourse, entitled " (Prahrāda's) Teaching to the Daityas' sons", forming part of the Narrative of Prahrāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sāhithā.*



## अथाष्टमोऽध्यायः

### Discourse VIII

Lord Nṛsīṃha extolled on the death of the demon king

(at His hands)

नारद उवाच

अथ दैत्यसुताः सर्वे श्रुत्वा तदनुवर्णितम् । जगृहृर्निरवद्यत्वाच्चैव गुर्वनुशिक्षितम् । १ ।  
अथाचार्यसुतस्तेषां बुद्धिमैकान्तसंस्थिताम् । आलक्ष्य भीतस्त्वरितो राज्ञ आवेदयद् यथा । २ ।  
श्रुत्वा तदप्रियं दैत्यो दुःसहं तनयानयम् । कोपावेशचलद्वात्रः पुत्रं हन्तुं मनो दधे । ३ ।

**Nārada resumed :** On hearing his (Prahārāda's) exhortation all the Daityas' sons forthwith accepted it because of its faultlessness, but not the teaching of their preceptor. (1) Alarmed to perceive their mind intent on (the realization of) a single purpose (viz., devotion to the Lord), the preceptor's son thereupon quickly and correctly reported the matter to the king. (2) Hearing of that unwelcome misdemeanour on the part of his son (Prahārāda), which was hard to bear, Hiranyakaśipu made up his mind to dispose of his son, his limbs shaking under the impulse of anger. (3)

क्षिप्त्वा परुषया वाचा प्रह्लादमतदर्हणम् । आहेक्षमाणः पापेन तिरश्चीनेन चक्षुषा । ४ ।  
प्रश्रयावनतं दान्तं बद्धाञ्जलिमवस्थितम् । सर्पः पदाहत इव श्वसन्नकृतिदारुणः । ५ ।  
हे दुर्विनीत मन्दात्मन्कुलभेदकराधम । स्तब्धं मच्छासनोद्भूतं नेष्ये त्वाद्य यमक्षयम् । ६ ।  
क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहेश्वराः । तस्य मेऽभीतवन्मूढ शासनं किम्बलोऽत्यगाः । ७ ।

Reproaching in a harsh language Prahārāda—who was not only (thoroughly) disciplined but was bent low with modesty and standing with joined palms and (as such) was (altogether) undeserving of such treatment—and regarding him with a wicked and crooked eye, the demon, who was cruel by nature, spoke (as follows), hissing (all the time) like a serpent struck with the foot:—(4-5) "O unruly, stupid wretch, causing discord in our family, I shall despatch you this (very) day to the abode of Yama (the god of death)—you, who have grown (so) obstinate and have slipped away from my authority ! (6) By whose might, O fool, have you violated, like an undaunted person, the authority of one, viz., myself, before whom, when angry, (all) the three worlds, including their guardians, shake (with fear)?" (7)

प्रह्लाद उवाच

न केवलं मे भवतश्च राजन् स वै बलं बलिनां चापरेषाम् ।  
परेऽवरेऽमी स्थिरजङ्गमा ये ब्रह्मादयो येन वशं प्रणीताः । ८ ।  
स ईश्वरः काल उरुक्रमोऽसावोजःसहःसत्त्वबलेन्द्रियात्मा ।  
स एव विश्वं परमः स्वशक्तिभिः सृजत्यवत्यत्ति गुणत्रयेशः । ९ ।  
जह्यासुरं भावमिमं त्वमात्मनः समं मनो धत्स्व न सन्ति विद्विषः ।  
ऋतेऽजितादात्मन उत्पथस्थितात् तद्धि ह्यनन्तस्य महत् समर्हणम् । १० ।  
दस्यून्युरा षण्ण विजित्य लुम्पतो मन्यन्त एके स्वजिता दिशो दश ।  
जितात्मनो ज्ञस्य समस्य देहिनां साधोः स्वमोहप्रभवाः कुतः परे । ११ ।

**Prahārāda replied :** He is unquestionably the strength not only of mine but yours as well,

O king, nay, of other powerful beings (too). It is He by whom (all) these (creatures), (both) high and low, animate and inanimate, commencing from Brahmā (the creator), have been held under sway. (8) He is the (supreme) Ruler; He, the mighty Kāla (Time-Spirit) and the (very) embodiment of organic and mental powers, physical strength and fortitude. The supreme Controller of the three Guṇas (modes of Prakṛti), it is He alone who creates, protects and devours (dissolves) the universe by means of His potencies (in the form of Rajas, Sattva and Tamas). (9) Abandon you this demoniac disposition of yours and keep your mind equipoised. There are no enemies other than an unsubdued and errant mind. For that (viz., maintaining the poise of the mind) constitutes the eminent and correct procedure of worshipping the Infinite. (10) Some regard the four quarters, the four intermediate points, the sky overhead and the subterranean regions below as conquered by themselves, without first having curbed the six marauding thieves (in the shape of the five senses of perception and the mind). (Indeed) whence can there be enemies, born of one's own ignorance, in the eye of the knowing and pious soul who has conquered his mind and is (thus) alike to all embodied beings ? (11)

हिरण्यकाशिपुरुवाच

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकल्थसे । मुमूर्षूणां हि मन्दात्मन् ननु सुर्विप्रवा गिरः । १२ ।  
 यस्त्वया मन्दभाग्योक्तो मदन्वो जगदीश्वरः । क्वासौ यदि स सर्वत्र कस्मात् स्तम्भे न दृश्यते । १३ ।  
 सोऽहं विकल्थमानस्य शिरः कायाद्धरामि ते । गोपायेत हरिस्त्वाद्य यस्ते शरणाभीप्सितम् । १४ ।  
 एवं दुरुक्तैर्मुहुरर्दयन्कृषा सुतं महाभागवतं महासुरः ।  
 खड्गं प्रगृह्योत्पतितो वरासनात् स्तम्भं तताडातिबलः स्वमुष्टिना । १५ ।  
 तदेव तस्मिन् निनदोऽतिभीषणो बभूव येनाण्डकटाहमस्फुटत् ।  
 यं वै स्वधिष्योपगतं त्वजादयः श्रुत्वा स्वधामाप्ययमङ्ग येनिरे । १६ ।  
 स विक्रमन् पुत्रवधेप्सुरोजसा निशम्य निर्हादमपूर्वमद्भुतम् ।  
 अन्तःसभायां न ददर्श तत्पदं वितत्रसुर्येन सुरारियुथपाः । १७ ।

**Hiranyakaśipu replied :** "Evidently you are keen to die, now that you are bragging too much. For the words of those who are anxious to die, O slow-witted one, are sure to be incoherent. (12) Where is that Lord of the universe other than me, that has (just) been mentioned by you, O wretched one? If it is urged that he is (present) everywhere, wherefore is he not seen in the pillar (over there)? (13) I being all-in-all, here do I sever your head from your trunk, a braggart that you are. Let Hari, who is the asylum sought for by you, protect you today." (14) Thus tormenting again and again his son (Prahāda), that eminent devotee of the Lord, with abusive words (uttered) in anger, the great and mighty demon (Hiranyakaśipu) sprang from his exalted seat, taking his sword, and knocked the pillar with his fist. (15) That very moment there rose in that pillar a most terrific crash, as a result of which the shell of the cosmic egg cracked (as it were) and on hearing which, as it reached the spheres of Brahmā (the creator) and others, they for their part actually suspected the dissolution of their very abodes, O dear Yūdhishthira ! (16) Displaying his valour in his anxiety to get rid of his son (Prahāda), he heard that unprecedented and weird sound; but he did not descry inside the court the source of that sound, due to which the leaders of the Asuras (the enemies of the gods) had got frightened. (17)

सत्यं विधातुं निजभृत्यभाषितं व्याप्तिं च भूतेष्वखिलेषु चात्मनः ।  
 अदृश्यतात्यद्भुतरूपमुद्बहन् स्तम्भे सभायां न मृगं न मानुषम् । १८ ।

स सत्त्वमेनं परितोऽपि, पश्यन् स्तम्भस्य मध्यादनु निर्जिहानम् ।  
 नाद्यं मृगो नापि नरो विचित्रमहो किमेतन्नृमृगेन्द्ररूपम् । १९ ।  
 मीमांसमानस्य समुत्थितोऽग्रतो नृसिंहरूपस्तदलं भयानकम् ।  
 प्रतप्तचामीकरचण्डलोचनं स्फुरत्सटाकेसरजृम्भिताननम् । २० ।  
 करालदंष्ट्रं करवालचञ्चलक्षुरान्तजिह्वं भृकुटीमुखोल्बणम् ।  
 स्तब्धोर्ध्वकर्णं गिरिकन्द्राद्भुतव्यात्तास्थनासं हनुभेदभीषणम् । २१ ।  
 दिविस्पृशत्कायमदीर्घपीवरत्रीवोरुवक्षःस्थलमल्पमध्यमम् ।  
 चन्द्रांशुगौरैश्छुरितं तनूरुहैर्विष्टुग्भुजानीकशतं नखायुधम् । २२ ।  
 दुरासदं सर्वनिजेतरायुधप्रवेकविद्रावितदैत्यदानवम् ।  
 प्रायेण मेऽयं हरिणोरुमायिना वधः स्मृतोऽनेन समुद्यतेन किम् । २३ ।

In order to substantiate the utterance of His servant and His presence in all objects, the Lord appeared in the (aforementioned) pillar of the court, assuming a queer form, which was neither of a beast nor of a human being. (18) Thus looking intently on all sides, he (Hiranyakaśipu) beheld a being issuing forthwith from the interior of the pillar and said to himself, "He is neither a beast nor a human being. Oh, what may be this strange creature, bearing the form of a man-lion?" (19) Before (the eyes of) Hiranyakaśipu, who was (busy) musing on that most terrible figure, visibly stood the Lord in the form of a man-lion. It had fierce eyes shining as molten gold and a face swollen with its dazzling hair and manes. (20) It had fearful teeth and a tongue waving like a sword and sharp as the blade of a razor, and looked (all the more) frightful because of its frowning aspect. It had erect and motionless ears and a gaping mouth and nostrils amazing as a mountain-cave, and excited terror with the parting of its jaws. (21) The body touched the (very) skies and it had a short thick neck, a broad chest and a slender waist; it was covered all over with hair white as moonbeams, was endowed with multitudes of arms extending on all sides and had claws that served as weapons. (22) Hard to approach (because of its terrible aspect), it had driven away the Daityas and the Dānavas with all its own and other choicest weapons (such as the thunderbolt). "Surely enough this is (nothing but) an expedient thought out for my death by Hari, who is adept in many a conjuring trick. But what can be done by him, though fully prepared?" (23)

एवं ब्रुवंस्त्वभ्यपतद् गदायुधो नदन् नृसिंहं प्रति दैत्यकुञ्जरः ।  
 अलक्षितोऽग्रौ पतितः पतङ्गमो यथा नृसिंहौजसि सोऽसुरस्तदा । २४ ।  
 न तद् विचित्रं खलु सत्त्वधामनि स्वतेजसा यो नु पुरापिबत् तपः ।  
 ततोऽभिपद्य्वाभ्यहनन्महासुरो रुषा नृसिंहं गदयोर्बुधेगया । २५ ।  
 तं विक्रमन्तं सगदं गदाधरो महोरगं तार्क्ष्यसुतो यथाग्रहीत् ।  
 स तस्य हस्तोत्कलितस्तदासुरो विक्रीडतो यद्बुद्धिर्गुरुत्वतः । २६ ।  
 असाध्वमन्यन्त हतौकसोऽमरा घनच्छदा भारत सर्वधिष्णयपाः ।  
 तं मन्यमानो निजवीर्यशङ्कितं यद्बुद्धस्तमुक्तो नृहरिं महासुरः ।  
 पुनस्तमासज्जत खड्गचर्मणी प्रगृह्य वेगेन जितश्रमो मृधे । २७ ।  
 तं श्येनवेगं शतचन्द्रवर्त्मभिश्चरन्तमच्छिद्रमुपर्यधो हरिः ।  
 कृत्वाद्दृहासं खरमुत्वनोल्बणं निमीलिताक्षं जगृहे महाजवः । २८ ।

विष्वक् स्फुरन्तं ग्रहणातुरं हरिव्यालो यथाऽऽखुं कुलिशाक्षतत्वचम् ।  
 द्वार्यूर आपात्य ददार लीलया नखैर्यथाहिं गरुडो महाविषम् ।२९।  
 संरम्भदुष्रेक्ष्यकराललोचनो व्यात्तानन्तं विलिहन्वजिह्वया ।  
 असुगलवाक्कारुणकेसराननो यथान्नमाली द्विपहत्यया हरिः ।३०।  
 नखाङ्कुरोत्पाटितहृत्सरोरुहं विसृज्य तस्यानुचरानुदायुधान् ।  
 अहन् समन्तत्रखशक्नपाष्णिभिर्दोर्दण्डयूथोऽनुपथान् सहस्रशः ।३१।

Thus murmuring and arming himself with a mace, Hiranyakaśipu (who was a veritable elephant among the Daityas) rushed roaring towards Nṛsiṁha (the Lord appearing in the form of a man-lion). Fallen into the nimbus of Lord Nṛsiṁha at that time, the said demon vanished like a moth fallen into a flame. (24) Indeed it was no wonder that the demon (who was darkness personified) should have disappeared into that Embodiment of Sattva (unmixed with Rajas and Tamas), who had of yore (at the dawn of creation) actually swallowed up the darkness (in the form of Tamogūṇa, which was responsible for the dissolution of the universe) by His own effulgence. Then, coming near, the mighty demon angrily assailed Nṛsiṁha with his mace of tremendous force. (25) Nṛsiṁha (who was no other than Lord Viṣṇu, the Wielder of a mace) seized him even as he paced forward, mace in hand, just as Garuḍa (the son of Tārksya, nicknamed Kaśyapa) would catch hold of a huge serpent. At that time the demon slipped from His hand, even as a serpent would from the clutches of Garuḍa sporting with it. (26) The divinities, including the guardians of all the spheres whose abodes had been usurped (by him) and who stood behind a curtain of clouds, O Yudhiṣṭhira (a scion of Bharata), regarded this as something not good. Believing Lord Nṛsiṁha, from whose hand he had (just) escaped, to be afraid of his own prowess, the great Asura, who knew no fatigue in battle, encountered Him with vehemence, tightly grasping his sword and buckle. (27) Giving forth a shrill peal of laughter, rendered (more) terrific by a roar (that accompanied it), Śrī Hari, who was possessed of extraordinary impetuosity, seized the demon, who was darting up and down with the swiftness of a hawk, brandishing his sword in many ways so as to leave no weak point, but whose eyes had (now) closed (due partly to his enemy's roar and laughter and partly to His dazzling splendour). (28) Throwing down, at the entrance (of the hall) on His thighs, the demon—who was impatient at having been caught and was wriggling all over, and whose skin had remained unscratched (even) by (Indra's thunderbolt)—(just) as a serpent would knock down a rat, Lord Nṛsiṁha tore him with His claws in (mere) sport even as Garuḍa (the king of the birds) would tear a most venomous snake. (29) Licking with His tongue the corners of His gaping mouth, the Lord, whose frightful eyes were difficult to gaze at due to fury and whose manes and countenance had turned reddish, stained as they were with drops of blood, and who wore a garland of (the demon's) entrails, shone as a lion would by having killed an elephant. (30) Casting off the demon, whose lotus-like heart had been split open by His pointed claws, the Lord, endowed as He was with a multitude of stout arms, slew with His nails, weapons and heels his bodyguards that had followed Him on every side in thousands with uplifted arms. (31)

सटावधूता जलदाः परापतन् ग्रहाश्च तद्दृष्टिविमुष्टरोचिषः ।  
 अशोधयः श्वासहता विचुक्षुर्भिर्निर्हार्दभीता दिग्भिश्च विचुकुशुः ।३२।  
 द्यौस्तत्सटोर्लक्षप्रविमानसङ्कुला प्रोत्सर्पन्त क्ष्मा च पदातिपीडिता ।  
 शैलाः समुत्येतुरमुष्य रंहसा तत्तेजसा खं ककुभो न रेजिरे ।३३।

ततः सभायामुपविष्टमुत्तमे नृपासने संभृततेजसं विभुम् ।

अलक्षितद्वैरथमत्यमर्षणं प्रचण्डवक्त्रं न बभाज कश्चन ।३४।

Shaken by His hair, clouds began to scatter away and the planets were robbed of their lustre by His (very) glances. Tossed by His breath, the oceans grew turbulent and, frightened by His roar, the elephants guarding the quarters trumpeted. (32) The firmament was overcrowded with aerial cars thrown up (from below) by His hair and, sore pressed by His feet, the earth was shaken from its foundations. Mountains flew as a result of His rapid movement, while the sky and the quarters were eclipsed by His splendour. (33) Nobody dared approach the almighty Lord, who had then taken His seat on the excellent royal throne in the court and had collected His (consummate) brilliance (in that person), (nay,) who was (yet) furious, even though no adversary was visible, and wore a most dreadful countenance. (34)

निशम्य लोकत्रयमस्तकज्वरं तमादिदैत्यं हरिणा हतं मृधे ।

प्रहर्षवेगोत्कलितानना मुहुः प्रसूनवर्षैर्ववृषुः सुरस्त्रियः ।३५।

तदा विमानावलिभिर्नभस्तलं दिदृक्षतां सङ्कुलमास नाकिनाम् ।

सुरानका दुन्दुभयोऽथ जग्निरे गन्धर्वमुख्या ननुतुर्जगुः स्त्रियः ।३६।

तत्रोपब्रज्य विबुधा ब्रह्मेन्द्रगिरिशदयः । ऋषयः पितरः सिद्धा विद्याधरमहोरगाः ।३७।

मनवः प्रजानां पतयो गन्धर्वाप्सरचारणाः । यक्षाः किम्पुरुषास्तात वेतालाः सिद्धकिन्नराः ।३८।

ते विष्णुपार्षदाः सर्वे सुनन्दकुमुदादयः । मूर्ध्नि बद्धाञ्जलिपुटा आसीनं तीव्रतेजसम् ।

ईडिरे नरशार्दूलं नातिदूरचराः पृथक् ।३९।

Hearing that the celebrated Hiranyakaśipu (the first and foremost son of Diti), the headache of (all) the three worlds, had been killed in a combat by Lord Śrī Hari, celestial women, whose faces were blooming with an outburst of joy, sent down showers of flowers upon Him again and again. (35) At that time the sky was crammed with rows of aerial cars of heavenly beings eager to have a look (at the Lord). The tabors and drums of the gods were then sounded; while the foremost of the Gandharvas (celestial musicians) sang and their wives (the celestial nymphs) danced. (36) Resorting to that place (the court of Hiranyakaśipu), gods like Brahmā (the creator), Indra (the ruler of the gods) and Lord Śiva (who lives on Mount Kailāsa), Ṛṣis (seers), manes, Siddhas (a class of demigods endowed with mystic powers from their very birth), Vidyādharas (heavenly artistes), mighty Nāgas (serpent-demons, having a human face with a serpent-like lower end), the Manus (progenitors of mankind, each presiding over a whole Manvantara), Prajāpatis (the lords of creation), Gandharvas, Apsarās and Cāraṇas (heavenly bards), Yakṣas (attendants of Kubera, the god of riches), Kimpuruṣas (another class of demigods), Vetālas (celestial minstrels) and accomplished Kinnaras (a class of demigods with a human figure and the head of a horse and celebrated as musicians), as well as all those attendants of Lord Viṣṇu such as Sunanda and Kumuda severally hymned Lord Nṛsiṃha (the Man-Lion) of dazzling splendour, seated there, with the hollows of their palms joined together on the head and remaining at a short distance (from Him), O dear one ! (37—39)

ब्रह्मोवाच

नतोऽस्म्यनन्ताय दुरन्तशक्तये विचित्रवीर्याय पवित्रकर्मणे ।

विश्वस्य सर्गस्थितिसंयमान् गुणैः स्वलीलया संदधतेऽव्ययात्सने ।४०।

**Brahmā said :** I bow down to please the infinite Lord of wonderful prowess and holy deeds, whose potency is hard to fathom, (nay,) who duly carries on by way of His sport through the (three) Guṇas (Sattva etc.) the creation, preservation and dissolution of the

universe and is (yet) undecaying by nature. (40)

श्रीरुद्र उवाच

कोपकालो युगान्तस्ते हतोऽयमसुरोऽल्पकः । तत्सुतं पाह्युपसृतं भक्तं ते भक्तवत्सल । ४१ ।

**Śrī Rudra said :** The end of a Kalpa (a thousand revolutions of the four Yugas) is the (proper) time for (venting) Your anger and (if it was directed towards Hiranyakaśipu,) this puny demon has (already) been slain. (Pray,) protect his son (Prahāda), a devotee of Yours, who has approached You (for shelter), O lover of (Your) devotees ! (41)

इन्द्र उवाच

प्रत्यानीताः परम भवता त्रायता नः स्वभागा दैत्याक्रान्तं हृदयकमलं त्वद्गृहं प्रत्यबोधि ।

कालग्रस्तं क्विदिदमहो नाथ शुश्रूषतां ते मुक्तिस्तेषां न हि बहुमता नारसिंहापरैः किम् । ४२ ।

**Indra said :** It is Your own shares (in the sacrificial offerings) that have been recovered by You, O supreme Lord, while protecting us; (for, seated in the hearts of us gods, it is You who enjoy all sacrificial offerings) ! (Nay,) the lotus of our heart, which is Your abode (You being our Inner Controller), and which had till now been possessed by this demon, has been opened by You. Oh, of what account is this (sovereignty of the three worlds)—which is (soon) going to be devoured by Time—in the eyes of those who are eager to serve You ? (Even) Liberation is not thought much of by them, O Lord Narasimha; of what use (then) are other objects (of human pursuit to them)? (42)

ऋषय ऊचुः

त्वं नस्तपः परममास्थ यदात्मतेजो येनेदमादिपुरुषात्मगतं ससर्ज ।

तद् विप्रलुप्तममुनाद्य शरण्यपाल रक्षागृहीतवपुषा पुनरन्वमंस्थाः । ४३ ।

**The Ṛsis said :** By this body assumed for the sake of protection (of Your devotees), O Guardian of those needing shelter, You have once more countenanced this day (the practice of) that supreme austerity (in the form of meditation) which You enjoined upon us, (nay,) which is Your own glory and by (recourse to) which, O most ancient Person, You evolved this (cosmos)—that lay merged in You—and which had been stopped by this fellow. (43)

पितर ऊचुः

श्राद्धानि नोऽधिवुभुजे प्रसभं तनूर्जदन्तानि तीर्थसमयेऽप्यपिबत् तिलाद्यु ।

तस्योदरान्नखविदीर्णवपाद् य आर्च्छत् तस्मै नमो नृहरयेऽखिलधर्मगोप्त्रे । ४४ ।

**The manes said :** This fellow forcibly appropriated and enjoyed the reverential offerings (in the shape of balls of boiled rice etc.) given by our sons (and their descendants) and even drank the water with sesame seeds offered by them at the time of bath in sacred waters. Hail to that Lord Nṛsimha, the Protector of all righteousness, who recovered those offerings (as it were) from his abdomen, the omentum of which was split open by His claws. (44)

सिद्धा ऊचुः

यो नो गति योगसिद्धामसाधुरहारपीद् योगतपोबलेन ।

नानादर्पं तं नखैर्निर्ददार तस्मै तुभ्यं प्रणताः सो नृसिंह । ४५ ।

**The Siddhas said :** You tore with Your claws this demon, proud of his numerous achievements, who, impious as he was, snatched by dint of Yoga (breath-control) and asceticism our mystic powers acquired through concentration of mind. To You as such we reverently bow, O Nṛsimha ! (45)

विद्याधरा ऊचुः

विद्यां पृथग्धारणयानुराद्धां न्यषेधदज्ञो बलवीर्यदुम्नः ।

स येन संख्ये पशुवद्धतस्तं मायानृसिंहं प्रणताः स्म नित्यम् । ४६ ।

**The Vidyādhara said :** Proud of his bodily strength and valour, this fool banned (the practice of) our art (of becoming invisible and so on) cultivated (by us) through concentration of mind on diverse objects. We ever bow low to the Lord, appearing in the form of a man-lion by way of sport, by whom the fellow has been killed in an encounter even as a beast. (46)

नागा ऊचुः

येन पापेन रत्नानि स्त्रीरत्नानि हृतानि नः । तद्वक्षःपाटनेनासां दत्तानन्द नमोऽस्तु ते । ४७ ।

**The Nāgas said :** Our salutation be to You, O Lord, who have afforded delight to our wives (who are jewels among women) by splitting open the breast of this wicked fellow, by whom they had been abducted and our jewels (too) wrested ! (47)

मनव ऊचुः

मनवो वयं तव निदेशकारिणो दितिजेन देव पतिभूतसेतवः ।

भवता खलः स उपसंहतः प्रभो करवाम ते किमनुशाधि किङ्करान् । ४८ ।

**The Manus said :** We are Manus—(ever) disposed to do Your bidding—the bounds of morality fixed by whom were set at nought, O god of gods, by this demon. That wicked fellow has been made short work of by You, O Lord ! What can we do for You (now) ? (Pray,) instruct (us,) Your servants. (48)

प्रजापतय ऊचुः

प्रजेशा वयं ते परेशाभिसृष्टा न येन प्रजा वै सृजामो निषिद्धाः ।

स एष त्वया भिन्नवक्षा नु शेते जगन्मङ्गलं सत्त्वमूर्तेऽवतारः । ४९ ।

**The Prajāpatis said :** We are Prajāpatis (lords of created beings) evolved by You, O supreme Ruler ! This fellow, prohibited by whom we procreate no more progeny, surely lies (before us) with his bosom split open by You. Your descent, O Embodiment of Sattva (unmixed with Rajas and Tamas), is conducive to the good of the world. (49)

गन्धर्वा ऊचुः

वयं विभो ते नटनाट्यगायका येनात्मसाद् वीर्यबलौजसा कृताः ।

स एष नीतो भवता दशामिमां किमुत्पथस्थः कुशलाय कल्पते । ५० ।

**The Gandharvas said :** We, O almighty Lord, are Your dancers and singers in dramatic performances. This fellow, by whom we were brought into subjection by dint of valour, physical strength and organic power, has been reduced to this plight by You ! Can one who has taken to evil ways attain happiness? (50)

चारणा ऊचुः

हेरे तवाङ्घ्रिपङ्कजं भवापवर्गमाश्रिताः । यदेष साधुहृच्छयस्त्वयासुरः समापितः । ५१ ।

**The Cāraṇas said :** We have (once more freely) taken shelter under Your lotus-feet, which rid one of transmigration, now that this demon a thorn in the heart of pious souls, has been disposed of by You. (51)

यक्षा ऊचुः

वयमनुचरमुख्याः कर्मभिस्ते मनोज्ञैस्त इह दितिसुतेन प्रापिता वाहकत्वम् ।

स तु जनपरितापं तत्कृतं जानता ते नरहर उपनीतः पञ्चतां पञ्चविंश । ५२ ।

**The Yakṣas said :** We, who are well-known as the chief among Your servants by virtue

of (our) agreeable actions, had hitherto been reduced to the position of mere palanquin-bearers by Hiranyakaśipu (Diti's son). He, however, has (now) been put to death by You, O Narasimha, the Controller of the twenty-four categories\*, knowing as You did the agony caused to the people by him. (52)

किम्पुरुषा ऊचुः

वयं किम्पुरुषास्त्वं तु महापुरुष ईश्वरः । अयं कुपुरुषो नष्टो धिक्कृतः साधुभिर्वदा । ५३ ।

**The Kimpuruṣas said :** We are Kimpuruṣas (insignificant creatures), while You are the almighty Supreme Person. This wretched fellow was no more (even) when he was reproached by pious souls. (53)

वैतालिका ऊचुः

सभासु सत्रेषु तवामलं यशो गीत्वा सपर्यां महतीं लभामहे ।  
यस्तां व्यनैषीद् भृशमेष दुर्जनो दिष्ट्या हतस्ते भगवन्वथाऽऽमयः । ५४ ।

**The Vaitālikas said :** Celebrating as we did Your untarnished glory in assemblies and sacrificial sessions, we used to receive great honours (and handsome fees). This extremely wicked fellow, who had stopped it, has luckily been got rid of by You, O Lord, even as a malady. (54)

किन्नरा ऊचुः

वयमीश किन्नरगणास्तवानुगा दितिजेन विष्टिममुनानु कारिताः ।  
भवता हरे स वृजिनोऽवसादितो नरसिंह नाथ विभवाय नो भव । ५५ ।

**The Kinnaras said :** We, hosts of Kinnaras, (who are) Your servants, O Master, were constantly made to do unpaid labour by this Hiranyakaśipu (son of Diti). That wicked fellow, O Hari, has been slain by You. Make for our prosperity (henceforward), O Lord Narasimha. (55)

विष्णुपार्षदा ऊचुः

अद्यैतद्धरिनररूपमद्भुतं ते दृष्टं नः शरणद सर्वलोकशर्म ।  
सोऽयं ते विधिकर ईश विप्रशाप्तस्तस्येदं निधनमनुग्रहाय विद्यः । ५६ ।

इति श्रीमद्भागवतं महापुराणं पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते दैत्यराजवधे नृसिंहस्तवो नमोऽष्टमोऽध्यायः ८ ।

**The attendants of Lord Viṣṇu said :** It is but today that this weird form of Yours, half lion, half man, which is a source of happiness to all the world, has been beheld by us, O Lord affording protection (to all) ! This demon was (none but) Your servant, cursed by the Brāhmaṇas (Sanaka and others). (Hence) we know this death of his as an instrument of Your grace (on him). (56)

*Thus ends the eighth discourse, entitled "Lord Nṛsimha extolled on the death of Hiranyakaśipu (the demon king)", forming part of the Narrative of Prahrāda in Book Seven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



\* Mūla Prakṛti (Primordial Matter), the Mahat-tattva (the principle of cosmic intelligence), Ahaṁkāra (the Ego), the five subtle elements, the ten Indriyas and the mind and the five gross elements: these are the twenty-four categories into which the whole range of objective existence has been broadly divided by the Sāṅkhya system of philosophy. God or the Spirit, who controls all these, is the twenty-fifth. This classification has been followed more or less by the other systems too.

## अथ नवमोऽध्यायः

### Discourse IX

#### A Eulogy of the Lord (by Prahrāda)

नारद उवाच

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः । नोपैतुमशकन्मन्युसंरम्भं सुदुरासदम् । १ ।  
 साक्षाच्छ्रीः प्रेषिता देवैर्दुष्ट्या तन्महदद्भुतम् । अदृष्टश्रुतपूर्वत्वात् सा नोपेयाय शङ्किता । २ ।  
 प्रहादं प्रेषयामास ब्रह्मावस्थितमन्तिके । तात प्रशमयोपेहि स्वपित्रे कुपितं प्रभुम् । ३ ।  
 तथेति शनकै राजन्महाभागवतोऽर्भकः । उपेत्य भुवि कायेन ननाम विधृताञ्जलिः । ४ ।  
 स्वपादमूले पतितं तमर्भकं विलोक्य देवः कृपया परिप्लुतः ।  
 उत्थाप्य तच्छीर्ष्यदधात् कराम्बुजं कालाहिवित्रस्तधियां कृताभयम् । ५ ।  
 स तत्करस्पर्शधुताखिलाशुभः सपद्यभिव्यक्तपरात्मदर्शनः ।  
 तत्पादपद्मं हृदि निर्वृतो दधौ हृष्यन्तनुः क्लिन्नहृदश्रुलोचनः । ६ ।  
 अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः । प्रेमगद्गदया वाचा तत्र्यस्तहृदयेक्षणः । ७ ।

**Nārada resumed :** (Extolling the Lord) thus all the gods and other (heavenly) beings, led by Brahmā (the creator) and Rudra (Lord Śiva), dared not go near Him, possessed as He was by anger and (hence) most difficult to approach. (1) Śrī (the Lord's own Consort and the goddess of beauty and prosperity) was personally sent by the gods (to appease Him). Perceiving that great wonder and full of misgiving (however), She dared not go near, the form having neither been seen nor heard of (by Her) before. (2) Brahmā (then) sent Prahrāda, standing close by, with the words; "Approach, dear one, and pacify the Lord, who has waxed angry at your father." (3) Uttering the words "So be it", and slowly drawing near, O king (Yudhiṣṭhira), the great child devotee (Prahrāda) bowed down with his body (lying prostrate) on the ground and his palms joined together. (4) Overwhelmed with compassion on seeing the infant fallen at the soles of His feet, and lifting it, the Lord placed on its head His lotus hand, which has (ever) brought security to those whose mind is terribly afraid of the serpent in the shape of Time. (5) All (traces of) evil (in the shape of dormant desires or impressions left on the mind by good or evil actions of past lives) having been wiped out by the (most auspicious and sacred) touch of His hand and direct knowledge of the Supreme Spirit instantly revealed to him, Prahrāda felt (supremely) gratified and with the hair of his body standing on end, his heart moistened (with love) and tears (of joy) in his eyes, he installed (an image of) His lotus-feet in his heart. (6) Perfectly composed, he extolled Śrī Hari with a concentrated mind and in a voice choked with emotion, his heart and eyes fixed on Him. (7)

प्रहाद उवाच

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः सत्त्वैकतानमतयो वचसां प्रवाहैः ।  
 नाराधितुं पुरुगुणैरधुनापि पिप्लुः किं तोष्टुमर्हति स मे हरिरुग्रजातेः । ८ ।  
 मन्ये धनाभिजनरूपतपःश्रुतौजस्तेजःप्रभावबलपौरुषबुद्धियोगाः ।  
 नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोष भगवानाजवृथथाय । ९ ।  
 विप्राद् द्विषद्गुणयुतादरविन्दनाभपादारविन्दविमुखाच्छ्रुपचं वरिष्ठम् ।  
 मन्ये तदर्पितमनोवचनेहितार्थप्राणं पुनाति स कुलं न तु भूरिमानः । १० ।

नैवात्मनः प्रभुरयं निजलाभपूर्णे मानं जनादविदुषः करुणो वृणीते ।  
 यद् यजनो भगवते विदधीत मानं तच्चात्मने प्रतिमुखस्य यथा मुखश्रीः ।११।  
 तस्मादहं विगतविक्रव ईश्वरस्य सर्वात्मना महि गृणामि यथामनीषम् ।  
 नीचोऽजया गुणविसर्गमनुप्रविष्टः पूयेत येन हि पुमाननुवर्णितेन ।१२।  
 सर्वे ह्यमी विधिकरास्तव सत्त्वधाप्रो ब्रह्मादयो वयमिवेश न चोद्विजन्तः ।  
 क्षेमाय भूतय उतात्मसुखाय चास्य विक्रीडितं भगवतो रुचिरावतारैः ।१३।  
 तद् यच्छ मन्युमसुरश्च हतस्त्वयाद्य मोदेत साधुरपि वृश्चिकसर्पहत्या ।  
 लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं नृसिंह विभवाय जनाः स्मरन्ति ।१४।  
 नाहं विभेम्यजित तेऽतिभयानकास्यजिह्वाकनेत्रभ्रुकुटीरभसोऽग्रदंष्ट्रात् ।  
 आन्त्रस्त्रजः क्षतजकेसरशङ्कुकर्णात्रिहार्दाभीतदिगिभादरिभिन्नखाग्रात् ।१५।  
 व्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोऽग्रसंसारचक्रकदनाद् अग्रतां प्रणीतः ।  
 बद्धः स्वकर्मभिरुशन्तम तेऽङ्घ्रिपूलं प्रीतोऽपवर्गशरणं ह्ययसे कदा नु ।१६।  
 यस्मात् प्रियाप्रियविद्योगसयोगजन्मशोकाग्निना सकलयोनिषु दह्यामानः ।  
 दुःखौषधं तदपि दुःखमतद्वियाहं भूमन्भ्रमामि वद मे तव दास्ययोगम् ।१७।  
 सोऽहं प्रियस्य सुहृदः परदेवताया लीलाकथास्तव नृसिंह विरिञ्चिगीताः ।  
 अञ्जस्तितर्प्यनुगुणानुणविप्रमुक्तो दुर्गाणि ते पदयुगालयहंससङ्गः ।१८।  
 बालस्य नेह शरणं पितरौ नृसिंह नार्तस्य चागदमुदन्वति मद्भ्रतो नौः ।  
 तप्तस्य तत्प्रतिविधिर्य इहाञ्जसेष्टस्तावद् विभो तनुभृतां त्वदुपेक्षितानाम् ।१९।  
 यस्मिन्यतो यर्हि येन च यस्य यस्माद् यस्मै यथा यदुत यस्त्वपरः परो वा ।  
 भावः करोति विकरोति पृथक्स्वभावः सञ्जोदितस्तदखिलं भवतः स्वरूपम् ।२०।

**Prahrāda said :** Hosts of gods headed by Brahmā, contemplative souls and wise men too, whose mind is solely devoted to virtue, knowledge and asceticism (products of Sattva) have not succeeded even to this day in propitiating Śrī Hari through streams of prayers abounding in many qualities. Can He (then) be pleased with me, born of a ferocious race (the demon race)? (8) Wealth, pedigree, comeliness of form, asceticism, learning, keenness of the senses, splendour, glory, bodily strength, self-endeavour, intelligence and Yoga (concentration of mind or breath-control), I believe, are not sufficient for the propitiation of the Supreme Person. For (on the other hand) the Lord was pleased with the leader of a herd of (wild) elephants\* through (mere) Devotion. (9) I account a pariah (a Cāṇḍāla)—who has dedicated his mind, speech, actions, wealth and life (itself) to Him—far worthier than a Brāhmaṇa that has turned away his face from (the worship of) the lotus-feet of Lord Viṣṇu (who has a lotus sprung from His navel), though endowed with the (aforesaid) twelve attributes. (For) the former redeems his (whole) race, but not the Brāhmaṇa, (who is) full of inordinate pride (and therefore unable to redeem his own soul, much less his race). (10) This all-merciful Lord (present before me), who is sated with the realization of His own (blissful) nature, does not covet honour (worship) at the hands of His ignorant devotee for His own sake. (But He does it for the sake of the devotee himself.) For whatever honour the devotee offers to the almighty Lord redounds upon himself, (even) as the decoration of one's face is (immediately) reflected on its image (in a mirror, which cannot be decorated otherwise). (11)

\* Vide Discourses II to IV of Book Eight.

Therefore, with (all) my fear completely gone, I (hereby) celebrate with all my being and to the best of my understanding the greatness of the almighty Lord, by which, when praised, (even) a mean fellow, who has fallen into (the whirlpool of) mundane existence (a product of the three Guṇas or modes of Prakṛti) by force of Avidyā (Nescience), is undoubtedly purified. (12) Indeed all these (gods), Brahmā (the creator) and others, are Your devotees (who remember You with faith and love)—although (at present) they are afraid of You, the embodiment of Sattva (unmixed with Rajas and Tamas)—but not like us (demons, who though constantly thinking of You, look upon You as their enemy), O Lord ! (Besides,) the sport of the almighty Lord (in You) through (various) delightful descents (manifestations) is (only) conducive to the well-being and prosperity of this world as well as to final beatitude. (13) Therefore, be pleased to hold Your anger, now that the demon (who excited it) has been slain by You (for the gratification of pious souls); (for) even a holy man rejoices over the destruction of a scorpion or a snake (which is conducive to its welfare). Nay, all the worlds, relieved as they are (at the death of Hiraṇyakaśipu), await the withdrawal of Your anger. People will recall this form of Yours, O Nṛsiṃha, for being rid of fear (so that there is no more need of Your retaining this angry mood even for ridding Your devotees of fear hereafter). (14) (As for myself) I am not (at all) afraid, O invincible Lord, of Your (weird) form with a most frightful countenance and tongue, eyes (dazzling) like the sun, an overbearing frown and fierce teeth (jaws), manes crimsoned with blood, ears erect as wedges and claws that tear the enemy—the form which is adorned with a garland of intestines and whose roar terrifies the very elephants guarding the four quarters. (15) I am (certainly) afraid, O Lover of the miserable, of the formidable and terrible suffering involved in the cycle of transmigration, bound as I am with (the fetters in the shape of good and evil) actions of my own and thrown (as a consequence of such actions) in the midst of devouring (blood-thirsty) demons, O most shining One ! Pleased with me, when will You call me to the soles of Your feet, the abode of final beatitude? (16) Since, O infinite Lord, I have been wandering through all wombs (forms of birth), identifying myself with the body and other material sheaths (which are other than the Self) and scorched with the fire of grief born of separation from one's beloved objects and being placed in unpleasant situations, and since that too which is (universally) regarded as a cure for misery entails suffering, (pray,) tell me the method of serving You (which is the only means of ridding oneself of sorrow and of which I am utterly ignorant). (17) Thus instructed (in the art of service and blessed by You with the rare privilege of serving You) and enjoying the fellowship of enlightened souls that have taken shelter in Your feet, and completely and finally rid (through such fellowship) of attachment and other evils (the products of the three Guṇas or modes of Prakṛti), I shall easily tide over (make light of) obstacles (in the form of worldly calamities), constantly repeating, O Nṛsiṃha, the (soul-enthraling) stories—sung by Brahmā (the creator himself)—of the (innumerable) sports of my beloved Friend and the Supreme Deity in You. (18) The parents are no protectors to a child in this world, O Nṛsiṃha ! a medicine is no remedy for an ailing person; and a vessel is no protection to a person drowning in the ocean (inasmuch as they are all seen to fail in numerous cases). Whatever is approved of here as an easy cure against some evil for an afflicted person proves effective only for the time being (and not forever), O Lord, in the case of embodied beings neglected by You. (19) Whatever being, high or low, and possessing a distinctive nature (Sāttvika and so on), produces or transforms a thing; wherever, from whatever motive, whenever, with whatever instrument, from whatever source and howsoever he does it; (nay,) whatever he produces or transforms, whosoever the thing (produced or transformed) is and by whomsoever he is prompted (to do so)—all that is You (and nothing other than You). (20)

माया मनः सृजति कर्ममयं बलीयः कालेन चोदितगुणानुमतेन पुंसः ।  
 छन्दोमयं यदजयार्पितषोडशारं संसारचक्रमज्ज कोऽतितरेत् त्वदन्यः ।२१।  
 स त्वं हि नित्यविजितात्मगुणः स्वधाम्ना कालो वशीकृतविसृज्यविसर्गशक्तिः ।  
 चक्रे विसृष्टमजयेश्वर षोडशारे निष्पीड्यमानमुपकर्ष विभो प्रपन्नम् ।२२।  
 दृष्ट्वा मया दिवि विभोऽखिलधिष्यपानामायुः श्रियो विभव इच्छति याञ्जनोऽयम् ।  
 येऽस्मत्पितुः कुपितहासविजृम्भितभ्रूविस्फूर्जितेन लुलिताः स तु ते निरस्तः ।२३।  
 तस्मादमूस्तनुभृतामहमाशिषो ज्ञ आयुः श्रियं विभवमैन्द्रियमाविरिञ्चात् ।  
 नेच्छामि ते विलुलितानुरुविक्रमेण कालात्मनोपनय मां निजभृत्यपार्श्वम् ।२४।  
 कुत्राशिषः श्रुतिसुखा मृगतृष्णिरूपाः केदं कलेवरमशेषरूजां विरोहः ।  
 निर्विद्यते न तु जनो यदपीति विद्वान् कामानलं मधुलवैः शमचन्द्रुरापैः ।२५।  
 क्राहं रजःप्रभव ईश तमोऽधिकेऽस्मिन् जातः सुरेतरकुले क्व तवानुकम्पा ।  
 न ब्रह्मणो न तु भवस्य न वै रमाया यन्मेऽर्पितः शिरसि पद्मकरः प्रसादः ।२६।  
 नैषा परावरमतिर्भवतो ननु स्याज्जन्तोर्वथाऽऽत्मसुहृदो जगतस्तथापि ।  
 संसेवया सुरतरोरिव ते प्रसादः सेवानुरूपमुदयो न परावरत्वम् ।२७।  
 एवं जनं निपतितं प्रभवाहिकूपे कामाभिकाममनु यः प्रपतन् प्रसङ्गत् ।  
 कृत्वाऽऽत्मसात् सुरर्षिणा भगवन् गृहीतः सोऽहं कथं नु विसृजे तव भृत्यसेवाम् ।२८।  
 मत्प्राणरक्षणमनन्त पितुर्वधश्च मन्ये स्वभृत्य ऋषिवाक्यमृतं विधातुम् ।  
 खड्गं प्रगृह्य यदवोचदसद्विधित्सुस्वामीश्वरो भदपरोऽवतु कं हरामि ।२९।  
 एकस्त्वमेव जगदेतदमुष्य यत् त्वमाद्यन्तयोः पृथगवस्वसि मध्यतश्च ।  
 सृष्ट्वा गुणव्यतिकरं निजमाययेदं नानेव तैरवसितस्तदनुप्रविष्टः ।३०।  
 त्वं वा इदं सदसदीश भवांस्ततोऽन्यो माया यदात्मपरबुद्धिरियं ह्यपार्था ।  
 यद् यस्य जन्म निधनं स्थितिरीक्षणं च तद् वै तदेव वसुकालवदष्टितर्वोः ।३१।

Māyā (Prakṛti or primordial Matter) with her attributes (in the shape of Sattva, Rajas and Tamas) thrown into activity by Kāla (the Time-Spirit), representing the creative will of the Cosmic Being (a part manifestation of Yours), evolves the subtle body (chiefly consisting of the mind), which is a product of Karma (activity), is exceedingly powerful (hard to conquer) and full of (endless) latent desires, and constitutes the wheel of transmigration with sixteen spokes (in the shape of the mind, the ten Indriyas and the five subtle elements) provided by Nescience (which has no beginning). Who that is averse (not devoted) to You can cross over this wheel, O birthless One ? (21) As such You, who have by Your own energy (in the shape of Consciousness) ever kept under full control the properties of intellect (e. g., joy and sorrow, attachment and greed and so on) nay, who as Kāla (the Director of Māyā) have exercised full sway over the powers of both the effects and the causes, may (kindly) draw me, O omnipotent Lord, close to You—me who have been thrown by Nescience into this wheel of sixteen spokes and am being crushed thereby (as a sequel), and who have (now) sought Your protection. (22) The (inordinately) long life, riches and glory in heaven of all the guardians of the (different) worlds—which these (earthly) people (generally) crave for, and which were swept away by a mere play of my father's eyebrows, knit in the course of an angry laugh—have been seen by me. But (even) he has been disposed of by You. (23) Therefore, I do not covet those blessings, sought for by embodied beings—long life, wealth, glory and

sensuous pleasures, including those enjoyed by Brahmā (the creator)—not even mystic powers, crushed by You in the form of the mighty Kāla (Time-Spirit), knowing as I do their real worth. (Only be pleased to) place me by the side of Your servants. (24) How unsubstantial are the enjoyments (of this world), which are (only) pleasant to hear of and are of the nature of a mirage (tantalizing in character); and on the other hand, how frail is this body, the hotbed of all (kinds of) diseases ! (It is absurd to think of enjoying such pleasures through such a body.) Though knowing this, people do not feel disgusted with them, busy as they are quenching the fire of desire with drops of honey (in the shape of trivial and momentary pleasures), (so) difficult to procure. (25) How undeserving of compassion, O Lord, am I, a creature of Rajas, born in this race of demons, characterized by an excess of Tamogūṇa; and how unsparing (on the other hand) is Your mercy, prompted by which You have placed on my head as a token of favour Your lotus hand, placed (heretofore) neither on Brahmā's nor on Śiva's nor again on Lakṣmī's head. (26) Surely such a notion of superiority and inferiority as that found in a worldly creature could not exist in You, the (disinterested) friend, nay, the very Self of the (entire) universe. Yet Your grace, like that of a celestial (wish-yielding) tree, could be secured only through devoted service; and the fruit (enjoyed by Your devotees) varies according to (the measure of) the service rendered by them, superiority or inferiority (of the devotee) having nothing to do with it. (27) Indeed how can I (afford to) give up the service of Your servants (devotees)—the self-same I, who was, O Lord, favoured by the celestial sage (Nārada), after being accepted as his own, in this way (so as to ensure Your grace even during the period of my gestation) while I was about to fall headlong through excessive fondness into the (deep) well of metempsychosis inhabited by a (deadly) python (in the shape of Death), following the example of people hankering after the pleasures of sense (generally sought after) and (already) fallen into it (in quest of such pleasures). (28) The act of rescuing of my life as well as the slaughter of my father was done by You, O immortal Lord, in order to vindicate the words of the sages (Sanaka and his three brothers), Your devotees, when, taking up his sword, my father (Hiraṇyakaśipu), who sought to do violence (to me), said, "If there is any God other than me, let him save you; I (hereby) sever your head !" (29) Indeed You alone constitute this universe, since it is You who exist apart (from the world) at its beginning (before its creation) as well as at its end (after its dissolution) and (hence) at the middle (in the form of the universe too). Having evolved by Your Māyā (creative will) this cosmos (which is a modification of the three Guṇas or modes of Prakṛti—viz., Sattva, Rajas and Tamas), and forthwith entered it (as its Inner Controller). You appear as many (as its Creator, Preserver and Destroyer) through (association with) these Guṇas. (30) This universe, consisting of (both) causes and effects, O Lord, is as a matter of fact the same as You; while You are different from it (existing as You do even before and after it). Because it is so, the notion that he is one's own and he is another is indeed meaningless and illusory. A thing is actually the same as that from which it originates and comes to light, in which it lives and into which it gets dissolved, just as a tree is essentially the same as its seed and a seed is identical with (its cause) earth (which is a product of and therefore identical with odour). (31)

न्यस्येदमात्मनि जगद् विलयाम्बुमध्ये शेषेऽऽत्मना निजसुखानुभवो निरीहः ।

योगेन मीलितद्गात्मनिपीतनिद्रस्तुयं स्थितो न तु तमो न गुणांश्च युद्धक्षे ।३२।

तस्यैव ते वपुरिदं निजकालशक्त्या सञ्चोदितप्रकृतिधर्मण आत्मगूढम् ।

अम्भस्यनन्तशयनाद् विरमत्समाधेर्नाभेरभूत् स्वकणिकावटवन्महाब्जम् ।३३।

तत्सम्भवः कविरतोऽन्यदपश्यमानस्त्वां बीजमात्मनि तत् स्वबहिर्विचिन्त्य ।

नाविन्ददद्दशतमप्सु निमज्जमानो जातेऽङ्कुरे कथमुहोपलभेत बीजम् ।३४।

स त्वात्मयोनिरतिविस्मित आस्थितोऽब्जं कालेन तीव्रतपसा परिशुद्धभावः ।  
 त्वाप्तात्मनीश भुवि गन्धमिवातिसूक्ष्मं भूतेन्द्रियाशयमये विततं ददर्श ।३५।  
 एवं सहस्रवदनाद्दृग्निशिरःकरोरुनासास्यकर्णनयनाभरणायुधाढ्यम् ।  
 मायामयं सदुपलक्षितसंनिवेशं दृष्ट्वा महापुरुषमप मुदं विरिञ्चः ।३६।  
 तस्मै भवान्हयशिरस्तनुवं च विभ्रद् वेदद्ब्रुहावतिबलौ मधुकैटभाख्यौ ।  
 हत्वाऽऽनयच्छ्रुतिगणांस्तु रजस्तमश्च सत्त्वं तव प्रियतमां तनुमामनन्ति ।३७।  
 इत्थं नृतिर्यगृषिदेवझाषावतारैर्लोकान् विभावयसि हंसि जगत्प्रतीपान् ।  
 धर्मं महापुरुष पासि युगानुवृत्तं छन्नः कलौ यदभवस्त्रियुगोऽथ स त्वम् ।३८।

Withdrawing (dissolving) this cosmos into Yourself by Yourself (of Your own free will), You repose in the Deluge water, enjoying the bliss which is Your very nature, and devoid of (all) activity. Having closed Your eyes (in that state) through Yoga (Self-absorption) and set aside sleep by Self-illumination, and existing in Your absolute nature (transcending the three states of wakefulness, dream and deep sleep), You cognize neither Tamas (ignorance, which is characteristic of deep sleep) nor the objects of senses (which are presented to one's mind during the states of wakefulness and dream). (32) This cosmos is an embodiment of that very Lord in You, who spurred into activity, by Your own energy in the shape of the Time-Spirit, the (three) modes of Prakṛti (viz., Sattva, Rajas and Tamas, which combine to produce this universe). (For) from Your navel—even as You reposed in water on the (cosy) bed of Ananta (the immortal Śeṣa, the serpent-god) and when Your trance came to an end—sprang up, like a banyan tree from a tiny seed, a huge lotus that had lain hidden in You (till then). (33) Sprung from that lotus, Brahmā (the seer)—who failed to perceive anything other than that, and thought You, the seed, though pervading himself, to be outside his body—could not discover You, although he kept diving into the water for a hundred (celestial) years. Oh ! how, on a sprout having shot forth, could one get at the seed ? (34) Utterly amazed (at not finding You) and perched on the lotus (once more), Brahmā (the self-born), whose heart had been thoroughly purified in course of time through intense meditation, eventually discovered You, O Lord, in a most subtle form as pervading his own being—consisting of the (five gross) elements, the (ten) Indriyas (the five senses of perception and the five organs of action) and the inner sense—even as a Yogī would perceive the most subtle odour pervading the earth. (35) Brahmā (the creator) experienced (great) joy on seeing the Lord (in that subtle form) and in the same way on beholding the Supreme Person (the Cosmic Being), a manifestation of His own Māyā (creative will), (who was) endowed with innumerable faces, feet, heads, hands, thighs, noses, mouths, ears, eyes, ornaments and weapons, (and) the disposition of whose (different) limbs was symbolized by (the various spheres of) this (visible) universe. (36) Assuming the form of Lord Hayagrīva (who was endowed with a horse's head) and having slain the two mighty enemies of Veda, Madhu and Kaiṭabha by name, the embodiments of Rajas and Tamas respectively, (who had snatched away the Vedas and were bent upon killing Brahmā,) You restored to Brahmā the Vedic texts, (which are a symbol of Sattva or enlightenment and which taught to him the means of pushing the work of creation). (For) they declare Sattva to be Your most beloved body. (37) In this way You protect the (different) worlds and destroy the enemies of creation through Your (numerous) descents in the form of human beings (such as Śrī Rāma and Śrī Balarāma), beasts (such as the divine Boar), seers (such as the sages Nara and Nārāyaṇa), gods (such as Vāmana, the divine Dwarf), and the (divine) Fish, and maintain (the standards of) virtue prevalent in

the various Yugas, O supreme Person ! (And) because You remain hidden (unmanifest) in the Kali age, hence You as such are called Triyuga (the Lord manifest in the first three Yugas, viz., Satya, Tretā and Dwāpara only). (38)

नैतन्मनस्तव कथासु विकुण्ठनाथ सम्प्रीयते दुरितदुष्टमसाधु तीव्रम् ।  
 कामातुरं हर्षशोकभयैषणार्तं तस्मिन्कथं तव गतिं विमृशामि दीनः ।३९।  
 जिह्वैकतोऽच्युत विकर्षति मावितृप्ता शिश्रोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।  
 घ्राणोऽन्यतश्चपलदृक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति ।४०।  
 एवं स्वकर्मपतितं भववैतरण्यामन्योन्यजन्ममरणाशनभीतभीतम् ।  
 पश्यञ्जनं स्वपरविग्रहवैरमैत्रं हन्तेति पारचर पीपृहि मूढमद्य ।४१।  
 को ऋत्र तेऽखिलगुरो भगवन्प्रायास उत्तारणेऽस्य भवसम्भवलोपहेतोः ।  
 मूढेषु वै महदनुग्रह आर्तबन्धो किं तेन ते प्रियजनाननुसेवतां नः ।४२।  
 नैवोद्विजे पर दुरत्ययवैतरण्यास्त्वद्वीर्यगायनमहामृतमग्रचित्तः ।  
 शोचे ततो विमुखचेतस इन्द्रियार्थमायासुखाय भरमुद्धततो विमूढान् ।४३।  
 प्रायेण देव मुनयः स्वविमुक्तिकामा मौनं चरन्ति विजने न परार्थनिष्ठाः ।  
 नैतान्विहाय कृपणान्विमुमुक्षु एको नान्यं त्वदस्य शरणं भ्रमतोऽनुपश्ये ।४४।

This mind (of mine), O Lord of Vaikuṅṭha, does not find sufficient delight in Your stories, vitiated as it is by sins, (nay,) grossly wicked, morbid due to lust and afflicted with joy and grief, fear and (the threefold) craving (for progeny, wealth and fame). With such a mind how can I, a wretched creature, contemplate on Your essential nature ? (39) Not fully gratified, the palate pulls me, O immortal Lord, in one direction (towards dainties); the generative organ drags me in another direction (towards sexual gratification); the tactile sense, the (empty) stomach and the sense of hearing pull me in other directions (viz., towards objects that are pleasant to touch, substantial food and a melodious sound or voice respectively); the olfactory sense drags me in a quite different direction (towards sweet-smelling flowers, scents and so on); while the eyes, which are (very) restless, and the faculties (organs) of action pull me in yet other directions (viz., towards things of beauty and the objects to be attained through the various organs of action). (All) these tear me (even) as a number of co-wives wrench a householder (each to her bedroom). (40) Perceiving (all) these foolish creatures fallen thus in consequence of their own (evil) actions into the Vaitaraṇī\* of metempsychosis and exceedingly afraid of birth, death and suffering proceeding from one to another and making friendship with the bodies of their own people and enmity with the bodies of others, (pray,) protect them this very day (by ferrying them across), feeling compassion for them, O Lord (ever) staying on the other side (of that river) ! (41) Oh ! What exertion can there be, O Lord, the Teacher of all, in this work of lifting up (rescuing) these people, to You, who are responsible for the birth, existence (continuance) and dissolution of this universe? Indeed, it is on the ignorant that the grace of the exalted ought to descend, O Befriender of the afflicted ! Such grace will be superfluous to us who are busy serving Your beloved devotees (and will cross the ocean of metempsychosis by serving them). (42) I am not at all afraid, O Supreme, of the (aforesaid) Vaitaraṇī—which is (so) difficult to cross—My mind being immersed in the songs of Your prowess, which are like an extraordinary nectar. I lament (only) those deluded persons whose mind is turned away from such nectar and who

\* Vaitaraṇī is the name of a river marking the boundary of the realm of departed spirits, presided over by Yama (the god of retribution). It is described as rushing with great impetuosity, hot, fetid and filled with blood, hair and bones etc.

are carrying (on their shoulders) the burden of maintaining their family etc., for the illusory delight proceeding from the objects of senses. (43) Ascetics desirous of their own liberation, O Lord, generally practise silent meditation in solitude. They are (however) not devoted to the interest of others. I (of course) do not long to be liberated alone, leaving behind these miserable creatures. (For) I find no haven of rest other than You for these people wandering in the forest of transmigration. (44)

यन्मैथुनादि गृहमेधिसुखं हि तुच्छं कण्डूयनेन करयोरिव दुःखदुःखम् ।  
 तृप्यन्ति नेह कृपणा बहदुःखभाजः कण्डूतिवन्धनसिजं विषहेत धीरः । ४५ ।  
 मौनव्रतश्रुततपोऽध्ययनस्वधर्मव्याख्यारहोजपसमाधय आपवर्ग्याः ।  
 प्रायः परं पुरुष ते त्वजितेन्द्रियाणां वार्ता भवन्त्युत न वात्र तु दाम्भिकानाम् । ४६ ।  
 रूपे इमे सदसती तव वेदसृष्टे बीजाङ्कुराविव न चान्यदरूपकस्य ।  
 युक्ताः समक्षमुभयत्र विचिन्वते त्वां योगेन वह्निमिव दारुषु नान्यतः स्यात् । ४७ ।  
 त्वं वायुरग्निरवनिर्वियदम्बुमात्राः प्राणेन्द्रियाणि हृदयं चिदनुग्रहश्च ।  
 सर्वं त्वमेव सगुणो विगुणश्च भूमन् नान्यत् त्वदस्यपि मनोवचसा निरुक्तम् । ४८ ।  
 नैते गुणा न गुणिनो महदादयो ये सर्वे मनःप्रभृतयः सहदेवमर्त्याः ।  
 आद्यन्तवन्त उरुगाय विदन्ति हि त्वामेवं विमृश्य सुधियो विरमन्ति शब्दात् । ४९ ।  
 तत् तेऽर्हन्तम नमःस्तुतिकर्मपूजाः कर्म स्मृतिश्चरणयोः श्रवणं कथायाम् ।  
 संसेवया त्वयि विनेति षडङ्गया किं भक्तिं जनः परमहंसगतौ लभेत । ५० ।

That which goes by the name of pleasures enjoyed by a householder, such as copulation, is trivial; for it results in suffering after suffering akin to that caused by the scratching of one (itching) hand with another. (But) though undergoing a lot of trouble, the wretched people (given up to sensual gratification) do not feel sated with these pleasures. (Only) some wise man is able (by Your grace) to curb passion like the itching sensation. (45) A vow of silence, fasting, the hearing of scriptures, asceticism, the study of sacred books, discharging one's sacred obligations, exposition of the scriptures, living in seclusion, the muttering of prayers and concentration of mind, conducive as they are to final beatitude, O Inner Controller, generally only prove to be the means of livelihood of those who have not yet been able to conquer their senses (and are prone to sell these for base gain in the shape of money and sensuous pleasures); whereas they may or may not be so in the case of hypocrites (whose pietism may or may not succeed). (46) Like the seed and the sprout (following in unbroken succession), the Unmanifest (primordial Matter) and the manifest (the visible universe)—these are (but) Your two forms (symbols) made known by the Vedas; (for there is nothing other than You, who are devoid of (a material) form. Through Yoga (the process of Devotion) men who have controlled their mind are directly able to perceive You in both these (forms), as fire in pieces of wood (through attrition), which is not possible by any other means. (47) You are the air, fire, earth, ether and water, the (five) objects of senses (viz., sound, touch, sight, taste and smell), the (five) vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna), the (ten) Indriyas (the five senses of perception and the five organs of action), the mind, the intellect and the ego (or, according to another interpretation, the deities presiding over the Indriyas and the mind). That which is qualified (gross or material) and that which is unqualified (subtle or transcendental)—everything is You and You alone, O infinite One ! Whatever is revealed by mind or speech is no other than You. (48) Neither these Guṇas (modes of Prakṛti, viz., Sattva, Rajas and Tamas) nor the deities who preside over the (three) Guṇas (viz., Viṣṇu, Brahmā and Śiva) nor the categories commencing from Mahat-tattva

(and ending with the Indriyas, that is to say, Mahat-tattva or the principle of cosmic intelligence, Ahañkāra or the ego, the five subtle and the five gross elements and the ten Indriyas), nor the mind etc. (viz., the mind, intellect and reason), nor (the various) living beings including the gods and human beings, all of whom have a beginning and an end (too), are able to know You in truth, O much-praised One! Thinking thus, men of good sense desist\* from the study of the Vedas and other scriptures (and devote themselves exclusively to meditation). (49) Therefore, can a man develop devotion to You, the goal of ascetics of the highest order; except through whole-hearted service to You, O most worshipful One—service consisting of (the following) six limbs, viz., salutation, glorification, worship in the form of offering one's actions to You, waiting on You, concentrating one's mind on Your feet and listening to Your stories? (50)

नारद उवाच

एतावद्गुणितगुणो भक्त्या भक्तेन निर्गुणः । प्रह्लादं प्रणतं प्रीतो यतमन्युरभाषत । ५१ ।

**Nārada resumed :** The Lord, who is beyond the three Guṇas (modes of Prakṛti) and whose so many (transcendental) virtues were celebrated with reverence by His devotee (Prahṛāda), and who had not only controlled His anger but was (highly) pleased (with the latter), spoke (as follows) to Prahṛāda, who was bent low (with respect). (51)

श्रीभगवानुवाच

प्रह्लाद भद्रं भद्रं ते प्रीतोऽहं तेऽसुरोत्तम । वरं वृणीष्यामि ते कामपूरोऽस्म्यहं नृणाम् । ५२ ।  
 मामप्रीणत आयुष्मन्दर्शनं दुर्लभं हि मे । दृष्ट्वा मां न पुनर्जन्तुयात्मानं तप्तुमर्हति । ५३ ।  
 प्रीणन्ति ह्यथ मां धीराः सर्वभावेन साधवः । श्रेयस्कामा महाभागाः सर्वासामाशिषां पतिम् । ५४ ।  
 एवं प्रलोभ्यमानोऽपि वरैर्लोकप्रलोभनैः । एकान्तित्वाद् भगवति नैच्छत् तानसुरोत्तमः । ५५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्योऽसंहितायां सप्तमस्कन्धे प्रह्लादचरिते भगवत्स्तवो नाम नवमोऽध्यायः । १ ।

**The Lord said :** O noble Prahṛāda, may good betide you ! I am pleased with you, O chief of the demons ! Ask any boon liked by you; I am wont to gratify the desires of men. (52) To him who is unable to propitiate Me, O long-lived one, I am difficult of perception. (And) having beheld Me (once), a living being has no longer any reason to bewail itself (to grieve). (53) It is for this reason alone that enlightened and pious souls, who are highly fortunate and desirous of blessedness (endeavour to) propitiate Me, the Lord (bestower) of all boons, with all their being. (54) Even on being thus tempted with boons that are so alluring to the world, Prahṛāda (the best of the Asuras) did not hanker after them, exclusively devoted as he was to the Lord. (55)

*Thus ends the ninth discourse entitled "A Eulogy of the Lord", forming part of the story of Prahṛāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



\* This is borne out by the Lord Himself when He says in the Bhagavadgītā:—

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तानि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ (II. 52)

"When your mind will have fully crossed the mire of delusion, you will then grow indifferent to what has been heard and what is yet to be heard about this world and the next."

## अथ दशमोऽध्यायः

### Discourse X

(The story of) the conquest of Tripura

नारद उवाच

भक्तियोगस्य तत् सर्वमन्तरायतयार्भकः । मन्यमानो हृषीकेशं स्मयमान उवाच ह । १ ।

**Nārada began again :** Regarding all that (asking boons and so on) as an impediment to the practice of Devotion, the infant (Prahārāda) smilingly addressed Lord Nṛṣiṁha (the Ruler of the senses) as follows. (1)

प्रहाद उवाच

मा मां प्रलोभयोत्पत्याऽऽसक्तं कामेषु तैर्वैरैः । तत्सङ्गभीतो निर्विण्णो मुमुक्षुस्त्वामुपाश्रितः । २ ।  
 भृत्यलक्षणजिज्ञासुर्भक्तं कामेषुचोदयत् । भवान् संसारवीजेषु हृदयप्रन्थिषु प्रभो । ३ ।  
 नान्यथा तेऽखिलगुरो घटेत करुणात्मनः । यस्त आशिष आशास्ते न स भृत्यः स वै वणिक् । ४ ।  
 आशासानो न वै भृत्यः स्वामिन्याशिष आत्मनः । न स्वामी भृत्यतः स्वाम्यमिच्छन् यो रति चाशिषः । ५ ।  
 अहं त्वकामस्त्वद्धक्तस्त्वं च स्वाम्यनपाश्रयः । नान्यथेहावचोरथो राजसेवकयोरिव । ६ ।  
 यदि रासीश मे कामान् वरांस्त्वं वरदर्शभ । कामानां हृद्यसंगोहं भवतस्तु वृणो वरम् । ७ ।  
 इन्द्रियाणि मनः प्राण आत्मा धर्मो धृतिर्मतिः । ह्रीः श्रीस्तेजः स्मृतिः सत्यं यस्य नश्यन्ति जन्मना । ८ ।  
 विमुञ्चति यदा कामान्मानवो मनसि स्थितान् । तद्येव पुण्डरीकाक्ष भगवत्त्वाय कल्पते । ९ ।  
 नमो भगवते तुभ्यं पुरुषाय महात्मने । हरयेऽद्भुतसिंहाय ब्रह्मणे परमात्मने । १० ।

**Prahārāda said :** Pray, do not tempt me, attached as I am to the pleasures of sense by birth, with boons in the form of those (very) pleasures. Afraid of attachment to them and fed up with them, I have approached You for protection, anxious to secure freedom (from the shackles of birth and death). (2) Eager to ascertain (make known to the world) the characteristics of a (true) devotee, You directed me to the pleasures of sense, the seeds of transmigration, serving as so many knots to bind the heart, O Lord ! (3) Otherwise such a thing would not be possible for You, who are (so) kind-hearted, O Preceptor of the universe! He who seeks (worldly) blessings from You is no servant (of Yours). He is only a business man. (4) One desiring blessings for oneself from a master is no servant in the true sense of the word. And (likewise) he is no master, who grants (such) gifts expecting the recognition of his mastership from his servant. (5) I, however, am Your devotee without any craving; while You are my master having no axe to grind. Unlike the interests of a king and his servant here, our interest (in each other) is not governed by any other (selfish) motive. (6) If You (are inclined to) bestow on me, O Lord, boons sought after by me, O Chief of the bestowers of boons, I solicit from You this boon alone that no more desires may (ever) sprout in my heart. (7) With the (very) appearance of desire the Indriyas (the senses of perception as well as the organs of action), the mind, vital energy, the body, righteousness, firmness, understanding, modesty, wealth, glory, memory and truthfulness disappear. (8) (On the other hand,) when a man gets rid of the desires rooted in the heart, then alone, O lotus-eyed One, he becomes qualified for (attaining) divine glory.\* (9) Hail to You, the almighty and

\* This is corroborated by the following Śruti text:—

high-souled Śrī Hari, the Inner Controller, the Absolute, the Supreme Spirit, appearing in the form of an extraordinary lion ! (10)

नृसिंह उवाच

नैकान्तिनो मे मयि जात्विहाशिष आशासतेऽमुत्र च ये भवद्विधाः ।  
 अथापि मन्वन्तरमेतदत्र दैत्येश्वराणामनुभुङ्क्ष्व भोगान् ।११।  
 कथा मदीया जुषमाणः प्रियास्त्वमावेश्य मामात्मनि सन्तमेकम् ।  
 सर्वेषु भूतेष्वधिवज्रमीशं यजस्व योगेन च कर्म हिन्वन् ।१२।  
 भोगेन पुण्यं कुशलेन पापं कलेवरं कालजवेन हित्वा ।  
 कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेव्यसि मुक्तबन्धः ।१३।

य एतत् कीर्तयेन्मह्यं त्वया गीतमिदं नरः । त्वां च मां च स्मरन्काले कर्मबन्धात् प्रमुच्यते ।१४।

**Lord Nṛsiṃha replied :** Those like you, who are exclusively devoted to Me, never seek (even) from Me benefits in this or the next world. Nevertheless enjoy here during (the whole of) this Manvantara continuously the luxuries of the lords of the Daityas. (11) Taking (great) pleasure in My delightful stories and enthroning in Your heart Me, the one Lord presiding over sacrifices and (equally) present in all creatures, worship you Me, renouncing (all) action by offering it to Me. (12) Exhausting (your) merit by means of enjoyment (of pleasures) and sin by meritorious actions and casting off (your) body in course of time and spreading (in this world) an unsullied fame which will be sung (even) in the celestial regions, you will (eventually) attain to Me, all your bonds being loosened. (13) A man who recites this hymn addressed to Me by you, thinking of you and Me as well as of this narrative will in course of time be completely freed from the bondage of actions. (14)

प्रह्लाद उवाच

वरं वरय एतत् ते वरदेशान्महेश्वर । यदनिन्दत् पिता मे त्वामविद्वांस्तेज ऐश्वरम् ।१५।  
 विद्धामर्षाशयः साक्षात् सर्वलोकगुरुं प्रभुम् । भ्रातृहेति मृषादृष्टिस्त्वद्भक्ते मयि चाघवान् ।१६।  
 तस्मात् पिता मे पूयेत दुरन्ताद् दुस्तरादघात् । पूतस्तेऽपाङ्गसंदृष्टदा कृपणवत्सल ।१७।

**Prahrāda submitted :** I solicit this boon from You, the Ruler of (all) bestowers of boons, O supreme Lord, that inasmuch as my father, who was ignorant of Your divine glory and whose heart was stung with indignation, spoke ill of You—who are no other than the almighty Lord, the Preceptor of the whole universe—labouring under the false notion that You had been the slayer of his brother (Hiranyākṣa), and (further) bore ill-will to me, a devotee of Yours, he, my father, may (kindly) be absolved from that sin, which is so difficult to get rid of and so difficult to cross over, although (I am sure) he was purged (of it) the moment he was compassionately regarded with the outer corner of Your eye, O lover of the afflicted ! (15—17)

श्रीभगवानुवाच

त्रिःसप्तभिः पिता पूतः पितृभिः सह तेऽनघ । यत् साधोऽस्य गृहे जातो भवान्चै कुलपावनः ।१८।  
 यत्र यत्र च मद्भक्ताः प्रशान्ताः समदर्शिनः । साधवः समुदाचारास्ते पूयन्त्यपि कीकटाः ।१९।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि त्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्रुते ॥

(Kaṭhōpaniṣad II. iii. 14)

\*When all the desires rooted in one's heart are got rid of, a mortal forthwith becomes immortal and attains oneness with Brahma (the Absolute) in this (very) life.\*

सर्वात्मना न हिंसन्ति भूतग्रामेषु किञ्चन । उच्चावचेषु दैत्येन्द्र मद्भावेन गतस्पृहाः । २० ।  
 भवन्ति पुरुषा लोके मद्भक्तास्वामनुव्रताः । भवान्मे खलु भक्तानां सर्वेषां प्रतिरूपधृक् । २१ ।  
 कुरु त्वं प्रेतकार्याणि पितुः पूतस्य सर्वशः । मदङ्गस्पर्शनिनाङ्ग लोकान्यास्यति सुप्रजाः । २२ ।  
 पित्र्यं च स्थानमातिष्ठ यथोक्तं ब्रह्मवादिभिः । मय्यावेश्य मनस्तात कुरु कर्माणि मत्परः । २३ ।

**The Lord said :** Your father, O sinless one, was purified along with (as many as) twenty-one past generations\* by the very fact that you, the sanctifier of your race, were born in his house, O pious soul ! (18) Wherever there are My devotees, perfectly tranquil, pious and extremely noble in character, viewing all with the same eye, (all) those tracts of land get hallowed, (the desecrated land of) Kīkaṭa (and other such territories including their inhabitants) not excepted. (19) Those whose hankering has (totally) disappeared through devotion to Me, O ruler of the Daityas, persecute none among the multitudes of living beings, high and low, by any means (whatsoever). (20) (Even) persons following your way of life in this world will become My devotees. Indeed you will serve as a model for all My devotees. (21) (Now) perform you the obsequies with respect to your father (Hiraṇyakaśipu), though he has been purified in everyway by the touch of My Person, O beloved one. Having been blessed with a noble son (like you), he will attain to the higher worlds. (22) (Also) occupy the throne of your father (as the ruler of the Daityas) and, fixing your mind on Me, dear son, and (completely) devoted to Me, perform your duties as directed by the exponents of the Vedas. (23)

नारद उवाच

प्रहादोऽपि तथा चक्रे पितुर्वत्साम्परायिकम् । यथाऽऽह भगवान् राजन्नभिषिक्तो द्विजोत्तमैः । २४ ।  
 प्रसादसुमुखं दृष्ट्वा ब्रह्म नरहरिं हरिम् । स्तुत्वा चाग्निः पवित्राभिः प्राह देवादिभिवृतः । २५ ।

**Nārada continued :** Pahrāda too did what was due to his (deceased) father by way of funeral rites in the same way as the Lord had commanded him (to do), O king (Yudhiṣṭhira)! He was (then) crowned (as king) by the foremost of the Brāhmaṇas. (24) Finding Śrī Hari, who was disguised as a man-lion, wearing a serene look as a token of grace, Brahmā, who was surrounded by gods and others, (first) extolled Him by means of sacred hymns and (then) submitted (as follows). (25)

ब्रह्मोवाच

देवदेवारिविलाध्यक्ष भूतभावन पूर्वज । दिष्ट्या ते निहतः पापो लोकसन्तापनोऽसुरः । २६ ।  
 योऽसौ लब्धवरो मत्तो न वध्यो मम सृष्टिभिः । तपोयोगबलोन्नद्धः समस्तनिगमानहन् । २७ ।  
 दिष्ट्यास्य तनयः साधुर्महाभागवतोऽर्भकः । त्वया विमोचितो मृत्योर्दिष्ट्या त्वां सम्पितोऽधुना । २८ ।  
 एतद् वपुस्ते भगवन् ध्यायतः प्रयतात्मनः । सर्वतो गोप्तुं संत्रासान्मृत्योरपि जिघांसतः । २९ ।

**Brahmā said :** O god of gods, supreme Ruler of all, Protector of (all) created beings, my Father ! fortunately (for us) the wicked demon (Hiraṇyakaśipu), the tormentor of the world, has been slain by You. (26) He is the same fellow who having secured a boon from me (to this effect) was not to be killed by living beings of my creation and, proud of his strength derived from austerities and Yoga (concentration of mind), stamped out all virtues inculcated by the Vedas. (27) Luckily enough his son, a pious soul and an eminent devotee, though (yet) an infant, has been delivered by You from (the jaws of) death and it is good that he has now

\* Sprung from the loins of the sage Kaśyapa, son of Mañci, a mind-born son of Brahmā (the creator), Hiraṇyakaśipu was in the third generation from Brahmā. By alleging that he was purified along with twenty-one past generations, the Lord, therefore, evidently refers to the twenty-one generations of his parentage in his previous incarnation (in the preceding Kalpa).

duly attained to You. (28) This (divine) form of Yours, O Lord, is capable of protecting from all dangers, nay, even from Death bent on destruction, anyone who contemplates on It and whose mind is completely subdued. (29)

नृसिंह उवाच

मैवं वरोऽसुराणां ते प्रदेयः पद्मसम्भव । वरः क्रूरनिसर्गाणामहीनाममृतं यथा ।३०।

**Lord Nṛsiṃha said :** No more boon of this kind ought to be bestowed by you on the Asuras, O Brahmā (sprung from a lotus). A boon conferred on those who are cruel by nature proves harmful as milk given to serpents. (30)

नारद उवाच

इत्युक्त्वा भगवान् राजंस्तत्रैवान्तर्दधे हरिः । अदृश्यः सर्वभूतानां पूजितः परमेष्ठिना ।३१।

ततः सम्युज्य शिरसा बवन्दे परमेष्ठिनम् । भवं प्रजापतीन्देवान्प्रह्लादो भगवत्कलाः ।३२।

ततः काव्यादिभिः सार्धं मुनिभिः कमलासनः । दैत्यानां दानवानां च प्रह्लादमकरोत् पतिम् ।३३।

प्रतिनन्द्य ततो देवाः प्रयुज्य परमाशिषः । स्वधामानि ययू राजन्प्रह्लादाद्याः प्रतिपूजिताः ।३४।

**Nārada went on :** Having spoken thus, O Yudhiṣṭhira, and worshipped by Brahmā (the highest god), Lord Śrī Hari, who cannot (ordinarily) be seen by all created beings disappeared on that very spot. (31) Then, duly worshipping Brahmā (the creator), Lord Śiva (the Source of the universe), the lords of creation (Marīci and others) and the gods (Indra and others), who are (so many) rays (as it were) of the Lord, Prahrāda made obeisance (to them) with his head (bent low). (32) After that, along with the sages headed by Kāvya (the sage Śukra, the preceptor of the demon race), Brahmā (who has his seat on a lotus) installed Prahrāda as the ruler of the Daityas and the Dānavas. (33) Then, felicitating Prahrāda and invoking the choicest blessings (on him), and honoured (by him) in return, the gods, headed by Brahmā, returned to their (respective) abodes, O king (Yudhiṣṭhira) ! (34)

एवं तौ पार्षदौ त्रिष्णोः पुत्रत्वं प्रापितौ दितेः । हृदि स्थितेन हरिणा वैरभावेन तौ हतौ ।३५।

पुनश्च विप्रशापेन राक्षसौ तौ बभूवतुः । कुम्भकर्णदशग्रीवौ हतौ तौ रामविक्रमैः ।३६।

शयानौ युधि निर्भिन्नहृदयौ रामसायकैः । तच्चित्तौ जहतुर्देहं यथा प्राक्तनजन्मनि ।३७।

ताविहाथ पुनर्जातौ शिशुपालकरुषजौ । हरौ वैरानुबन्धेन पश्यतस्ते समीयतुः ।३८।

एनः पूर्वकृतं यत् तद् राजानः कृष्णवैरिणः । जहुस्त्वन्ते तदात्मानः कीटः पेशस्कृतो यथा ।३९।

यथा यथा भगवतो भक्त्या परमयाभिदा । नृपाश्चैद्यादयः सात्म्यं हरेस्तच्चिन्त्या ययुः ।४०।

In this way those two attendants of Lord Viṣṇu (viz., Jaya and Vijaya) were reduced to the state of Daityas (sons of Diti) under the imprecation of the Brāhmanas (the sages Sanaka and his three brothers). (And) due to their hostile feeling they were slain by Śrī Hari, present in their heart. Again they appeared as a pair of Rākṣasas (ogres), Kumbhakarna (one having ears as big as jars) and Rāvaṇa (a ten-headed monster). They were disposed of by the prowess of Śrī Rāma. (35-36) Lying on the battle-field with their heart torn open by the arrows of Śrī Rāma, they shed their body as in their previous birth, their mind fixed on Him. (37) Further, reborn as Śiśupāla and Dantavakra (the son of Karuṣa) in this life, the two got merged in Śrī Hari by virtue of their deep-rooted enmity as you have seen (for yourself). (38) Becoming one with Him at the last moment (by fixing their mind on Him), even as a caterpillar gets transformed into a wasp through contemplation on the wasp, princes inimical to Śrī Kṛṣṇa got rid (through such meditation) of whatever sin had been committed (by them) before (their death). (39) Even as devotees attained similarity of form with the Lord (by contemplating on Him) through supreme Devotion characterized by a feeling of identity (with

Him), so did kings such as Śiśupāla (the ruler of Cedi) attain similarity of form with Śrī Hari through contemplation on Him (as their enemy). (40)

आख्यातं सर्वमेतत् ते यन्मां त्वं परिपृष्टवान् । दमघोषसुतादीनां हरेः सात्व्यमपि द्विषाम् । ४१ ।

एषा ब्रह्मण्यदेवस्यै कृष्णस्य च महात्मनः । अवतारकथा पुण्या वधो यत्रादिदैत्ययोः । ४२ ।

प्रहादस्यानुचरितं महाभागवतस्य च । भक्तिर्ज्ञानं विरक्तिश्च याथात्म्यं चास्य वै हरेः । ४३ ।

सर्गस्थित्यप्ययेशस्य गुणकर्मानुवर्णनम् । परावरेषां स्थानानां कालेन व्यत्ययो महान् । ४४ ।

धर्मो भागवतानां च भगवान्येन गम्यते । आख्यानेऽस्मिन्समाग्रातमाध्यात्मिकमशेषतः । ४५ ।

य एतत् पुण्यमाख्यानं विष्णोर्वीर्योपबृंहितम् । कीर्तयेच्छुद्धया श्रुत्वा कर्मपार्श्विमुच्यते । ४६ ।

एतद् च आदिपुरुषस्य मृगेन्द्रलीलां दैत्येन्द्रयूथपवधं प्रयतः पठेत् ।

दैत्यात्मजस्य च सतां प्रवरस्य पुण्यं श्रुत्वानुभावमकुतोभयमेति लोकम् । ४७ ।

All that you asked me in detail has (thus) been related to you, namely, the attainment as aforesaid of similarity of form with Śrī Hari by kings such as Śiśupāla (the son of Damaghoṣa), even though His enemies; the sacred story, just told by me, of the descent (in the form of a man-lion) of Lord Śrī Kṛṣṇa, the Supreme person, a votary of the Brāhmaṇas, in which has been described the death of the two most ancient Daityas (Hiranyākṣa and Hiranyakaśipu); the narrative of Prahāda, a great devotee of the Lord, as well as (an account of) his Devotion, spiritual enlightenment and dispassion and as a matter of fact the true nature of Śrī Hari, who is responsible for the creation, existence and dissolution of the universe; an account of His excellences and exploits as well as of the great change of abodes, in course of time, of the higher and lower orders of creation (such as the gods and demons and so on), and the cult of the Bhāgavatas (votaries of the Lord), by means of which the Lord is (easily and speedily) reached. (Further) in this chronicle has been discussed at length in all (its) bearings the topic of the Spirit. (41—45) Whoever, on hearing with reverence this sacred narrative, enriched with an account of the prowess of Lord Viṣṇu, recites it (to others) is completely freed from the bonds of Karma. (46) (And) whosoever reads with a concentrated mind this story of the pastime of Lord Viṣṇu (the most ancient Person) figuring as a lion, (mainly) consisting of the destruction of Hiranyakaśipu (the ruler of the Daityas), who resembled a mighty elephant (the leader of a herd of elephants), after hearing of the hallowed glory of Prahāda (the son of Hiranyakaśipu), the foremost of virtuous souls, attains to the realm (of Lord Viṣṇu) where there is no fear from any quarter. (47)

यूयं नलोके वत भूरिभागा लोकं पुनाना मुनयोऽभियन्ति ।

येषां गृहानावसतीति साक्षाद् गूढं परं ब्रह्म मनुष्यालिङ्गम् । ४८ ।

स वा अयं ब्रह्म महद्विमृग्यकैवल्यनिर्वाणसुखानुभूतिः ।

प्रियः सुहृद् वः खलु मातुलेय आत्मारहणीयो विधिकृद् गुरुश्च । ४९ ।

न यस्य साक्षाद् भवपद्मजादिर्भी रूपं धिया वस्तुतयोपवर्णितम् ।

मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः । ५० ।

स एष भगवान्नाजन्व्यतनोद् विहृतं यशः । पुरा रुद्रस्य देवस्य मयेनानन्तमायिना । ५१ ।

Oh, exceedingly fortunate (far more fortunate than Prahāda) on earth (this world of human beings) are you (the Pāṇḍavas and the Yadus), to whose residences flock from all quarters sages sanctifying the (whole) world, inasmuch as the supreme Brahma bodily stays there disguised in the form of a human being. (48) This very Śrī Kṛṣṇa, your well-known beloved friend and cousin (son of your maternal uncle, Vasudeva), (nay,) your very self (body), worthy of your adoration, obedient servant (ambassador and charioteer) and

preceptor (all in one), is Brahma, the realization of absolute (unconditioned) supreme Bliss diligently sought after (even) by the great. (49) May this Śrī Kṛṣṇa, the well-known Protector of devotees, be gracious to us—Śrī Kṛṣṇa, whose essential character has not (so far) been depicted in its true colours with the help of reason (even) by Lord Śiva (the Source of the universe), Brahmā (the lotus-born) and others, and who is adored (by us) through silent meditation and enquiry, Devotion and control of one's senses and so on (unlike you, who are on such intimate terms with Him and on whom He lavishes His affection, a privilege which even Prahrāda never enjoyed). (50) He is that very Lord, who spread (revived) of yore, O king, the renown of Lord Rudra, which had been marred by (the demon) Maya, who possessed an endless store of conjuring tricks. (51)

राजोवाच

कस्मिन् कर्मणि देवस्य मयोऽहङ्गर्दीशितुः । यथा चोपचिता कीर्तिः कृष्णो नानेन कथ्यताम् । ५२ ।

The king (Yudhiṣṭhira) submitted : (Pray) relate (to me) in what (particular) achievement Maya marred the glory of Lord Śiva (the Ruler of the universe) and the way in which it was enhanced by yonder Śrī Kṛṣṇa. (52)

नारद उवाच

निर्जिता असुरा देवैर्युध्यनेनोपबृंहितैः । मायिनां परमाचार्यं मयं शरणमाययुः । ५३ ।

स निर्माय पुरस्त्रिस्तो ह्यैमीरौप्यायसीर्विभुः । दुर्लक्ष्यापायसंयोगा दुर्वितर्क्यपरिच्छदाः । ५४ ।

ताभिस्तेऽसुरसेनान्यो लोकांस्त्रीन् सेश्वरान् नृप । स्मरन्तो नाशयाञ्चक्रुः पूर्ववैरमलक्षिताः । ५५ ।

ततस्ते सेश्वरा लोका उपासाद्येश्वरं विभो । त्राहि नस्तावकान्देव विनष्टांस्त्रिपुरालयैः । ५६ ।

Nārada replied : Utterly defeated in battle (once) by the gods, fostered by Śrī Kṛṣṇa, the Asuras sought as their protector (the demon) Maya, the supreme teacher of those skilled in conjuring tricks. (53) Having built three cities (flying fortresses) of gold, silver and steel (respectively)—whose coming and going could not be easily detected and which were furnished with articles too numerous to conceive—the powerful demon handed them over to the Asura chiefs. (54) Remembering their old enmity (with the gods), the aforesaid Asura generals set about devastating by means of these the three worlds with their rulers, O Yudhiṣṭhira, themselves remaining unperceived. (55) Approaching Lord Śiva, the denizens of these worlds with their rulers then prayed to Him: "O Lord, protect us, Your own people, (well-nigh) destroyed by the demons ensconced in the three (flying) cities." (56)

अथानुगृह्य भगवान्मा भैष्टेति सुरान्विभुः । शरं धनुषि सन्धाय पुरेष्वस्त्रं व्यमुञ्चत । ५७ ।

ततोऽग्निवर्णा इषव उत्येतुः सूर्यमण्डलात् । यथा मयूखसंदोहा नादृश्यन्त पुरो यतः । ५८ ।

तैः स्पृष्टा व्यसवः सर्वे निपेतुः स्म पुरीकसः । तानानीय महायोगी मयः कूपरसेऽक्षिपत् । ५९ ।

सिद्धामृतरसस्पृष्टा वज्रसारा महौजसः । उत्तस्थुर्मेंघदलना वैद्युता इव वह्नयः । ६० ।

Reassuring the gods in the words "Do not be afraid!" the almighty Lord then fitted to His bow an arrow surcharged with mystic power and discharged it at the three cities. (57) From that arrow, like streams of rays from the orb of the sun, issued forth (many more) fiery shafts, screened by which the cities could no longer be seen. (58) Struck by these, all the occupants of the cities fell down dead. Maya, a great adept in conjuring tricks, fetched and put them into the nectar-like water of a well (built by himself within the cities). (59) Touched by that nectar-like fluid endowed with the property of restoring the dead to life, they emerged with an adamantine frame and possessed of extraordinary strength like fires in the form of lightning tearing the clouds. (60)

विलोक्य भग्नसङ्कल्पं विमनस्कं वृषध्वजम् । तदायं भगवान्विष्णुस्तत्रोपायमकल्पयत् । ६१ ।  
 वत्स आसीत्तदा ब्रह्मा स्वयं विष्णुरयं हि गौः । प्रविश्य त्रिपुरं काले रसकूपामृतं पपौ । ६२ ।  
 तेऽसुरा ह्यपि पश्यन्तो न न्यषेधन्विमोहिताः । तद् विज्ञाय महायोगी रसपालानिदं जगौ । ६३ ।  
 स्वयं विशोकः शोकार्तात्स्मरन्दैवगतिं च ताम् । देवोऽसुरो नरोऽन्यो वा नेश्वरोऽस्तीह कश्चन । ६४ ।  
 आत्मनोऽन्यस्य वा दिष्टं दैवेनापोहितुं द्वयोः । अथासौ शक्तिभिः स्वाभिः शम्भोः प्राधानिकं व्यधात् । ६५ ।  
 धर्मज्ञानविरक्त्युद्धितपोविद्याक्रियादिभिः । रथं सूतं ध्वजं वाहान्यनुवर्मं शरादि यत् । ६६ ।  
 सन्नद्धो रथमास्थाय शरं धनुरुपाददे । शरं धनुषि सन्धाय मुहूर्तेऽभिजितीश्वरः । ६७ ।  
 ददाह तेन दुर्भेद्या हरोऽथ त्रिपुरो नृप । दिवि दुन्दुभयो नेदुर्विमानशतसङ्कुलाः । ६८ ।  
 देवर्षिपितृसिद्धेशा जयेति कुसुमोत्करैः । अवाकिरञ्जगुर्हृष्टा ननृतुश्चाप्सरोगणाः । ६९ ।  
 एवं दग्ध्वा पुरस्तिस्त्रो भगवान्युरहा नृप । ब्रह्मादिभिः स्तूयमानः स्वधाम प्रत्यपद्यत । ७० ।

एवंविधान्यस्य हरेः स्वमाद्यवा विडम्बमानस्य नृलोकमात्मनः ।

वीर्याणि गीतान्युषिभिर्जगद्गुरोर्लोकान् पुनानान्यपरं वदामि किम् । ७१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे त्रिपुरविजयो नाम दशमोऽध्यायः । १० ।

Finding Lord Śiva (who bears the device of a bull on His banner) depressed in spirits because of His will having been crossed, the aforesaid Lord Viṣṇu (Śrī Kṛṣṇa) then contrived a plan for drying up the immortalizing fluid. (61) On that occasion Brahmā (the creator) took the form of a calf, while the aforesaid Viṣṇu Himself actually assumed the semblance of a cow and, entering the three cities at midday, drank off the immortalizing fluid of that well of nectar. (62) Though watching this, the demons in charge of the well did not forbid them, greatly bewildered as they were (by the deluding potency of the Lord). Coming to know of this, and reflecting on the course of destiny working in that (miraculous) way, the demon Maya (a past master in conjuring tricks), himself destitute of grief, addressed the following (words) to the demons guarding the fluid, who were stricken with grief :—"No one in this world—be he a god, demon, human being or anyone else—is capable of setting aside what has been ordained by fate with regard to oneself or another or both." After that, by means of His own (divine) potencies in the form of Righteousness, Wisdom, Dispassion, Affluence, Asceticism, Learning, Activity and so on, He (Śrī Kṛṣṇa) created the requisites for war for the use of Lord Śiva (the Source of blessedness), viz., a chariot, a charioteer, an ensign, horses, a bow, armour, arrows etc. (respectively). (63—66) Clad in armour and mounting the chariot, the almighty Lord (Śiva) then took up the bow and an arrow; and, fitting the arrow to the bow during the Muhūrta known as Abhijit, Śiva (the Destroyer of the universe) burnt with it (all) the three cities, which were (so) difficult to penetrate, O Yudhiṣṭhira ! Drums began to sound in heaven; while gods, Ṛṣis (seers), manes and the lords of Siddhas (a class of demigods ! endowed with mystic powers from their very birth)—with their hundreds of aerial cars crowded together (in the heavens)—showered heaps of flowers on the Lord, crying "May You be victorious !" And hosts of Apsarās (celestial nymphs) sang and danced, full of joy. (67—69) Having burnt the three cities in this way, O king, Lord Śiva (who henceforward became known as the Destroyer of the three cities) returned to His abode (Mount Kailāsa), being glorified by Brahmā and others. (70) There are similar (other) exploits—the accounts of which purify (all) the three worlds—celebrated by seers, of the aforesaid Śrī Hari, the Preceptor of the universe, who by His own deluding potency imitates (the ways of) His human world. What else shall I say (to you)? (71)

*Thus ends the tenth discourse entitled "The (story of) the conquest of the three cities", forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकादशोऽध्यायः.

### Discourse XI

#### An inquiry into right conduct:

श्रीशुक उवाच

श्रुत्वेहितं साधुसभासभाजितं महत्तमाग्रण्य उरुक्रमात्मनः ।  
युधिष्ठिरे दैत्यपतेर्मुदा युतः पप्रच्छ भूयस्तनयं स्वयम्भुवः । १ ।

**Śrī Śuka began again :** Having heard the narrative—celebrated (even) by assemblies of pious souls—of Prahrāda (the ruler of the Daityas), the leader of most exalted souls, whose mind was fixed on the almighty Lord Viṣṇu, Yudhiṣṭhira, full of joy, further inquired (as follows) of Nārada (son of Brahmā, the self-born). (1)

युधिष्ठिर उवाच

भगवञ्छ्रोतुमिच्छामि नृणां धर्मं सनातनम् । वर्णाश्रमाचारयुतं यत् पुमान्विन्दते परम् । २ ।  
भवान्प्रजापतेः साक्षादात्मजः परमेष्ठिनः । सुतानां सम्मतो ब्रह्मंस्तपोयोगसमाधिभिः । ३ ।  
नारायणपरा विप्रा धर्मं गुह्यं परं विदुः । करुणाः साधवः शान्तास्त्वद्विधा न तथापरे । ४ ।

**Yudhiṣṭhira said :** O divine personage, I am anxious to hear (from you) about the eternal Dharma (course of right conduct) prescribed for men, along with the ethical code governing the (four) Varṇas (or grades of society) and Āśramas (stages in life), by following which a human being (eventually) reaches the Supreme (either through devotion or spiritual enlightenment). (2) You are a (mind-born) son of no other than Brahmā (the lord of created beings), the highest deity—(nay) the most beloved of (all) his sons, O holy one, by virtue of (your) asceticism, concentration of mind and deep meditation. (Hence he must have revealed to you the secret of Dharma, of which he is the first and foremost exponent). (3) (Only) kind-hearted, pious and tranquil Brāhmaṇas like you, devoted to Lord Nārāyaṇa, know the highest (conception of) virtue, which is a (guarded) secret; not so others (the so-called law-givers, the compilers of the various Smṛtis). (4)

नारद उवाच

नत्वा भगवतेऽजाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् । ५ ।  
योऽवतीर्यात्मनोऽंशेन दाक्षाघण्यां तु धर्मतः । लोकानां स्वस्तयेऽध्यास्ते तपो वदरिकाश्रमे । ६ ।  
धर्ममूलं हि भगवान्सर्ववेदमयो हरिः । स्मृतं च तद्विदां राजन्येन चात्मा प्रसीदति । ७ ।

**Nārada resumed :** Bowing (my head) to gain the favour of the birthless Lord (Nārāyaṇa), the Promoter of righteousness among the people, I shall expound the eternal Law as learnt from the lips of (the divine sage) Nārāyaṇa, who, taking His descent along with His part manifestation (the sage Nara) from Dharma (the god of piety) through (his wife) Mūrti (daughter of Dakṣa) is, as a matter of fact, practising austerities (even to this day) in His hermitage at Badrīnātha for the good of the people. (5-6) The source of and the authority on

Dharma (righteousness) really are Lord Śrī Hari, the embodiment of all the (four) Vedas, the body of Codes handed down by those well-versed in the Vedas, O Yudhiṣṭhira, and the feeling of self-satisfaction (that by which the mind derives real satisfaction) as well as the conduct (example) of the virtuous\*. (7)

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः । अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् । ८ ।  
 सन्तोषः समदृक् सेवा ग्राम्यहोपरमः शनैः । नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् । ९ ।  
 अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः । तेष्वात्मदेवताबुद्धिः सुतरां नृषु पाण्डव । १० ।  
 श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः । सेवेज्यावनतिर्दास्यं सख्यमात्मसमर्पणम् । ११ ।  
 नृणामयं परो धर्मः सर्वेषां समुदाहृतः । त्रिंशल्लक्षणवान्नाजन्सर्वात्मा येन तुष्यति । १२ ।

The highest virtue of all men, by which the Lord (the Soul of the universe) is pleased, has been duly proclaimed, O king, as consisting of the following thirty features, viz., (1) truthfulness, (2) compassion, (3) austerity (fasting etc.), (4) purity (of body), (5) endurance (of heat and cold etc.) (6) discrimination (the power of distinguishing right from wrong), (7-8) control of mind and the senses, (9) non-violence, (10) continence, (11) charity, (12) muttering prayers, (13) straightforwardness, (14) contentment, (15) service of those who look upon all with the same eye, (16) gradually withdrawing from (all) mundane activity, (17) pondering the contrary result of men's (egotistic) actions, (18) refraining from useless talk, (19) inquiry into the Self (as distinguished from body etc.), (20) equitable distribution among created beings, according to their worth, of rice and other eatables etc., (21) and regarding them, particularly human beings, as one's own self or deity, O Yudhiṣṭhira (son of Pāṇḍu), (22) the hearing and (23) chanting of and (24) dwelling on the names and glories of, (25) waiting upon, (26) worshipping, and (27) bowing to, (28) offering the fruit of one's action performed in the spirit of service to, (29) treating as one's bosom friend, and (30) dedicating oneself (one's body and all) to, the Lord, the goal of exalted souls. (8—12)

संस्कारा यदविच्छिन्नाः स द्विजोऽजो जगाद यम् । इज्याध्ययनदानानि विहितानि द्विजन्मनाम् ।

जन्मकर्मावदातानां क्रियाश्चाश्रमचोदिताः । १३ ।

विप्रस्याध्ययनादीनि षडन्यस्याप्रतिग्रहः । राज्ञो वृत्तिः प्रजागोपुरविप्राद् वा करादिभिः । १४ ।

वैश्यस्तु वार्तावृत्तिश्च नित्यं ब्रह्मकुलानुगः । शूद्रस्य द्विजशुश्रूषा वृत्तिश्च स्वामिनो भवेत् । १५ ।

A Dwija<sup>†</sup> or twice-born (a member of the first three classes of Hindu society, viz., the Brāhmaṇas, Kṣatriyas and the Vaiśyas, so-called because of their investiture with the sacred thread, which is said to constitute their second birth or regeneration) is he in whose family the (sixteen) purificatory rites (accompanied by the recitation of Mantras or sacred texts) have been performed in unbroken succession and whom Brahmā (the birthless creator) has denominated as such (through the Vedas and other scriptures). Performance of sacrifices, study (of the Vedas and other sacred books) and charity as well as the duties prescribed for the (four) Āśramas (stages in life, viz., Brahmacharya or student life, Gārhasthya or the life of a householder, Vānaprastha or the life of an anchorite and Saṁnyāsa or the life of a recluse) have been enjoined on the twice-born that are pure by birth and conduct. (13)

\* A similar idea is brought out in the following verse of the Manusmṛiti :—

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् । आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥

† The authority on Dharma are the entire body of the Vedas and the Codes of law handed down by those well-versed in the latter as well as their natural way of living, and the conduct of the virtuous as well as one's own satisfaction."

† A Śūdra is not called upon to undergo any such purificatory rite other than the nuptial rites as the Smṛiti says :—  
 विवाहमात्रसंस्कारं शूद्रोऽपि लभतां सदा ।

Study (of the scriptures and so on (viz., performance of sacrifices and charity, which along with study are of an obligatory nature; and three more—viz., teaching, officiating as a priest at sacrifices, and receiving gifts from those whose earnings are free from blemish—which are recommended as a means of subsistence and are therefore not obligatory\*) are the six duties of a Brāhmaṇa. Non-acceptance of gifts is the rule for the other one (viz., the Kṣatriya, or a member of the warrior class, who comes next in order to the Brāhmaṇa and is allowed to earn his livelihood by the other two means, viz., teaching and officiating as a priest at sacrifices in distress†. Of course, he is free to practise these otherwise than as a means of subsistence). Maintenance is to be sought by a Kṣatriya, protecting the people, optionally‡ by recovering taxes and fines from his subjects other than a Brāhmaṇa (who is ordinarily exempted from such taxes and fines). (14) A Vaiśya (a member of the trading and agricultural classes) as a matter of fact should make his living by agriculture, breeding of cattle, trade and usury§ and should always follow the lead of the Brāhmaṇa race. Service to the twice-born classes has been enjoined upon the Śūdra (a member of the labouring and artisan classes) and service to his master has been ordained as his means of subsistence too. (15)

वार्ता विचित्रा शालीनयायावरशिलोञ्छनम् । विप्रवृत्तिश्चतुर्थेयं श्रेयसी चोत्तरोत्तरा । १६ ।  
 जघन्यो नोत्तमां वृत्तिमनापदि भजेन्नरः । ऋते राजन्यमापत्सु सर्वेषामपि सर्वशः । १७ ।  
 ऋतामृताभ्यां जीवेत मृतेन प्रमृतेन वा । सत्यानृताभ्यां जीवेत न श्ववृत्या कथञ्चन । १८ ।  
 ऋतमुञ्छशिल् प्रोक्तममृतं यदयाचितम् । मृतं तु नित्ययाच्चा स्यात् प्रमृतं कर्षणं स्मृतम् । १९ ।  
 सत्यानृतं तु वाणिज्यं श्ववृत्तिर्नीचसेवनम् । वर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम् ।  
 सर्ववेदमयो विप्रः सर्वदेवमयो नृपः । २० ।

(1) Occupation of various kinds (such as agriculture, breeding of cattle, trade and so on as enumerated in verse 15), (2) accepting gifts without the impudence of asking, (3) begging foodgrains daily (lit., the life of a vagrant mendicant) and (4) gathering ears of corn left by the owner while reaping the harvest or gleaning foodgrains lying scattered in a grain-market after the heaps have been sold off or removed—this is the fourfold means of livelihood sanctioned for a Brāhmaṇa (one belonging to the priestly class). (Of these four,) again, each succeeding one is preferable (to the preceding). (16) With the exception of a Kṣatriya, a man belonging to a lower grade should not adopt a higher vocation except in distress. (Of course, a Kṣatriya may adopt§ the means of livelihood of a Brāhmaṇa other than accepting gifts made by another.) In (times of) distress, however, all sorts of vocations are open to all without distinction. (17) One may live by (what are known as) Ṛta and Amṛta or (even) by Mṛta and Pramṛta. One may (also) live by Satyānṛta, but under no circumstance by Śwāvṛti (a dog's

\* Vide Manusmṛti, which says :—

घर्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका । यजन्नाध्यापने चैव विशुद्धाच्च प्रतिग्रहः ॥

† Vide verse 17 below.

‡ A king is entitled to receive voluntary presents from his subjects and to collect periodically tributes from feudatory chiefs as an acknowledgment of submission on their part or as price of peace or protection. He is also regarded as perfectly justified in extending his dominion by conquering other territories as a preliminary for the performance of a Rājāsūya sacrifice. If he is unable to meet his expenditure from these sources, he has been allowed the alternative of filling his coffers by recovering taxes from his subjects and fines by way of penalty from offenders. This is the force of the particle 'वा' in the above verse, which has accordingly been translated as 'optionally'. An ordinary Kṣatriya is also permitted to live by use of arms.

§ The significance of the term 'Vāriā', has been explained elsewhere in the following couplet :—

कृषिवाणिज्यगोरक्षाः कुसौदं तुर्यमुच्यते । वार्तां चतुर्विधां तत्र — ॥

§ Vide verse 14 above.

living). (18) Gathering ears of corn left by the owner while reaping a harvest or gleaned foodgrains lying scattered in a grain-market after the heaps have been sold off or removed is called *Rta* (lit., right or true); that which is got unasked is called *Amṛta* (nectar). Daily begging (of foodgrains) is *Mṛta* (death); while agriculture is called *Pramṛta* (lit., greater death, so-called because it involves the destruction of many living beings). (19) Trade is (what goes by the name of) *Satyāṅṛta* (a mixture of truth and falsehood); while service rendered to those belonging to a lower grade is (what is meant by) a dog's living. A *Brāhmaṇa* as well as a *Kṣatriya* should always shun this detested calling. (For) a *Brāhmaṇa* is an embodiment of all the (four) Vedas, while a *Kṣatriya* (lit., a ruler of men) is the personification of all the gods. (20)

शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् । ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् । २१ ।

शौर्यं वीर्यं धृतिस्तेजस्स्याग आत्मजयः क्षमा । ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम् । २२ ।

देवगुर्वच्युते भक्तिस्त्रिवर्गपरिपोषणम् । अस्तिक्यमुद्यमो नित्यं नैपुणं वैश्यलक्षणम् । २३ ।

शूद्रस्य संनतिः शौचं सेवा स्वामिन्यमायया । अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम् । २४ ।

Control of mind and the senses, austerity (fasting etc.), purity (of body), contentment, forgiveness, straightforwardness, wisdom (discrimination), compassion, devotion to the immortal Lord (*Viṣṇu*) and veracity are the characteristics of a *Brāhmaṇa*. (21) A martial spirit, valour, fortitude, audacity, liberality, self-control, forgiveness, devotion to the *Brāhmaṇa* race, benignity and protection (of the weak) constitute the characteristics of a *Kṣatriya*. (22) Devotion to the gods, to one's preceptor and to the immortal Lord (*Viṣṇu*); promotion of the three objects of human pursuit (viz., religious merit, worldly riches and sensual enjoyment); belief in the existence of God, in life after death, and so on; constant exertion (for the acquisition of wealth) and dexterity (in acquiring it) are the characteristics of a *Vaiśya*. (23) (And) submissiveness, purity, guilelessly ministering to one's master, performance of (the five daily) sacrifices\* unaccompanied by (the recitation of) *Mantras* (sacred texts), non-thieving, truthfulness and protection of cows and the *Brāhmaṇas* are indeed the characteristics of a *Śūdra*. (24)

स्त्रीणां च पतिदेवानां तच्छुश्रूषानुकूलता । तद्वन्द्युन्नवृत्तिश्च नित्यं तद्व्रतधारणम् । २५ ।

संमार्जनीपलेपाभ्यां गृहमण्डलवर्तनैः । स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा । २६ ।

कामैरुद्धावचैः साध्वी प्रश्रयेण दमेन च । वाक्यैः सत्यैः प्रियैः प्रेम्णा काले काले भजेत् पतिम् । २७ ।

संतुष्टालोलुपा दक्षा धर्मज्ञा प्रियसत्यवाक् । अप्रमत्ता शुचिः स्निग्धा पति त्वपतितं भजेत् । २८ ।

या पति हरिभावेन भजेच्छ्रीरिव तत्परा । हर्यात्मना हरेर्लोकं पत्या श्रीरिव मोदते । २९ ।

And the duty of women devoted to their husband (lit., looking upon their husband as a deity) is to serve him, to do good offices to him, to humour his relations and constantly to observe his sacred vows. (25) Herself remaining adorned and keeping her utensils etc., well-scoured at all times, a virtuous wife should serve her husband by thoroughly sweeping her house and plastering it (with cow-dung etc.), by drawing auspicious diagrams and spherical designs (on the floor with colours), through sense-objects—great and small—desired by him, through modesty and control of the senses, through truthful and agreeable words and (above all) through love at opportune moments. (26-27) Contented (with her resources) and

\* The Śāstras have made it obligatory for a *Śūdra* to perform the five daily sacrifices, reciting the name of the gods etc., to whom oblations are offered in the dative case and adding the word 'Namah (Hail !)' instead of 'Swāhā' after it (as 'Agnaye Namah', (Hail to the god of fire!). Says the law-giver *Yājñavalkya* :— नमस्कारेण मन्त्रेण पञ्चयज्ञान् न हापयेत् ।

not coveting even that which is available (to her), diligent, conversant with Dharma (what is right), agreeable and truthful of speech (not only to her husband but to all), vigilant, pure (of body) and full of affection, she should gratify her husband unless he is fallen\* (guilty of any of the five major sins). (28) A wife who serves her husband, regarding him as an image of Śrī Hari (Lord Viṣṇu) and devoted to him as Goddess Lakṣmī is to Her Consort, rejoices in Vaikuṅṭha (the realm of Śrī Hari) like Śrī (Lakṣmī) in the company of her husband, who (by virtue of her devotion) is sure to attain a form similar to that of Śrī Hari (Himself). (29)

वृत्तिः सङ्करजातीनां तत्तत्कुलकृता भवेत्। अचौराणामपापानामन्त्यजान्तेऽवसायिनाम् । ३०।  
 प्रायः स्वभावविहितो नृणां धर्मो युगे युगे। वेदद्विभिः स्मृतो राजन्नेत्य चेह च शर्मकृत् । ३१।  
 वृत्त्या स्वभावकृतया वर्तमानः स्वकर्मकृत्। हित्वा स्वभावजं कर्म शनैर्निर्गुणतामियात् । ३२।  
 उष्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात्। न कल्पते पुनः सूत्या उषं बीजं च नश्यति । ३३।  
 एवं कामाशयं चित्तं कामानामतिसेवया। विरज्येत यथा राजत्राग्निवत् कामविन्दुभिः । ३४।  
 यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम्। यदन्यत्रापि दृश्येत तत् तेनैव विनिर्दिशेत् । ३५।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नामैकादशोऽध्यायः । ११।

The calling of mixed† races such as the Antyajās ‡ (those belonging to the lowest grade in society) and Antevasāyīs<sup>§</sup> (lit., those living at the end of a town or village), other than those who are thieves and given to (other) sinful pursuits, should be the same as has been (hereditarily) followed in their respective families. (30) Generally the course of conduct determined by the innate disposition (according as it is Sāttvika, Rājasiks or Tāmasika) of men (belonging to the various grades of society and stages in life) in all ages has been declared by men whose eye is the Veda as conducive to happiness both here and hereafter, O Yudhiṣṭhira ! (31) A man following a vocation determined by his natural disposition (as revealed by his birth) and (scrupulously) discharging his duties bids fair to attain by degrees the state of a Guṇātīta (one who has transcended the three Guṇas or modes of Prakṛti), relinquishing (later on) his natural pursuits (as well). (32) Being repeatedly sown (with seeds), a field will automatically become sterile (one day). It will no more be capable of yielding any crops; may, (even) the seed sown (in it) will perish. (33) (Even) so by over-indulgence in the objects of senses the mind, the seat of desires (in their latent form) is sure to get fully disgusted (with them), O king, but not so by dribblets of enjoyment, like fire (that is extinguished by pouring large quantities of ghee but not so by drops of it)<sup>§</sup>. (34) If what

\* The five major sins are :— (1) killing a Brāhmaṇa, (2) drinking intoxicating liquors, (3) thieving, (4) committing adultery with the wife of one's preceptor and (5) fellowship with anyone guilty of one or more of these crimes.

† Mixed races are of two kinds : (1) Pratilomajas or those sprung from the union of a female of a higher caste with a male belonging to a lower grade in society, which is considered as quite the reverse of the natural order; and (2) Anulomajas or those sprung from the union of a male belonging to a higher caste with a female of a lower grade, which is not considered so bad. The former are naturally regarded as the most low-born in society.

‡ (1) Washermen, (2) Carmakāras (workers in leather), (3) Naṭas (rope-dancers) (4) Buruḍas (basket-makers), (5) Kaivartas (fishermen), (6) Medas (those living by any degrading profession) and (7) Bhillas (Bhils, a wild mountain race)—these are the seven tribes known by the name of Antyajās.

§ The Antevasāyīs are regarded as even lower than the Antyajās and comprise the Cāṅḍālas, the Pulkasas, the Mātāngas and so on. All these minute details show to what inconceivable lengths the science of ethnology was developed by the Hindus and what great value they attached to racial purity, which is so very essential for moral and spiritual evolution.

§ Possessed as he is by innumerable cravings of a latent type is not possible for a man to conquer his desires all at once. If, however, he enjoys a variety of sensuous pleasures according to the restriction laid down in the Vedas, he is likely to get disgusted with them in course of time even as his mind gets purified by the performance of obligatory and other incidental

has been declared to be a characteristic of the grade in society of a (particular) man is perceived even in another (a man belonging to a different class), the latter should be distinctively called by that very denomination (caste).\* (35)

*Thus ends the eleventh discourse entitled "An inquiry into right conduct," forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

#### An inquiry into right conduct (continued)

नारद उवाच

ब्रह्मचारी गुरुकुले वसन्दान्तो गुरोर्हितम् । आचरन्दासवन्नीचो गुरौ सुदृढसौहदः । १ ।  
 सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् । उभे सन्ध्ये च यतवाग् जपन्ब्रह्म समाहितः । २ ।  
 छन्दांस्यधीयीत गुरोराहूतश्चेत् सुयन्त्रितः । उपक्रमेऽवसाने च चरणौ शिरसा नमेत् । ३ ।  
 मेखलाजिनवासांसि जटादण्डकमण्डलून् । विभृयादुपवीतं च दर्भपाणिर्यथोदितम् । ४ ।  
 सायं प्रातश्चरेद्भैक्षं गुरवे तन्निवेदयेत् । भुञ्जीत यद्यनुज्ञातो नो चेदुपवसेत् क्वचित् । ५ ।  
 सुशीलो मितभुग् दक्षः श्रद्धधानो जितेन्द्रियः । यावदर्थं व्यवहरेत् स्त्रीषु स्त्रीनिर्जितेषु च । ६ ।  
 वर्जयेत् प्रमदागाथामगृहस्थो बृहद्गतः । इन्द्रियाणि प्रमाथीनि हरन्त्यपि यत्तेर्मनः । ७ ।  
 केशप्रसाधनोन्मर्दस्नानाभ्यञ्जनादिकम् । गुरुस्त्रीभिर्युवतिभिः कारयेन्नात्मनो युवा । ८ ।  
 नन्वग्निः प्रमदा नाम घृतकुम्भसमः पुमान् । सुतामपि रहो जह्यादन्यदा यावदर्थकृत् । ९ ।  
 कल्पयित्वाऽऽत्मना यावदाभासमिदमीश्वरः । द्वैतं तावन्न विरमेत् ततो ह्यस्य विपर्ययः । १० ।

**Nārada began again :** Dwelling in the house of his teacher, humble as a servant, with his senses (fully) controlled, and doing him good offices and bearing the strongest affection for him, a Brahmachārī (a celibate student) should worship in the evenings and mornings his teacher, the sacred fire, the sun-god and Lord Viṣṇu (the Chief of the gods) as well as (the deities presiding over) both the twilights (and noontide), silently muttering the holy Gāyatri-Mantra with a concentrated mind. (1-2) Well-regulated (in life), he should learn (take his lessons in) the Vedas from his teacher if (and when) called (by him) and should (invariably) bow (to him), touching the latter's feet with his head at the beginning as well as at the end (of his lessons). (3) Carrying (blades of) the (sacred) Kuśa grass in his hands, he should wear

duties and he realizes the futility of his pursuit after pleasure even like Emperor Yayāti and the sage Saubhari, whose accounts find place in Discourses XVIII. XIX and VI respectively of Book-Nine.

\* What is sought to be conveyed by this assertion is evidently this that if a man belonging to a lower grade in society evinces the characteristics of a higher grade, he should be accorded the same honour as is due to the members of that higher caste. But this should in no case be taken to mean he should adopt the vocation of a higher grade, as such deviation will create confusion.

a gridle (of a species of rush known by the name of Muñja), deerskin and (two pieces of) cloth, the sacred thread and unkempt hair, and should (also) carry a staff and a Kamaṇḍalu (a water-pot generally made of cocoanut-shell) as enjoined by the scriptures.\*(4) (Every evening and morning he should go about begging for food and offer it to the teacher. He should partake of it, (only) if allowed; if not permitted on any day (e.g., on the Ekādaśī day, when everybody is expected to observe a fast or live only on fruits etc., or on any other day by way of penalty for some transgression or even as a test as to what effect it is likely to have on his mind), he should fast. (5) Possessing a good moral character, moderate in (his) diet, active, reverent and exercising control over his senses, he should deal with women as well as with those enslaved by women only as much as it is (absolutely) necessary. (6) Anyone other than a householder, who has undertaken the great vow of continence, should shun (all) talk of women; (for) the senses, which are very turbulent (by nature), forcibly carry away (with them) the mind (even of one who is fully controlled). (7) An adult student should never have (such personal service as) the combing of his hair, massaging and washing his body and inunction etc., done by the young wives of his teachers (even if they offer their services out of pure motherly love, treating him as their own son). (8) It is a truism indeed that a young woman is (like) fire and a man is (akin to) a jar full of ghee (clarified butter). One should avoid (the presence of) even one's daughter when (she is) all by herself; (nay,) at other times (too) one should remain with her (only) so long as it is (absolutely) necessary. (9) Until one has mastered his self, having (clearly) apprehended through self-realization that (all) this (the body, the senses and so on) is (only) illusory, the sense of duality (the feeling that woman is an object of enjoyment and I am the enjoyer) does not cease. (And) from that (sense of duality) indeed follows the perversity of the embodied soul (through identification with the body and other material things). (10)

एतत् सर्वं गृहस्थस्य समाप्रातं यतेरपि । गुरुवृत्तिर्विकल्पेन गृहस्थस्यर्तुगामिनः । ११ ।  
 अञ्जनाभ्यञ्जनोन्मर्दस्त्र्यवलेखामिषं मधु । स्रगन्धलेपालंकारांस्त्यजेयुर्धे धृतव्रताः । १२ ।  
 उषित्वैवं गुरुकुले द्विजोऽधीत्यावबुध्य च । त्रयीं साङ्गोपनिषदं यावदर्थं यथाबलम् । १३ ।  
 दत्त्वा वरमनुज्ञातो गुरोः कामं यदीश्वरः । गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत् । १४ ।  
 अग्नौ गुरावात्मनि च सर्वभूतेष्वधोक्षजम् । भूतैः स्वधामभिः पश्येदप्रविष्टं प्रविष्टवत् । १५ ।  
 एवंविधो ब्रह्मचारी वानप्रस्थो यतिर्गृही । चरन्वित्तविज्ञानः परं ब्रह्माधिगच्छति । १६ ।

All this (whatever has been stated in verse 6 above) has been enjoined upon a householder (too), (nay,) even on a recluse (much more on an anchorite). Service to one's preceptor (also) is optionally laid down in the case of a householder, who is (ordinarily) expected to approach his wedded wife during the period favourable for procreation (sixteen days after menstruation). (11) Those who have undertaken a vow of continence should give up (the use of) collyrium, inunction, massaging the body, (fellowship with) women, drawing, meat, spirituous liquor (in the case of those who are ordinarily allowed to drink it or honey in the case of others), garlands, perfumes, unguents and ornaments. (12) Having thus lived in a teacher's house and studied and grasped the import of (all) the three Vedas (R̥gveda, Yajurveda and Sāmaveda) along with the (six) sciences auxiliary to them and the Upaniṣads (philosophical treatises forming part, nay, the quintessence of the Vedas) according to his eligibility and capacity, and having made available to the teacher, if capable of doing so, the object of his desire, and (duly) permitted by him, he should enter (according to his

\* For example, it is laid down in the scriptures that a Brāhmaṇa student should carry a staff of the Palāśa tree alone 'पालाशो दण्डो ब्राह्मणस्य' etc.

predilections and fitness) the life of a householder (marry and beget children) or retire to the woods (take to the life of an anchorite) or renounce the world and wander forth as an ascetic mendicant (recluse) or continue there (in the teacher's house as a lifelong celibate). (13-14) He should visualize Lord Viṣṇu (who is above sense-perception) as having entered (taken up His abode in) the sacred fire, the teacher, his own self as well as all the (five) elements (viz., earth, water, fire, air and ether)—including the (diverse orders of) living beings dwelling in them—as their Inner Controller, even though He has not (really) entered them (having been already present in them by virtue of His pervading all as their very Cause). (15) Following the rules of conduct laid down for his Āśrama, and having (thereby) come to know that which ought to be known, a Brahmācārī (religious student), anchorite, recluse or householder of this type (visualizing the Lord as present in all) realizes the transcendent Absolute. (16)

वानप्रस्थस्य वक्ष्यामि नियमान्मुनिसम्पत्तान् । यानातिष्ठन् मुनिर्गच्छेदुषिलोकमिहाञ्जसा । १७ ।  
 न कृष्टपच्यमश्रीयादकृष्टं चाप्यकालतः । अग्निपक्वमथामं वा अर्कपक्वमुताहरेत् । १८ ।  
 वन्यैश्चरुपुरोडाशान् निर्वपेत् कालचोदितान् । लब्धे नवे नवेऽत्राद्ये पुराणं तु परित्यजेत् । १९ ।  
 अन्यर्थमेव शरणमुत्जं वाद्रिकन्द्राम् । श्रयेत् हिमवाय्वग्निवर्षाकर्तपवाद् स्वयम् । २० ।  
 केशरोमनखश्मश्रुमलानि जटिलो दधत् । कमण्डल्वजिने दण्डवल्कलाग्निपरिच्छदान् । २१ ।  
 चरेद् वने द्वादशाब्दान्वा वा चतुरो मुनिः । द्वावेकं वा यथावुद्धिर्न विपद्येत कृच्छ्रतः । २२ ।

I shall (now) tell (you) the rules of conduct prescribed for a Vānaprastha (anchorite) and approved of by sages, by following which in this life an ascetic bids fair to ascend easily (after death) to Maharloka (the realm of the Ṛṣis and then attain Mukti in due course). (17) An anchorite must not eat anything which ripens on cultivated soil (viz., the products of agriculture) and not even the products of uncultivated land before time. He should neither eat food cooked on fire nor anything raw, but only that which has ripened under (the rays of) the sun (in season). (18) He should prepare Caru (an oblation of rice, barley and pulse boiled with butter and milk) and Puroḍāśa (a mass of ground rice rounded into a kind of cake and usually divided into pieces placed on separate receptacles), enjoined at different times (for being offered to the gods through the sacred fire), with wild corns. Each time a fresh (natural) supply of cereals and other eatables is obtained, he should, however, reject the old stock. (19) Himself enduring (remaining exposed to) snow, winds, fire, rain and the heat of the sun, he should betake himself to a shelter in the form of a hut of leaves or a mountain-cave only for the sake of (preserving) the sacred fire. (20) Wearing matted locks (on his head), preserving the (other) hair (such as those in the arm-pits and other private parts), as well as the hair on his body, nails, moustaches and beard, and the dirt\* (on his skin) and keeping (with him) a Kamaṇḍalu (a water-pot made of cocoonut-shell or gourd etc.), deerskin (to be wrapped about his loins), a staff, the bark of (the birth and other) trees (as a covering for his body) and the accessories of fire-worship (alone), a hermit should practise austerities in the woods for (a period of) twelve, eight, four or two years or (only) one year (as the case may be) lest his reason should get perverted through hardship. (21-22)

यदाकल्पः स्वक्रियायां व्याधिभिर्जरयाथवा । आन्वीक्षिक्यां वा विद्यायां कुर्यादशननादिकम् । २३ ।

\* This should not be taken to mean that an anchorite is forbidden to take his bath or that he is asked to remain positively unclean or allow dirt to accumulate on his body. What is sought to be conveyed by all these restrictions is simply this that he should be unmindful of his exterior, that he should not devote particular attention to cleanliness etc., that his bodily needs should be reduced to the minimum and that he should completely subordinate his physical self to the higher self.

आत्मन्यग्नीन् समारोप्य संन्यस्याहंममात्मताम् । कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः । २४ ।  
 खे खानि वायौ निःश्वासांस्तेजस्यूष्माणमात्मवान् । अप्सुसुकृश्लेष्मपूयानि क्षितौ शेषं यथोद्भवम् । २५ ।  
 वाचमग्नौ सवक्तव्यामिन्द्रे शिल्पं करावपि । पदानि गत्या वयसि रत्योपस्थं प्रजापतौ । २६ ।  
 मृत्यौ पायुं विसर्गं च यथास्थानं विनिर्दिशेत् । दिक्षु श्रोत्रं सनादेन स्पर्शमध्यात्मनि त्वचम् । २७ ।  
 रूपाणि चक्षुषा राजन् ज्योतिष्यभिनवेशयेत् । अप्सु प्रचेतसा जिह्वां प्रेयैर्घ्राणं क्षितौ न्यसेत् । २८ ।  
 मनो मनोरथैश्चन्द्रे बुद्धिं बोधैः कवौ परे । कर्माण्यध्यात्मना रुद्रे यदहंममात्मक्रिया ।

सत्त्वेन चित्तं क्षेत्रज्ञे गुणैर्वैकारिकं परे । २९ ।

अप्सु क्षितिमपो ज्योतिष्यदो वायौ नभस्यमुम् । कूटस्थे तच्च महति तदव्यक्तेऽक्षरे च तत् । ३० ।  
 इत्यक्षरतयाऽऽत्मानं चिन्मात्रमवशेषितम् । ज्ञात्वाद्द्वयोऽथ विरमेद् दग्धयोनिरिवानलः । ३१ ।

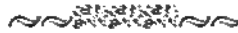
इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां सप्तमस्कन्धे बुधधिरनारदसंवादे सदाचारनिर्णयो नाम द्वादशोऽध्यायः । १२ ।

When incapable through ailments or old age of performing his (religious) duties and even of pursuing the knowledge of the Spirit, he should resort to fasting etc.\* (23) Withdrawing the sacred fires into himself and giving up the feeling of identification with the body as well as the feeling that the body etc., are 'mine', he should (mentally) merge his psychophysical organism in its causes, assigning each constituent to its proper place (as explained in the following verses). (24) A wise man should merge the apertures of his body (viz., the two eyes, the two ears, the two nostrils, the mouth and the organs of urination and defecation) in ether, the (five) vital airs in the (cosmic) air, the heat (of his body) in (the element of) fire; the blood, phlegm and pus (etc.) into water and the rest (viz., solid matter such as bones, flesh and so on) in earth, everything being consigned to its origin. (25) (Again,) he should merge his (organ of) speech along with the function of speaking in Agni (the god of fire), the two hands as well as the function of grasping and releasing things in Indra, the feet along with (the function of) locomotion in Lord Viṣṇu (conceived in the form of the Time-Spirit), the faculty of procreation along with sexual enjoyment in Prajāpati (the god presiding over procreation) and the organ of defecation as well as the act of voiding excrements in Mṛtyu (the god of death), directing each organ and its function to its proper place (the deity presiding over it). (Likewise) he should merge the sense of hearing along with sound (the object of hearing) in the (deities presiding over) the quarters, the tactile sense as well as touch in the wind-god and the (various) colours along with the faculty of vision in the sun-god (the source of light), O Yudhiṣṭhira. He should (further) merge the palate along with (the different) tastes (towards which the mind feels excessively drawn) in (the deity presiding over) water, the olfactory sense along with the various smells (the objects of the olfactory sense) into (the goddess presiding over) the earth, Manas (the mind) along with the (various) projects (indulged in by the mind) in the moon-god, Buddhi (understanding) along with the objects capable of being understood in Brahmā (the highest and the earliest seer,) (his) actions along with self-consciousness in Rudra, from whom proceeds (all) action prompted by egotism and self-interest, Citta (reason) along with Sattva (consciousness) in Lord Vāsudeva (the deity presiding over Citta) and the Jiva (who is tainted with the morbid feeling that I am the enjoyer and so on) along with the three Guṇas (modes of Prakṛti, which are responsible for the aforesaid morbid feeling) in the transcendent Brahma (the Absolute). (26—29) (Then) he

\* It is laid down in Discourse XIII that even after completing the maximum period of twelve years an anchorite should continue to practise austerities in the woods if he is still able-bodied and fit to perform his religious duties, or that he should enter the fourth stage and lead the life of a recluse (Sārṅhyāsī) if he is no longer fit for austerities but is intellectually fit and mentally alert enough to pursue the knowledge of the Spirit. When, however, he finds himself both physically and mentally unfit, he is advised to adopt the course suggested in this and the following verses.

should merge earth in water, water in fire, the latter in the air, that (again) in ether, the last-named in Ahaṅkāra (the principle of self-consciousness), the latter in Mahattattva (the principle of cosmic intelligence), that in the Unmanifest (Prakṛti or primordial Matter) and the last-named in the Indestructible (Brahma). (30) (And) recognizing the Self—left (as a residue) in the form of absolute Consciousness by this process (of eliminating all its vestures)—as (no other than) the Indestructible (Brahma) and thus remaining without a second, he should cease functioning even like fire that has consumed its own support (in the shape of wood). (31)

*Thus ends the twelfth discourse, entitled "An inquiry into right conduct (continued)" forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

The course of conduct prescribed for a Saṁnyāsī and a dialogue between an Avadhūta and Prahṛāda

नारद उवाच

कल्पस्त्वेवं परिव्रज्य देहमात्रावशेषितः । प्रार्थकरात्रविधिना निरपेक्षश्चरेन्महीम् । १ ।  
 विभूयाद् यद्यसौ वासः कौपीनाच्छादनं परम् । त्यक्तं न दण्डलिङ्गादेरन्यत् किञ्चिदनापदि । २ ।  
 एक एव चरेद् भिक्षुरात्मारामोऽनपाश्रयः । सर्वभूतसुहृच्छान्तो नारायणपरायणः । ३ ।  
 पश्येदात्मन्यदो विश्वं परे सदसतोऽव्यये । आत्मानं च परं ब्रह्म सर्वत्र सदसन्मये । ४ ।  
 सुप्तप्रबोधयोः सन्धावात्मनो गतिमात्मदृक् । पश्यन्बन्धं च मोक्षं च मायामात्रं न वस्तुतः । ५ ।  
 नाभिनन्देद् ध्रुवं मृत्युमध्रुवं वास्य जीवितम् । कालं परं प्रतीक्षेत भूतानां प्रभवाप्ययम् । ६ ।  
 नासच्छास्त्रेषु सजेत नोपजीवेत जीविकाम् । वादवादांस्यजेत् तर्कान्यक्षं कं च न संश्रयेत् । ७ ।  
 न शिष्याननुबधीत ग्रन्थान्नैवाभ्यसेद् बहून् । व्याख्यामुपयुञ्जीत नारम्भानारभेत् क्वचित् । ८ ।  
 न यतेराश्रमः प्रायो धर्महेतुर्पहात्मनः । शान्तस्य समचित्तस्य विभूयादुत वा त्यजेत् । ९ ।  
 अव्यक्तलिङ्गे व्यक्तार्थो मनीष्युन्मत्तवालवत् । कविर्मूकवदात्मानं स दृष्ट्या दर्शयेन्नृणाम् । १० ।

**Nārada began again :** He, however, who is (intellectually and mentally) fit should enter the life of a recluse (by renouncing everything) in the aforesaid manner; and, with the body alone left to him (as his possession), and free from all desires, he should roam about on the globe, (strictly) observing the rule of staying only one night in a (particular) village. (1) If (at all) he should put on any covering, he should wear only a strip of cloth to cover the privy parts and should not except in times of distress, carry (about him) anything (already) renounced by him, other than the distinguishing marks of a Saṁnyāsī, viz., a staff and a Kamaṅḍalu. (2) Living on alms, delighting in his own Self (indulging in no other delights), shelterless, friendly to all living beings, tranquil and devoted to Lord Nārāyaṇa, he should go about all alone (without any companion). (3) He should view this (objective) universe (as dwelling) in his immutable Self transcending (both) cause and effect, and himself as the transcendent

Brahma, interpenetrating the whole universe, consisting of (both) cause and effect. (4) With his eyes turned towards the Self, he should discover the true nature of the Self at the point of contact between deep sleep and waking life and look upon (both bondage and release as a mere illusion and not real. (5) He should neither welcome death which is inevitable, nor life which is uncertain. He should only await (the course of) Time, which is responsible for the birth and death of created beings. (6) He should never indulge in profane literature (books not treating of spiritual subjects), nor should he make his living by any profession (such as medicine, astronomy and so on). He should avoid (all) controversial reasoning and should never espouse any (particular) cause (in a partisan spirit). (7) He should not attach (a number of) disciples to himself nor should he study many a book (that may divert his mind from the object of his pursuit, viz., spiritual enlightenment). He should neither take to discoursing nor should he engage in undertakings (such as the construction of a monastery and so on) on any account. (8) In the case of a high-souled recluse, tranquil (by nature) and equable of mind, (observance of the rules of conduct prescribed for) the (particular) Āśrama (stage in life) is not generally intended to secure (any) religious merit. (When spiritual enlightenment is attained,) he may continue to observe such conduct (and retain the emblems of his Āśrama) or may give it up. (9) Though no (outward) sign (of his greatness or of his being a Saṁnyāsi) may be visible (to others), his object (in life) should be (quite) evident. Though intelligent, he should show himself (behave) as though he were a madman or a fool and, though wise (eloquent), he should show himself as dumb in the eyes of the people. (10)

अत्राप्युदाहरन्तीममितिहासं पुरातनम् । प्रह्लादस्य च संवादं मुनेराजगरस्य च । ११ ।

तं शयानं धरोपस्थे कावेर्यां सहस्रसानुनि । रजस्वलैस्तनूदेशैर्निगूढामलतेजसम् । १२ ।

ददर्श लोकान्विचरँल्लोकतत्त्वविवित्सया । वृतोऽप्यत्यैः कतिपर्यैः प्रह्लादो भगवत्प्रियः । १३ ।

कर्मणाऽऽकृतिभिर्वाचा लिङ्गैर्वर्णाश्रमादिभिः । न विदन्ति जना यं वै सोऽसाविति न वेति च । १४ ।

तं नत्वाभ्यर्च्य विधिवत् पादयोः शिरसा स्पृशन् । विवित्सुरिदमप्राक्षीन्वहाभागवतोऽसुरः । १५ ।

विभर्षिं कार्यं पीवानं सोद्यमो भोगवान्यथा । वित्तं चैवोद्यमवतां भोगो वित्तवतामिह ।

भोगिनां खलु देहोऽयं पीवा भवति नान्यथा । १६ ।

न ते शयानस्य निरुद्यमस्य ब्रह्मन् नु हार्थो यत एव भोगः ।

अभोगिनोऽयं तव विप्र देहः पीवा यतस्तद्वद नः क्षमं चेत् । १७ ।

कविः कल्पो निपुणदृक् चित्रप्रियकथः समः । लोकस्य कुर्वतः कर्म शेषे तद्वीक्षितापि वा । १८ ।

On this very point (the conduct of a recluse as recommended in the above verses) the wise narrate (by way of an illustration) the following old legend (mainly) consisting of a dialogue between Prahrāda (the demon king) and the ascetic (Lord Dattātreya\*) who was (then) following the mode of life of a python†. (11) Going about the (various) worlds with intent to ascertain the truth concerning the people and accompanied by a few ministers (alone),

\* We have been told in I. iii. 11 that the Lord appeared in the form of Dattātreya (son of Atri through Anasūyā) and taught the science of the Spirit to king Alarka, Prahrāda and others. From this it may be safely concluded that the ascetic referred to here was no other than Dattātreya.

† A python is represented to be an unwieldy creature capable of little or no locomotion and catching its prey with its jaws and devouring only when it falls within its easy reach. Anyone following its mode of life is, therefore, expected to remain lying down on the bare ground in an open space all the time, stirring on no account and making no effort even to pick up food if offered. He is supposed to answer the calls of nature in that very posture and would accept food only when it is thrown into his mouth. He is practically dead to the world and drags his existence only to work out the Prārabdha or destiny responsible for his birth. Only a Jñāni of the highest order, who has lost all consciousness of the body and to whom life and death are alike, can think of following this mode of life.

Prahrāda, the beloved of the Lord, saw him lying on the (bare) ground on the sloping side of the Sahyādri hills (now known as the Western Ghats), along the bank of the Kāveri, his spotless (spiritual) glory concealed by his limbs covered (all over) with dust. (12-13) By his conduct, appearance (gestures), speech and marks indicative of grade in society and stage in life etc., people could not be sure about him that he was so and so, nor that he was not so and so. (14) Having greeted and duly worshiped him and touching his feet with his head, Prahrāda (the demon king), the eminent devotee of the Lord, who was eager to know the truth (about him), asked the following question:—(15) "You carry a robust body like one given to exertion and enjoying the comforts of life. Wealth is the lot of only those who exert themselves; while enjoyment in this world falls to the lot of the moneyed (alone). (And) indeed the corporeal frame of (only) those who are given to luxuries grows fat, not otherwise. (16) Lying supine as you do, O holy one ! you surely and obviously own no riches, from which alone follows (all enjoyment). (Pray,) tell us, if you deem fit, O Brāhmaṇa, the reason why this body of yours is (so) corpulent; even though you indulge in no luxury. (17) Learned able-bodied, endowed with a penetrating vision and possessing a wonderful and charming eloquence, you remain lying down undisturbed while the world is (actively) doing work, even though you perceive everything clearly. (18)

नारद उवाच

स इत्थं दैत्यपतिना परिपृष्टो महामुनिः । स्मयमानस्तमभ्याह तद्भागमृतयन्त्रितः । ११ ।

**Nārada continued :** Directly questioned thus by Prahrāda (the ruler of the Daityas) and captivated by his nectar like speech, the great ascetic (Lord Dattātreya) smilingly addressed him (as follows). (19)

ब्राह्मण उवाच

वेदेदमसुरश्रेष्ठ भवान् नन्वार्यसम्मतः । इहोपरमयोर्नृणां पदान्यध्यात्मचक्षुषा । २० ।  
 यस्य नारायणो देवो भगवान्हुद्गतः सदा । भक्त्या केवलयाज्ञानं धुनोति ध्वान्तपर्कवत् । २१ ।  
 अथापि ब्रूमहे प्रश्नांस्तव राजन्यथाश्रुतम् । सम्भावनीयो हि भवानात्मनः शुद्धिमिच्छताम् । २२ ।  
 तृष्णया भववाहिन्या योग्यैः कार्मरपूरया । कर्माणि कार्यमाणोऽहं नानायोनिषु योजितः । २३ ।  
 यदृच्छया लोकमिमं प्रापितः कर्मभिर्भ्रमन् । स्वर्गापवर्गघोर्द्वारं तिरश्चां पुनरस्य च । २४ ।  
 अत्रापि दम्पतीनां च सुखायान्यापनुत्तये । कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽस्मि विपर्ययम् । २५ ।

**The Brāhmaṇa replied :** Esteemed as you are of the righteous (wise), O chief of the demons, you undoubtedly know by your spiritual insight (all) this, viz., the consequences of men's activity and cessation from activity. (20) Ever present in your heart by virtue of your absolute (motiveless) devotion, the glorious (self-effulgent) Lord Nārāyaṇa dispels your ignorance even as the sun disperses (external) darkness. (21) Nevertheless, O king, we (proceed to) answer your questions in the light of what we have heard (on the subject from the wise). For, you deserve to be respected by (all) those seeking the purification of (their) heart. (22) Impelled to actions by the stream of Avidity, which brings in its train a succession of births (and deaths) and which cannot be sated with adequate enjoyments I have been thrown into various wombs (states of existence). (23) Wandering about (from one species of life to another) by force of actions I have been luckily endowed with this (human) body, which leads to heaven (through virtuous deeds), to final beatitude (through spiritual enlightenment or Devotion), to (birth in) the lower order of beings (through unrighteousness) and to this (human) life again (through a mixed type of actions). (24) Perceiving in this life too the frustration of married couples undertaking pursuits (of various kinds) for (securing) happiness and driving away calamities, I have ceased from all activity. (25)

सुखमस्यात्मनो रूपं सर्वहोपरतिस्तनुः । मनः संस्पर्शजान् दुष्टा भोगान् स्वप्स्यापि संविशन् । २६ ।  
 इत्येतदात्मनः स्वार्थं सत्तं विस्मृत्य वै पुमान् । विचित्रामसति द्वैते घोरामाप्नोति संसृतिम् । २७ ।  
 जलं तदुद्धवैश्छन्नं हित्वाज्ञो जलकाम्यया । मृगतृष्णामुपाधावेद् यथान्यत्रार्थदुक् स्वतः । २८ ।  
 देहादिभिर्देवतन्त्रैरात्मनः सुखमीहतः । दुःखात्ययं चानीशस्य क्रिया मोघाः कृताः कृताः । २९ ।  
 आध्यात्मिकादिभिर्दुःखैरविमुक्तस्य कर्हिचित् । मर्त्यस्य कृच्छ्रेपनतैरर्थैः कार्मैः क्रियेत किम् । ३० ।  
 पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम् । भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् । ३१ ।  
 राजतश्चोरतः शत्रोः स्वजनात्यशुषक्षितः । अर्थिभ्यः कालतः स्वस्मान्नित्यं प्राणार्थवद्भयम् । ३२ ।  
 शोकमोहभयक्रोधरागक्लैव्यश्रमादयः । यन्मूलाः स्युर्नृणां जह्यात् स्पृहां प्राणार्थयोर्बुधः । ३३ ।

Bliss constitutes the (very) essence of this Self and cessation from all activity is the medium of its manifestation. Realizing (all) enjoyments to be the creation of fancy (alone), I remain lying down (supine), reaping the fruit of destiny. (26) Thus forgetting the object of its pursuit, viz., happiness, which is the (very) essence of its being and is eternally dwelling in it, the Jiva (embodied soul) actually undergoes transmigration—consisting of diverse states of existence (such as gods, human beings and the lower orders of creation) and (so) terrible (being characterized by birth, death, old age and so on)—through duality, which is (really) non-existent. (27) (Even) as an ignorant man impelled by the longing for water may run after a mirage, leaving (actual) water covered with duck weeds etc., sprung from (that very) water, a man seeking happiness (the object of his pursuit) elsewhere than his own Self runs after the objects of senses. (28) Fruitless are the actions repeatedly done by him who, though unaided by Providence, seeks through his body etc.,—which are controlled by Fate—happiness and cessation of suffering for himself. (29) (Even if they bear fruit,) what (good) will be done by riches and objects of desire (enjoyments sought after by men and procured by wealth), got with (great) hardship, to a mortal who is never free from bodily and other affliction ? (30) I perceive (everyday) the torment of moneyed men, who are (often) avaricious, (nay) whose mind is uncontrolled and who get no (sound) sleep for fear, greatly apprehensive as they are of everybody. (31) To those possessed of (anxious to preserve) life (virility) and wealth there is (constant) apprehension (of danger) from the king, thieves, the enemy, kinsmen, beasts and birds, beggars, death and (even) their own self (lest such wealth may be squandered given away or misplaced by themselves). (32) A wise man should (therefore) give up the craving for life (virility) and wealth, from which follow grief, infatuation, fear, anger, attachment, unmanliness and exertion etc., to men. (33)

मधुकारमहासर्पौ लोकेऽस्मिन्नो गुरुत्तमौ । वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् । ३४ ।  
 विरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात् । कृच्छ्राप्तं मधुवद् वित्तं हत्वाप्यन्यो हरेत्पतिम् । ३५ ।  
 अनीहः परितुष्टात्मा यदुच्छोपनतादहम् । नो चेच्छये बह्वहानि महाहिरिव सत्त्ववान् । ३६ ।  
 क्वचिदल्पं क्वचिद् भूरि भुञ्जेऽन्नं स्वाद्वस्वादु वा । क्वचिद् भूरिगुणोपेतं गुणहीनमुत क्वचित् । ३७ ।  
 श्रद्धयोपाहतं क्वापि कदाचिन्मानवर्जितम् । भुञ्जे भुक्त्वाथ कस्मिंश्चिद् दिवा नक्तं यदुच्छया । ३८ ।  
 क्षौमं दुकूलमजिनं चीरं वल्कलमेव वा । वसेऽन्यदपि सम्प्राप्तं दिष्टभुक् तुष्टधीरहम् । ३९ ।  
 क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु । क्वचित् प्रासादपर्यङ्के कशिपौ वा परेच्छया । ४० ।  
 क्वचित् स्वातोऽनुलिप्ताङ्गः सुवासाः स्रग्बलंकृतः । रथेभाश्वैश्चरे क्वापि दिग्वासा ग्रहवद् विभो । ४१ ।  
 नाहं निन्दे न च स्तौमि स्वभावविषयं जनम् । एतेषां श्रेय आशासे उतैकात्म्यं महात्मनि । ४२ ।

The very best among our teachers in this world are the bee and the python, by (following) whose example we have acquired (first) dispassion and (then) contentment. (34) Killing the

(rightful) owner, another may usurp even his hard-earned wealth like the honey that has been collected (by the bee) with great pains. (In this way) aversion from all objects of desire has been learnt by me from the bee. (35) (Just) like a python I remain effortless and contented in mind with whatever is got by chance. (Even) if I get nothing, I remain lying (without food) for many days, depending on my own strength (power of resistance). (36) Now I eat a scanty fare and now plentiful, no matter whether it is delicious or tasteless; now I partake of a meal rich in many qualities and now gulp worthless provender. (37) Sometime I eat food offered with reverence, while at other times I (am compelled to) eat food which is served without (any tinge of) honour. At some places I eat even after having eaten (once); while (at other places) I eat by day or by night according to chance. (38) Enjoying what is ordained by fate and contented in mind I put on silk or linen, deerskin or rags, the bark of trees or even (any) other fabric that may be easily obtained. (39) Now I lie down on the earth's surface (bare ground) and now on straws, leaves a slab of stone or ashes. (And) now I repose on a quilt stretched on a bedstead inside a palace in compliance with another's will. (40) Sometimes having bathed and besmeared my body with sandal-paste and finely dressed, nay, wearing a garland and decked with jewels, I drive in a chariot, or ride on horse-back or on an elephant; while at other times, O king, I roam (about) stark-naked like an evil spirit. (41) I neither revile nor eulogize men who are diverse of disposition (due to the predominance of any one of the three modes of Prakṛti, viz., Sattva, Rajas and Tamas). On the other hand, I (only) wish them welfare in the shape of (their) unity of being with Lord Viṣṇu (the supreme Spirit). (42)

विकल्पं जुहुयाच्चित्तौ तां मनस्यर्थविभ्रमे । मनो वैकारिके हुत्वा तन्मायायां जुहोत्यनु । ४३ ।

आत्मानुभूतौ तां मायां जुह्यात् सत्यदृङ्मुनिः । ततो निरीहो विरमेत् स्वानुभूत्याऽऽत्मनि स्थितः । ४४ ।

स्वात्मवृत्तं मयेत्थं ते सुगुणमपि वर्णितम् । व्यपेतं लोकशास्त्राभ्यां भवान् हि भगवत्परः । ४५ ।

(In order to attain such a state) one should (mentally) merge the notion of diversity in the mental faculty of perceiving such diversity and that faculty (itself) in the mind, which is responsible for our misconception of things (mistaking the body for the Self). (Again) merging the mind in the Sāttvika aspect of the Ego, he should then merge the latter (through the Mahat-tattva) into the Māyā (Prakṛti or primordial Matter). (43) A contemplative soul should merge the said Māyā in the (Self-conscious) Brahma and then, fixing his eyes on the (supreme) Reality and established in that self-conscious (supreme) Spirit and devoid of effort, he should become actionless. (44) In this way, since you are beloved of the Lord, I have told you about my own conduct, although it is very mysterious and repugnant to (all) secular and Vedic (religious) canons. (45)

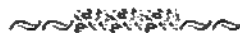
नारद उवाच

धर्मं पारमहंस्यं वै मुनेः श्रुत्वासुरेश्वरः । पूजयित्वा ततः प्रीत आमन्त्र्य प्रययौ गृहम् । ४६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां सप्तमस्कन्धे युधिष्ठिरनारदसंवादे यतिधर्मं त्रयोदशोऽध्यायः । १३ ।

**Nārada went on :** Having (thus) attentively heard from (the lips of) the sage (Dattātreya) an account of the course of conduct prescribed for ascetics of the highest order and after (duly) worshipping him and taking his permission, Prahrāda (the lord of the Asuras) returned thence to his home, full of delight. (46)

*Thus ends the thirteenth discourse, forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada and bearing on the course of conduct prescribed for a recluse, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhitā.*



# अथ चतुर्दशोऽध्यायः

## Discourse XIV

### An inquiry into right conduct (continued)

युधिष्ठिर उवाच

गृहस्थ एवां पदवीं विधिना येन चाङ्गसा । याति देवऋषे ब्रूहि मादृशो गृहमूढधीः । १ ।

**Yudhiṣṭhira submitted :** O celestial sage, (pray) tell me the method (course of conduct) by which a householder like me, whose mind is excessively attached to his household, may easily attain the said state (final beatitude). (1)

नारद उवाच

गृहेषुवस्थितो राजन्क्रियाः कुर्वन् गृहोचिताः । वासुदेवार्पणं साक्षादुपासीत महामुनीन् । २ ।

शृण्वन्भगवतोऽभीक्षणमवतारकथामृतम् । श्रद्धधानो यथाकालमुपशान्तजनावृतः । ३ ।

सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु । विमुच्येन्मुच्यमानेषु स्वयं स्वप्रवदुस्थितः । ४ ।

यावदर्थमुपासीनो देहे गेहे च पण्डितः । विरक्तो रक्तवत् तत्र नृलोके नरतां न्यसेत् । ५ ।

ज्ञातयः पितरौ पुत्रा भ्रातरः सुहृदोऽपरे । यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः । ६ ।

दिष्यं भौमं चान्तरिक्षं वित्तमच्युतनिर्मितम् । तत् सर्वमुपभुञ्जान एतत् कुर्यात् स्वतो बुधः । ७ ।

यावद् श्रियेत जठरं तावत् स्वत्वं हि देहिनाम् । अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति । ८ ।

मृगोष्ट्रखरमर्काखुसरीसृप्लवगमक्षिकाः । आत्मनः पुत्रवत् पश्येत्तैरेषामन्तरं कियत् । ९ ।

त्रिवर्गं नातिकृच्छ्रेण भजेत गृहमेध्यपि । यथादेशं यथाकालं यावद्द्वैवोपपादितम् । १० ।

आश्वाघान्तेऽवसायिभ्यः कामान्संविभजेद् यथा । अप्येकामात्मनो दारां नृणां स्वत्वग्रहो यतः । ११ ।

जह्याद् यदर्थं स्वप्राणान्हन्याद् वा पितरं गुरुम् । तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः । १२ ।

कृमिविड्भस्मनिष्ठान्तं क्नेदं तुच्छं कलेवरम् । क्व तदीयरतिर्भार्या क्वायमात्मा नभश्छदिः । १३ ।

**Nārada replied :** Staying in his house, O king (Yudhiṣṭhira), and (duly) performing the duties proper to the life of a householder as an offering to Lord Viṣṇu Himself for His pleasure alone (expecting no reward for them), a man should wait upon great sages (devotees of the Lord). (2) Surrounded by (associating with) men who are tranquil (by nature) and reverently hearing again and again according to his leisure the nectar-like stories of the Lord's descents, he should gradually give up through the fellowship of saints attachment to his body, wife, progeny, etc., who are themselves going to be severed (from him), (even) as he who has woke up (from a dream) gives up attachment to (the objects seen in) a dream. (3-4) Serving his body and household only to the extent it is (absolutely) necessary to do so and (outwardly) appearing like one attached to them, though (inwardly) disgusted (with them), a wise man should exhibit (his) humanity (behave like ordinary men) in the midst of men. (5) And not recognizing anything as his own, he should give his assent to whatever his kinsmen, parents, sons, brothers and other relations say and whatever they desire (so that there may be no occasion for tussle with them). (6) A wise man (aware of the infinite resources of the Lord) should do (all) this (the duties enjoined on a householder) while enjoying the wealth acquired by the grace of the Lord as well as that obtained from the earth, nay, (even) that got as a windfall, everything having been produced by Viṣṇu (the immortal Lord). (7) That much (and not more) constitutes the (rightful) due of living beings (men), with which their belly may be filled (their body and soul may be kept together). He who claims more is a thief and deserves

punishment. (8) He should look upon deer, camels, donkeys, monkeys, rats, reptiles, birds and flies as though they were their (own) children What is that which distinguishes these from those (children)? (They deserve his fostering care as much as his own children). (9) Even a householder should not seek after the (first) three objects of human pursuit (viz., religious merit, worldly possessions and sensuous enjoyment) with great pains, but (only) as much (of them) as has been assigned (to him) by fate and (that too) with due regard to place and time. (10) He should unsparingly divide in due proportion (all) objects of enjoyment among all including dogs, sinful creatures and those belonging to the lowest strata of society (lit., those living at the end of a town or village); (nay, not minding his own inconvenience,) he should allow those deserving of service the (legitimate) use (unobjectionable services) even of his only wife, whom people regard as their (sole) possession. (11) The Lord (who is conquered by none) is veritably conquered by him who (inwardly) relinquishes his claim on that (his) wife for whose sake a man is prone to lay down his own life or (even) to kill his (own) father and teacher (in the event of their being suspected to have illicit connection with her). (12) How despicable (on the one hand) is this worthless body, which is sure to be reduced in the end (after death) to the state of worms (on getting decomposed if interred) or converted into ordure (if left unprotected and devoured by carnivorous animals) or into ashes (if cremated) and equally despicable is (the body of) a wife, who is loved for the sake of such a body; and how exalted (on the other hand) is this soul (our real Self), which is all-pervading (lit., covers the entire space by its glory) ! (13)

सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः । शेषे स्वत्वं त्यजन्प्राज्ञः पदवीं महतामियात् । १४ ।  
 देवानुषीन् नृभूतानि पितृनात्मानमन्वहम् । स्ववृत्त्यागतचित्तेन यजेत् पुरुषं पृथक् । १५ ।  
 यद्वात्मनोऽधिकाराद्याः सर्वाः स्युर्यज्ञसम्पदः । वैतानिकेन विधिना अग्निहोत्रादिना यजेत् । १६ ।  
 न ह्यग्निमुखतोऽयं वै भगवान्सर्वयज्ञभुक् । इज्येत हविषा राजन्यथा विप्रमुखे हुतैः । १७ ।  
 तस्माद् ब्राह्मणदेवेषु मर्यादिषु यथार्हतः । तैस्तैः कामैर्यजस्वेन क्षेत्रज्ञं ब्राह्मणाननु । १८ ।  
 कुर्यादापरपक्षीयं मासि प्राँष्ठपदे द्विजः । श्राद्धं पित्रोर्यथावित्तं तद्वन्धूनां च वित्तवान् । १९ ।  
 अयने विषुवे कुर्याद् व्यतीपाते दिनक्षये । चन्द्रादित्योपरागे च द्वादशीश्रवणेषु च । २० ।  
 नृतीयायां शुक्लपक्षे नवम्यामथ कार्तिके । चतसृष्वप्यष्टकासु हेमन्ते शिशरे तथा । २१ ।  
 माघे च सितसप्तम्यां मघाराकासमागमे । राकवा चानुमत्या वा मासक्षाणि युतान्यपि । २२ ।  
 द्वादश्यामनुराधा स्याच्छ्रवणस्तिस्र उत्तराः । तिसृषुकादशी वाऽऽसु जन्मक्षेत्राणयोगयुक् । २३ ।  
 त एते श्रेयसः काला नृणां श्रेयोविवर्धनाः । कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः । २४ ।  
 एषु स्नानं जपो होमो व्रतं देवद्विजार्चनम् । पितृदेवनृभूतेभ्यो यद् दत्तं तद्ध्यनश्चरम् । २५ ।  
 संस्कारकालो जायाया अपत्यस्यात्मनस्तथा । प्रेतसंस्था मृताहश्च कर्मण्यभ्युदये नृप । २६ ।

A householder should sustain himself with (live on) articles (of food etc.) obtained by force of destiny and left after (the performance of) the five great sacrifices (respectful offerings to the animal kingdom, human beings, manes, Ṛṣis and gods). Forgoing his claim on everything else, a wise man bids fair to attain the position of exalted souls (ascetics of the highest order). (14) With the wherewithal earned through one's own vocation he should daily worship the (highest) Puruṣa (the Inner Controller of all) separately in the form of the gods (the divine intelligences presiding over the various departments of Nature), Ṛṣis (seers), human beings, the animal kingdom, manes (the spirits of the departed) and his own self. (15) When all the requisites for (the performance of) a sacrifice including his eligibility for it are forthcoming, he should worship the Deity by means of oblations poured into the

(sacred) fire and other sacrificial rites in accordance with the procedure laid down in the sacred texts detailing such procedure, (16) Indeed the said almighty Lord, the enjoyer of all sacrifices is not (so) fully propitiated by oblations offered through the (sacrificial) fire, O Yudhiṣṭhira, as by offerings (in the shape of morsels of cooked food) dropped into the mouth of a Brāhmaṇa (a member of the priestly class). (17) Therefore, worship the aforesaid Lord (the Inner Controller of all) through the Brāhmaṇas and the gods, as well as through other human beings and other living creatures, (of course) after the Brāhmaṇas, according to their respective worth, through various objects of enjoyment. (18) A Dwija (a member of the twice-born classes) possessed of the wherewithal should perform, in the (lunar) month of Prauṣṭhapada (i.e., Bhādrapada, if a month is taken to commence with the bright fortnight, or Āświna if it is taken to commence with the dark fortnight) according to his means, the Śrāddha pertaining to the dark fortnight (and known by the name of Mahālaya) in honour of his (deceased) parents as well as of their relations and others. (19) He should (similarly) perform their Śrāddha at the time of the summer and winter solstices and the vernal and autumnal equinoxes; during the particular (seventeenth) astronomical division of time called Vyatīpāta; on the day when a Tithi (a lunar day begins and ends without one sunrise or between two sunrises; during a lunar or solar eclipse; on a twelfth lunar day as well as during the period when the constellations known by the name of Śravaṇa, Dhaniṣṭhā and Satabhiṣā are ascendant; on the third (lunar day) of the bright half of Vaiśākha as well as on the ninth (lunar day) of the bright half of Kārtika; on the four Aṣṭakās (the eighth lunar days of the dark fortnight) during the seasons known by the name of Hemanta and Śisīra (the months of Mārgaśīrṣa, Pauṣa, Māgha and Phālguna); on the seventh (lunar day) of the bright fortnight of the month of Māgha; on the full-moon day (of Māgha) when the constellation called Maghā is ascendant; (nay,) even when the constellations associated with (and accounting for the names of) the (other) lunar months (also) appear on a full moon or even when the moon rises one digit less than the full on that day; on any twelfth lunar day when (the constellations of) Anurādhā, Śravaṇa and (any of) the three constellation associated with the name of Uttarā (namely, Uttarā Phālgunī, Uttarāṣāḍhā and Uttarā Bhādrapadā) are ascendant; or when the eleventh lunar day (of any month) is conjoined with (any of) these (constellations); (and lastly) on any day when the constellation under which one was born or (the constellation of) Śravaṇa is ascendant. (20—23) These aforesaid periods are suitable (not only for Śrāddha but) for all virtuous acts to be performed by men inasmuch as they enhance to a large extent the merit of the performer. One should practise virtue (in any form or shape) on (all) these days with all one's being; (for) there lies the fruitfulness of one's life. (24) Ablution, Japa (the muttering of prayers), Homa (offering oblations into the sacred fire), any sacred vow and worship of the gods and the Brāhmaṇas that may be undertaken, and any gift that may be made to the manes, gods, human beings and (other) living beings on these occasions surely become imperishable (bring everlasting good). (25) (Nay,) one should undertake such acts of virtue (even) when the time comes for (the performance of) any purificatory rite for the benefit of one's wife or son, nay, of one's own self, the cremation of a dead body and the death anniversary of one's parents and others and (also) on the occasion of any (other) ceremony intended to promote one's welfare, O Yudhiṣṭhira ! (26)

अथ देशान्नावक्ष्यामि धर्मादिश्रेयआवहान् । स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते । २७ ।  
 त्रिष्वं भगवतो यत्र सर्वमेतद्यराचरम् । यत्र ह ब्राह्मणकुलं तपोविद्यादयान्वितम् । २८ ।  
 यत्र यत्र हरेर्चा स देशः श्रेयसां पदम् । यत्र गङ्गादयो नद्यः पुराणेषु च विश्रुताः । २९ ।  
 सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत । कुरुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः । ३० ।

नैमिषं फाल्गुनं सेतुः प्रभासोऽथ कुशस्थली । वाराणसी मधुपुरी पम्पा बिन्दुसरस्तथा । ३१ ।  
 नारायणाश्रमो नन्दा सीतारामाश्रमादयः । सर्वे कुलाचला राजन्महेन्द्रमलयादयः । ३२ ।  
 एते पुण्यतमा देशा हरेरर्चाश्रिताश्च ये । एतान्देशान् निषेवेत श्रेयस्कामो ह्यभीक्ष्णशः ।  
 धर्मो ह्यत्रेहितः पुंसां सहस्राधिफलोदयः । ३३ ।

Now I shall fully enumerate the places conducive to religious merit and other good. That is unquestionably the most sacred tract where can be found a worthy man, the (very) likeness of the almighty Lord—in whom dwells the whole of this creation, animate as well as inanimate—and where stays the Brāhmaṇa race endowed with austerity, learning and compassion. (27-28) (Again,) that area is the abode of (all) blessings, wherever there is an image of Śrī Hari, and where there are rivers like the (holy) Gaṅgā celebrated in the Purāṇas and other sacred works. (29) Lakes such as Puṣkara and sacred spots inhabited by venerable souls Kurukṣetra, Gayā (the spot where fell the head of the demon Gaya), Prayāga (the confluence of the Gaṅgā and the Yamunā rivers), the hermitage (known by the name of Śālagrāma-Kṣetra) of the sage Pulaha, (the forest of) Naimiṣa (the modern Nimsar or Misrikh), Phālguna (the Kanyātirtha, now known as Cape Comerin), the (holy) bridge (attributed to Śrī Rāma and existing at Rāmeśwaram), Prabhāsa (also known by the name of Śaṅkhodhāra and famous for its historical shrine of Somanātha) and Kuśasthali (Dwārakā), Vārāṇasī (the modern Banaras), Mathurā (the capital of the demon chief Madhu, killed by Śatrughna, Śrī Rāma's youngest brother, and the birth-place of Lord Śrī Kṛṣṇa), lake Pampā and Bindusara (on whose strand stood the hermitage of the sage Kardama, father of Lord Kapila), Badarikāśrama (the modern Badrinātha, the hermitage of the sage Nārāyaṇa), the river Nandā (better known as Alakanandā), Citrakūṭa (the hermitage of Sītā and Rāma) and so on, O king, and all the principal mountain-ranges such as Mahendra and Malaya and places which are consecrated by the (fixed) idols of Śrī Hari—these are (by far) the holiest tracts. Surely one desirous of blessedness should repeatedly sojourn in these places. For virtue practised here yields fruit a thousand times more than at other places. (30—33)

पात्रं त्वत्र निरुक्तं वै कविभिः पात्रवित्तमैः । हरिरेवैक उर्वीश यन्मयं वै चराचरम् । ३४ ।  
 देवर्ष्यर्हत्सु वै सत्सु तत्र ब्रह्मात्मजादिषु । राजन्यदग्रपूजायां मतः पात्रतयाच्युतः । ३५ ।  
 जीवराशिभिराकीर्णं आपण्डकोशाङ्घ्रिपो महान् । तन्मूलत्वादच्युतेज्या सर्वजीवात्मतर्पणम् । ३६ ।  
 पुराण्यनेन सृष्टानि नृतिर्यगृषिदेवताः । शेते जीवेन रूपेण पुरेषु पुरुषो ह्यसौ । ३७ ।  
 तेषु भगवान्नाजंस्तारतम्येन वर्तते । तस्मात् पात्रं हि पुरुषो यावानात्मा यथेयते । ३८ ।

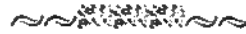
By the seers standing foremost among the judges of worthy souls, indeed, Śrī Hari and Śrī Hari alone, of whom the mobile and immobile creation is surely constituted, O ruler of the earth, has been concluded to be really worthy of honour in this world. (34) For in that (Rājasūya) sacrifice (performed by you the other day), in the presence even of gods, Ṛṣis (seers) and adepts (in austerity and Yoga etc.) such as Sanaka and his (three) brothers (the mind-born sons of Brahmā, the creator), O king, Śrī Kṛṣṇa (the immortal Lord) was recognized as worthy of being adored in the first instance. (35) The great tree in the shape of the egg-shaped universe is crowded with multitudes of Jivas (embodied souls). He being the root of this tree, to worship Śrī Kṛṣṇa (the Immortal Lord) is to gratify all living beings as well as one's own self. (36) The (varied) dwellings in the form of (the bodies of) human beings, animals, Ṛṣis (the mind-born sons of Brahmā, the creator) and gods have been evolved by Him. He is (known as) the Puruṣa (the dweller in these habitations) inasmuch as He dwells in these abodes in the form of the embodied soul (and also as their Inner Controller). (37)

In these aforementioned bodies, O king, the Lord is present in different degrees (according to the proportion of intelligence, power etc., manifest in them). Hence (because according to this principle, a human soul manifests divinity in a greater degree than the sub-human creation,) a human being (alone) is really deserving of honour. (Even) human beings are worthy of respect more or less in proportion to the degree of self-consciousness manifest in each (individual case)\*.(38)

दृष्ट्वा तेषां मिथो नृणामवज्ञानात्मतां नृप । त्रेतादिषु हरेरर्चा क्रियायै कविभिः कृता । ३९ ।  
 ततोऽर्चायां हर्षिं केचित् संश्रद्धाय सपर्यया । उपासत उपास्तापि नार्थदा पुरुषद्वेषाम् । ४० ।  
 पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः । तपसा विद्यया तुष्ट्या धत्ते वेदं हरेस्तनुम् । ४१ ।  
 नन्वस्य ब्राह्मणा राजन्कृष्णस्य जगदात्मनः । पुनन्तः पादरजसा त्रिलोकीं दैवतं महत् । ४२ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां सप्तमस्कन्धे सदाचारनिर्णयो नाम चतुर्दशोऽध्यायः । १४ ।

Perceiving the inclination among the aforesaid human souls to despise one another, O Yudhiṣṭhira, the image of Śrī Hari was instituted by the wise for worship in Tretā and the following Yugas. (39) Thenceforward some people began to worship Śrī Hari in images with (various) articles of worship, viewing them with great reverence. Though (reverently) worshipped, an image does not yield the desired result to misanthropes. (40) Even among men, O king of kings, the wise recognize a Brāhmaṇa (a member of the priestly class) as eminently worthy of respect. (For) by virtue of (his) asceticism, learning and contentment he preserves the Veda, constituting the body of Śrī Hari. (41) Sanctifying the three worlds (heaven, earth and the aerial region) with the (very) dust of their feet, the Brāhmaṇas, O king are indeed worthy of great adoration even in the eyes of Śrī Kṛṣṇa, the Soul of the universe.(42)

*Thus ends the fourteenth discourse entitled "An inquiry into right conduct (continued)",  
 in Book Seven of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चदशोऽध्यायः

### Discourse XV

#### An inquiry into right conduct (concluded)

नारद उवाच

कर्मनिष्ठा द्विजाः केचित् तपोनिष्ठा नृपापरे । स्वाध्यायेऽन्ये प्रवचने ये केचिज्ज्ञानयोगयोः । १ ।  
 ज्ञाननिष्ठाय देयानि कव्यान्यानन्यमिच्छता । दैवे च तदभावे स्यादितरेभ्यो यथार्हतः । २ ।  
 द्वौ दैवे पितृकायं त्रीनेकैकमुभयत्र वा । भोजयेत् सुसम्पुद्धोऽपि श्राद्धे कुर्यान्न विस्तरम् । ३ ।  
 देशकालोचितश्रद्धाद्रव्यपात्रार्हणानि च । सम्यग् भवन्ति नैतानि विस्तरात् स्वजनार्पणात् । ४ ।  
 देशे काले च सम्प्राप्ते मुन्यन्नं हरिर्देवतम् । श्रद्धया विधिवत् पात्रे न्यस्तं कामधुगक्षयम् । ५ ।  
 देवर्षिपितृभूतेभ्य आत्मने स्वजनाय च । अन्नं संविभजन्यश्येत् सर्वं तत् पुरुषात्मकम् । ६ ।

\* This is corroborated by the Śruti text 'तुल्ये च विकल्पकाले' (the self is manifest in a greater degree in human kind).

Nārada began again : Some Brāhmanas are devoted to rituals (laid down in the scriptures as pertaining to their grade in society and stage in life), while others, O ruler of men, are intent on (the practice of) austerities. (Still) others are those that have pinned their faith in the study and teaching of the Vedas and other scriptures; while (yet) others are given to the pursuit of Jñāna (spiritual enlightenment) and Yoga or Devotion (each succeeding class being regarded as superior to the preceding one). (1) By one seeking immortality (for oneself or for the departed soul), oblations of food etc., intended for the spirit of a deceased relation (on the occasion of a Śrāddha) as well as for gods in a ritual intended to propitiate the gods should be offered to one devoted to the pursuit of spiritual enlightenment. In the absence of such a Brāhmaṇa (of course) the offering may be given to others (those devoted to rituals etc.) according to their merit (giving preference to the higher types if a choice has to be made). (2) One should feed (only) two Brāhmaṇas in the course of a rite intended to propitiate the gods and three in a ceremony (Śrāddha) in the interest of a deceased relative or (only) one on either occasion. Though very rich, a householder should not invite a large number (of Brāhmaṇas) during a Śrāddha feast. (3) (For) due to (his) feeding a large number and offering food to his relatives, (the amount of) reverence befitting the place and time (of the ceremony) the (quality of) materials (of food etc., used on the occasion), a worthy recipient (for the offerings) and (the correct procedure of) worship—(all) these cannot be adequately ensured. (4) When a (proper) place and time are available, food fit for (the consumption of) hermits (such as wild rice), offered (in the first instance) to Śrī Hari and (then) served with (due) reverence and in accordance with the scriptural ordinance to a worthy recipient yields the desired fruit (to those who crave for it) and proves (to be a source of) everlasting (good to a seeker of blessedness). (5) Duly distributing the food (cooked on such occasions) among the gods, the Ṛṣis (the seers), the manes and other living beings, one's own self and one's relatives, one should look upon all these as (so many) forms of the Supreme Person. (6)

न दद्यादामिषं श्राद्धे न चाद्याद् धर्मतत्त्ववित् । मुन्यन्नैः स्यात्परा प्रीतिर्यथा न पशुहिंसया । ७ ।  
 नेतादृशः परो धर्मो नृणां सद्धर्ममिच्छताम् । न्यासो दण्डस्य भूतेषु मनोवाक्कायजस्य च । ८ ।  
 एके कर्ममयान् यज्ञान् ज्ञानिनो यज्ञवित्तमाः । आत्मसंयमनेऽनीहा जुहति ज्ञानदीपिते । ९ ।  
 द्रव्ययज्ञैर्यक्ष्यमाणं दृष्ट्वा भूतानि विभ्यति । एष माकरुणो हन्यादतन्तो ह्यसुतृव् ध्रुवम् । १० ।  
 तस्माद् दैवोपपन्नेन मुन्यन्नेनापि धर्मवित् । सन्तुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः । ११ ।  
 विधर्मः परधर्मश्च आभास उपमा छलः । अधर्मशाखाः पञ्चेमा धर्मज्ञोऽधर्मवत् त्यजेत् । १२ ।  
 धर्मबाधो विधर्मः स्यात् परधर्मोऽन्यच्चोदितः । उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः । १३ ।  
 यस्त्विच्छया कृतः पुम्भिराभासो ह्याश्रमात्पृथक् । स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये । १४ ।

One who knows the essence of piety should not offer meat (to the manes) in a Śrāddha ceremony nor should he eat it (himself). The type of supreme gratification caused (to the manes as well as to the Lord Himself) through cereals fit for (the consumption of) anchorites (because involving no destruction of life) is never brought about through (meat etc., obtained by) the killing of animals. (7) For men seeking true piety there is no other such virtue as abstinence from violence to living beings, perpetrated through mind, speech and body. (8) (That is why) some wise men, (who are) foremost among the knowers of the truth about sacrifices and free from desire offer sacrifices consisting of rituals into the fire of self-control kindled by Knowledge (of the Self). (That is to say, they completely withdraw themselves from external rituals.) (9) Seeing one proceeding to propitiate the Lord through sacrifices conducted with material substances, animals grow apprehensive lest the merciless fellow,

who is ignorant of the truth of the Spirit and is (therefore) given to the (mere) gratification of his self, will surely kill them. (10) Therefore, (remaining ever) contented, he who knows what is right should perform from day to day (his) obligatory and occasional duties even with the cereals fit for (the consumption of) hermits and obtained by force of destiny (rather than undertake big sacrifices involving destruction of life). (11) He who knows (what is) piety should give up Vidharma, Paradharna, Âbhâsa, Upamâ (Upadharna) and Chala—these five offshoots of Adharma (vice) (even) as vice (itself, which is directly prohibited). (12) Vidharma is that which interferes with (the pursuit of) one's own prescribed conduct even though practised as a virtue; while Paradharna is that which is prescribed for another (and not for one's own self). A course of conduct recommended in a scripture opposed to the Vedas or intended to deceive another is Upadharna (or Upamâ) whereas Chala is that course of conduct which is justified by distorting the sacred texts, (13) (And) that which has been originated by men according to their own whim as apart from the (four established) Âśramas or stages in life is (known by the name of) Âbhâsa. (The aforesaid five surely lead to frustration.) And in whose case has a course of conduct enjoined by one's own innate disposition (on the other hand) not proved capable of alleviating distress? (14)

धर्मार्थमपि नेहेत यात्रार्थं वाधनो धनम् । अनीहानीहमानस्य महाहेरिष वृत्तिदा । १५ ।  
 सन्तुष्टस्य निरीहस्य स्वात्मारामस्य यत् सुखम् । कुतस्तत् कामलोभेन धावतोऽर्थेहया दिशः । १६ ।  
 सदा सन्तुष्टमनसः सर्वाः सुखमया दिशः । शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् । १७ ।  
 सन्तुष्टः केन वा राजन्न । वर्तेतापि वारिणा । औपस्थजैह्वयकार्पण्याद् गृहपालायते जनः । १८ ।  
 असन्तुष्टस्य विप्रस्य तेजो विद्या तपो यशः । स्ववन्तीन्द्रियलौल्येन ज्ञानं चैवावकीर्यते । १९ ।  
 कामस्यान्तं च क्षुत्तृड्भ्यां क्रोधस्यैतत्फलोदयात् । जनो याति न लोभस्य जित्वा भुक्त्वा दिशो भुवः । २० ।  
 पण्डिता बहवो राजन्बहुजाः संशयच्छिदः । सदसस्पतयोऽप्येके असन्तोषात् पतन्त्यधः । २१ ।

An indigent man should not endeavour to obtain wealth even for the sake of piety or for maintenance. Effortlessness proves to be a means of subsistence to a man who ceases to strive (even) as it does in the case of a python. (15) How can that (supreme and lasting) happiness which falls to the lot of a contented and effortless man delighting in his own self be enjoyed by one running in all directions in quest of wealth out of greed for objects of sense?(16) To a man ever contented in mind all directions are full of happiness, (just) as there is (complete) security from gravel and thorns etc., for him whose feet are protected by shoes. (17) With what cannot a contented man get on, O Yudhiṣṭhira, say, even with water? It is (only) due to (his) longing for the delights of sex and the palate that a man behaves (knocks about from door to door) like a dog. (18) The glory, learning, austerity and fame of a discontented Brâhmaṇa disappear and his wisdom gets dissipated due to the vagrancy of his senses. (19) A man reaches the end of (is able to conquer) passion through hunger and thirst, and the end of wrath on the appearance of its sequel (in the shape of violence); but he fails to reach the end of greed (even) after conquering the (four) quarters and enjoying the sovereignty of (many) lands. (20) Many a learned man, possessing extensive knowledge and capable of dispelling (others') doubts, O king, and even some heads of assemblies descend into depths of hell through discontent. (21)

असङ्कल्पाजयेत् कामं क्रोधं कामविवर्जनात् । अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् । २२ ।  
 आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया । योगान्तरायान् मौनेन हिंसां कायाद्यनीहया । २३ ।  
 कृपया भूतजं दुःखं देवं जहात् समाधिना । आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया । २४ ।  
 रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च । एतत् सर्वं गुरौ भक्त्या पुरुषो ह्यज्ञसा जयेत् । २५ ।

यस्य साक्षाद् भगवति ज्ञानदीपप्रदे गुरौ । मर्त्यासद्धीः श्रुतं तस्य सर्वं कुञ्जरशांचवत् । २६ ।  
एष वै भगवान्साक्षात् प्रधानपुरुषेश्वरः । योगेश्वरैर्विमृग्याद्द्विर्लोकौ यं मन्यते नरम् । २७ ।

One should conquer desire through lack of determination to gratify it, wrath by eschewing desire, greed by looking upon wealth as an evil, fear by pondering the true nature of things (unity of life), grief and infatuation by distinguishing matter from Spirit, hypocrisy through service to exalted souls, impediments (such as worldly gossip) in the path of Yoga (concentration of mind) through (a vow of) silence, violence (to others) through inactivity of body etc., (giving up all efforts for securing religious merit, worldly riches and sensuous enjoyment). (22-23) He should get rid of pain resulting from (other) living beings through compassion (friendly behaviour to those very beings), suffering brought about by divine agencies (natural phenomena) by recourse to composure of mind (calm resignation to the divine will), bodily distemper by dint of Yogic practices (such as breath-control and so on) and sleep by recourse to Sāttvika food etc. (24) (Again,) a man should conquer Rajas (passion) and Tamas (inertia) by dint of Sattva and Sattva through freedom from attachment and indeed all these (the evils enumerated above) with ease through devotion to one's preceptor. (25) Analogous to the bath of an elephant (which throws dust on its body immediately after washing it) is all sacred knowledge possessed by a man who entertains the perverted notion about the teacher—who has conferred on him the light of wisdom and (as such) is no other than the Lord—that he is a mortal (like himself). (26) Just as Śrī Kṛṣṇa, present before you, is the ruler of (both) Prakṛti (primordial Matter), and Puruṣa (the individual soul), and His feet are worthy of being sought after even by masters of Yoga (like Śiva), and yet the world looks upon Him as a human being, so is the case with the preceptor, who is (invariably) the same as the Lord. (27)

षड्वर्गसंयमैकान्ताः सर्वा नियमचोदनाः । तदन्ता यदि नो योगानावहेयुः श्रमावहाः । २८ ।  
यथा वार्तादयो ह्यर्था योगस्यार्थं न विभ्रति । अनर्थाय भवेयुस्ते पूर्वमिष्टं तथासतः । २९ ।

All precepts of the nature of an ordinance (such as those enjoining sacrifices and works of public utility etc.) solely aim at the subjugation of the five senses and the mind. (Even) though aiming at this, they entail (only) fruitless labour if they do not bring in their train the (three) stages of contemplation on the Lord (in the shape of Dhāraṇā, Dhyāna and Samādhi). (28) (Just) as (vocational) pursuits like agriculture (and their rewards in the shape of a bumper crop and so on) do not evidently contribute to Liberation (the object of Yoga or concentration of mind), (on the other hand,) they make for transmigration (which is a positive evil), so do sacrifices and works of public utility (such as digging of wells, tanks and so on) under-taken by him who has his face turned away from God lead to metempsychosis (alone rather than to Liberation). (29)

यश्चित्तविजये यतः स्यान्नःसङ्गोऽपरिग्रहः । एको विविक्तशरणो भिक्षुर्भिक्षामिताशनः । ३० ।  
देशे शुचौ समे राजन्संस्थाप्यासनमात्मनः । स्थिरं समं सुखं तस्मिन्नासीतर्ज्वङ्ग ओमिति । ३१ ।  
प्राणापानौ सन्निरुन्ध्यात् पूरकुम्भकरेचकैः । यावन्मनस्यजेत् कामान् स्वनासाग्रनिरीक्षणः । ३२ ।  
यतो यतो निःसरति मनः कामहतं भ्रमत् । ततस्तत उपाहृत्य हृदि रुन्ध्याच्छर्नयुधः । ३३ ।  
एवमभ्यसतश्चित्तं कालेनाल्पीयसा यतैः । अनिशं तस्य निर्वाणं यात्यनिन्धनवह्निवत् । ३४ ।  
कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत् । चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेत् कर्हिचित् । ३५ ।

He who is intent upon the subjugation of (his) mind should become a recluse (renounce the world) and live alone in a secluded place, free from attachment and devoid of possession and subsisting on scanty fare obtained by begging. (30) Arranging his seat (consisting of a mat of Kuśa grass, covered by deerskin with a piece of cloth spread on it), O king, on a clean

and level ground, one should squat on it with his body erect in a steady, straight and easy pose, repeating (the mystic syllable) OM. (31) Fixing his gaze on the tip of his nose, he should thoroughly control his expiration and inspiration by (first) inhaling the air, (then) suspending the breath and (finally) exhaling the air (and repeating the process in the same order) till his mind gives up (indulging in diverse desires). (32) A wise man should gradually hold in the heart his roving mind, smitten with desires, withdrawing it from all those objects towards which it goes. (33) The mind of that striver, constantly exerting himself in this way, attains quiescence in a very short time, (even) as a fire without fuel goes out before long. (34) A mind which is no longer agitated by lust etc., (nay,) all whose operations have been completely set at rest and which is immersed in the bliss of absorption into Brahma (the Absolute) will never feel distracted (again). (35)

यः प्रब्रज्य गृहात् पूर्वं त्रिवर्गावपनात् पुनः । यदि सेवेत तान्भिक्षुः स वै वान्ताश्चपत्रपः । ३६ ।  
 यैः स्वदेहः स्मृतो नात्मा मर्त्यां विदकुमिभस्मसात् । त एनमात्मसात्कृत्वा श्लाघयन्ति ह्यसत्तमाः । ३७ ।  
 गृहस्थस्य क्रियात्यागो व्रतत्यागो वटोरपि । तपस्विनो ग्रामसेवा भिक्षोरिन्द्रियलोलता । ३८ ।  
 आश्रमापसदा ह्येते खल्वाश्रमविडम्बकाः । देवमायाविमूढांस्तानुपेक्षेतानुकम्पया । ३९ ।  
 आत्मानं चेद् विजानीयात् परं ज्ञानधुताशयः । किमिच्छन्कस्य वा हेतोर्देहं पुष्पाति लम्पटः । ४० ।  
 आहुः शरीरं रथमिन्द्रियाणि हयानभीषून् मन इन्द्रियेशम् ।  
 वर्तमानि मात्रा धिषणां च सूतं सत्त्वं बृहद् बन्धुरमीशसृष्टम् । ४१ ।  
 अक्षं दशप्राणमधर्मधर्मां चक्रेऽभिमानं रथिनं च जीवम् ।  
 धनुर्हि तस्य प्रणवं पठन्ति शरं तु जीवं परमेव लक्ष्यम् । ४२ ।  
 रागो द्वेषश्च लोभश्च शोकमोहौ भयं मदः । मानोऽवमानोऽसूया च माया हिंसा च मत्सरः । ४३ ।  
 रजः प्रमादः क्षुत्रिद्रा शत्रवस्स्वेवमादयः । रजस्तमः प्रकृतयः सत्त्वप्रकृतयः क्वचित् । ४४ ।  
 यावन्नृकाधरथमात्मवशोपकल्पं धत्ते गरिष्ठचरणार्चनया निशातम् ।  
 ज्ञानासिमच्युतबलो दधदस्तशत्रुः स्वाराज्यतुष्ट उपशान्त इदं विजह्यात् । ४५ ।  
 नो चेत् प्रमत्तमसदिन्द्रियवाजिसूता नीत्वोत्पथं विषयदस्युषु निक्षिपन्ति ।  
 ते दस्यवः सहयसूतममुं तमोऽन्धे संसारकूप उरुमृत्युभये क्षिपन्ति । ४६ ।

If a recluse, having first retired from (taken leave of) his home—a field for the culture of religious merit, worldly riches and sensuous enjoyment (the first three objects of human pursuit)—seeks after them again, he is indeed a shameless fellow and (virtually) eats what has been vomited. (36) Those very fools who (once) thought of their body as not-self, mortal and sure to be converted into ordure (if left unprotected and allowed to be consumed by carnivorous animals), reduced to the state of worms (if interred and thus allowed to rot) or reduced to ashes (if cremated), treat it (once more) as their (very) self and get others to extol it. (37) Neglect of religious duties on the part of a householder, violation of the vow of chastity etc., on the part of a Brahmachāri (religious student), reversion to a village life on the part of an anchorite and lack of self-restraint on the part of a recluse (are most blame-worthy);—men guilty of these (aberrations) are indeed the vilest among those embracing (any of) the (four) Āśramas (stages in life). They actually bring their Āśrama to ridicule; out of compassion (for them) one should ignore such men, infatuated (as they are) by the deluding potency of the Lord. (38-39) If a man has come to recognize his self as (one with) the Supreme, he must have (all) his cravings uprooted by this knowledge. Seeking what (gain) and for what purpose should he (then) remain addicted to sensual pleasures and nourish his body ? (40) They

(figuratively) speak of the body as a chariot,\* the senses as the horses (drawing the chariot), the mind—the ruler of the senses—as the reins (guiding the horses), the objects of senses (sound, etc.) as the paths (to be traversed by the horses), reason (or understanding) as the charioteer and the intellect as his capacious seat, (all) made by God. (41) They actually refer to the ten† vital airs as the axletree, (past) virtue and sin (responsible for the existence and functioning of the body) as the two wheels, the Jīva (embodied soul) identifying itself with the body as the owner (occupant) of the chariot, (the mystic syllable) OM as his bow, the (pure) Self as the shaft and the Supreme Itself as the mark. (42) Attachment and aversion and cupidity, grief and infatuation, fear, vanity, the feelings of pride and ignominy and a carping spirit, deceitfulness, violence and jealousy, instinctive clinging to worldly life and bodily enjoyments, negligence, hunger and sleep and so on are the enemies (to be conquered). They are (all) born of Rajas (passion) and Tamas (ignorance); (while) sometimes propensities (such as compassion) born of Sattva (the principle of goodness too) prove to be our enemies (as they did in the case of Emperor Bharata—vide V. viii). (43-44) While (yet) the Jīva retains the chariot in the shape of a human body with (all) its appurtenances (in the shape of the senses etc.) under his control, he should body with (all) its appurtenances (in the shape of the senses etc.) under his control, he should get rid of (all the aforesaid) enemies, wielding the sword of wisdom sharpened with the worship of the feet of most exalted souls and finding his strength in (depending on) Lord Acyuta (alone). (Then,) sated with the bliss which constitutes His very being and tranquil (of mind), he should cast off the chariot (too). (45) Otherwise the unruly horses in the shape of the senses inclined towards the world as well as the charioteer (in the shape of a feeble understanding) lead the unwary occupant of the chariot astray (put him on the path of worldly activity) and betray him to robbers in the shape of the objects of senses. (And) these robbers hurl him, horses, charioteer and all, into the pit of transmigration, dark with ignorance and beset with the great fear of death. (46)

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आवर्तेत प्रवृत्तेन निवृत्तेनाश्रुतेऽमृतम् । ४७ ।  
 हित्तं द्रव्यमयं काप्यमग्निहोत्राद्यशान्तिदम् । दर्शश्च पूर्णमासश्च चातुर्मास्यं पशुः सुतः । ४८ ।  
 एतदिष्टं प्रवृत्ताख्यं हुतं प्रहुतमेव च । पूर्तं सुरालयारामकूपजीव्यादिलक्षणम् । ४९ ।  
 द्रव्यसूक्ष्मविपाकश्च धूमो रात्रिरपक्षयः । अयनं दक्षिणं सोमो दर्श ओषधिवीरुधः । ५० ।  
 अन्नं रेत इति क्ष्मेश पितृयानं पुनर्भवः । एकैकश्येनानुपूर्वं भूत्वा भूत्वेह जायते । ५१ ।  
 निषेकादिश्मशानान्तैः संस्कारैः संस्कृतो द्विजः । इन्द्रियेषु क्रियायज्ञान् ज्ञानदीपेषु जुह्वति । ५२ ।  
 इन्द्रियाणि मनसूमां वाचि वैकारिकं मनः । वाचं वर्णसमाप्राये तमोङ्कारे स्वरे न्यसेत् ।  
 ओङ्कारं बिन्दौ नादे तं तं तु प्राणे महत्यमुम् । ५३ ।

अग्निः सूर्यो दिवा प्राहुः शुक्लो राकोत्तरं स्वराद् । विश्वश्च तैजसः प्राज्ञस्तुर्यं आत्मा समन्वयात् । ५४ ।  
 देवयानमिदं प्राहुर्भूत्वा भूत्वानुपूर्वशः । आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते । ५५ ।

Action recommended in the Vedas is of two kinds : Pravṛta Karma (that which turns the mind towards worldly objects) and Nivṛta Karma (that which draws the mind away from the external world and turns it inwards). By means of Pravṛta Karma one is likely to return to mundane existence (in order to enjoy its fruit); while through Nivṛta Karma one enjoys immortality (final beatitude). (47) A ritual (such as Śyena-Yāga or hawk-sacrifice) having for

\* Compare the following verses of the Kathopaniṣad:

आगान १ रथिनं विदि शरीर १ रथमेव तु । बुद्धिं तु सार्धं विदि मनः प्रग्रहेव च ॥

इन्द्रियाणि हयानाहुर्विपया १ स्तेपु गोचरान् । (I. iii. 3-4)

† For the names and respective functions of the vital airs vide footnote below III. vi. 9.

its object the destruction of an enemy, or that conducted by means of material substances, such as Agnihotra (the daily offering of oblations into the sacred fire), as well as Darśa (a fortnightly sacrifice performed on every Amāvasyā, the last day of a dark fortnight when the sun and the moon dwell together) and Pūrṇamāsa (another fortnightly sacrifice performed on the full moon), Cāturmāsya (one of the three sacrifices performed at the beginning of every four months), an animal sacrifice, a Soma sacrifice, Vaiśwadeva (a rite which must be performed by every householder both morning and evening and especially before the midday meal and consists in homage paid to the Viśvedevas) and even so Balikarma (offering, before the daily meal, morsels of cooked food such as rice, bread etc., to certain gods, semi-divine beings, household divinities, spirits, men, birds, other animals and all creatures including even lifeless objects)—(collectively) known as Iṣṭa (sacrificial acts)—and Pūrta (works of public utility) such as the construction of a temple, a garden, a well or a place where water is supplied to wayfarers, cattle and so on—(both) these are designated as Pravṛtta Karma, if they are undertaken from interested motives, and bring uneasiness (of mind) in their train (accompanied as they are by excessive attachment). (48-49) The subtle modification of material substances (thrown into the fire as oblations, and entering into the constitution of an ethereal body), (the deities presiding over) smoke, the night-time, the dark fortnight, the winter half-year (representing the sun's progress south of the equator) and (the sphere of) the moon, (which mark the gradual ascent of the departed soul, and dissolution of the ethereal body (as illustrated by Amāvasyā, when the moon altogether ceases to appear), annual plants and creepers, foodgrains and vital fluid (which mark its gradual descent)—these, O ruler of the earth, make the path\* of Pravṛtta Karma (known by the name

\* The idea is that the soul of one devoted to Pravṛtta Karma here is invested after death with an ethereal body made up of the subtle modifications of material substances thrown by him during his lifetime as oblations into the sacred fire; and, united with this body, the soul gradually ascends to the sphere of the moon, being escorted on the way one after another by the deities presiding over smoke, the night-time, the dark fortnight and the winter half-year. Having enjoyed the pleasures of the moon-world (which is a part of heaven) and thus exhausted the merit responsible for its stay there, the soul takes a downward course. As the soul falls from heaven, the ethereal body with which it was clothed in heaven gets dissolved even as the orb of the moon ceases to be visible on an Amāvasyā. Descending on earth with a rain-drop, it enters an annual plant or creeper and appears in the form of a grain. Then, finding its way and getting absorbed into the system of a male human being, it is transformed by stages into the generative fluid, which, on entering the uterus and getting united with the ovum during the process of conception is gradually developed into a male or female embryo. This process of ascent and descent of a human soul devoted to Pravṛtta Karma has been outlined in the verses translated above and is corroborated by the following Śruti text :—

अथ य इमं ग्रामं इष्टापूर्तं दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्भ्रष्टिं रात्रेपरपक्षमपरपक्षाद्यन्वद् दक्षिणैति मासास्तात्रैते संवत्सरमभिप्रापवन्ति ॥ ३ ॥

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्छन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा पक्षयन्ति ॥ ४ ॥

सस्मिन्नावत्संपातमुचित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाध्रं भवति ॥ ५ ॥

अध्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह ब्रह्महियवा ओषधिवनस्यतवस्तिलमावा इति जायन्तेऽतो वै खलु दुर्निष्पतरं यो यो ह्यनमति यो रेतः

सिद्धति तद्भूय एव भवति ॥ ६ ॥

(Chāndogya Upaniṣad V. x. 3-6)

Also compare the following verse of the Bhagavadgītā:—

धूमो रात्रिस्तथा कृष्णः यष्मासा दक्षिणायनम् । तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥

The other path is that in which are stationed the gods presiding over smoke, night, the dark fortnight and the six months of the southward course of the sun; the Yogi (devoted to action with an interested motive and) taking to this path, after death, is led by the above-said gods, one after another, and attaining to the lustre (region) of the moon (and enjoying the fruit of his meritorious deeds in heaven) returns to this mortal world.

of Pitṛyāna or Dhūmamārga, the Dark Path), characterized by rebirth. Having gone through each one of these stages in the order mentioned above, the soul is reborn on this earth. (50-51) (Only) a member of the twice-born classes (duly) consecrated by (all) the purificatory rites from Garbhādhāna (the ceremony of impregnation performed before conception) down to Antyeṣṭi (the funeral rites performed at the crematory) follows this course. Those devoted to Nivṛtta Karma (on the other hand) offer sacrifices in the form of ritual acts (themselves) into (the fire of) the senses lighted by Knowledge (of the Self). (In other words, they look upon the functions of the senses-as the manifestation of the senses themselves). (52) (Again,) such a man merges his senses in the mind, representing the thinking faculty; the mind, full of morbid thoughts, in speech (because it is speech in the form of scriptural ordinance etc, that propels the mind to pose as the doer and so on, which is truly speaking only an aberration); speech, in the body of articulate sounds (because it is in these specific forms that speech reveals itself); the latter, in the compound vowel sound OM; (the mystical sound) OM, in (what is known by the name of) Bindu (the nasal sound); the latter (again) in Nāda (the echo); Nāda, in Prāṇa (the Jīva as associated with the vital air); and the last-named, in Brahma (the all-pervading Spirit). (53) (The deities presiding over) fire, the sun, the day-time, the close of day (eventide), the bright fortnight, the full moon (the closing day of a bright fortnight), the summer half-year (representing the progress of the sun to the north of the equator) and Brahmā\* (that mark the ascent of the departed soul to Brahmāloka, the realm of Brahmā, the uppermost and the subtlest sphere of this material universe and representing the climax of material enjoyment), the Viśva (the soul identifying itself with gross matter), Taijasa (the soul identified with subtle matter), the Prājña (the soul indentified with the causal matter), the Turya (the soul standing as a witness of all these states), so-called because of its being associated with each of these states (as its witness), and Ātmā (the pure Spirit)—the Vedas speak of these as (marking) the path of the gods (also known by the name of Arcirmārga or the Bright Path, which culminates in Liberation). Going through (all) these stages one after another, the tranquil-minded votary of the (supreme) Spirit (God), established in the Self, never returns (to this world). (54-55)

\* Verse 54 likewise delineates the path of the human soul devoted to Nivṛtta Karma. Here the soul of the deceased gradually ascends to the abode of Brahmā (the creator), being conducted on the way by the deities presiding over fire, the sun, the day-time, eventide, the bright fortnight, the full moon and the summer half-year. There it enjoys the luxuries of that realm and finally attains Liberation along with Brahmā. The latter half of this verse outlines the process of Liberation, which commences with the soul, which was till now known by the name of Viśva, merging its physical body in the astral and remaining identified with the latter, when it is designated as Taijasa. The Taijasa merges its astral body in the causal sheath and enjoys the title of Prājña so long as it remains identified with the causal frame. Then, merging the causal sheath in the all-witnessing Self, which is united with all bodies, it assumes the title of Turya; and finally casting off the role of a witness too, it remains in its primary state as the pure Self or Absolute. In other words, it is shorn of all adjuncts and gets liberated.

This is corroborated by the following texts of the Chāndogya Upaniṣad :—

तद्य इत्थं विदुः। ये चे मेऽरण्ये ब्रह्मा तप इत्युपासते तेऽस्त्रियमभिसम्भवन्त्यविद्योऽहरत्क आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्वहुदङ्खेति मासांस्तान् ॥ १ ॥  
मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युत् तत्पुरुषोऽस्मानवः स एनाम्ब्रह्म गमयत्येष देवयानः पन्था इति ॥ २ ॥

Also compare the following couplet of the Bhagavadgītā:—

अग्निर्धोतिरहः शुक्लः षण्मासा उत्तरायणम् । तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

(VIII.24)

"(Of the two paths) the one is that in which are stationed the all-efulgent fire-god and the deities presiding over daylight, the bright fortnight and the six months of the northward course of the sun respectively, proceeding along it after death Yogis, who have known Brahma, being successively led by the above gods, finally reach Brahma."

य एते पितृदेवानामयने वेदनिर्मिते । शास्त्रेण चक्षुषा वेद जनस्थोऽपि न मुह्यति । ५६ ।  
 आदावन्ते जनानां सद् वहिरन्तः परावरम् । ज्ञानं ज्ञेयं वचो वाच्यं तमो ज्योतिस्त्वयं स्वयम् । ५७ ।  
 आवाधितोऽपि ह्याभासो यथा वस्तुतया स्मृतः । दुर्घटत्वादन्द्रियकं तद्वदर्थविकल्पितम् । ५८ ।  
 क्षित्वादीनामिहार्थानां छाया न कतमापि हि । न संघातो विकारोऽपि न पृथङ्नान्वितो मृषा । ५९ ।  
 धातवोऽवयवित्वाच्च तन्मान्नावयवर्विना । न स्युर्हासत्यवयवविन्यसन्नवयवोऽन्ततः । ६० ।  
 स्वात् सादृश्यभ्रमस्तावद् विकल्पे सति वस्तुनः । जाग्रत्स्वापौ यथा स्वप्ने तथा विधिनिषेधता । ६१ ।

(Even) he who discerns these two paths presided over by the manes and the gods (respectively)—conclusively and distinctly made known by the Vedas—with the eye of scriptural knowledge never gives way to infatuation even though remaining in (this) body. (56) (For) as a matter of fact, he (the knower of these two paths) himself comprises what exists before (as the cause of) and after (as the background of), outside (viz., the objective universe) and inside (viz., the subject or the ego) all bodies; and he is the high and the low. (Again,) he is the understanding (the cognitive faculty) as well as that which is worth knowing, the word and the thing denoted by it, darkness as well as light. (In other words, there is nothing other than him, which may infatuate him). (57) Even as a reflection is taken to be real, even though (logically) disproved in everyway, so all objective existence (impinging on our senses as material) is (only) fancied to be real (though not real), being difficult to be reconciled with reason. (58) The psycho-physical organism, which is (popularly believed to be) a combination of the (five gross) elements, earth and so on, is indeed none of the following possibilities : it is neither their collection nor compound nor even modification; (for) it is neither distinct from them nor pervaded by them. Hence it is illusory. \* (59) The (five gross) elements (the constituent of the body) too cannot exist apart from their finer components (in the shape of the subtle elements) because of their being compounds themselves (whose existence as apart from their components has already been disproved). (And) indeed, in the event of a compound as such being (proved to be) non-existent, a component too ultimately proves to be non-entity; (for there is no proof for the existence of a component other than the fact that the appearance of a compound cannot be otherwise accounted for). (60) (It may be asked here : how do you account for the identity of an individual at different periods if you deny the existence of an individual ? (Our reply to this is that) the delusion about the identity of an individual (whose existence as apart from his limbs along with that of the limbs has just been shown to be a mere illusion) persists (only) so long as we attribute diversity to

\* The body of an embodied soul is believed to be a combination of the five elements. Now, that which is supposed to be a combination of two or more units falls under one of the following categories: (1) It may be a mere collection of those units as, for instance, what is known as a thicket is nothing but a collection of shrubs, trees etc., growing close together. (2) Or it may be a compound, i. e., a combination of elements just as water is declared to be a combination of hydrogen and oxygen. (3) Or again it may be a modification of two or more substances as, for instance, curds is a modification of milk combined with an acid. An organism falls under none of these three categories. It is neither a mere collection of the five elements of which it is believed to be constituted, as a thicket is of shrubs, trees and so on. For, the shrubs etc., of which a thicket is constituted do not cohere in the same way as the elements do in the case of an organism. Nor can an organism be said to be a compound or modification of the elements. For, a compound or modification of substances must be either distinct from or pervaded by those substances: and an organism cannot in the first place be conceived as altogether different from the elements. If, on the other hand, it is believed to be pervaded by the elements, the question arises: does the whole pervade every part of it in its entirety or only partially? If it pervades every part in its entirety, even a finger will pass for the entire body. And if it is urged that it pervades every part only partially, there will be no end to the process of partition. Hence the existence of a whole as apart from its parts is only illusory and not real. And since every part is a whole in relation to its own parts the separate existence of the parts too is similarly disproved and thus the whole range of objective existence is proved to be a colossal hoax.

God (the one Reality). The injunctive and interdictory force of the sacred texts (also) remains intact in the same way as the distinction of waking life and sleep persists (even) in the course of a dream. (61)

भावाद्द्वैतं क्रियाद्द्वैतं द्रव्याद्द्वैतं तथाऽऽत्मनः । वर्तयन्स्वानुभूत्येह त्रीन्स्वप्नान्धनुते मुनिः । ६२ ।  
कार्यकारणवस्त्वैक्यमर्शनं पटतन्नुवत् । अवस्तुत्वाद् विकल्पस्य भावाद्द्वैतं तदुच्यते । ६३ ।  
यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् । मनोवाक्तनुभिः पार्थ क्रियाद्द्वैतं तदुच्यते । ६४ ।  
आत्मजायासुतादीनामन्येषां - सवदेहिनाम् । यत् स्वार्थकामयोरैक्यं द्रव्याद्द्वैतं तदुच्यते । ६५ ।

Pondering the unity of thought, action and material substances, a contemplative soul shakes off through Self-Realization in this( very) life his three dreams (in the shape of the three states of waking life, dream and deep sleep). (62) To contemplate the substantial unity of causes and effects—on the analogy of (the unity of) cloth and its warp and woof—their diversity being unreal: this is called Bhāvādwaita (unity of thought). (63) To resign with mind, speech and body all (one's) actions to the supreme Spirit directly (without expecting any fruit for one-self), O son of Prthā (Kunti)—this is what is called Kriyādwaita (unity of action). (64) To identify one's own interests and enjoyment with those of one's wife, progeny and other relations as well as of all other embodied souls—this is what is called Dravyādwaita (unity of material substances). (65)

यद् यस्य वानिषिद्धं स्याद् येन यत्र यतो नृप । स तेनेहेत कर्माणि नरो नान्यैरनापदि । ६६ ।  
एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः । गृहेऽप्यस्य गतिं यायाद् राजस्तद्भक्तिभाङ्गिनरः । ६७ ।  
यथा हि यूयं नृपदेव दुस्यजादापद्रुणादुत्तरतात्मनः प्रभोः ।  
यत्पादपङ्केरुहसेवया भवानहर्षीर्निर्जितदिगाजः क्रतून् । ६८ ।

By whatever means, at whatever place and time and from whatever source a (particular) material is permitted to be acquired by a particular man, O protector of men, he should perform (his allotted) duties (sacrifices etc.,) with that material and no other materials except when in distress. (66) Making his living by his own (vocational) duties enjoined by the Vedas and enumerated before and (similar) other duties, a man blessed with Devotion can attain the realm or state of Śrī Kṛṣṇa (who is present before you), even (though staying) at home, O king. (67) Even as you and your brothers, O king of kings, have been able to get over a series of calamities, (so) difficult to get rid of, by the grace of Lord Śrī Kṛṣṇa, the supreme Spirit, by serving whose lotus-feet you (duly) performed a number of (big) sacrifices (such as Rājasūya and Aśwamedha), having entirely subdued (all opponents including) the elephants guarding the quarters, so shall you cross the ocean of mundane existence also by the grace of Śrī Kṛṣṇa. (68)

अहं पुराभवं कश्चिद् गन्धर्व उपबर्हणः । नाम्नातीते महाकल्पे गन्धर्वाणां सुसम्मतः । ६९ ।  
रूपपेशलमाधुर्यसौगन्ध्यप्रियदर्शनः । स्त्रीणां प्रियतमो नित्यं मत्तस्तु पुरुलम्पटः । ७० ।  
एकदा देवसत्रे तु गन्धर्वाप्सरसां गणाः । उपहृता विश्वसुग्भिर्हरिगाथोपगायने । ७१ ।  
अहं च गायंस्तद्विद्वान् स्त्रीभिः परिवृतो गतः । ज्ञात्वा विश्वसृजस्तन्मे हेलनं शोपुरोजसा ।  
याहि त्वं शूद्रतामाशु नष्टश्रीः कृतहेलनः । ७२ ।

तावद्दास्यामहं जज्ञे तत्रापि ब्रह्मवादिनाम् । शूश्रूषयानुषङ्गेण प्राप्तोऽहं ब्रह्मपुत्रताम् । ७३ ।  
धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः । गृहस्थो येन पदवीमञ्जसा न्यासिनामियात् । ७४ ।

Formerly, in the previous round of creation (the regime of the previous Brahmā), I was (once) born as a Gandharva (celestial musician), Upabarhaṇa by name, highly respected among the Gandharvas. (69) (Most) pleasing to the eye by virtue of (my) comeliness of form,

grace, sweet voice and fragrance, I was most beloved of women and was constantly drunk and excessively fond of women. (70) Once in a sacrificial session commenced by the gods, parties of Gandharvas and Apsarās (celestial dancing girls) were invited by the creators of the universe (Dakṣa, Marīci and others) for (the purpose of) singing the stories of Śrī Hari. (71) Coming to know of that invitation and surrounded by women, I too went there singing (profane songs even on the way without permission). Taking it to be an offence on my part, the creators of the universe cursed me by dint of their ascetic power, saying : "Shorn of (all) splendour, attain you at once the state (body) of a Śūdra, since you have behaved disrespectfully (towards us)." (72) At once I was born of a maid-servant and through service even in that life to sages who were (all) expounders of the Vedas, and thanks to their fellowship I attained the (present) state of a (mind-born) son of Brahmā. (73) I have (thus) explained to you the (course of) conduct prescribed for a married man which is capable of destroying (all) sin, and by (following) which a householder (too) can speedily attain the goal of recluses (viz., final beatitude). (74)

यूयं नृलोके वत भूरिभागा लोकं पुनाना मुनयोऽभियन्ति ।

येषां गृहानावसतीति साक्षाद् गूढं परं ब्रह्म मनुष्यलिङ्गम् ।७५।

स वा अयं ब्रह्म महद्विमृग्यं कैवल्यनिर्वाणसुखानुभूतिः ।

प्रियः सुहृद् वः खलु मातुलेय आत्मार्हणीयो विधिकृद् गुरुश्च ।७६।

न यस्य साक्षान्द्रवपद्मजादिभी रूपं धिया वस्तुतयोपवर्णितम् ।

मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स सात्वतां पतिः ।७७।

Oh, exceedingly fortunate (far more fortunate than Prahrāda) on earth (this world of human beings) are you (the Pāṇḍavas and the Yadus), to whose residences flock from all quarters sages sanctifying the (whole) world, inasmuch as the Supreme Brahma bodily stays there disguised in the form of a human being. (75) This very Śrī Kṛṣṇa, your well-known beloved friend and cousin (son of your maternal uncle Vasudeva), (nay,) your very self (body), worthy of your adoration, obedient servant (ambassador and charioteer) and preceptor (all in one), is Brahma, (that may be described as) the realization of absolute (unconditioned) supreme Bliss and which is diligently sought after (even) by the great. (76) May this Śrī Kṛṣṇa, the well-known Protector of devotees, be gracious to us—Śrī Kṛṣṇa, whose essential character has not (so far) been depicted in its true colours with the help of reason (even) by Lord Śiva (the Source of the universe), Brhamā the (lotus-born) and others, and who is adored (by us) through silent meditation and enquiry, Devotion and control of senses and so on (unlike you, who are on such intimate terms with Him and on whom He lavishes His affection, a privilege which even Prahrāda never enjoyed). (77)

श्रीशुक उवाच

इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः । पूजयामास सुप्रीतः कृष्णं च प्रेमविह्वलः ।७८।

कृष्णपार्थावुपामन्य पूजितः प्रययौ मुनिः । श्रुत्वा कृष्णं परं ब्रह्म पार्थः परमविस्मितः ।७९।

इति दाक्षायणीनां ते पृथग्वंशाः प्रकीर्तिताः । देवासुरमनुष्याद्या लोका यत्र चराचराः ।८०।

इति श्रीमद्भागवते महापुराणे वैद्यासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां सप्तमस्कन्धे प्रह्लादानुचरिते

दुधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम पञ्चदशोऽध्यायः ।१५।

इति सप्तमः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

Śrī Śuka went on : Hearing the discourse of the celestial sage (Nārada) as reproduced in the foregoing verses, Emperor Yudhiṣṭhira (the foremost of the Bharatas) felt much delighted and, overwhelmed with love, (duly) worshipped him as well as Śrī Kṛṣṇa (who was present there). (78) Taking leave of Śrī Kṛṣṇa and Yudhiṣṭhira (son of Pṛthā) and honoured by them, the (celestial) sage left (for his abode). (And) Yudhiṣṭhira felt highly amazed to hear of Śrī Kṛṣṇa as (no other than) the supreme Reality. (79) In this way I have related to you separately the accounts of the posterity of the daughters of Dakṣa in which are comprised (the various) orders of animate and inanimate creation, such as gods, demons and human beings. (80)

*Thus ends the fifteenth discourse entitled "An inquiry into right conduct (concluded)", forming part of the dialogue between Emperor Yudhiṣṭhira and the sage Nārada, narrating the story of Prahārāda, in Book Seven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.*



END OF BOOK SEVEN



ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

अष्टमः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata Mahāpurāṇa

Book Eight

Discourse I

The Manvantaras described

राजोवाच

स्वायम्भुवस्येह गुरो वंशोऽयं विस्ताराच्छ्रुतः । यत्र विश्वसृजां सगो मूनन्यान्वदस्व नः । १ ।  
यत्र यत्र हरेर्जन्म कर्माणि च महीयसः । गृणन्ति कवयो ब्रह्मांस्तानि नो वद शृण्वताम् । २ ।  
यद्यस्मिन्नन्तरे ब्रह्मन्भगवान्विश्वभावनः । कृतवान्कुरुते कर्ता ह्यतीतेऽनागतेऽद्य वा । ३ ।

**The king (Parikṣit) submitted:** I have heard at length in this context, O preceptor, (an account) of the line (daughters' children) of Swāyambhuva Manu (just narrated by you), in which figured the posterity (sons and grandsons) of Marīci and others (the creators of the universe). (Pray,) speak to us (now) about the other Manus (as well). (1) Tell us who are listening (with rapt attention), O holy one, (an account especially) of those Manvantaras with which the learned associate any (particular) descent and exploits of Śrī Hari, the greatest of the great. (2) Relate to us, O holy Brāhmaṇa, what the Lord, (who is) the Protector of the universe, actually did in which past Manvantara, what He is doing now or what He is going to accomplish in which future Manvantara. (3)

ऋषिरुवाच

मनवोऽस्मिन्व्यतीताः षट् कल्पे स्वायम्भुवादयः । आद्यस्ते कथितो यत्र देवादीनां च सम्भवः । ४ ।  
आकृत्यां देवहृत्यां च दुहित्रोस्तस्य वै मनोः । धर्मज्ञानोपदेशार्थं भगवान्मुत्रतां गतः । ५ ।  
कृतं पुरा भगवतः कपिलस्यानुवर्णितम् । आख्यास्ये भगवान्यज्ञो यद्यकार कुरूद्वह । ६ ।

**The sage (Śukadeva) replied:** In the current Kalpa (cycle or Brahmā's day) six Manus (Manvantaras), Swāyambhuva and others, have (already) passed. Of these, an account of the first (viz., that presided over by Swāyambhuva Manu) has been narrated to you as well as the story of the creation of gods and other (orders of) creatures such as demons and human beings. (4) (I have told you how) the Lord actually assumed the role of a son to (the

blessed) Ākūti and Devahūti, daughters of the aforesaid (Swāyambhuva) Manu, in order to teach (the former) piety (in the person of Yajña) and (to the latter spiritual) wisdom (in the person of the sage Kapila) respectively. (5) (Of these) I have already related\* (to you) the achievement of Kapila (in the shape of instruction in Devotion and spiritual wisdom imparted to Devahūti, which led her to renounce everything and, fixing her thought exclusively on the Lord, attain final beatitude). I shall (now) recount, O chief of the Kurus what Lord Yajña did. (6)

विरक्तः कामभोगेषु शतरूपापतिः प्रभुः । विसृज्य राज्यं तपसे सभार्यो वनमांविशत् । ७ ।

सुनन्दार्या वर्षशतं पदैकेन भुवं स्पृशन् । तप्यमानस्ततो घोरमिदमन्वाह भारत । ८ ।

Fed up with the enjoyment of sense-objects and having relinquished his kingship, Emperor Swāyambhuva Manu (the spouse of Śatarūpā) withdrew to the forest for (practising) austerities along with his consort. (7) Practising rigid asceticism on the bank of the (river) Sunandā for a hundred years and touching the ground with (only) one foot, he repeated the following (prayer), O scion of Bharata ! (8)

मनुरुवाच

येन चेतयते विश्वं विश्वं चेतयते न यम् । यो जागर्ति शयानेऽस्मिन्नायं तं वेद वेद सः । ९ ।

आत्मावास्यमिदं विश्वं यत् किञ्चिज्जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् । १० ।

यं न पश्यति पश्यन्तं चक्षुर्यस्य न रिष्यति । तं भूतनिलयं देवं सुपर्णमुपधावत । ११ ।

न यस्याद्यन्तौ मध्यं च स्वः परो नान्तरं बहिः । विश्वस्यामूनि यद् यस्माद् विश्वं च तदृतं महत् । १२ ।

स विश्वकायः पुरुहूत ईशः सत्यः स्वयंज्योतिरजः पुराणः ।

घत्तेऽस्य जन्माद्यजयाऽऽत्मशक्त्या तां विद्ययोदस्य निरीह आस्ते । १३ ।

अथाग्रे ऋषयः कर्माणीहन्तेऽकर्महेतवे । ईहमानो हि पुरुषः प्रायोऽनीहां प्रपद्यते । १४ ।

ईहते भगवानीशो न हि तत्र विषज्जते । आत्मलाभेन पूर्णार्थो नावसीदन्ति येऽनु तम् । १५ ।

तमीहमानं निरहङ्कृतं बुधं निराशिषं पूर्णमनन्यचोदितम् ।

नृञ्छिक्षयन्तं निजवर्त्मसंस्थितं प्रभुं प्रपद्येऽखिलधर्मभावनम् । १६ ।

Manu prayed: Oh, how strange (that) the individual soul does not know Him—although He knows the individual soul—because of whom (whose presence) the world (of matter, viz., the body, senses, mind and so on) is endowed with consciousness but to whom the world does not lend consciousness (He being conscious by His very nature), and who keeps awake (as the witness) while the world is asleep. (9) Whatever animate (or inanimate) creation there exists in the world, all that is pervaded by the (cosmic) Spirit (who not only sustains it but also enlivens it). (Therefore,) live upon what has been assigned (to you) by Him (or what has been consecrated to Him); do not covet the wealth of anyone (else). (10) Flee (for protection) to that self-efulgent Lord, the abode (Inner Controller) of (all) created beings, (and who has been figuratively depicted in the Upaniṣads as) a bird with beautiful wings (dwelling on the tree of this body as an unconcerned witness along with the Jīva, represented as its companion attached to the tree), whom, as the Perceiver (of all), the world (or the sense of sight) cannot perceive (because He is above sense-perception and because the knower cannot be known by the means of knowledge) and whose perception (knowledge) never fails (inasmuch as it constitutes His very being, unlike the consciousness of the finite Jīva, which disappears with the disappearance of its object). (11) The all-pervading Brahma (alone) is that (supreme) Reality to which neither beginning nor end nor middle can be attributed, nay, in whose eye there is neither friend nor foe. ( It being the Self

\*Vide Book III.

of all), neither inside nor outside (because of its pervading all), to which (all) these stages (viz., the beginning, middle and end) of the universe are attributable and which is (manifested in the form of) the universe. (12) The aforesaid Lord has the universe for His body and bears innumerable names; He (alone) is true, self-effulgent, unborn and (most) ancient. By His own (creative) Energy (called Mâyā, which is unborn like Himself; because Śakti and Śaktimān are identical in essence). He undertakes the creation etc., (namely, maintenance and dissolution as well) of this universe and, having set aside the said Mâyā by His (other) Energy (in the shape of consciousness) He remains actionless (in His primary state of Brahmahood). (13) (Because the Lord Himself first undertakes and then withdraws from action in the form of creation etc., of the universe,) therefore, the sages (too likewise) undertake actions (consecrated to the Lord) in the first instance for the sake of actionlessness (Liberation). For a man performing (his) duties (as an offering to the Lord) generally attains liberation (which exonerates one from all duties). (14) The almighty Lord does engage in action, but does not get attached to it inasmuch as He has all His objects accomplished through the realization of His own (blissful) character. (Hence) they who follow in His footsteps never suffer (bondage). (15) I (therefore) take refuge in that Lord, who, though engaging in action is yet (altogether) free from egotism, being all-wise, perfect (in Himself) and (therefore) above (all) cravings and is (absolutely) independent (lit., not impelled by others), (nay,) who teaches humanity (by His own example), (Himself remaining) steadfast to the course of conduct prescribed by Himself because of His being the protector and upholder of righteousness. (16)

श्रीशुक उवाच

इति मन्त्रोपनिषदं व्याहरन्तं समाहितम् । दृष्ट्वासुरा यातुधाना जग्धुमभ्यद्रवन् क्षुधा । १७ ।  
तांस्तथावसितान् वीक्ष्य यज्ञः सर्वगतो हरिः । चामैः परिवृतो देवैर्हत्वाशासत् त्रिविष्टपम् । १८ ।

**Śrī Śuka continued:** Finding him repeating (as though in a dream in spite of himself) the aforesaid mystical prayer consisting of sacred texts\* (based on the *Īśāvāsyaopaniṣad*, forming part of *Yajurveda-Saṁhitā*), (though) absorbed in profound and abstract meditation, (and therefore oblivious of himself), demons and ogres, impelled by hunger, assailed him on all sides with intent to devour him. (17) Seeing them thus resolved, the all-pervading Śrī Hari, in the form of Lord Yajña (the deity presiding over sacrifices and born of Dharma and *Ākūtiḥ*), surrounded by (His sons) the gods known as the *Yāmas*, (appeared there and) slew them and ruled in heaven (as *Indraḥ*, the Lord of paradise). (18)

स्वारोचिषो द्वितीयस्तु मनुस्मैः सुतोऽभवत् । द्युमत्सुषेणरोचिष्मत्प्रुखास्तस्य चात्मजाः । १९ ।  
तत्रेन्द्रो रोचनस्वासीद् देवाश्च तुषितादयः । ऊर्जस्तम्भादयः सप्त ऋषयो ब्रह्मवादिनः । २० ।

\* The Upaniṣads, referred to as the crown of the Vedas, have been classified under two heads, viz., (1) *Mantrapaniṣads* (those forming part of the *Saṁhitā* portion, consisting of hymns) and (2) *Brāhmaṇopaniṣads* or those forming part of the *Brāhmaṇas* or exegetic texts giving rules for the employment of the hymns at particular sacrifices and so on. The *Īśāvāsya*, the *Śvetāśvatara* and the *Muṇḍaka*, Upaniṣads forming part of the *Śukla* and *Kṛṣṇa* *Yajurveda* and *Atharvaveda* respectively, are thus classed as *Mantrapaniṣads*; while all the rest fall under the category of *Brāhmaṇopaniṣads*.

† Vide verses 4 and 5 above.

‡ We find it mentioned in Book XII. vii. 15 that every *Manvantara* is presided over by a body of divine administrators consisting of a *Manu* as its head, a group of gods, the *Manu's* sons, an *Indra* ruling over the three worlds, the seven *Rṣis* (seers) and a part manifestation of God Himself. In the first *Manvantara* of the present *Kalpa*, known as the *Swāyambhuva* *Manvantara* after the name of the *Manu* presiding over it, the *Manu* was known as *Swāyambhuva* (born of *Brahmā* the creator himself); *Priyavrata* and *Uttānapāda* (whose accounts are given in Books V and IV respectively) were his two sons; the gods were known by the name of *Yamas*; Lord *Yajña* (a part manifestation of the Lord) Himself held the office of *Indra*; while *Marīci*, *Atri*, *Angirā*, *Pulaha*, *Kratu*, *Pulastya*, and *Vasiṣṭha* were the seven seers—vide Book IV.

ऋषेस्तु वेदशिरसस्तुषिता नाम पत्न्यभूत् । तस्यां जज्ञे ततो देवो विभुरित्यभिविश्रुतः । १२१ ।  
अष्टाशीतिसहस्राणि मुनयो ये धृतव्रताः । अन्वशिक्षन्त्रतं तस्य कौमारब्रह्मचारिणः । १२२ ।

Now Swārociṣa was (the name of) the second Manu, (who was) a son of Agni (the god of fire); while Dyumān, Suṣeṇa, and Rocīṣmān were the chief among his sons. (19) In that (Swārociṣa) Manvantara, of course, the Indra was known by the name of) Rocana; while Tusita and others (viz., Toṣa, Pratoṣa, Santoṣa Bhadra, Sānti, Iḍaspati, Idhma, Kavi, Vibhu, Swahna and Sudeva) were the gods. Ūrja (son of Vasiṣṭha) Stambha (son of Kaśyapa, a lord of created beings) and others (namely, Prāṇa, Bṛhaspati, Atri, Datta, also known as Dattātreya, son of Atri, and Cyavana) were the seven seers, (all) expositors of the Vedas. (20) Again, the wife of the sage Vedaśīrā was named Tuṣītā. Through her from (the loins of) that sage appeared the Lord Himself, known all over by the name of Vibhu. (21) Eighty-eight thousand sages, who had (all) undertaken a vow of austerity, followed the example of the aforesaid Lord, who had remained a bachelor since His (very) boyhood. (22)

तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः । पवनः सृञ्जयो यज्ञहोत्राद्यास्तत्सुता नृप । १२३ ।  
वसिष्ठतनयाः सप्त ऋषयः प्रमदादयः । सत्या वेदश्रुता भद्रा देवा इन्द्रस्तु सत्यजित् । १२४ ।  
धर्मस्य सूनृतायां तु भगवान्मुषोत्तमः । सत्यसेन इति ख्यातो जातः सत्यव्रतैः सह । १२५ ।  
सोऽनृतव्रतदुःशीलानसतो यक्षराक्षसान् । भूतद्रुहो भूतगणांस्त्ववधीत् सत्यजित्सखः । १२६ ।

The third Manu, son of (the celebrated Emperor) Priyavrata, was known as Uttama. Pavana, Sṛñjaya, Yajñahotra and others were his sons, O Parikṣit ! (23) Pramada and others, sons of Vasiṣṭha, were the seven seers. The Satyas, the Vedaśrutas and the Bhadras were the (names of the three groups of) gods; while the Indra was (known by the name of) Satyajit. (24) Again, from (the loins of) Dharma (the god of piety) through (his wife) Sūnṛtā appeared along with (the class of gods known as) the Satyavratas, the Supreme Person (Himself) celebrated by the name of Lord Satyasena. (25) And with Satyajit (the then Indra) as His helpmate. He killed the wicked Yakṣas and Rākṣasas, who were vowed to mendacity and given to evil ways, as well as hosts of evil spirits who were enemies of created beings. (26)

चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तामसः । पृथुः ख्यातिर्नरः केतुरित्याद्या दश तत्सुताः । १२७ ।  
सत्यका हरयो वीरा देवास्त्रिशिख ईश्वरः । ज्योतिर्धामादयः सप्त ऋषयस्तामसेऽन्तरे । १२८ ।  
देवा वैधृतयो नाम विधृतेस्तनया नृप । नष्टाः कालेन यैर्वेदा विधृताः स्वेन तेजसा । १२९ ।  
तत्रापि जज्ञे भगवान्हरिण्यां हरिमेधसः । हरिरित्याहतो चेन गजेन्द्रो मोचितो ग्रहात् । १३० ।

The fourth Manu, Tāmasa by name, was a brother of Uttama. Pṛthu, Khyāti, Nara, Ketu and others were his ten sons. (27) The Satyakas, the Haris and the Viras were (the three groups of) the gods; Trīśikha was (the name of) their ruler (Indra); while Jyotirdhāma and others (viz., Pṛthu, Kāvya or Śukrācrāya, Caitra, Agni, Dhanada and Pivara) were the seven seers in that Manvantara, which went by the name of Tāmasa. (28) The (other) gods (in that Manvantara), Vaidhṛtis by name, were the sons of Vidhṛti, by whom the Vedas, that had been lost (forgotten) in course of time, were preserved (retained in their memory) by their own intellectual calibre, O king ! (29) In that Manvantara the Lord too was born through Hariṇī from (the loins of) the sage Harimedhā (her husband) and was named Śrī Hari, by whom the (celebrated) leader of (a herd of) elephants was extricated from (the grip of) an alligator. (30)

राजोवाच

बादरायण एतत् ते श्रोतुमिच्छामहे वयम् । हरिर्यथा गजपतिं ग्राह्यस्तमममूचत् । ३१ ।

तत्कथा सुमहत् पुण्यं धन्यं स्वस्त्ययनं शुभम् । यत्र यत्रोत्तमश्लोको भगवानीयते हरिः । ३२ ।

**The king (Parīkṣit) submitted :** O son of Bādarāyaṇa ( the sage Vedavyāsa, so-called because he had his abode in a thicket of jujube trees), we long to hear from you the story as to how Śrī Hari delivered the (said) king of elephants, seized by an alligator. (31) That (alone) of (all) stories is highly sacred, praiseworthy, conducive to blessedness and auspicious, in which Lord Śrī Hari of excellent renown is celebrated. (32)

सूत उवाच

परीक्षितैवं स तु बादरायणिः प्रायोपविष्टेन कथासु चोदितः ।

उवाच विप्राः प्रतिनन्द्य पार्थिवं मुदा मुनीनां सदसि स्म शृण्वताम् । ३३ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायामष्टमस्कन्धे मन्वन्तरानुचरिते प्रथमोऽध्यायः । १ ।

**Sūta went on :** Thus urged by Parīkṣit, who sat determined to die (of starvation to make amends for the indignity offered by him to a holy sage absorbed in meditation by throwing a dead serpent on his person), to continue his discourses (on the pastimes of the Lord), the sage Śukadeva (son of Bādarāyaṇa,) O Brāhmaṇas, congratulated the emperor and joyously spoke (as follows) in that assembly of sages who were (all) listening ( with rapt attention). (33)

*Thus ends the first discourse, forming part of the story of the (various) Manvantaras, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ द्वितीयोऽध्यायः

### Discourse II

The lord of elephants is caught in the grip of an alligator

श्रीशुक उवाच

आसीद् गिरिवरो राजंस्त्रिकूट इति विश्रुतः । क्षीरोदेनावृतः श्रीमान्योजनायुतमुच्छ्रितः । १ ।

तावता विस्तृतः पर्यक्त्रिभिः शृङ्गैः पयोनिधिम् । दिशः खं रोचयन्नास्ते रौप्यायसहिरण्मयैः । २ ।

अन्यैश्च कुकुभः सर्वा रत्नधातुविचित्रितैः । नानाद्रुमलतागुल्मैर्निर्घोषैर्निर्झराम्भसाम् । ३ ।

स चावनिज्यमानाङ्घ्रिः समन्तात् पथऊर्मिभिः । करोति श्यामलां भूमिं हरिन्चरकताश्मभिः । ४ ।

सिद्धचारणगन्धर्वविद्याधरमहोरगैः । किन्नरैरप्सरेश्च क्रीडद्भिर्जुष्टकन्दरः । ५ ।

यत्र संगीतसन्नादैर्नदद्गुहममर्षया । अभिगर्जन्ति हरयः श्लाघिनः परशङ्कया । ६ ।

नानारण्यपशुव्रातसङ्कुलद्रोण्यलङ्कृतः । चित्रद्रुमसुरोद्यानकलकण्ठविहङ्गमः । ७ ।

सरित्सरोभिरच्छोदैः पुलिनैर्मणिवालुकैः । देवस्त्रीमज्जनामोदसौरभाम्बुनिलैर्युतः । ८ ।

**Śrī Śuka began again :** There was a great mountain, celebrated by the name Trikūṭa, (which was) encircled by the ocean of milk rich in mineral wealth and was ten thousand Yojanas (or eighty thousand miles) high, O Parīkṣit I (1) Wide to the same extent (as its height) on all sides, it stood illuminating the ocean (around), the (four) cardinal points as well

as the sky with (its) three (principal) peaks of silver, steel and gold (respectively), and lending charm to all the quarters with (its) other peaks rendered picturesque by (their wealth of) precious stones and minerals (of diverse colours), by (their) trees, creepers and shrubs of various description as well as by the murmuring sound of the water of their cascades. (2-3) With its foot being (constantly) washed by the waves of the ocean on every side, the mountain made the lowlands (enclosing it) look dark green (as if covered by turf) by its emeralds scattered on all sides (by the corrosive action of the waves). (4) Its caves were frequented by sporting Siddhas (a class of demigods endowed with mystic powers from their very birth), Cāraṇas (celestial bards), Gandharvas (celestial musicians), Vidyādhara (celestial artistes) and great Nāgas (serpent-demons having a human face and serpent-like body) as well as by Kinnaras (another class of celestial musicians with a human figure and the head of a horse or vice versa), and Apsarās (celestial nymphs). (5) There haughty lions roared in indignation aroused by the suspected presence of another lion, with their face turned towards the part where the caves echoed with the music (of the Kinnaras etc.). (6) The mountain looked charming with (its) valleys infested by herds of wild beasts of various description. And birds sweetly warbled in (its) celestial gardens rich in a variety of trees. (7) It was adorned with rivers and lakes of limpid water and banks carpeted with the sands of gems and fanned by breezes charged with drops of water scented with the fragrance lent to it by the bathing of celestial ladies. (8)

तस्य द्रोण्यां भगवतो वरुणस्य महात्मनः । उद्यानमृतुमन्नाम आक्रीडं सुरयोषिताम् । १ ।  
 सर्वतोऽलङ्कृतं दिव्यैर्नित्यं पुष्पफलद्रुमैः । मन्दारैः पारिजातैश्च पाटलाशोकचम्पकैः । १० ।  
 चूतैः प्रियालैः पनसैरात्रैराम्रातकैरपि । क्रमुकैर्नालिकेरैश्च खजूरैर्बीजपूरकैः । ११ ।  
 मधुकैः सालतालैश्च तमालैरसनाजुनैः । अरिष्टोदुम्बरप्लक्षैर्वटैः किंशुकचन्दनैः । १२ ।  
 पिचुमन्दैः कोविदारैः सरलैः सुरदारुभिः । द्राक्षेशुरम्भाजम्बूभिर्बदर्वक्षाभयामलैः । १३ ।  
 बिल्वैः कपित्थैर्जम्बीरैर्वृतो भल्लगतकादिभिः । तस्मिन्सरः सुविपुलं लसत्काञ्चनपङ्कजम् । १४ ।  
 कुमुदोत्पलकह्लारशतपत्रश्रियोजितम् । मत्तषट्पदनिर्घुष्टं शकुन्तैश्च कलस्वनैः । १५ ।  
 हंसकारण्डवाकीर्णं चक्राह्वैः सारसैरपि । जलकुङ्कुटकोयष्टिदात्यहकुलकूजितम् । १६ ।  
 मत्स्यकच्छपसञ्चारचलत्पद्मरजःपयः । कदम्बवेतसनलनीपवञ्जुलकैर्वृतम् । १७ ।  
 कुन्दैः कुरवकाशोकैः शिरीषैः कुटजेद्भुदैः । कुब्जकैः स्वर्णयूथीभिर्नागपुत्रागजातिभिः । १८ ।  
 पल्लिकाशतपत्रैश्च माधवीजालकादिभिः । शोभितं तीरजैश्चान्यैर्नित्यतुर्धिरलं द्रुमैः । १९ ।

In a (particular) valley of that mountain there existed a garden belonging to the glorious and high-souled Varuṇa (the god of water), which bore the name of R̥tumān and was the sporting-ground of celestial ladies. (9) On all sides it was graced with celestial trees ever full of flowers and fruits and was fenced with Mandāras (acacias), Pārijātas (coral trees), Pāṭalas, Aśokas and Campakas, different species of mangoes, Priyālas and Panasas (bread-fruit trees) as well as with Āmrātakas (hog-plum trees), Kramukas (arecas) and coconut-trees, date-palms and Bijapūras (citrons), Madhūkas, Śālas, Palmyras, Tamālas, Asanas, Arjunas, Ariṣṭas (soap-berries), Udumbaras, Plakṣas, banyan trees, Kimśukas and sandal-trees, Nimba-trees, Kovidāras, Saralas (a species of pine trees), deodars, vines, sugar-canes, plantains and rose-apples, plum-trees, Akṣas, the yellow myrobalan and myrobalan trees, Bilvas (wood-apples), Kapitthas and Jambīras (lemons), as well as by Bhallātakas (the marking-nut trees) and so on. In that garden there existed a very extensive lake studded with splendid golden lotuses. (10—14) It looked grand with the splendour of lilies and lotuses of various species (such as Utpalas, Kalhāras and Śatapātras) and was

resonant with the humming of intoxicated bees as well as by sweetly warbling birds. (15) It was swarmed by swans and Kāraṇḍavas( a variety of ducks) as well as by Cakravākas (ruddy geese) and cranes, and resounded with the noise of swarms of water-fowls, Koyaṣṭis (paddy-birds) and Cātakas.(16) Its water was overlaid with the pollen of lotuses shaking with the movements of fishes and tortoises and was hemmed in with Kadambas, canes, Nalas (a species of reeds), Nipas (a variety of Kadambas) and Vañjulas. (17).It looked most charming with its Kundas (a species of jasmine), Kurabakas (red amaranths), Aśokas, Śirīṣas, Kuṭajas, Ingudīs, Kubjakas, Swamayūthīs (yellow jasmynes), Nāgas, Punnāgas and Jātis, Mallikās and Śatapatras, Mādhavis (spring- flowers), Jālakas etc., as well as with other trees growing on its margin and bearing flowers and fruits during all the seasons. (18-19)

तत्रैकदा तद्गिरिकाननाश्रयः करेणुभिर्वारणयूथपश्वरन् ।  
 सकण्टकान् कीचकवेणुवेत्रवद् विशालगुलमं प्ररुज्ज्वनस्पतीन् ।२०।  
 यद्बन्धमात्राद्धरयो गजेन्द्रा व्याघ्रादयो व्यालमुगाः सखद्गाः ।  
 महोरगाश्चापि भयाद् द्रवन्ति सगौरकृष्णाः शरभाश्चमर्यः ।२१।  
 वृका वराहा महिषर्क्षशल्या गोपुच्छसालावृकमर्कटाश्च ।  
 अन्यत्र क्षुद्रा हरिणाः शशादयश्चरन्त्यभीता यदनुग्रहेण ।२२।  
 स घर्मतप्तः करिभिः करेणुभिर्वृतो मदच्युत्कलभैरनुद्वतः ।  
 गिरि गरिम्णा परितः प्रकम्पयन् निषेव्यमाणोऽलिकुलैर्मदाशनैः ।२३।  
 सरोऽनिलं पङ्कजरेणुरुषितं जिघ्रन्विदूराभदविह्वलेक्षणः ।  
 वृतः स्वयूथेन तृषार्दिनेन तत् सरोवराभ्याशमथागमद् द्रुतम् ।२४।  
 विगाह्य तस्मिन्नमृताम्बु निर्मलं हेमारविन्दोत्पलरेणुवासितम् ।  
 पपौ निकामं निजपुष्करोद्धृतमात्मानमद्भिः स्रपयन्तकृमः ।२५।  
 स्वपुष्करेणोद्धृतशीकराम्बुभिर्निपाययन्स्रपयन्त्यथा गृही ।  
 घृणी करेणूः कलभांश्च दुर्मदो नाचष्ट कृच्छ्रं कृपणोऽज्जमायया ।२६।

In that garden, one day, the leader of a herd of elephants, that had its abode in the forest of that mountain, was roaming about with (a number of) female elephants, breaking (its) thorny trees and a large thicket consisting of various types of bamboos (such as Kīcakas) and canes.(20) Perceiving it by scent alone, lions and (other) leaders of elephants, tigers and other beasts of prey, including rhinoceroses, and even huge serpents, black and white Śarabhas (eight-footed animals, now extinct, represented as stronger than the lion and the elephant) and Camarīs (female yaks) took to flight out of fear. (21)The weaker animals, viz., wolves,boars, bisons, bears, porcupines, baboons, hyenas and monkeys as well as antelopes,hares etc., fearlessly roamed about elsewhere (outside the range of its sight) by its sufferance.(22) Surrounded by (other) elephants (of its herd) and female elephants (too) and followed by their youngs, the elephant, that was emitting temporal fluid (all along) and was consequently being dogged by swarms of black-bees that fed on that fluid, was shaking the mountain on every side by its (huge) weight. Scenting from a long distance the breeze blowing from the lake—charged as it was with the pollen of lotuses—and accompanied by its herd, which was (likewise) oppressed with thirst, the elephant now swiftly made to the vicinity of the lake, afflicted as it was by heat, its eyes rolling under the influence of that temporal fluid.(23-24) Making its way into the lake, bathing itself with its water, and thus relieved of fatigue, it drank to its satisfaction the clear and nectar-like water perfumed with the pollen of golden and blue lotuses with the tip of its proboscis. (25) Spraying the female

elephants as well as their young with drops of water drawn by its own trunk and making them drink it, full of compassion (as it was for its herd), like a householder, the proud elephant, infatuated by the deluding potency of the eternal Lord, did not foresee the (impending) peril.(26)

तं तत्र कश्चिञ्चप दैवचोदितो ग्राहो बलीयांश्चरणे रुधाग्रहीत् ।  
 यदृच्छयैवं व्यसनं गतो गजो यथाबलं सोऽतिबलो विचक्रमे ।२७।  
 तथाऽऽतुरं यूथपतिं करेणवो विकृष्यमाणं तरसा वलीयसा ।  
 विचुकुशुर्दीनधियोऽपरे गजाः पार्श्विग्रहास्तारयितुं न चाशकन् ।२८।  
 नियुध्यतोरैवमिभेन्द्रनक्रचोर्विकर्षतोरन्तरतो वहिर्मिथः ।  
 समाः सहस्रं व्यगमन् महीपते सप्राणयोश्चित्रममंसतामराः ।२९।

Directed by destiny, O protector of men, some very powerful alligator indignantly seized the elephant by the foot in that lake. Thus fallen into adversity by the will of Providence, that mighty elephant struggled to the utmost of its strength (to shake off the enemy's hold). (27) Perceiving the leader of their herd being thus forcibly dragged by the mighty foe, and unable to help itself, the female elephants, whose mind was (greatly) perplexed, (merely) shrieked; while the other elephants, even though they tried (their utmost) to help their leader (from behind), could not liberate it. (28) While the lord of elephants and the alligator were thus contending and pulling each other, the one outside and the other inside, both remaining alive, a thousand years rolled by, O ruler of the earth. The gods (too) looked upon this (event) as (something) strange. (29)

ततो गजेन्द्रस्य मनोबलौजसां कालेन दीर्घेण महानभूद् व्ययः ।  
 विकृष्यमाणस्य जलेऽवसीदतो विपर्ययोऽभूत् सकलं जलौकसः ।३०।  
 इत्थं गजेन्द्रः स यदाऽऽप संकटं प्राणस्य देही विवशो यदृच्छया ।  
 अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धिमथाभ्यपद्यत ।३१।  
 न मामिमे ज्ञातय आतुरं गजाः कुतः करिण्यः प्रभवन्ति मोचितुम् ।  
 ग्राहेण पाशेन विधातुरावृतोऽप्यहं च तं यामि परं परायणम् ।३२।  
 यः कश्चनेशो बलिनोऽन्तकोरगात् प्रचण्डवेगादभिधावतो भृशम् ।  
 भीतं प्रपन्नं परिपाति यद्भयान्मुत्युः प्रधावत्यरणं तमीमहि ।३३।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे मन्वन्तरानुवर्णने गजेन्द्रोपाख्यानं द्वितीयोऽध्यायः ।२।

After this (due to lack of nourishment, however,) there came about a great depletion of spirit, strength and vitality of the king of elephants, as it was being dragged in water for (such) a long time and was now languishing; while in the case of the alligator (that had its abode in water and derived its nourishment from water) all this (strength etc.), turned out to be otherwise (came to be redoubled). (30) When the lord of elephants, that looked upon the body (alone) as its self, unexpectedly came face to face with this danger to life and felt (absolutely) powerless, and incapable of liberating itself (from the hold of its enemy), it pondered for a long time and presently arrived at the following conclusion. (31) (The elephant said to itself,) "These, my kith and kin, have no power to extricate me, fallen in distress (as I am); how (then) can the female elephants do it? (Therefore,) entrapped as I am in the snare of Providence in the shape of the alligator, even I (a beast) flee (for protection) to the Supreme, the ultimate refuge (of all). (32) Whosoever being the almighty Lord Protects on every side a suppliant very much afraid of the powerful serpent in the form of Death, possessed of terrible speed and advancing in every direction, and from fear of whom Death

(himself) runs to and fro (to devour living beings), let us approach Him as our asylum."(33)

*Thus ends the second discourse, hinging on the legend of the king of elephants forming part of the story of the Manvantaras, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ तृतीयोऽध्यायः

### Discourse III

The leader of the elephants extols the Lord and is rescued from the dangerous situation

श्रीशुक उवाच

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि । जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् । १ ।

Śrī Śuka resumed: Having thus resolved by force of reason and steadied the mind in the region of the heart, the king of elephants proceeded (mentally) to repeat the (following) excellent prayer(worth repeating again and again), learnt by heart in its previous incarnation (as king Indradyumna).\* (1)

गजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् । पुरुषायादिबीजाय परेशायाभिधीमहि । २ ।

यस्मिन्निदं यतश्चेदं येनेदं च इदं स्वयम् । योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् । ३ ।

यः स्वात्मनीदं निजमाययार्पितं क्वचिद् विभातं क्व च तत् तिरोहितम् ।

अविद्धदृक् साक्ष्युभयं तदीक्षते स आत्ममूलोऽवतु मां परात्परः । ४ ।

कालेन पञ्चत्वमितेषु कृत्स्नशो लोकेषु पालेषु च सर्वहितेषु ।

तमस्तदाऽऽसीद् गहनं गभीरं यस्तस्य पारेऽभिविराजते विभुः । ५ ।

न यस्य देवा ऋषयः पदं विदुर्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम् ।

यथा नटस्याकृतिभिर्विचेष्टतो दुरत्ययानुक्रमणः स भावतु । ६ ।

दिदृक्ष्वो यस्य पदं सुमङ्गलं विमुक्तसङ्गा मुनयः सुसाधवः ।

चरन्त्यलोकव्रतमव्रणं वने भूतात्मभूताः सुहृदः स मे गतिः । ७ ।

न विद्यते यस्य च जन्म कर्म वा न नामरूपे गुणदोष एव वा ।

तथापि लोकाप्ययसंभवाय यः स्वमायया तान्यनुकालमृच्छति । ८ ।

तस्मै नमः परेशाय ब्रह्मणेऽन्तशक्तये । अरूपायोरूपाय नम आश्चर्यकर्मणे । ९ ।

नम आत्मप्रदीपाय साक्षिणे परमात्मने । नमो गिरां विदूराय मनसश्चेतसापि । १० ।

सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता । नमः कैवल्यनाथाय निर्वाणसुखसंविदे । ११ ।

नमः शान्ताय घोराय मूढाय गुणधर्मिणे । निर्विशेषाय साम्याय नमो ज्ञानधनाय च । १२ ।

क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे । पुरुषायात्ममूलाय मूलप्रकृतये नमः । १३ ।

\* Vide Discourse IV.

सर्वेन्द्रियगुणद्रष्टे सर्वप्रत्ययहेतवे । असत्ताच्छाययोक्ताय सदाभासाय ते नमः । १४ ।  
 नमो नमस्तेऽखिलकारणाय निष्कारणाद्याद्भुतकारणाय ।  
 सर्वागमाम्नायमहार्णवाय नमोऽपवर्गाय परायणाय । १५ ।  
 गुणारणिच्छत्रचिद्रूपपाय तत्क्षोभविस्फूर्जितमानसाय ।  
 नैष्कर्म्यभावेन विवर्जितागमस्वयंप्रकाशाय नमस्करामि । १६ ।

**The king of elephants (mentally) prayed:** We mentally offer (our) salutation to that all-powerful supreme Lord—denoted by the mystical syllable Om—because of whom (animated by whom) this (psycho-physical) organism appears as conscious and who enters the (various) bodies (as their causes) in the shape of Prakṛti (primordial Matter) and Puruṣa (the Spirit). (2) I (mentally) approach (for protection) that self-existent Lord in whom (as its ground) this universe rests, from whom it has emanated, by whom and by whose instrumentality it is brought into existence, (nay,) who Himself constitutes this universe, and (yet) who is beyond this phenomenal existence as well as its unmanifest Cause (Prakṛti). (3) May that self-revealed Lord protect me—He who transcends (reveals) even the revealing agencies (the eye, mind and so on), and who because of His unobstructed vision regards as a (disinterested) witness this aforesaid universe, projected (evolved) in His own Self by His creative energy, both when sometimes (at the time of creation) it becomes manifest, and when at other times it likewise gets screened from view (at the time of dissolution being merged in Prakṛti). (4) (At the time of final dissolution) when (all) the (fourteen)\* spheres and (the bodies of) their guardians (Brahmā and others) are reduced to the state of (their causes,) the five (gross) elements (earth, water, fire, air and ether) and all the causes (viz., the five gross elements, the five subtle elements, the five senses of perception, the five organs of action, the mind, the ego and the Mahat-tattva or the principle of Cosmic Intelligence) get dissolved (into their ultimate Cause, Prakṛti or primordial Matter) by lapse of time (to the extent of two Parārdhas, the lifetime of a Brahmā), impenetrable (incomprehensible) and fathomless darkness (ignorance in the shape of the Unmanifest) prevails at that time. May that all-pervading Lord protect me, who sheds His lustre all round (even) beyond that darkness, nay, whose reality (even) gods and seers cannot comprehend—any more than an ordinary spectator can discover the identity of an actor acting differently in diverse appearances—much less can any (other ordinary and ignorant) creature know or describe it, His course of conduct being hard to fathom. (5-6) He alone is my refuge, whose most auspicious nature (even) contemplative souls that have completely shaken off (all) attachment and are identified with, and benevolently disposed towards, (all) created beings and exceedingly pious (in character) are eager to perceive, for which they scrupulously observe in the woods (away from the bustle of worldly life) sacred vows (of continence etc.), beyond the capacity of ordinary people. (7) Hail, hail to that all perfect supreme Lord of infinite potencies and wonderful activity, devoid of form, yet possessed of innumerable forms, for whom there is neither birth (brought about by past Karma) nor actions (inspired by the sense of doership), neither name nor form (when He is conceived of as devoid of attributes), and

\* The fourteen worlds comprise the seven higher worlds, viz., (1) Bhūrioka (the earth); (2) Bhuvarloka (the space between the earth and the sun, inhabited by Munis, Siddhas and so on); (3) Swarloka (Indra's heaven above the sun or between the sun and the pole-star); (4) Maharloka (a region above the pole-star and inhabited by Bhṛgu and the other sages who survive the destruction of the three lower worlds); (5) Janaloka (inhabited by the sage Sanaka and his three brothers—Sanandana, Sanātana and Sanatkumāra); (6) Tapoloka (inhabited by ascetic sages) and (7) Brahmaloaka (the realm of Brahmā, the creator, ascent to which exempts one from rebirth); and the seven lower worlds called in the order of their descent below the earth as (1) Atala, (2) Vitala, (3) Sutala, (4) Talātāla, (5) Mahātāla, (6) Rasātāla and (7) Pātāla, which have already been described in detail in Book V (Discourse 24).

in whom there is neither merit nor demerit, nevertheless who assumes (all) these from time to time (according to the exigencies of time) by His own Māyā (will-power) for the destruction and creation of the world. (8-9) Salutations to the supreme Spirit who is revealed by His own Self (requires no other light to reveal Himself) and stands as the witness (of all) ! Greetings to Him who is entirely beyond (the ken of) speech and mind and the (diverse) faculties of mind !! (10) (My) bow to Him who is attainable by a wise man through purity of mind acquired by means of cessation from worldly activity (and by means of devotional practices), who is the Lord (Bestower) of final beatitude and (also) constitutes the realization of the bliss of final beatitude. (11) Hail to Him who having adopted the characteristics of the (three) modes of Prakṛti, (severally) appears as serene, dreadful and infatuated, but who is (really) destitute of (all) difference and uniform (in every respect). Hail to Him who is wisdom crystallized (as distinguished from Prakṛti, which, though undifferentiated and uniform like Him, is devoid of consciousness). (12) (My) bow to You, the Knower of (all) psycho-physical organisms, the Ruler and Witness of all ! Salutations to the Source of all Jivas (embodied souls) as well as of Prakṛti (the ultimate cause of the universe), because existent before them all. (13) (My) greetings to You, the Perceiver of all the senses of perception as well as of their objects, the Source of all (the varieties of) cognitions, who are indicated (even as a material body by its reflection) by the phenomenal existence (in the shape of the psycho-physical organism) as well as by Nescience (the root of all phenomena) inasmuch as it is You who are reflected in the shape of existence (in every phenomena). (14) Hail, hail to You, the Cause of all (effects), Yours If without a cause, and a wondrous cause (in the sense that unlike other causes You remain unchanged even though assuming the form of the universe). Salutations to You, constituting the great ocean to which all Tantras (such as the Pāñcarātra) and Vedas (like so many streams) are directed, the embodiment of final beatitude, the refuge of the great !! (15) I bow to the Lord, who is the fire of Consciousness hidden in the Aranīs (pieces of wood used for kindling fire by attrition) of the Guṇas (the modes of Prakṛti), whose creative will is aroused when the equilibrium of the Guṇas is disturbed, and who reveals Himself of His own accord to (the mind of) those (enlightened souls) who have kept at a distance (the injunctions and interdictions of) the Sāstras by dint of contemplation on the truth of the Spirit. (16)

मादृक्प्रपन्नपशुपाशविमोक्षणाय मुक्ताय भूरिकरुणाय नमोऽलयाय ।  
 स्वांशेन सर्वतनुभृन्वनसि प्रतीतप्रत्यग्दृशे भगवते बृहते नमस्ते । १७ ।  
 आत्मात्मजाप्तगृहवित्तजनेषु सक्तैर्दुष्प्रापणाय गुणसङ्गविवर्जिताय ।  
 मुक्तात्मभिः स्वहृदये परिभाविताय ज्ञानात्मने भगवते नम ईश्वराय । १८ ।  
 यं धर्मकामार्थविमुक्तिकामा भजन्त इष्टां गतिमाप्नुवन्ति ।  
 किं त्वाशिषो रात्यपि देहमव्ययं करोतु मेऽद्भ्रदयो विमोक्षणम् । १९ ।  
 एकान्तिनो यस्य न कञ्चनार्थं वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।  
 अत्यद्भुतं तद्यरितं सुमङ्गलं गायन्त आनन्दसमुद्रमसाः । २० ।  
 तमक्षरं ब्रह्म परं परेशमव्यक्तमाध्यात्मिकयोगगम्यम् ।  
 अतीन्द्रियं सूक्ष्ममिवातिदूरमनन्तमाद्यं परिपूर्णमीडे । २१ ।

(My) bow to the Lord of boundless compassion who is not only ever free (Himself) but is also capable of finally undoing the cords (of ignorance) binding the beast-like (ignorant) souls akin to me fallen, at His mercy, nay, who knows no weariness (in doing this work) ! (My greetings to You, the almighty and infinite Lord, who by a part of Your being appear as the Inner Controller in the mind of all embodied souls !!) (17) Hail to the all-powerful Lord Who, [564] B. M. 26—

being entirely free from attachment to the objects of senses, is (consequently) unattainable by those attached to their body, children, friends, house, wealth and kinsmen and Who, being consciousness itself, is constantly contemplated upon by emancipated souls in their own heart. (18) May that Lord of unbounded mercy bring about my complete deliverance (from the clutches of this monster as well as from the bondage of worldly existence), by worshipping Whom those seeking religious merit, objects of sensuous enjoyment, (worldly) riches and final beatitude attain their desired goal, nay, Who grants them other (unexpected) boons (too) as well as an undecaying (divine) body (in which they sport with Him). (19) I glorify that imperishable, all-pervading, (most) subtle (mysterious), infinite and absolutely perfect Supreme, the (very) First principle, the Ruler (even) of the greatest (Brahmā, Śiva and so on), Who, though unmanifest (to those who do not worship Him) is attainable (by His worshippers) through Yoga (concentration of mind) directed towards the supreme Spirit (Himself), Who is beyond the (range of the material) senses and (though near at hand, being our very self) appears as though exceedingly remote (being veiled by His deluding potency), and from whom people exclusively devoted to Him, (nay,) even those who have sought shelter in the Lord do not seek any boon (in the shape of religious merit and so on), but are immersed in an ocean of bliss while singing His most marvellous and highly auspicious stories. (20-21)

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः । नामरूपविभेदेन फलव्या च कलया कृताः । २२ ।

यथार्चिषोऽग्नेः सवितुर्गभस्तयो निर्यान्ति संयान्त्यसकृत् स्वरोचिषः ।

तथा यतोऽयं गुणसंप्रवाहो बुद्धिर्मनः खानि शरीरसर्गाः । २३ ।

स वै न देवासुरमर्त्यतिर्यङ् न स्त्री न षण्ढे न पुमान् न जन्तुः ।

नायं गुणः कर्म न सत्र चासन्निषेधशेषो जयतादशेषः । २४ ।

जिजीविषे नाहमिहामुया किमन्तर्विहिञ्चावृतयेभ्योन्या ।

इच्छामि कालेन न यस्य विप्लवस्तस्यात्मलोकावरणस्य मोक्षम् । २५ ।

सोऽहं विश्वसृजे विश्वमविश्वं विश्ववेदसम् । विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम् । २६ ।

योगरन्धितकर्माणो हृदि योगविभाषिते । योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् । २७ ।

नमो नमस्तुभ्यमसह्यवेगशक्तित्रयायाखिलधीगुणाय ।

प्रपन्नपालाय दुरन्तशक्तये कदिन्द्रियाणामनवाप्यधर्मने । २८ ।

नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम् । तं दुरत्ययमाहात्यं भगवन्मितोऽस्म्यहम् । २९ ।

The Lord by whose minutest ray (all) the gods with Brahmā as their head, the (four) Vedas and (both) the animate and inanimate worlds have been created with an infinite variety of names and forms and from whom, the self-luminous One, this phenomenal world—which is (nothing but) a modification of the three Guṇas, consisting as it does of the intellect, the mind, the (ten) Indriyas (the five senses of perception and the five organs of action), the bodies with which a Jīva is invested in the course of its mundane existence—emanates and into Whom it returns in the same way as flames emanate again and again from fire and rays from the sun, and then return (into the fire and the sun respectively)—that Lord is, really speaking, neither a god nor a demon nor a human being nor again an animal; He is neither a female nor a male nor a person of neither sex nor is He an asexual creature, He is neither an attribute nor an action, neither an effect nor a cause. He is that which remains (as the basis of negation) after everything else has been negated, and (yet) constitutes all. May He reveal Himself (for bringing about my release) ! (22—24) I do not long to survive (by being extricated from the grip of this alligator); what have I to do here (in this mortal world) with this elephant-life, enveloped as it is with ignorance in and out ? I (for my part only) seek the lifting of the

veil (of ignorance) that screens the light (knowledge) of the Spirit, and the tearing of which is not possible by (the destructive influence of) time (but by spiritual enlightenment alone). (25) Such as I am, I (simply) bow to that all-pervading Spirit which not only creates the universe but (also) constitutes the universe and is yet other than the universe, (nay), which toys with the universe and is the Soul (Inner Controller) of the universe, which is devoid of birth (etc.), and is the supreme goal (of all). (26) (Again), I do homage to that Master of Yoga (supernatural Powers) whom Yogīs, (mystics or those practising concentration of mind), that have burnt the (entire stock of) their Karma (past actions) by means of Devotion, directly perceive in their heart purified through (the practice of) Yoga (concentration of mind). (27) Hail, hail to You of endless potency, the protector of those who have taken refuge in You, the force (in the shape of passion etc.) of whose threefold energy (in the form of the three Guṇas—Sattva, Rajas and Tamas) is irresistible, who manifest Yourself as the objects of all the senses of perception and whose (very) path is unattainable by those whose senses are directed towards the (outside) world. (28) I have sought that Lord whose glory cannot be easily surpassed and due to whose Māyā (deluding potency) this Jīva is unable to know its own self (essential character), obscured (as it is) by the ego-sense (a product of that Māyā). (29)

श्रीशुक उवाच

एवं गजेन्द्रमुपवर्णितनिर्विशेषं ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।  
 नैते यदोपससृपुर्निखिलात्मकत्वात् तत्राखिलामरमयो हरिराविरासीत् ।३०।  
 तं तद्वदार्त्तमुपलभ्य जगन्निवासः स्तोत्रं निशम्य दिविजैः सह संस्तुवद्भिः ।  
 छन्दोमयेन गरुडेन समुह्यमानश्चक्रायुधोऽभ्यगमदाशु यतो गजेन्द्रः ।३१।  
 सोऽन्तःसरस्युत्बलेन गृहीत आतो दृष्ट्वा गरुत्पतिं हरिं ख उपात्तचक्रम् ।  
 उन्निक्षप्य साम्बुजकरं गिरमाह कृच्छ्रान्नारायणाखिलगुरो भगवन् नमस्ते ।३२।  
 तं वीक्ष्य पीडितमजः सहसावतीर्य सम्राहमाशु सरसः कृपयोज्ज्वहार ।  
 ग्राहाद् विपाटितमुखादरिणा गजेन्द्रं संपश्यतां हरिरमूचदुस्त्रिधाणाम् ।३३।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायामष्टमस्कन्धे गजेन्द्रमोक्षणे तृतीयोऽध्यायः ।३।

**Śrī Śuka continued:** When these (aforementioned) gods, Brahmā (the creator) and others, who are identified with their respective distinctive forms, did not approach the king of the elephants, that had referred to (glorified) the Lord as devoid of any particular form as aforesaid, Śrī Hari, (who had taken His descent from the loins of Harimedhā through his wife, Harinī \* and) who embodies all the gods (in His person) because of His being the Soul of all, manifested Himself on that (very) spot. (30) Finding the elephant distressed like that † and having heard the hymn (mentally recited by it and reproduced in the preceding verses), the Lord who wields the discus (Sudarśana) as His (characteristic) weapon and is the Abode of the universe, forthwith arrived where the king of the elephants was, being swiftly borne (on his back) by Garuḍa (the king of the birds)—possessed of a speed that depends on his will—and accompanied by celestial beings who were duly extolling Him. (31) Beholding Śrī Hari (mounted) on (the back of) Garuḍa in the air with the discus uplifted (in one of His arms), and holding up its trunk with a lotus (plucked by way of an offering‡), the elephant, (that had been)

\* Vide VIII. i. 30.

† See Discourse II.

‡ The Indian tradition is that one should never approach a king, deity or preceptor empty-handed (without a present)—

‘रिक्तहस्तं नोपैक्यद् गजानं देवं गुणम्’

seized inside the lake by the mighty alligator and felt (much) distressed, uttered with (great) difficulty (on account of pain) the words "Hail to You, O Lord Nārāyaṇa, the Preceptor of the universe !" (32) Perceiving the elephant afflicted and alighting all at once (from the back of Garuḍa) out of (extreme) compassion, the birthless Śrī Hari speedily pulled the king of the elephants (by its trunk) along with the alligator out of the lake and, (even) while the gods stood looking on, extricated it from (the hold of) the alligator, whose jaws had been rent open with the discus. (33)

*Thus ends the third discourse, bearing on the deliverance of the king of the elephants, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

#### Deliverance of the lord of the elephants

श्रीशुक उवाच

तदा देवर्षिगन्धर्वा ब्रह्मेशानपुरोगमाः । मुमुक्षुः कुसुमासारं शंसन्तः कर्म तद्दरेः । १ ।  
 नेदुर्दुन्दुभयो दिव्या गन्धर्वा ननृतुर्जगुः । ऋषयश्चारणाः सिद्धास्तुष्टुवुः पुरुषोत्तमम् । २ ।  
 योऽसौ ग्राहः स वै सद्यः परमाश्चर्यरूपधृक् । मुक्तो देवलशापेन हूहूर्गन्धर्वसत्तमः । ३ ।  
 प्रणम्य शिरसाधीशमुत्तमश्लोकमव्ययम् । अगायत यशोधाम कीर्तन्यगुणसत्कथम् । ४ ।  
 सोऽनुकम्पित ईशेन परिक्रम्य प्रणम्य तम् । लोकस्य पश्यतो लोकं स्वमगान्मुक्तकित्विषः । ५ ।

**Śrī Śuka resumed:** Applauding the aforesaid feat of Lord Śrī Hari, the gods, Ṛṣis (seers) and Gandharvas (present there), headed by Brahmā (the creator) and Lord Śiva, discharged (from the air) a shower of flowers (on the person of the Lord by way of felicitation). (1) Heavenly drums sounded; the Gandharvas (celestial musicians) danced and sang (songs of praise); while Ṛṣis, Cāraṇas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) glorified the supreme Person. (2) That which was (till now) an alligator due to the curse of the sage Devala\* has been (in his previous incarnation) the foremost of the Gandharvas, Hūhū (by name). Redeemed (from that curse by the Lord), it forthwith assumed a really most wonderful form. (3) Bowing with his head (bent low), he hymned the supreme immortal Lord of excellent renown, the Abode of (all) glory, whose (innumerable) virtues and sacred stories (alone) are worth celebrating. (4) (Thus) favoured by the Lord, he had (all) his sins washed away; and, walking round Him (as a token of reverence) from left to right and greeting Him, he returned to his home (the realm of the Gandharvas) while the (whole) assembly (of gods and seers present there) stood gazing (with wonder). (5)

गजेन्द्रो भगवत्स्पर्शाद् विमुक्तोऽज्ञानबन्धनात् । प्राप्नो भगवतो रूपं पीतवासाश्चतुर्भुजः । ६ ।

स वै पूर्वमभूद् राजा पाण्ड्यो द्रविडसत्तमः । इन्द्रदुष्टे इति ख्यातो विष्णुव्रतपरायणः । ७ ।

\* We are told that this Gandharva was once sporting in a lake along with a number of women. The sage Devala too entered the lake for a bath at that precise hour. Seeing him enter the lake, the haughty Gandharva pulled him by the leg under water. The sage, who at once knew who had played the prank, cursed Hūhū that he would be thrown into the womb of an alligator.

स एकदाऽऽराधनकाल आत्मवान् गृहीतमौनव्रत ईश्वरं हरिम् ।  
जटाधरस्तापस आप्तोऽच्युतं समर्चयामास कुलाचलाश्रमः । ८ ।  
यदुच्छ्रया तत्र महायशा मुनिः समागमच्छिष्यगणैः परिश्रितः ।  
तं वीक्ष्य तूष्णीमकृताहर्षणादिकं रहस्युपासीनमृषिशुकोप ह । ९ ।  
तस्मा इमं शापमदादसाधुर्यं दुरात्माकृतबुद्धिरद्य ।  
विप्रावमन्ता विशतां तमोऽन्धं यथा गजः स्तब्धमतिः स एव । १० ।

Freed for ever from the bondage of ignorance through the touch of the Lord, the leader of (the herd of) elephants (in his turn) attained a form similar to the Lord's, being clad in yellow and endowed with four arms. (6) Indeed the elephant was in its previous birth a Pāṇḍya king,\* known by the name of Indradyumna, the foremost of the people of the Draviḍa country (now known by the name of Tamilnadu), and devoted to the worship of Lord Viṣṇu. (7) The monarch, who had turned an ascetic, wearing matted locks on his head, and having his hermitage on the Kulācala mountain, nay, who had taken a vow of silence and subjugated his mind (too) once proceeded to worship the almighty and immortal Lord Śrī Hari with due ceremony at the hour appointed for devotions, having finished his bath (beforehand). (8) By chance there arrived on the spot the sage Agastya of surpassing glory, accompanied by hosts of (his) pupils. Finding him mute (lacking even in polite words) and waiting upon the Lord in seclusion, and perceiving that the king had neglected to offer (him) water to wash his hands with and other articles of worship (to which he was entitled as a venerable newcomer), the sage grew indignant as the story goes. (9) On Indradyumna he pronounced the following imprecation: "This impious, evil-minded and uncultured fellow has insulted a Brāhmaṇa (in me) at this moment. Let him (therefore) be steeped in blinding ignorance; and since he is dull-minded like an elephant, let him be born as an elephant." (10)

श्रीशुक उवाच

एवं शप्त्वा गतोऽगस्त्यो भगवान् नृप सानुगः । इन्द्रद्युम्नोऽपि राजर्षिर्दिष्टं तदुपधारयन् । ११ ।  
आपन्नः कौञ्जरीं योनिमात्मस्मृतिविनाशिनीम् । हर्षर्चनानुभावेन यद्गजत्वेऽप्यनुस्मृतिः । १२ ।  
एवं विमोक्ष्य गजयूथपमब्जनाभस्तेनापि पार्षदगतिं गमितेन युक्तः ।  
गन्धर्वसिद्धविबुधैरुपगीयमानकर्माद्भुतं स्वभवनं गरुडासनोऽगात् । १३ ।  
एतन्महाराज तवेरितो मया कृष्णानुभावो गजराजमोक्षणम् ।  
स्वर्ग्यं यशस्यं कलिकल्मषापहं दुःस्वप्ननाशं कुरुवर्यं शृण्वताम् । १४ ।  
यथानुकीर्तयन्त्येतच्छ्रेयस्कामा द्विजातयः । शुचयः प्रातरुत्थाय दुःस्वप्नाद्युपशान्तये । १५ ।  
इदमाह हरिः प्रीतो गजेन्द्रं कुरुसत्तम । शृण्वतां सर्वभूतानां सर्वभूतमयो विभुः । १६ ।

**Śrī Śuka continued:** Having cursed Indradyumna as aforesaid, the glorious Agastya went his way along with his followers, O Parīkṣit ! Taking the curse to be a freak of (his own) destiny, the royal sage Indradyumna too entered the womb of an elephant, that obliterates the consciousness of the Self. It was by virtue of (his) adoration of Śrī Hari that God-remembrance was awakened in him at the right moment even in the body of an elephant. (11-12) Having thus liberated once for all the leader of the herd of elephants and accompanied even by that elephant—(immediately) transformed into the state of a divine attendant—and

\* The Pāṇḍyas were a race of Kṣatriyas that ruled over the land called Draviḍa Deśa in South India.

taking His seat on (the back of) Garuḍa (the king of birds), Lord Śrī Hari (who has a lotus sprung from His navel) withdrew to His transcendent realm (Vaikuṅṭha), His feat (viz., the deliverance of the elephant) being celebrated by Gandharvas, Siddhas and gods. (13) The glory of Śrī Kṛṣṇa (Lord Śrī Hari), O great king, has (thus) been narrated to you by me in the form of the aforementioned deliverance of the king of elephants, (the story of) which leads to heaven, is conducive to renown, wipes out the impurities of the Kali age and eliminates (the possibility of) bad dreams in the case of those who listen to this story. O chief of the Kurus ! (14) Rising (early) in the morning, and getting purified, members of the twice-born classes, seeking (their own) welfare, duly recite this story for neutralizing (the evil effects of) a bad dream and so on. (15) full of joy, the all-pervading Śrī Hari, who embodies all created beings, told the (quondam) king of elephants as follows, O jewel of the Kurus, all living beings (present there) listening. (16)

श्रीभगवानुवाच

ये मां त्वां च सरश्चेदं गिरिकन्दरकाननम् । क्षेत्रकीचकवेणूनां गुल्मानि सुरपादपान् । १७ ।  
 शृङ्गाणीमानि धिष्यानि ब्रह्मणो मे शिवस्य च । क्षीरोदं मे त्रिवं धाम श्वेतद्वीपं च भास्वरम् । १८ ।  
 श्रीवत्सं कौस्तुभं मालां गर्दा कौमोदकीं मम । सुदर्शनं पाञ्चजन्यं सुपर्णं पद्मेश्वरम् । १९ ।  
 शेषं च मत्कलां सूक्ष्मां श्रियं देवीं मदाश्रयाम् । ब्रह्माणं नारदमुषिं भवं प्रह्लादमेव च । २० ।  
 मत्स्यकूर्मवराहाद्यैरवतारैः कृतानि मे । कर्माण्यनन्तपुण्यानि सूर्यं सोमं हुताशनम् । २१ ।  
 प्रणवं सत्यमव्यक्तं गोविप्रान् धर्ममव्ययम् । दाक्षायणीर्धर्मपत्नीः सोमकश्यपयोरपि । २२ ।  
 गङ्गां सरस्वतीं नन्दां कालिन्दीं सितवारणम् । ध्रुवं ब्रह्मरृषीन्सप्त पुण्यश्लोकांश्च मानवान् । २३ ।  
 उस्थायपररात्रान्ते प्रयताः सुसमाहिताः । स्मरन्ति मम रूपाणि मुच्यन्ते ह्येनसोऽखिलात् । २४ ।  
 ये मां स्तुवन्त्येनाङ्ग प्रतिबुध्य निशात्यये । तेषां प्राणायये चाहं ददामि विमलां प्रतिम् । २५ ।

**The Lord said:** Rising at the close of the third watch of the night (that immediately following midnight), nay purified and fully composed (in mind), they who remember Me and yourself as well as this lake, the yonder mountain (Trikūṭa) with (its) caves and the forest (clothing it), the clusters of canes and bamboos, (both) of the hollow and solid types, the celestial trees (comprised in this forest), these (three) peaks (of the Trikūṭa mountain), the realms of Brahmā (the creator), Lord Śiva and Myself, the ocean of milk and the resplendent (transcendent) Śwetadwīpa, each being My favourite abode, Śrīvatsa (the curl of hair on My breast), the Kaustubha gem (on my bosom) as well as My garland of sylvan flowers or My necklace of pearls (known by the name of Vaijayanti), My mace, Kaumodakī, (My discus) Sudarśana, (My conch) Pāñcajanya, (My mount) Garuḍa (possessed of beautiful wings), the king of birds, Śeṣa (the serpent-god), who is My subtle emanation, Goddess Śrī (Lakṣmī, the goddess presiding over beauty and prosperity), who has Her abode in Me (on My very bosom), Brahmā (the creator), the sage Nārada, Lord Śiva (the Source of prosperity) as well as (My eminent devotee) Pahrāda, the (numerous) deeds performed through My (various) descents such as the (divine) Fish, Tortoise and Boar, (the very stories of) which yield an inexhaustible store of merit (to the listeners), the sun-god, the moon-god, the god of fire (the consumer of oblations), Praṇava (the mystical syllable OM), truth, the Unmanifest (primordial Matter), the cow and the Brāhmaṇas, the immortal religion (the cult of devotion to the Lord), the daughters of Dakṣa who are the wives of Dharma (the god of piety) as well as of the moon-god and Kaśyapa, the (rivers) Gaṅgā, Saraswatī, Nandā (Alakanandā) and Kālindī (Yamunā), the white elephant (Airāvata, the mount of Indra, the lord of paradise), (My immortal devotee) Dhruva, the seven Brāhmaṇa sages and men of sacred renown (such as Nala, Yudhiṣṭhira and Janaka), (that are all) My (glorious) manifestations, are actually freed

from all sin. (17—24) And to them who, waking at the close of night (the commencement of the period known as the Brahma Muhūrta, which extends over two hours and twenty-four minutes before sunrise), extol Me by means of this hymn (mentally recited by you), O dear one, I vouchsafe unclouded memory (of Myself) at the moment of death.(25)

श्रीशुक उवाच

इत्यादिश्य हृषीकेशः प्रध्माय जलजोत्तमम् । हर्षयन्विबुधानीकमारोह खगाधियम् । २६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे गजेन्द्रमोक्षणं नाम चतुर्थोऽध्यायः । ४ ।

Śrī Śuka went on: Having spoken thus and blowing His excellent conch (Pāñcajanya) and (thereby)delighting the host of gods, Śrī Hari (The Controller of the senses) mounted Garuḍa (the king of birds). (26)

*Thus ends the fourth discourse entitled " The deliverance of the king of elephants" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चमोऽध्यायः

### Discourse V

The gods resort to Brahmā and the latter glorifies the Lord

श्रीशुक उवाच

राजञ्जुदितमेतत् ते हरेः कर्माघनाशनम् । गजेन्द्रमोक्षणं पुण्यं रैवतं त्वन्तरं शृणु । १ ।

पञ्चमो रैवतो नाम मनुस्तामससोदरः । बलिविन्ध्यादयस्तस्य सुता अर्जुनपूर्वकाः । २ ।

विभुरिन्द्रः सुरगणा राजन्भूतरयादयः । हिरण्यरोमा वेदशिरा ऊर्ध्वबाह्वादयो द्विजाः । ३ ।

पत्नी विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः । तयोः स्वकलया जज्ञे वैकुण्ठो भगवान्स्वयम् । ४ ।

वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः । रमया प्रार्थ्यमानेन देव्या तत्रियकाम्यया । ५ ।

तस्यानुभावः कथितो गुणाश्च परमोदयाः । भौमान् रेणून्स विममे यो विष्णोर्वर्णयेद् गुणान् । ६ ।

Śrī Śuka resumed: O king ! the sacred account of the aforesaid exploit of Śrī Hari in the shape of deliverance of the king of elephants, which wipes out one's sins, has (just) been narrated to you. Now hear the story of the Manvantara presided over by Raivata. (1) The fifth Manu, Raivata by name, was a co-uterine brother of Tāmasa (the fourth Manu, son of Priyavrata). Bali, Vindhya and others, the eldest of whom was Arjuna, were his sons. (2) Vibhu was the Indra (the lord of paradise); while the Bhūtarayas and others were the hosts of gods, O Parikṣit! (And) Hiraṇyāromā, Vedaśirā, Ūrdhva-bāhu and others\* were the (seven) Brāhmaṇa seers. (3) Vikuṇṭhā was the wife of the sage Śubhra; from the union of these two appeared in His partial being the Lord Himself under the name of Vaikuṇṭha along with the foremost of the gods known by the name of the Vaikuṇṭhas. (4) It was by Him as requested by (His divine Spouse) Goddess Ramā (Lakṣmī) and with the intention of pleasing Her that the (divine) region of Vaikuṇṭha, the adored of (all)the worlds, was brought into existence

\* The names of the other four seers, as gathered from the Harivaṁśa, are:— Devabāhu, Sudhāma, Pañjanya and Mahāmuni.

(revealed). (5) His glory and excellences (such as devotion to the Brāhmaṇas) as well as (His) supreme elevation have(already) been recounted \* He who would (undertake to) exhaust the virtues of Lord Viṣṇu might (as well) count the particles of dust of the (entire) globe. (6)

षष्ठश्च चक्षुषः पुत्रश्चाक्षुषो नाम वै मनुः । पूरुपूरुवसुद्युप्रमुरवाश्चाक्षुषात्मजाः । ७ ।  
 इन्द्रो मन्त्रद्रुमस्तत्र देवा आप्यादयो गणाः । मुनयस्तत्र वै राजन्हविष्मद्दीरकादयः । ८ ।  
 तत्रापि देवः सम्भृत्यां वैराजस्याभवत् सुतः । अजितो नाम भगवानंशेन जगतः पतिः । ९ ।  
 पयोधिं येन निर्मथ्य सुराणां साधिता सुधा । भ्रममाणोऽप्यसि धृतः कूर्मरूपेण मन्दरः । १० ।

Indeed, the sixth Manu was son of Cakṣu, Cakṣuṣa by name; while Pūru, Puruṣa, Sudyumna and others were the sons of Chākṣuṣa. (7) Mantradruma was (the name of) the Indra during the Cākṣuṣa Manvantara; while Āpyas and others were the hosts of the gods. Similarly Haviṣmān, Viraka and others† were the (seven) seers in that Manvantara, O king! (8) In that very Manvantara the divine Lord, the Protector of the universe, appeared in His partial being as the son of Vairāja through the latter's wife, Sambhūti, under the name of Ajita, by whom nectar was made available to the gods after churning the ocean (of milk) and by whom, in the form of the (divine) Tortoise, Mount Mandara revolving in the water was supported (on His back). (9-10)

राजोवाच

यथा भगवता ब्रह्मन्मथितः क्षीरसागरः । यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना । ११ ।  
 यथामृतं सुरैः प्राप्तं किञ्चान्यदभवत् ततः । एतद् भगवतः कर्म वदस्व परमाद्भुतम् । १२ ।  
 त्वया सङ्कथ्यमानेन महिम्ना सात्वतां पतेः । नातितृप्यति मे चित्तं सुचिरं तापतापितम् । १३ ।

The king (Parīkṣit) submitted : (Pray) describe (to me) that most marvellous feat of the almighty Lord, how and what for the ocean of milk was churned by the Lord, O (holy) Brāhmaṇa; wherefore He, in the form of an aquatic animal (tortoise), propped up Mount Mandara (on His back); how nectar was obtained by the gods and what else than this happened (on the said occasion). (11-12) My mind, afflicted by (the threefold) agony for a pretty long time, does not feel sated with the glory of Śrī Kṛṣṇa (the Lord of the Yadus), which is being told at length by you (and which is so charming). (13)

सूत उवाच

सम्पृष्टो भगवानेवं द्वैपायनसुतो द्विजाः । अभिनन्द्य हरेर्वीर्यमभ्याचष्टुं प्रचक्रमे । १४ ।

Sūta went on : Implored thus (by Parīkṣit), O Brāhmaṇas, and welcoming his inquiry, the omniscient sage Śuka (son of Dwaipāyana), proceeded to describe in detail (as follows) the feat of Śrī Hari (in the form of the churning of the ocean). (14).

श्रीशुक उवाच

यदा युद्धेऽसुरैर्देवा बाध्यमानाः शितायुर्धैः । गतासवो निपतिता नोत्तिष्ठेरन्म भूयशः । १५ ।  
 यदा दुर्वाससः शापात् सेन्द्रा लोकास्त्रयो नृप । निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः । १६ ।  
 निशाच्यैतत् सुरगणा महेन्द्रवरुणादयः । नाध्यगच्छन्स्वयं मन्त्रैर्मन्त्रयन्तो विनिश्चयम् । १७ ।  
 ततो ब्रह्मसभां जग्मुर्मैरोर्मूर्धनि सर्वशः । सर्वं विज्ञापयाञ्चक्रुः प्रणताः परमेष्ठिने । १८ ।  
 स विलोक्येन्द्रवाच्यादीन् निःसत्त्वान्विगतप्रभान् । लोकानमङ्गलप्रायानसुरानयथा विभुः । १९ ।

\* Vide Book III.

† The names of the other five seers, as gathered from the Harivamśa, are: Sumedhā, Uttama, Madhu, Atināma and Sahiṣṇu.

समाहितेन मनसा संस्मरन्पुरुषं परम् । उवाचोत्फुल्लवदनो देवान्स भगवान्परः । २० ।

अहं भवो च्युमथोऽसुरादयो मनुष्यतिर्वद्गुमघर्मजातयः ।

यस्यावतारांशकलाविसर्जिता ब्रजाम सर्वे शरणं तमव्ययम् । २१ ।

न यस्य वधो न च रक्षणीयो नोपेक्षणीयादरणीयपक्षः ।

अथापि सर्गस्थितिसंयमार्थं धत्ते रजःसत्त्वतमांसि काले । २२ ।

अयं च तस्य स्थितिपालनक्षणः सत्त्वं जुषाणस्य भवाय देहिनाम् ।

तस्माद् ब्रजामः शरणं जगद्गुरुं स्वानां स नो धास्यति शं सुरप्रियः । २३ ।

**Śrī Śuka continued :** When, pressed hard on the field of battle with sharp-edged weapons, the gods fell dead in large numbers and did not rise again, and when as a result of the imprecation pronounced by the sage Durvāsā\*, O ruler of men, (all) the three worlds. (viz., earth, heaven and the intermediate region) along with Indra (their lord) were divested of their splendour, (all) sacrificial and other (sacred) performances disappeared (fell into desuetude). (15-16) Observing this (state of things), the great Indra (the lord of paradise), Varuṇa (the god presiding over water and the western quarter) and other hosts of gods, though deliberating (among themselves) through (mutual) consultations, did not arrive by themselves at any definite conclusion (regarding the course of action to be followed by them). (17) Thereupon they all went to the court of Brahmā (the creator) on the summit of Mount Meru and submissively made everything fully known to that supreme ruler. (18) Seeing Indra, Vāyu (the wind-god) and others destitute of (all) strength and shorn of splendour, the worlds devoid of auspiciousness as it were, and the demons full of strength and splendour unlike the gods, the all-powerful Brahmā began contemplating on the supreme Person with a fully concentrated mind. With a cheerful countenance that supreme lord (Brahmā) spoke to the gods (as follows): (19-20) "Lord Śiva (the Source of the universe), myself, you (gods) as well as the demons and other (species of ethereal) beings, human beings and animals, the vegetable kingdom and the sweat-born creatures (bugs and so on) have (all) been evolved (either) by His (very first) manifestation (the Puruṣa or the cosmic Being) or by a fraction of the latter (viz., myself) or (lastly) by my own rays (Marīci and the other lords of creation). Let us all (therefore) seek refuge in that Immortal Being. (21) There is none deserving of death or protection at His hands and no side worthy of neglect or respect in His eyes; yet, for the purposes of creation, continuance and dissolution of the universe, He severally assumes at the proper time the qualities of Rajas, Sattva and Tamas. (22) And the present is the time for maintaining the equilibrium (proper functioning) of the universe on the part of the Lord, who is embracing (at present) the quality of Sattva for the welfare of embodied souls. We, therefore, seek shelter in the (said) preceptor of the universe. The beloved of the gods, He will ensure the well-being of us, His own people. (23)

श्रीशुक उवाच

इत्याभाष्य सुरान्वेधाः सह देवैररिदम् । अजितस्य पदं साक्षाज्जगाम तमसः परम् । २४ ।

तत्रादृष्टस्वरूपाय श्रुतपूर्वाय वै विभो । स्तुतिमब्रूत दैवीभिर्गीर्भिस्त्ववहितेन्द्रियः । २५ ।

**Śrī Śuka went on :** Having thus addressed the gods, O chastiser of foes, the creator

\* The sage Durvāsā was once returning from Vaikuṇṭha (the divine realm of Lord Viṣṇu). He wore on his bosom a wreath of flowers bestowed on him by the Lord as a token of His pleasure. On the way he met Indra riding his elephant, Airāvata. The sage, in his turn, gifted the garland to Indra, who in his pride disdainfully threw it on the head of the elephant and the latter playfully tore it from its head and trampled it under foot. At this the sage grew indignant and pronounced the curse that Indra as well as the three worlds ruled over by him would soon be divested of their splendour.

along with the gods went to the realm of Lord Ajita Himself, that lies beyond the darkness of Māyā (ignorance). (24) There, indeed, with a collected mind, O lord, he uttered (the following) hymn, of course, in divine (Vedic) language, intended to propitiate the Lord, whose essential nature had not been perceived but about whom he had already heard (much). (25)

ब्रह्मोवाच

अविक्रियं सत्यमनन्तमाद्यं गुहाशयं निष्कलमप्रतव्यम् ।  
 मनोऽग्रयानं वचसानिरुक्तं नमामहे देववरं वरेण्यम् ।२६।  
 विपश्चितं प्राणमनोधियात्मनामर्थेन्द्रियाभासमनिद्रमव्रणम् ।  
 छायातपौ यत्र न गृध्रपक्षौ तमक्षरं खं त्रियुगं ब्रजामहे ।२७।  
 अजस्य चक्रं त्वजयेर्यमाणं मनोमयं पञ्चदशारम्भाशु ।  
 त्रिणाभि विद्युच्चलमष्टनेमि यदक्षमाहुस्तमृतं प्रपद्ये ।२८।  
 य एकवर्णं तमसः परं तदलोकमव्यक्तमनन्तपारम् ।  
 आसाञ्जकारोपसुपर्णमेनमुपासते योगरथेन धीराः ।२९।  
 न यस्य कश्चातितितर्ति भायां यया जनो मुह्यति वेद नार्थम् ।  
 तं निर्जितात्मात्मगुणं परेशं नमाम भूतेषु समं चरन्तम् ।३०।  
 इमे वयं यत्प्रिययैव तन्वा सत्त्वेन सुष्टा बहिरन्तराविः ।  
 गतिं न सूक्ष्मामृषयश्च विद्महे कुतोऽसुराद्या इतरप्रधानाः ।३१।  
 पादौ महीयं स्वकृतैव यस्य चतुर्विधो यत्र हि भूतसर्गः ।  
 स वै महापुरुष आत्मतन्त्रः प्रसीदतां ब्रह्म महाविभूतिः ।३२।  
 अश्वस्तु यद्रेत उदारवीर्यं सिध्यन्ति जीवन्त्युत वर्धमानाः ।  
 लोकास्त्रयोऽथाखिललोकपालाः प्रसीदतां ब्रह्म महाविभूतिः ।३३।  
 सोमं मनो यस्य समामनन्ति दिवोकसां वै बलमन्थ आयुः ।  
 ईशो नगानां प्रजनः प्रजानां प्रसीदतां नः स महाविभूतिः ।३४।  
 अग्निर्मुखं यस्य तु जातवेदा जातः क्रियाकाण्डनिमित्तजन्मा ।  
 अन्तःसमुद्रेऽनुपचन्वधातून् प्रसीदतां नः स महाविभूतिः ।३५।  
 यच्चक्षुरासीत् तरणिर्देवयानं त्रयीमयो ब्रह्मण एष धिष्यम् ।  
 द्वारं च मुक्तेरमृतं च मृत्युः प्रसीदतां नः स महाविभूतिः ।३६।  
 प्राणादभूद् यस्य चराचराणां प्राणः सहो बलमोजश्च वायुः ।  
 अन्वास्म सम्राजमिवानुगा वयं प्रसीदतां नः स महाविभूतिः ।३७।  
 श्रोत्राद् दिशो यस्य हृदश्च खानि प्रजज्ञिरे खं पुरुषस्य नाभ्याः ।  
 प्राणेन्द्रियात्मासुशरीरकेतं प्रसीदतां नः स महाविभूतिः ।३८।  
 बलान्महेन्द्रस्त्रिदशाः प्रसादान्मन्योर्गिरीशो धिषणाद् विरिञ्चः ।  
 खेभ्यश्च छन्दांस्यृषयो मेदूतः कः प्रसीदतां नः स महाविभूतिः ।३९।  
 श्रीर्वक्षसः पितरश्छाययाऽऽसन् धर्मः स्तनादितरः पृष्ठतोऽभूत् ।  
 द्यौर्यस्य शीष्णोऽप्सरसो विहारात् प्रसीदतां नः स महाविभूतिः ।४०।  
 विप्रो मुखं ब्रह्म च यस्य गुह्यं राजन्य आसीद् भुजयोर्बलं च ।

ऊर्वोर्विडोजोऽङ्घ्रिखेदशूद्रौ प्रसीदतां नः स महाविभूतिः ।४१।  
 लोभोऽधरात् प्रीतिरुपर्वभूद् द्युतिर्नस्तः पशव्यः स्पर्शनं कामः ।  
 भ्रुवोर्यमः पक्ष्यभवस्तु कालः प्रसीदतां नः स महाविभूतिः ।४२।  
 द्रव्यं वयः कर्म गुणान्विशेषं यद्योगमादाविहितान्वदन्ति ।  
 यद् दुर्विभाव्यं प्रबुधापवाधं प्रसीदतां नः स महाविभूतिः ।४३।  
 नमोऽस्तु तस्मा उपशान्तशक्तये स्वाराज्यलाभप्रतिपूरितात्मने ।  
 गुणेषु मायारचितेषु वृत्तिभिर्न सजमानाय नभस्वदतये ।४४।

**Brahmā prayed :** We, O Lord, bow to You, the foremost (of all), true (at all times), changeless, infinite, most ancient, dwelling in the heart (of all), unconditioned, incomprehensible through reasoning, quicker than the mind, indescribable through speech and worthy of being sought for (as one's protector). (26) We resort (for protection) to that all-perfect One, the power of the vital airs, the mind, the intellect and the ego, and appearing as the senses of perception and their objects, who is devoid of sleep (ignorance), bodiless and all-pervading (as ether), in whom (both) nescience (which is compared to shade or darkness) and saving knowledge (which is compared to sunshine)—the attributes of a Jīva characterized by attachment etc.— are absent and who manifests Himself (only) in the first)three Yugas (the Kali age being unfavourable to His manifestation). (27) The Vedas declare that the fast rotating wheel (in the shape of the body etc., which are constantly changing) owned by the Jīva (who is as a matter of fact devoid of birth and death both), which is being set in motion by Māyā (the beginningless energy or will-power of the Lord), consists chiefly of the mind and is provided with fifteen spokes (in the shape of the ten Indriyas and the five vital airs), three naves (in the shape of the three modes of Prakṛti), eight fellyies (in the shape of the five gross elements, the mind, intellect and the ego), is fleeting as lightning, and has God (Himself) for its axle. To Him, the (only) Truth, I fly (for protection). (28) Being the same as that imperceptible and undifferentiated Reality which is of the nature of absolute Consciousness, beyond (the realm of) Prakṛti (ignorance) and unlimited in time and space, it is He who (as the inner Controller and constant companion and friend) dwells (in every heart) by the side of the Jīva and (again) it is Him that the wise seek through the discipline of Yoga (concentration of mind). (29) Let us bow to that Ruler of the highest gods, moving equally in all created beings, whose Māyā (deluding potency) nobody can overpass—that Māyā due to which men get bewildered and are unable to know the truth (their reality)—but who has completely subdued that Māyā-Śakti of His own and its properties (in the shape of Sattva, Rajas and Tamas). (30) Though created by means of Sattva (the quality of goodness) constituting His favourite body, (even) we, the gods, and the Rsis (seers) are unable to know His subtle essence, manifest within (as the inner light) as well as outside (in the shape of existence). How much less can the demons and others, in whom the other qualities namely, Rajas and Tamas) predominate, do so ? (31) Evolved by Himself, this earth—on which indeed dwells the fourfold living creation (consisting of the viviparous, the oviparous, the sweat-born and the vegetable kingdoms)—constitutes His feet ! May that supreme Person—who is surely self-dependent and possessed of infinite power, nay, who is the same as Brahma (the Absolute)—be gracious (to us) ! (32) Similarly water, possessed of vast strength—from which proceed the three worlds (earth, heaven and the intermediate region) is well as the guardians of all the spheres and on which they (all) subsist and flourish—constitutes His generative fluid. May that Lord possessed of immense glory, who is the same as Brahma, be gracious (to us) ! (33) ( In the same way) the Vedas declare the moon—which actually constitutes the food of the gods and (therefore the source of) their strength and life, (nay,) which is the ruler (protector) of plants (inasmuch as it nourishes them by its

nectarean rays) and the father of created beings (in that it is favourable to the growth of corn etc., which contain the germ of life)—as His mind. May that Lord possessed of boundless power be gracious to us. (34) Again, fire—which conveys (to the gods, for whom it is intended) whatever is poured into it (by way of oblation), nay, which was brought into existence for the sake of rituals alone (mentioned in the part of the Veda bearing on the same) and which (in the form of gastric fire) constantly assimilates digestible substances (thrown into it and in the form of submarine fire ever consumes the water of the ocean)—came to be His mouth (in the cosmic Body). May that Lord possessed of infinite power be gracious to us ! (35) (Again,) the celebrated sun-god—who figures on the path of the gods (or the bright path, leading gradually to the divine Abode of the Lord), whose body is constituted of the three Vedas (R̥k, Yajus and Sāma), (nay,) who is (recognized as) a seat of Brahma (in relation to whom Brahma is contemplated upon), who (figuring as he does on the path of the gods) not only represents the door to Liberation, but (as a manifestation of the supreme Deity) is immortality itself and who (being a symbol or Kāla or the god of destruction) is characterized as Death (as well)-constitutes His eye. May that Lord possessed of infinite glory be gracious to us. (36) May He propitious to us, the Lord possessed of infinite splendour, from whose life-breath proceeded the air, which, (when manifested) as Prāṇa (the vital air) in relation to the mobile and immobile creation constitutes their strength of mind and body and potency of the Indriyas, and which we (Brahmā and others, the deities presiding over the intellect etc.) have (always) followed as servants would follow an emperor. (37) May He be favourably disposed towards us—the supreme Person possessed of unbounded power, from whose auditory sense sprang up the (four) quarters, (nay,) from (the cavity of whose heart emanated the (various) apertures in the body and from whose navel issued forth the (fivefold) vital air, the (ten) Indriyas (the five senses of perception and the five organs of action), the inner sense, the (other five) airs\* functioning in the body (viz., Nāga, Kūrma, Kṛkala Devadatta and Dhanañjaya), the body (itself) as well as the ground of (all) these, the ether. (38) May He be favourably inclined towards us—the Lord possessed of unbounded glory, from whose strength sprang up the mighty Indra (the lord of paradise); from whose grace, the gods; from whose wrath, Lord Śiva (the Lord of Mount Kailāsa); from whose intellect, Brahmā (the creator); from whose apertures in the body, the (various Vedic) metres (Gāyatrī and so on) as well as the Ṛṣis (seers) and from whose *membrum virile*, emanated Prajāpati (the deity presiding over procreation). (39) May He be propitious to us—the Lord possessed of infinite glory, from whose bosom issued forth Śrī (the goddess of fortune and beauty); by whose shadow were brought forth the manes; from whose breast sprang up Dharma (the god of piety), from whose back, Adharma (the spirit presiding over unrighteousness), from whose head, heaven; and from whose recreation, proceeded the Apsarās (celestial nymphs). (40) May He be gracious to us—the Lord possessed of infinite power, from whose mouth sprang up the Brāhmaṇa (the sacerdotal class) as well as the Veda treating of subjects falling beyond the scope of the senses; from whose arms, the Kṣatriya (the martial class) as well as the strength (the capacity to rule); from whose thighs, the Vaiśya (the trading and agricultural class) and the skill in business; and from whose feet emanated (the vocation of) service (which has been excluded from the range of the study of the Vedas) and the Śūdra (the labouring and the artisan class, which has been declared fit for this vocation). (41) May He be favourably inclined to us—the Lord possessed of infinite glory, from whose lower lip emanated greed; from whose upper lip, love; from whose nose, splendour, by whose touch was engendered concupiscence, which is (so) agreeable to animals and those akin to them; from whose eyebrows, sprang up Yama (the god of

\* For a detailed description of the ten vital airs vide foot-note to III, vi, 9.

retribution); and from whose eyelashes came forth Kāla (the Time-Spirit). (42) The learned declare the (five gross) elements, Time, destiny (of the Jīvas), the (three) modes of Prakṛti (viz., Sattva, Rajas and Tamas) and the material universe—which (being products of Māyā) are not only difficult to comprehend but are (totally) disregarded by the wise—as brought about by His Yogamāyā (wonderful creative energy). May that Lord possessed of boundless power be favourably disposed towards us. (43) (My) salutation be to Him in whom (all) energies (in the shape of the three Guṇas—Sattva, Rajas and Tamas) have become dormant, whose mind (ever) remains sated with the enjoyment of supreme Bliss (which is His very nature), who never gets attached to the (aforesaid three) Guṇas, created by Māyā, through His faculties (of sight etc.), and whose role is (thus) similar to that of the air (which, though moving everywhere, does not get attached anywhere). (44)

स त्वं नो दर्शयात्मानमस्त्करणगोचरम् । प्रपन्नानां दिदुक्षुणां सस्मितं ते मुखाम्बुजम् । ४५ ।  
 तैस्तैः स्वेच्छाधृतै रूपैः काले काले स्वयं विभो । कर्म दुर्विषहं यन्नो भगवांस्तत् करोति हि । ४६ ।  
 क्लेशभूर्यल्पसाराणि कर्माणि विफलानि वा । देहिनां विषयार्तानां न तथैवापितं त्वयि । ४७ ।  
 नावमः कर्मकल्पोऽपि विफलायेश्वरार्पितः । कल्पते पुरुषस्यैष स ह्यात्मा दयितो हितः । ४८ ।  
 यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् । एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि । ४९ ।  
 नमस्तुभ्यमनन्ताय दुर्वितर्क्यात्मकर्मणे । निर्गुणाय गुणेशाय सत्त्वस्थाय च साम्प्रतम् । ५० ।

इति श्रीमद्भागवते महापुराणे परमहंसां संहितायामष्टमस्कन्धेऽमृतमथने पञ्चमोऽध्यायः । ५ ।

Such as You are, be pleased to reveal Yourself—in such a way as to come within the range of our senses (of perception)—to us, that have resorted to You (for protection) and are eager to behold Your smiling lotus-like countenance. (45) For, through diverse forms assumed at His own sweet will from time to time, O Lord, the Almighty Himself (in You) does that work which is beyond our capacity. (46) The actions of embodied souls who are attached to the pleasures of sense involve much hardship and are of little consequence. Nay, (more often than not) they prove (altogether) futile. Action (however) which has been resigned to You is never like that (It involves little exertion, yields very substantial results and is never futile). (47) Even a poor semblance of action resigned to God (Yourself) can never lead to frustration; for, being the (very) Self of the Jīva, that (celebrated) Lord is beloved of and friendly to the latter. (Anything resigned to a beloved friend should never cause disappointment). (48) Even as watering the roots of a tree is nourishing its trunk and boughs as well), so indeed to propitiate Lord Viṣṇu is to propitiate all as well as oneself. (49) Hail to You, the infinite Lord, whose spontaneous movements are hard to comprehend, who, while transcending the (three) Guṇas (modes of Prakṛti), are their Ruler (too) and are now established in Sattva (the quality of goodness, essential for the preservation of the world). (50)

*Thus ends the fifth discourse, forming part of the story relating to the churning of the ocean for the sake of nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

Transportation of Mount Mandara (to serve as a churn-staff  
for stirring the ocean of milk)

श्रीशुक उवाच

एवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः । तेषामाविरभूद् राजन्सहस्राकौदयद्युतिः । १ ।  
तेनैव महसा सर्वे देवाः प्रतिहतेक्षणाः । नापश्यन्त्वं दिशः क्षोणिमात्मानं च कुतो विभुम् । २ ।  
विरिञ्चो भगवान्दृष्ट्वा सह शर्वेण तां तनुम् । स्वच्छां मरकतश्यामां कङ्कगर्भाक्षणां । ३ ।  
तप्तहेमावदातेन लसत्कौशेयवाससा । प्रसन्नचारुसर्वाङ्गीं सुमुखीं सुन्दरभ्रुवम् । ४ ।  
महामणिकिरीटेन केयूराभ्यां च भूषिताम् । कर्णाभरणनिर्भातकपेलश्रीमुखाम्बुजाम् । ५ ।  
काञ्चीकलापवलयहारनूपुरशोभिताम् । कौस्तुभाभरणां लक्ष्मीं विभ्रतीं वनमालिनीम् । ६ ।  
सुदर्शनादिभिः स्वास्त्रैर्मूर्तिमद्भिरुपासिताम् । तुष्टाव देवप्रवरः सशर्वः पुरुषं परम् ।  
सर्वाभरणैः साकं सर्वाङ्गैरवनि गतैः । ७ ।

**Śrī Śuka resumed:** Thus extolled by the hosts of gods, the almighty Lord Śrī Hari appeared before them, O king, with the effulgence of a thousand suns rising together. (1) All the gods had their eyes dazzled by that very effulgence, so that they could not perceive the sky, the quarters, the earth and even themselves; how (then) could they perceive the Lord? (2) The glorious Brahmā (the creator) along with Lord Śiva (the Destroyer of the universe) beheld that very spotless form, dark green as the emerald, with its eyes ruddy as the interior of a lotus. (3) Clad in a shining silk piece, yellow as burning gold, it was graceful and charming in every limb, had a lovely countenance and beautiful eyebrows. (4) It was adorned with a crown set with precious gems and a pair of armlets (one on each arm); and its cheeks, illumined by (brilliant) ear-rings, added to the charm of its lotus-like face. (5) It was (also) decked with a girdle, a pair of wristlets, a (pearl) necklace and a pair of anklets, and was (further) adorned with the (famous) Kaustubha gem and a wreath of sylvan flowers (about its neck). (Nay,) It bore (on its bosom) Goddess Lakṣmī (in the form of a golden streak) and was waited upon by His own weapons, Sudarśana and others, endowed with a personal form. Accompanied by Lord Śiva and all the hosts of gods, who fell prostrate with all (their) limbs on the ground, Brahmā (the foremost of the gods) hymned the supreme Person (as follows). (6-7)

ब्रह्मोवाच

अजातजन्मस्थितिसंयमायागुणाद्य निर्वाणसुखार्णवाय ।  
अणोरणिम्रेऽपरिगण्यधाम्ने महानुभावाय नमो नमस्ते । ८ ।  
रूपं तवैतत् पुरुषर्षभेज्यं श्रेयोऽर्थिभिर्वैदिकतान्त्रिकेण ।  
योगेन धातः सह नखिलोकान् पश्याम्यमुष्मिन् नु ह विश्वमूर्तौ । ९ ।  
त्वय्यग्र आसीत् त्वयि मध्य आसीत् त्वय्यन्त आसीदिदमात्मतन्त्रे ।  
त्वमादिरन्तो जगतोऽस्य मध्यं घटस्य मृत्त्रेव परः परस्मात् । १० ।  
त्वं माययाऽऽत्माश्रयया स्वयेदं निर्माय विश्वं तदनुप्रविष्टः ।  
पश्यन्ति युक्ता मनसा मनीषिणो गुणव्यवायेऽप्यगुणं विपश्चितः । ११ ।

यथान्निमेधस्यमृतं च गोषु भुव्यन्नमम्बूद्यमने च वृत्तिम् ।  
 यौगैर्मुष्ठा अधिच्यन्ति हि त्वां गुणेषु बुद्ध्या कवयो वदन्ति ।१२।  
 तं त्वां वयं नाथ समुज्जिहानं सरोजनाभातिचिरेप्सितार्थम् ।  
 दृष्ट्वा गता निर्वृतिमद्य सर्वे गजा दवार्ता इव गाङ्गमम्भः ।१३।  
 स त्वं विधत्स्वाखिललोकपाला वयं यदथास्तव पादमूलम् ।  
 समागतास्ते बहिरन्तरात्मन् किं वान्यविज्ञाप्यमशेषसाक्षिणः ।१४।  
 अहं गिरित्रश्च सुरादयो ये दक्षादयोऽग्नेरिव केतवस्ते ।  
 किं वा विदामेश पृथग्विभाता विधत्स्व शं नो द्विजदेवमन्त्रम् ।१५।

**Brahmā prayed:** Hail, hail to You, the ocean of (unmixed) bliss in the form of final beatitude, of whom birth, continuance and destruction have never been predicated, who transcends the (three) Guṇas, who is subtler than the subtle (most difficult to comprehend), (the extent of) whose form cannot be actually measured and whose glory is inconceivable. (8) This (divine) form of Yours, O supreme Person, deserves to be worshipped by (all) seekers of blessedness through methods laid down in the Vedas and the Tantras (such as the Pāñcarātra). Oh, in this form (of Yours), which embraces the (whole) universe, O Maker (of all), I clearly perceive all at once ourselves (the gods) as well as (all) the three worlds. (9) In You, who are (absolutely) independent, existed this universe at the beginning (before its creation); in You (alone) it continued in the middle (of its existence) and in You (again) it will get merged in the end (after its dissolution). (Nay,) You (alone) are the beginning, the middle and the end of this cosmos, even as clay is in relation to a jar, since You are higher than the highest (Prakṛti). (10) Having created this universe by Your own Māyā (creative energy), depending on You, You have subsequently entered it (as its inner Controller). (Hence) the wise, who are well-versed in the scriptures and have (duly) controlled their mind, perceive You, with their mind, as unaffected by the (three) Guṇas (modes of Prakṛti) even (though You stand projected) in the universe (which is a product of those Guṇas). (11) Even as (the common run of) men obtain by proper means fire in a pair of wooden pieces, milk in (the udders of) cows, foodgrains and water in the soil and livelihood through (personal) exertion, so do the wise realize You in the (various) objects of the senses by (their purified) intellect through the (various) means of God-Realization and (then) describe You (in terms of their realization). (12) Having seen You as such, the object sought for (by us) very long since, appearing in person (before us) today, O Lord with a lotus sprung from Your navel, we have all attained supreme bliss similar to the one which elephants oppressed by a forest conflagration do on perceiving the water of the (holy) Gaṅgā. (13) Accomplish You as such the object for which we, the guardians of all the worlds, have duly sought the soles of Your feet. O inner Self, what is there to be made known outside by others to You, the all-witnessing Lord ? (14) Appearing as distinct from You, like the sparks of a fire from the fire itself, how can Lord Śiva (the protector of mountains), myself (Brahmā), the gods and other ethereal beings, Dakṣa and other lords of created beings and whoever (else) there may be, know (where lies) our welfare, O Lord ! (Therefore, pray,) impart to us the counsel that may be beneficial to the Brāhmaṇas and the gods (on whom depends the welfare of all others). (15)

श्रीशुक उवाच

एवं विरिञ्चादिभिरीडितस्तद् विज्ञाय तेषां हृदयं तथैव ।  
 जगाद जीमूतगभीरया गिरा बद्धाञ्जलीन्संवृतसर्वकारकान् ।१६।  
 एक एवेश्वरस्तस्मिन्सुरकार्ये सुरेश्वरः । विहर्तुकामस्तानाह समुद्रोन्मथनादिभिः ।१७।

**Śrī Śuka went on:** Thus extolled by Brahmā (the creator) and others and having fully known their heart just as it was, the Lord spoke, in a voice deep as the rumbling of clouds, to the gods, who stood with joined palms and had fully controlled their senses (to receive His command). (16) Though capable of accomplishing the purpose of the gods all alone, Lord Viṣṇu, (the supreme Ruler of the gods) addressed them (as follows), eager as He was to divert Himself with the churning of the ocean (of milk) and other sports. (17)

श्रीभगवानुवाच

हन्त ब्रह्मन्नहो शम्भो हे देवा मम भाषितम् । शृणुतावहिताः सर्वे श्रेयो वः स्याद् यथा सुराः । १८ ।  
 यात दानवदैतेयैस्तावत् सन्धिविधीयताम् । कालेनानुगृहीतैस्तर्यावद् वो भव आत्मनः । १९ ।  
 अरयोऽपि हि सन्धेयाः सति कार्यार्थगौरवे । अहिमूषकवद् देवा ह्यर्थस्य पदवीं गतैः । २० ।  
 अमृतोत्पादने यत्नः क्लियतामविलम्बितम् । यस्य पीतस्य वै जन्तुर्मृत्युप्रस्तोऽमरो भवेत् । २१ ।  
 क्षिप्त्वा क्षीरोदधौ सर्वा वीरुनृणालतौषधीः । मन्थानं मन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् । २२ ।  
 सहायेन मया देवा निर्मथ्यध्वमतन्द्रिताः । क्लेशभाजो भविष्यन्ति दैत्या यूयं फलयग्राहः । २३ ।  
 यूयं तदनुमोदध्वं यदिच्छन्त्यसुराः सुराः । न संरम्भेण सिध्यन्ति सर्वेऽर्थाः सान्त्वया यथा । २४ ।  
 न भेतव्यं कालकृटाद् विषाजलधिसम्भवात् । लोभः कार्यो न वो जातु रोषः कामस्तु वस्तुषु । २५ ।

**The Lord said:** Hullo Brahmā, Oh Lord Śiva (the Source of (all) blessings), O gods and (other) heavenly beings (Gandharvas and others) ! listen you all attentively to My word, so that good may come to you. (18) Go forth and let peace be concluded with (your cousins) the Dānavas and Daityas (the sons of Danu and Diti), who are favoured by time (the tide of fortune), till prosperity returns to you of its own accord. (19) In the event of the object to be accomplished being of great moment, enemies too must be won over (through alliance). Once you have achieved your purpose, O gods, you may certainly behave with your enemies even as a serpent does with a rat. (20) Efforts should be put forth without delay for producing nectar, by drinking which even one who is in the jaws of Death would become immortal. (21) Casting into the ocean of milk all (kinds of) plants, grasses, creepers and herbs and making Mount Mandara a churn-dasher and Vāsuki (the king of serpents) as a cord for whirling it round, churn the said ocean unweariedly, O gods, with Myself as your helper. The Daityas will (only) reap (fruitless), toil while you shall, enjoy its fruit. (22-23) Approve you heartily of that which the Asuras want, O gods. All one's objects are not accomplished well by anger as through kind words. (24) You should not be afraid of the poison, called Kālakūṭa, that will come out of the ocean (of milk). Nor should you ever evince covetousness or greed with respect to the objects (that may be churned out of the ocean) nor give vent to anger (if they are coveted or even taken by force by the demons). (25)

श्रीशुक उवाच

इति देवान्समादिश्य भगवान्पुरुषोत्तमः । तेषामन्तर्दधे राजन्वच्छन्दगतिरीश्वरः । २६ ।  
 अथ तस्मै भगवते नमस्कृत्य पितामहः । भवश्च जग्मतुः स्वं स्वं धामोपेयुर्वलिं सुराः । २७ ।  
 दृष्ट्वारिण्यसंयत्ताज्जातक्षोभान्स्वनायकान् । न्यपेधद् दैत्यराद् श्लोक्यः सन्धिविग्रहकालवित् । २८ ।  
 ते वैरोचनिमासीनं गुप्तं चासुरयूथपैः । श्रिया परमया जुष्टं जिताशेषमुपागमन् । २९ ।  
 महेन्द्रः श्लक्ष्णया वाचा सान्त्वयित्वा महामतिः । अभ्यभाषत तत् सर्वं शिक्षितं पुरुषोत्तमात् । ३० ।  
 तदरोचत दैत्यस्य तत्रान्ये येऽसुराधिपाः । शम्बरोऽरिष्टनेमिश्च ये च त्रिपुरवासिनः । ३१ ।  
 ततो देवासुराः कृत्वा संविदं कृतसौहृदाः । उद्यमं परमं चक्रुरमृतार्थं परन्तप । ३२ ।  
 ततस्ते मन्दरगिरिमोजसोत्पाद्य दुर्मदाः । नदन्त उदधिं निन्युः शक्ताः परिघवाहवः । ३३ ।

दूरभारोद्धह्रान्ताः शक्रवैरोचनादयः । अपारयन्तस्तं वोढुं विवशा विजहुः पथि । ३४ ।  
 निपतन्स गिरिस्तत्र वहूनमरदानवान् । चूर्णयामास महता भारेण कनकाचलः । ३५ ।

**Śrī Śuka continued :** Having thus duly instructed the gods, the almighty Lord Śrī Hari (the supreme Person), whose movements are (altogether) guided by His own free will, vanished out of their sight, O Parikṣit ! (26) Bowing to the Lord, Brahmā (the father of the lords of creation) as well as Lord Śiva (the Source of the universe) then returned each to His own realm, while the gods (headed by Indra) called on Bali. (27) King Bali (the ruler of the Daityas), who was praiseworthy (in everyway) and knew when to wage war and when to come to terms (with the enemy), kept under restraint his own generals, who got excited at the (very) sight of the enemy (the gods), even though the latter were not (at all) prepared for action. (28) The gods (now) approached Bali (son of Virocana), who sat (on his throne) guarded by leaders of Asura troops and, having conquered all (the three worlds), was invested with the highest (royal) splendour. (29) Having conciliated Bali with his polished language, the highly talented Indra told him all that he had received instruction in from Lord Viṣṇu (the supreme Person). (30) The proposal found favour with the Daitya king (Bali) as well as with whosoever were present there, viz., Śambara, Ariṣṭanemi and other demon chiefs and denizens of Tripura. (31) Having arrived at a (mutual) understanding, the gods and the Asuras (demons), who had (now) cultivated friendship, thereupon put forth their best energies for (obtaining) nectar, O chastiser of foes ! (32) Then, uprooting Mount Mandara by their might and roaring (like lions), the arrogant gods and demons, who were (all) full of energy and whose arms were strong as bludgeons, proceeded to take it to the seashore. (33) Exhausted by carrying their load to a long distance and unable to carry it (any) further, Indra, Bali (son of Virocana) and others helplessly dropped it on the way. (34) While falling down, that mountain, which resembled Mount Sumeru (the mountain of gold), crushed under its huge weight numerous gods and demons on that spot. (35)

तांस्तथा भग्नमनसो भग्नबाहूकन्धरान् । विज्ञाय भगवांस्तत्र बभूव गरुडध्वजः । ३६ ।  
 गिरिपातविनिष्पिष्टान्विलोक्यामरदानवान् । ईक्षया जीवयामास निर्जरान् निर्त्रणान्यथा । ३७ ।  
 गिरिं चारोप्य गरुडे हस्तेनैकेन लीलया । आरुह्य प्रययावब्धिं सुरासुरगणैर्वृतः । ३८ ।  
 अवरोप्य गिरिं स्कन्धात् सुपर्णः पततां वरः । ययौ जलान्त उत्सृज्य हरिणा स विसर्जितः । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने मन्दराचलानवने नाम षष्ठोऽध्यायः । ६ ।

Finding them disheartened and with their arms, thighs and necks broken, the Lord appeared there on the back of Garuḍa (the king of birds). (36) Perceiving the gods and demons badly squeezed by the falling down of the mountain, He revived the gods by His (mere) look as though they were (quite) unhurt. (37) Nay, placing the mountain on (the back of) Garuda with one hand by way of sport and mounting the bird (Himself), He flew to the seashore, surrounded by the gods and demons. (38) Taking down the mountain from his shoulder and placing it on the seaside, the celebrated Garuda (possessed of beautiful wings), the foremost of winged creatures, withdrew, when discharged by Śrī Hari (so as to make room for Vāsuki, the king of serpents, who was too much afraid of Garuda, his mortal enemy, to arrive in the latter's presence). (39)

*Thus ends the sixth discourse, entitled "The transportation of Mount Mandara", comprised in the story of the churning of the ocean for nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तमोऽध्यायः

॥

### Discourse VII

The gods and demons proceed to churn the ocean and Lord Śiva drinks the poison appearing out of it

श्रीशुक उवाच

ते नागराजमामन्त्र्य फलभागेन वासुकिम् । परिवीय गिरौ तस्मिन् नेत्रमब्धिं मुदान्विताः । १ ।  
 आरेभिरे सुसंयत्ता अमृतार्थं कुरुद्वह । हरिः पुरस्ताज्जगृहे पूर्वं देवास्ततोऽभवन् । २ ।  
 तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम् । न गृहीमो वयं पुच्छमहेरङ्गममङ्गलम् । ३ ।  
 स्वाध्यायश्रुतसम्पन्नाः प्रख्याता जन्मकर्मभिः । इति तूष्णीं स्थितान्दैत्यान् विलोक्य पुरुषोत्तमः ।  
 स्मयमानो विसृज्याग्रं पुच्छं जग्राह सामरः । ४ ।

कृतस्थानविभागास्त एवं कश्यपनन्दनाः । ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम् । ५ ।

**Śrī Śuka resumed:** Summoning Vāsuki, the king of serpents, by assuring him of his (due) share in the rewards (in the form of nectar) and twining him round that mountain as a cord (for whirling it round), the gods and the demons, full of joy, commenced churning the ocean (of milk) for the sake of nectar, fully prepared (for the uphill task), O scion of Kuru! Śrī Hari, first of all, grasped the serpent in the fore part (at its head) and the gods (too) ranged on that side. (1-2) The Daitya generals did not like this act of the Supreme Person. "(Surely) we, who are enriched with a study of the Vedas and other scriptures and renowned for (our) birth and deeds, are not going to hold the tail, the inauspicious limb of a serpent." Perceiving the Daityas standing quiet (motionless) after uttering these words, and leaving the fore part (of the serpent), with a smile, the Supreme Person along with the gods caught hold of the tail. (3-4) With their position thus defined, the sons of the sage Kaśyapa (the gods and the demons) began to churn the ocean for the sake of nectar, exerting their utmost. (5)

मध्यमानेऽर्णवे सोऽद्विरनाधारो ह्यपोऽविशत् । ध्रियमाणोऽपि बलिभिर्गौरवात् पाण्डुनन्दन । ६ ।  
 ते सुनिर्विण्णमनसः परिम्लानमुखश्रियः । आसन् स्वपौरुषे नष्टे दैवेनातिबलीयसा । ७ ।  
 विलोक्य विघ्नेशविधिं तदेश्वरो दुरन्तवीर्योऽवितथाभिसन्धिः ।  
 कृत्वा वपुः काच्छपमद्भुतं महत् प्रविश्य तोयं गिरिमुजहार । ८ ।  
 तमुत्थितं वीक्ष्य कुलाचलं पुनः समुत्थिता निर्मथितुं सुरासुराः ।  
 दधार पृष्ठेन स लक्ष्योजनप्रस्तारिणा द्वीप इवापरो महान् । ९ ।  
 सुरासुरेन्द्रैर्भुजवीर्यवेपितं परिभ्रमन्तं गिरिमङ्गं पृष्ठतः ।  
 बिभ्रत् तदावर्तनमादिकच्छपो मेनेऽङ्गकण्डूयनमप्रमेयः । १० ।  
 तथासुरानाविशदासुरेण रूपेण तेषां बलवीर्यमीरयन् ।  
 उद्दीपयन् देवगणांश्च विष्णुदैवेन नागेन्द्रमबोधरूपः । ११ ।  
 उपर्यगेन्द्रं गिरिराडिवान्य आक्रम्य हस्तेन सहस्रबाहुः ।  
 तस्थौ दिवि ब्रह्मभवेन्द्रमुख्यैरभिष्टुवद्भिः सुमनोऽभिवृष्टः । १२ ।  
 उपर्यधश्चात्मनि गोत्रनेत्रयोः परेण ते प्राविशता समेधिताः ।  
 ममन्थुरब्धिं तरसा मदोत्कटा महाद्रिणा क्षोभितनक्रचक्रम् । १३ ।

अहीन्द्रसाहस्रकठोरदृडमुखश्चासामिधूमाहतवर्चसोऽसुराः ।  
 पौलोमकालेयबलील्वलादयो द्वाग्निदग्धाः सरला इवाभवन् । १४ ।  
 देवांश्च तच्छ्वासशिखाहतप्रभान् धूम्राम्बरस्त्रग्बरकञ्चुकाननान् ।  
 समभ्यवर्षन्भगवद्दशा घना ववुः समुद्रोर्म्युपगूढवायवः । १५ ।

On the ocean being churned, the aforesaid mountain( Mount Mandara), which had nothing to support it, sank into the ocean due to its (heavy) weight, even though it was held by the mighty gods and Asuras, O scion of Pāṇḍu ! (6) Their effort having been frustrated by a much more powerful destiny, they felt much dejected at heart and their faces too grew pale.(7) Perceiving (behind this setback) the hand of Vighneśa (the god ruling over the agencies that interrupt ambitious undertakings), and assuming the wonderful and gigantic form of a tortoise, the Lord of unlimited prowess and unflinching resolve then plunged into the water (of the ocean) and bore up the mountain.(8) On seeing the great mountain rising, the gods and the demons girded their loins once more to proceed with the churning. Like another great division of the globe, the Lord (in the form of a tortoise) bore the mountain on His back, which was one lakh Yojanas or 8,00,000 miles in extent. (9) Supporting on His back, O dear Parīkṣit, the mountain shaken by the might of arms of the principal gods and demons and (consequently) set revolving, the infinite Lord, manifested as the First Tortoise regarded its revolution as the (mere) scratching of His back. (10) Stimulating the strength and energy of the demons, Viṣṇu (the all-pervading Lord) entered the demons in His demoniac aspect (Rājasika nature); and animating the hosts of gods, He entered the divinities in His godly aspect (Sāttvika character). (Again,) He entered Vāsuki (the king of serpents) in the form of suspended consciousness (so as to deaden him to the pain that he would have otherwise felt as a result of his being pulled and rubbed against the rugged surface of the mountain).(11) Pressing Mount Mandara (the chief of the mountains) with one hand (in order to prevent the mountain from springing up), the Lord, who was endowed with a thousand arms, stood on its summit, like another huge mountain, under a shower of flowers by gods headed by Brahmā, Lord Śiva and Indra (the lord of paradise) singing His praises in heaven. (12) Strengthened by the Supreme—as pressing the mountain from above (in His thousand-armed form) and supporting it below (in the form of a huge tortoise) and entering the body of the gods and the demons (in the form of His Sāttvika and Rājasika nature), the mountain (in the form of stubbornness), and the serpent (in the form of suspended consciousness)—and intoxicated with pride, the gods and the demons began to churn the ocean with the help of the great mountain (Mandara) with such violence as to cause a (great) stir among the hosts of crocodiles (and other aquatic creatures living in the ocean).(13) With their brightness marred by the breath, fire and smoke issuing from the thousand fearful eyes and mouths of Vāsuki (the king of serpents), the demons, headed by the Paulomas and Kāleyas, Bali and Ilwala, looked like (a row of) Sarala (a species of) trees scorched by a forest conflagration.(14) On the gods, however—whose splendour had been obscured by his flaming breaths and whose raiment, excellent wreaths of flowers, coats and faces had been soiled with smoke-clouds under the (direct) command of the Lord poured down copious showers, and breezes moistened by the waves of the ocean fanned them.(15)

मथ्यमानात् तथा सिन्धोर्देवासुरवरूपैः । यदा सुधा न जायेत निर्ममन्याजितः स्वयम् । १६ ।  
 मेघश्यामः कनकपरिधिः कर्णविद्योतविद्युन्मूर्ध्नि भ्राजद्विलुलितकचः स्वग्धरो रक्तनेत्रः ।  
 जैत्रैर्दोर्भिर्जगदभयदैर्देन्दुशूकं गृहीत्वा मथन् मथा प्रतिगिरिरिवाशोभताथो धृताद्रिः । १७ ।  
 निर्मथ्यमानादुदधेरभूद्विषं महोल्बणं हालहलाह्वमग्रतः ।  
 सम्भ्रान्तमीनोन्मकराहिकच्छपात् तिमिद्विपग्राहतिमिङ्गिलाकुलात् । १८ ।

तदुग्रवेगं दिशि दिश्युपर्यधो विसर्पदुत्सर्पदसहामप्रति ।  
 भीताः प्रजा दुद्रुवुरङ्ग सेश्वरा अरक्ष्यमाणाः शरणं सदाशिवम् । १९ ।  
 विलोक्य<sup>१</sup> तं देववरं त्रिलोक्या भवाय देव्याभिमतं मुनीनाम् ।  
 आसीनमद्रावपवर्गहेतोस्तपो जुषाणं स्तुतिभिः प्रणेमुः । २० ।

When nectar (however) did not appear from the ocean (of milk), being chumed in the aforesaid manner by the commanders of the heavenly and Asura forces, Lord Ajita Himself took up the churning. (16) Holding the serpent (Vāsuki) with His (four) triumphant arms vouchsafing protection to the world, and agitating the ocean with the churn-dasher (in the form of Mount Māndara), the Lord—who was dark-brown like a cloud, had a cloth of golden hue wrapped about His loins, was adorned with a garland (of sylvan flowers) and a pair of ear-rings that flashed like lightning, wore glossy and wavy locks on His head and was possessed of reddish eyes, and who (in the form of the divine Tortoise) bore Mount Mandara (on His back), now shone like a rival mountain. (17) From the ocean—which was teeming with Timis (a fish of enormous size), sea-elephants, sharks and whales (big enough to devour even Timis) and which when it was being churned, disturbed the fishes and agitated the alligators, snakes and tortoises—first issued a most deadly poison called Hālāhala. (18) Seeing that effervescent, unbearable and irresistible poison possessing tremendous force and spreading in all quarters, as well as above and below, and finding no protection (anywhere), living beings along with their leaders got (much) frightened and flew for protection to Lord Sadāśiva (the ever-auspicious), O dear one ! (19) Beholding the aforesaid Chief of the gods—seated (dwelling) on Mount Kailāsa with His divine Spouse for the welfare of the three worlds and practising austerities, so dear to ascetics, (in order to set an example before them) for their emancipation—they greeted Him with hymns. (20)

प्रजापतय ऊचुः

देवदेव महादेव भूतात्मन् भूतभावन । त्राहि नः शरणापन्नान्त्रैलोक्यदहनाद् विषात् । १२१ ।  
 त्वमेकः सर्वजगत ईश्वरो बन्धमोक्षयोः । तं त्वामर्चन्ति कुशलः प्रपन्नार्तिहरं गुरुम् । १२२ ।  
 गुणमध्या स्वशक्त्यास्य सर्गस्थित्यप्ययान्विभो । धत्से यदा स्वदृग् भूमन्ब्रह्मविष्णुशिवाभिधाम् । १२३ ।  
 त्वं ब्रह्म परमं गुह्यं सदसद्भावभावनः । नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः । १२४ ।  
 त्वं शब्दयोनिर्जगदादिरात्मा प्राणोन्द्रियद्रव्यगुणस्वभावः ।  
 कालः क्रतुः सत्यमृतं च धर्मस्त्वव्यक्षरं यत् त्रिवृदामनन्ति । १२५ ।  
 अग्निमुखं तेऽखिलदेवतात्मा क्षितिं विदुर्लोकभवाद्भिपङ्कजम् ।  
 कालं गतिं तेऽखिलदेवतात्मनो दिशश्च कर्णौ रसनं जलेशम् । १२६ ।  
 नाभिर्नभस्ते श्वसनं नभस्वान् सूर्यश्च चक्षूषि जलं स्म रेतः ।  
 परावरात्माश्रयणं तवात्मा सोमो मनो द्यौर्भगवज्जिह्वरस्ते । १२७ ।  
 कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा रोमाणि सर्वौषधिवीरुधस्ते ।  
 छन्दांसि साक्षात् तव सप्त धातवस्त्रयीमवात्मन् हृदयं सर्वधर्मः । १२८ ।  
 मुखानि पञ्चोपनिषदस्तवेश्च यैस्त्रिंशदष्टोत्तरमन्त्रवर्गः ।  
 यत् तच्छिवाख्यं परमार्थतत्त्वं देव स्वयंज्योतिरवस्थितिस्ते । १२९ ।

छाया त्वधर्मोर्मिषु यैर्विसर्गो नेत्रप्रयं सत्त्वरजस्तमांसि ।  
 सांख्यात्मनः शास्त्रकृतस्तवेक्षा छन्दोमयो देव ऋषिः पुराणः ।३०।  
 न ते गिरित्राखिललोकपालविरिञ्चवैकुण्ठसुरेन्द्रगम्यम् ।  
 ज्योतिः परं यत्र रजस्तमश्च सत्त्वं न यद् ब्रह्म निरस्तभेदम् ।३१।  
 कामाध्वरत्रिपुरकालगराद्यनेकभूतद्रुहः क्षपयतः स्तुतये न तत् ते ।  
 यस्त्वन्तकाल इदमात्मकृतं स्वनेत्रवह्निस्फुलिङ्गशिखया भसितं न वेद ।३२।  
 ये त्वात्परामगुरुभिर्हृदि चिन्तिताद्भिद्वन्द्वं चरन्तमुमया तपसाभितप्तम् ।  
 कथन्त उग्रपरुषं निरतं श्मशाने ते नून मूर्तिमविदंस्तव हातलज्जाः ।३३।  
 तत् तस्य ते सदसतोः परतः परस्य नाङ्गः स्वरूपगमने प्रभवन्ति भूम्नः ।  
 ब्रह्मादयः किमुत संस्तवने वयं तु तत्सर्गसर्गाविषया अपि शक्तिमात्रम् ।३४।  
 एतत् परं प्रपश्यामो न परं ते महेश्वर । मृडनाय हि लोकस्य व्यक्तिस्रोऽव्यक्तकर्मणः ।३५।

The lords of created beings prayed: O god of gods, O supreme Deity, the Protector, nay, the very Self of (all) created beings, save us, that have sought refuge in You, from this poison, which is burning (all) the three worlds. (21) You are the one Lord competent to enthral and liberate the whole world. Such as You are, the wise worship You, the Preceptor (of the universe), capable of relieving the agony of those who have sought refuge in You. (22) (It is only) when You undertake through Your own energy (Mâyā), consisting of the three Guṇas, the (work of) creation, maintenance and dissolution of this universe, O self-seeing Lord, (that) You (severally) assume the title of Brahmā, Viṣṇu and Śiva, O perfect One ! (23) You are the supreme, mysterious Brahma (the Absolute), the Creator of all beings, (the gods, beasts and so on), high and low. It is You, the (supreme) Spirit, that stand manifested as the universe by virtue of (Your) manifold energies (in the form of Sattva, Rajas and Tamas) and are its Ruler (too). (24) You are the Source of the Word (the Veda); the cause of the universe (in the form of the Mahat-tattva or the principle of cosmic intelligence); the (cosmic) Ego—characterized by the (three) Guṇas (Sattva, Rajas and Tamas), that bring forth the (eleven) Indriyas (the five senses of perception, the five organs of action and the mind), the (five) vital airs and the (five) subtle elements (respectively); the intrinsic nature of everything (which brings about transformation); the Time-Spirit (which disturbs the equilibrium of the three Guṇas) and Kratu (the creative will) as well as Dharma (piety), consisting of Satya (truthfulness) and Rta (polite speech). The wise (further) declare that which is known as the Indestructible (primordial Matter), consisting of the three Guṇas, as depending on You. (25) Fire, which represents all the gods, is Your mouth; the wise conceive the earth to be Your lotus-like feet, O Source of the universe; Time, to be Your movement, while You are conceived of as representing all the gods in Your person; the quarters as (representing) Your ears, and the god Varuṇa (the ruler of the waters) as Your palate. (26) The sky is Your navel; the air, Your respiration; the sun, Your eyes; and water is Your generative fluid, Your ego is the support of all the Jivas (embodied souls), (both) high and low (from Brahmā down to the minutest creature); the moon embodies Your mind; and heaven, Your head, O Lord ! (27) The oceans represent Your abdomen; the mountains, Your framework of bones; all the annual plants and creepers, the hair on Your body; the (seven Vedic) metres (viz., Gāyatrī, Triṣṭubh, Anuṣṭubh, Bṛhatī, Pañkti, Jagatī, and Uṣṇik), no other than the (seven) constituents (viz., chyle, blood, flesh, fat, bone, marrow and the generative fluid) of Your body; and the entire range of Dharma (piety as enjoined by the Vedas), Your heart, O Lord with a body constituted of the three Vedas (Rk, Yajus and Sāma) ! (28) The five sacred (Vedic) texts (known by the

names of Tatpuruṣa, Aghora, Sadyojāta, Vāmadeva and Īśāna), O Lord, from (the thirty-eight parts of) which the thirty-eight fragmentary Mantras came into existence, constitute Your (five) faces (bearing the same names as the sacred texts themselves). Again, that self-effulgent Principle, constituting the supreme Reality, which is known by the name of Śiva, O Deity, is (nothing but) Your absolute state. (29) Your shadow is seen in waves of unrighteousness (greed, manifested in the form of hypocrisy and so on), by which destruction is wrought; while Sattva, Rajas and Tamas constitute Your three eyes. (And) the eternal Veda, mainly consisting of metrical compositions, O Lord, represents a glance from You, the all-wise originator of the sacred lore. (30) Brahma (the Absolute)—which is not accessible to the guardians of all the spheres, nay, not even to Brahmā (the creator), Viṣṇu and Indra (the ruler of the gods), O Protector of mountains, (nay,) in which Rajas and Tamas and Sattva (too) find no place and which has all differences cast away from it—is (nothing but) Your supreme effulgence. (31) The act of Your destroying many an enemy of living beings—such as the god of love, the sacrificial performance undertaken by Dakṣa, the three (flying) cities (built by the demon Maya), the god of death and the poison (Hālāhala)—is no matter for praise on Your part, who (remain so deeply absorbed in meditation that You) do not even perceive this universe, created by Yourself, as having been reduced to ashes by the sparks and flames of fire shot by Your own (middle) eye at the time of (universal) dissolution ! (32) They, on the other hand, that revile You as living in the company (excessively fond) of Goddess Umā (Your divine Spouse)—even though Your feet are contemplated upon in the heart by teachers (of mankind) revelling in their Self—and as fierce and violent and particularly fond of the cremation-ground, even though You stand thoroughly disciplined by austerities, have surely not understood Your pastimes and have cast (all) shame to the winds (as otherwise they would not have the impudence to rail at You in this way). (33) (Even) Brahmā and others are not capable of correctly comprehending Your essential nature, much less extolling properly You, the perfect One, who are (so mysterious and) higher (even) than that (Prakṛti or primordial Matter) which lies beyond both causes and effects. How can, therefore, we, who (are very recent in that we) have been created by Marīci and others (the creation of Brahmā), feel equal to it ? Yet, we have tried to extol You according to our barest capacity. (34) We clearly perceive this (visible form of Yours) alone and not Your transcendent reality, O supreme Lord ! As a matter of fact, Your manifestation is intended (only) to gladden the world, even though Your activities are not (always) open (to the world). (35)

श्रीशुक उवाच

तद्वीक्ष्य व्यसनं तासां कृपया भृशपीडितः । सर्वभूतसुहृद् देव इदमाह सतीं प्रियाम् । ३६ ।

Śrī Śuka went on: Perceiving the aforesaid distress of theirs and sore stricken with mercy, the Lord, who is the Friend of all living beings, told Satī, His beloved Consort, as follows:—(36)

शिव उवाच

अहो बत भवान्येतत् प्रजानां पश्य वैशसम् । क्षीरोदमथनोद्भूतात् कालकूटादुपस्थितम् । ३७ ।

आसां प्राणपरीप्सूनां विधेयमभयं हि मे । एतावान् हि प्रभोरर्थो यद् दीनपरिपालनम् । ३८ ।

प्राणैः स्वैः प्राणिनः पान्ति साधवः क्षणभङ्गुरैः । बद्धवैरेषु भूतेषु मोहितेष्व्वात्ममायया । ३९ ।

पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः । प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।

तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे । ४० ।

Śrī Śiva observed: Oh, how distressing it is ! Observe, O Bhavānī (Consort of Lord Śiva, the Source of the universe), this calamity that has come upon these creatures from (the

poison called) Kālakūṭa, produced by the churning of the ocean of milk. (37) Security must be vouchsafed by me to these people, anxious (as they are) to preserve their life. For, to protect the afflicted, this much is the concern (duty) of a great one (who is endowed with power). (38) The virtuous protect (other) living beings by (sacrificing) their own transient life. Śrī Hari, the Soul of the universe, O good lady, is pleased with a man who shows mercy to created beings that are bewildered by the deluding potency of the Supreme Spirit and have contracted enmity with one another. (And) when Lord Śrī Hari is pleased, I (too) feel gratified along with the (whole) mobile (animate) and immobile (inanimate) creation. Therefore, I (hereby) swallow this poison. May a happy (prosperous) life be assured to (all) created beings through Me. (39-40)

श्रीशुक उवाच

एवमामन्य भगवान्भवानीं विश्वभावनः । तद् विषं जग्धुमारेभे प्रभावज्ञान्त्वमोदत । ४१ ।  
 ततः करतलीकृत्य व्यापि हालाहलं विषम् । अभक्षयन्महादेवः कृपया भूतभावनः । ४२ ।  
 तस्यापि दर्शयायास स्ववीर्यं जलकल्मषः । यच्चकार गले नीलं तच्च साधोर्विभूषणम् । ४३ ।  
 तप्यन्ते लोकतापेन साधवः प्राचशो जनाः । परमाराधनं तद्वि पुरुषस्याखिलात्मनः । ४४ ।  
 निशाम्य कर्म तच्छोर्देवदेवस्य मीढुषः । प्रजा दाक्षायणी ब्रह्मा वैकुण्ठश्च शशंसिरे । ४५ ।  
 प्रस्कन्नं पिबतः पाणेर्यत् किञ्चिज्जगृहः स्म तत् । वृश्चिकाहिविषौषधो दन्दशूकाश्च येऽपरे । ४६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायामष्टमस्कन्धेऽमृतमथने सप्तमोऽध्यायः ॥७॥

**Śrī Śuka continued:** Having thus sought leave of Bhavānī, Lord Śiva (the Delighter of the universe) proceeded to swallow that poison. And Satī, who was aware of His greatness, heartily gave Her consent. (41) Then, squeezing into (the cavity of) His palm the Hālāhala, which was spreading all round, Lord Śiva (the supreme Deity), the Protector of (all) living beings, swallowed it out of compassion. (42) The poison (which was the concentrated impurity of the oceanic water) showed its power even on His person in that it made Him (look) blue at the throat, although the spot became a special ornament to that benevolent Soul. (43) Generally noble souls are afflicted at the agony of the world. For, that (viz., sharing the affliction of others) constitutes the highest worship of the supreme Person, the Soul of the universe. (44) Observing that (benevolent) act of Lord Śiva (the Source of blessedness), the god of gods, who showers blessings on His devotees, the created beings (who had approached Him), as well as Satī (Dakṣa's Daughter), Brahmā and Lord Viṣṇu (too) applauded it. (45) Scorpions, snakes and poisonous herbs as well as what other biting creatures (dogs, jackals and so on) there were took in what little (of the poison) leaked from the palm of Lord Śiva (even) while He drank it. (46)

*Thus ends the seventh discourse, forming part of the story of the churning of the ocean for (obtaining) nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टमोऽध्यायः

### Discourse VIII

The manifestation (in a personal form) of the Lord's  
(own) enchanting potency

श्रीशुक उवाच

पीते गरे वृषाङ्केण प्रीतास्तेऽमरदानवाः । ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत् । १ ।  
तामग्निहोत्रीमृषयो जगृहुर्ब्रह्मवादिनः । यज्ञस्य देवयानस्य मेध्याय हविषे नृप । २ ।  
तत उच्चैःश्रवा नाम हयोऽभूच्चन्द्रपाण्डुरः । तस्मिन्बलिः स्पृहां चक्रे नेन्द्र ईश्वरशिक्षया । ३ ।  
तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः । दत्तैश्चतुर्भिः श्वेताद्रेर्हरन्भगवतो महिम् । ४ ।  
कौस्तुभाख्यमभूद् रत्नं पद्मरागो महोदधेः । तस्मिन्हरिः स्पृहां चक्रे वक्षोऽलङ्कारणे मणौ । ५ ।  
ततोऽभवत् पारिजातः सुरलोकविभूषणम् । पूरयत्यर्थिनो योऽर्थैः शश्वद् भुवि यथा भवान् । ६ ।  
ततश्चाप्सरसो जाता निष्ककण्ठ्यः सुवाससः । रमण्यः स्वर्गिणां वल्गुगतिलीलावलोकनैः । ७ ।  
ततश्चाविरभूत् साक्षाच्छ्री रमा भगवत्परा । रञ्जयन्ती दिशः कान्त्या विद्युत् सौदामनी यथा । ८ ।  
तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवाः । रूपौदार्यवयोवर्णमहिमाक्षिप्तचेतसः । ९ ।  
तस्या आसनमानिन्ये महेन्द्रो महदद्भुतम् । मूर्तिमत्यः सरिच्छ्रेष्ठा हेमकुम्भैर्जलं शुचिः । १० ।  
आभिषेचनिका भूमिराहर्त् सकलौषधीः । गावः पञ्च पवित्राणि वसन्तो मधुमाधवौ । ११ ।  
ऋषयः कल्पयाञ्चक्रुरभिषेकं यथाविधि । जगुर्भद्राणि गन्धर्वा नट्यश्चननूर्जगुः । १२ ।  
मेधा मृदङ्गपणवमुरजानकगोमुखान् । व्यनादयञ्छृङ्खलेवपुवीणास्तुमुलनिःस्वनान् । १३ ।  
ततोऽभिषिषिचुर्देवीं श्रियं पद्मकरां सतीम् । दिगिभाः पूर्णकलशैः सूक्तवाक्यैर्द्विजेरितैः । १४ ।  
समुद्रः पीतकौशेयवाससी समुपाहर्त् । वरुणः स्रजं वैजयन्तीं मधुना मत्तघट्पदाम् । १५ ।  
भूषणानि विचित्राणि विश्वकर्मा प्रजापतिः । हारं सरस्वती पद्ममजो नागाश्च कुण्डले । १६ ।

Śrī Śuka resumed: On the poison having been drunk by Lord Śiva (who bears the emblem of a bull) the aforesaid gods and demons, full of joy, churned the ocean (of milk) with (redoubled) vigour; and from the said act of churning came forth the cow of plenty (the store-house of milk, ghee and so on, the principal substances fit for being offered as oblation into the sacred fire). (1) Seers who were exponents of the Vedas (and engaged in sacrificial performances) took that cow (the source of milk etc., fit for being poured as oblations into the sacred fire) for (obtaining) sacred material (milk, ghee and so on) to be used in sacrificial performances capable of taking (the sacrificer) to the path of gods (leading to Brahmaloaka and so on), O king ! (2) Next sprang forth the (celebrated) horse, Uccaiṣravā by name, which was white as the moon. Bali longed for (took) it and not Indra because of the admonition given by the Lord. (3) Then issued forth the (moon-white) king of elephants, Airāvata by name, which by its four tusks (resembling the four peaks of a mountain) obscured the splendour of Kailāsa (the white mountain forming the abode) of Lord Śiva. (4) Next rose from the ocean (of milk) a jewel of the ruby type, bearing the name of Kaustubha. Śrī Hari (Himself) longed for (took) that gem as an adornment for His breast. (5) Then appeared (the tree known by the name of) Pārijāta, the ornament of the celestial world, which incessantly gratifies petitioners with the objects sought for, even as you (Parīkṣit) do it on earth. (6) Then came forth the Apsarās (celestial nymphs) adorned with gold necklaces and clad in excellent

robes, who delight the denizens of heaven with their charming gait and playful glances. (7) Then, again, appeared Goddess Ramā (Lakṣmī), who is Affluence personified and is devoted to the Lord, and who illumined the quarters with Her splendour like (a streak of) lightning flashing against the crystalline mountain-range called Sudāmā. (8) All including gods, demons and men conceived a longing for Her\*, their mind overpowered (through astonishment) by the glory of Her comeliness, nobility, (young) age and (fair) complexion. (9) The great Indra (the lord of paradise) brought for Her a most wonderful throne, while the principal rivers (Gaṅgā and so on) in their personal form brought sacred water (for Her ablutions) in jars of gold. (10) (Mother) Earth gave (Her) all (kinds of) herbs required for Her ablutions. The cows yielded to Her their five sacred products (viz., milk, curds, ghee, excrement and urine); and Spring yielded (Her) the produce of the two vernal months (in the shape of flowers and fruits appropriate to that season). (11) Ṛṣis (seers) laid down the procedure of Her ablutions according to the scriptural ordinance. Gandharvas (celestial musicians) sang auspicious songs and their wives (too) danced and sang. (12) (Spirits presiding over) clouds sounded with great force clay tomtoms, tabors, drums, double drums and clarionets, that produced a tumultuous fanfare—as well as conchs, flutes and lutes. (13) Then the elephants guarding the (four) quarters bathed Goddess Śrī, who held a lotus in one of Her hands and was an embodiment of virtue, with (gold) jars full of water to the accompaniment of hymns chanted by Brāhmaṇas. (14) (The god presiding over) the ocean offered Her two pieces of yellow silk (one for being wrapped round Her loins and lower body and the other round Her upper limbs). Varuṇa (the god of water) gave Her a garland called Vāijayantī, accompanied by black bees drunk with the honey of its flowers. (15) Viśwakarmā, a lord of created beings, offered Her wonderful ornaments; Saraswatī (the goddess presiding over speech and learning), a necklace of pearls; Brahmā (the birthless creator), a lotus; and Nāgas (serpent-demons) a pair of ear-rings. (16)

ततः कृतस्वस्त्ययनोत्पलस्रजं नदद्विरेफां परिगृह्य पाणिना ।  
 चचाल वक्त्रं सुकपोलकुण्डलं सत्रीडहासं दधती सुशोभनम् । १७ ।  
 स्तनद्वयं चातिकुशोदरी समं निरन्तरं चन्दनकुङ्कुमोक्षितम् ।  
 ततस्ततो नूपुरवल्गुशिञ्जितैर्विसर्पती हेमलतेव सा बभौ । १८ ।  
 विलोकयन्ती निरवद्यमात्मनः पदं ध्रुवं चाव्यभिचारिसद्गुणम् ।  
 गन्धर्वयक्षासुरसिद्धचारणत्रैविष्ट्रपेयादिषु नान्वविन्दत । १९ ।  
 नूनं तपो यस्य न मन्युनिर्जयो ज्ञानं क्वचित् तद्य न सद्गवर्जितम् ।  
 कश्चिन्महास्तस्य न कामनिर्जयः स ईश्वरः किं परतोव्यपाश्रयः । २० ।  
 धर्मः क्वचित् तत्र न भूतसौहृदं त्यागः क्वचित् तत्र न मुक्तिकारणम् ।  
 वीर्यं न पुंसोऽस्त्यजवेगनिष्कृतं न हि द्वितीयो गुणसद्गवर्जितः । २१ ।  
 क्वचिच्चिरायुर्न हि शीलमङ्गलं क्वचित् तदप्यस्ति न वेद्यमायुषः ।  
 यत्रोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कश्च न काङ्क्षते हि माम् । २२ ।

Holding in one of Her hands a wreath of lotuses with (a swarm of) black bees humming about it, and wearing a most charming face with a bashful smile playing on it and (brilliant) ear-rings hanging against Her lovely cheek, Goddess Śrī, who (in the form of a golden streak)

\* Here it should be noted, as a learned and saintly commentator points out, that all those present in that assembly coveted Goddess Lakṣmī only because they knew that, She being the deity presiding over fortune, Her grace would make them masters of fortune. Otherwise they were all great devotees, as is evident from the fact that they all offered presents to Her as a token of reverence and homage (vide verses 10 to 16).

had (already) taken Her (permanent) abode in the auspicious bosom of Śrī Hari, moved about (in search of a match of Her choice). (17) Having a pair of symmetrical and closely set breasts, painted with sandal-paste and saffron, and marked with an exceedingly slender waist and moving hither and thither (in that distinguished assemblage) accompanied by the sweet jingling of anklets, She shone like a (mobile) creeper of gold. (18) Looking out among the Gandharvas, Yakṣas, Asuras, Siddhas, Cāraṇas, gods (lit., the denizens of heaven) and others for a husband for Her—a husband free from blemish, eternal and possessed of everlasting virtues, She did not find any. (19) (She said to Herself:—)"There is no full control of anger in him of whom asceticism can be surely predicated. (Likewise) wisdom is found in some individuals; but it is not free from attachment. A third one is great (no doubt); but there is no complete mastery of concupiscence in him. And how can he be a lord, who depends (for his existence and power) on another? (20) There is righteousness in some; but there is no love for living beings in them. (Again) there is liberality in some individuals; but in their case it is not conducive to Liberation (their liberality being actuated by some interested motives). (Similarly) there is prowess in a certain individual; but it is not immune from the ravages of Time. (And) surely he who is (entirely) free from attachment to the objects of senses cannot be a (fit) companion (inasmuch as he will choose to remain absorbed in abstract meditation and will have nothing to do with me). (21) There is long life in some; but there is no amiability nor auspiciousness (of the kind coveted by women). In some (others) there is amiability and auspiciousness too; but the duration of their life cannot be (easily) known. In some rare individual both these qualities (longevity as well as amiability) exist; but he too is inauspicious (in outward conduct). (Of course) there is one who is very auspicious too (besides being long-lived and amiable); but he does not long for me." (22)

एवं विमृश्याव्यभिचारिसद्गुणैर्वरं निजैकाश्रयतागुणाश्रयम् ।  
 वद्रे वरं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्षमीप्सितम् । २३ ।  
 तस्यांसदेश उशती नवकञ्जमालां माद्यन्पद्भुव्रतवररुथगिरोपघुष्टाम् ।  
 तस्थौ निधाय निकटे तदुरः स्वधाम सव्रीडहासविकसन्नयनेन याता । २४ ।  
 तस्याः श्रियस्त्रिजगतो जनको जनन्या वक्षोनिवासमकरोत् परमं विभूतेः ।  
 श्रीः स्वाः प्रजाः सकरुणेन निरीक्षणेन यत्र स्थितैर्धयत साधिपतींस्त्रिलोकान् । २५ ।

शङ्खतूर्यमृदङ्गानां वादित्राणां पृथुः स्वनः । देवानुगानां सस्त्रीणां नृत्यतां गायतामभूत् । २६ ।  
 ब्रह्मरुद्राङ्गिरोमुख्याः सर्वे विश्वसृजो विभुम् । ईडिरेऽवितथैर्मन्त्रैस्तलिङ्गैः पुष्यवर्षिणः । २७ ।  
 श्रिया विलोकिता देवाः सप्रजापतयः प्रजाः । शीलादिगुणसम्पन्ना लेभिरे निर्वृतिं पराम् । २८ ।  
 निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्रपाः । यदा चोपेक्षिता लक्ष्या बभूवुर्देयदानवाः । २९ ।

Having thus deliberated, Goddess Ramā (Lakṣmī) chose for Her husband (none other than) Lord Viṣṇu (the Bestower of Liberation), the most worthy of all from the point of view of His everlasting virtues (such as righteousness and wisdom) and (absolute) independence, who is beyond the (three) Guṇas (modes of Prakṛti) and was coveted by Her, nay, who is wooed by all excellences, even though He does not feel interested in anyone. (23) Placing on His shoulders the charming wreath of fresh lotuses resonant with the humming of swarms of maddening black-bees, and having attained to His bosom, Her own (permanent) abode, through Her (lotus-like) eyes blooming with a bashful smile, she stood by His side (awaiting His grace as it were). (24) Lord Viṣṇu (the Father of the three worlds) made His bosom the permanent abode of Goddess Śrī, the Mother of the three worlds and

the Source of (all) riches. Enscenced there, Lakṣmī promoted (the welfare of) Her creation, the three worlds and their rulers, by Her benignant look. (25) A great noise issued forth from conchs, clarionets and clay tomtoms and other musical instruments, as well as from Gandharvas (attendants of the gods) and their wives singing (on that occasion). (26) All the creators of the world, headed by Brahmā, Rudra (the god of destruction) and the sage Aṅgīrā, celebrated the Lord by means of sacred texts purporting to describe Him and representing the bare truth, and showered flowers on Him. (27) Looked at by Śrī, the gods and other created beings including the lords of creation became rich in amiability and other qualities and attained supreme felicity. (28) The Daityas and Dānavas (on the other hand) became dispirited, rapacious, effortless and devoid of shame, O Parīkṣit, when they were overlooked by Lakṣmī. (29)

अथासीद् वारुणी देवी कन्या कमललोचना । असुरा जगृहस्तां वै हरेरनुमतेन ते । ३० ।  
 अथोद्धेर्मथ्यमानात् काश्यपैरमृतार्थिभिः । उदतिष्ठन्महाराज पुरुषः परमाद्भुतः । ३१ ।  
 दीर्घपीवरदोर्दण्डः कम्बुग्रीवोऽरुणेक्षणः । श्यामलस्तरुणः स्रग्वी सर्वाभरणभूषितः । ३२ ।  
 पीतवासा महोरस्कः सुमुष्टमणिकुण्डलः । स्निग्धकुञ्चितकेशान्तः सुभगः सिंहविक्रमः । ३३ ।  
 अमृतापूर्णकलशं विभ्रद् वलयभूषितः । स वै भगवतः साक्षाद्विष्णोरंशांशसम्भवः । ३४ ।  
 धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् । तमालोक्यासुराः सर्वे कलशं चामृताभृतम् । ३५ ।  
 लिप्सन्तः सर्ववस्तूनि कलशं तरसाहरन् । नीयमानेऽसुरैस्तस्मिन्कलशेऽमृतभाजने । ३६ ।  
 विषण्णमनसो देवा हरिं शरणमाचयुः । इति तदैन्यमालोक्य भगवान्भृत्यकामकृत् ।

मा खिद्यत मिथोऽर्थं वः साधविष्ये स्वमायया । ३७ ।

Then appeared the goddess presiding over the wine called Vāruṇī, in the form of a maiden with lotus-like eyes. The aforesaid Asuras (Daityas and Dānavas) caught hold of her, of course, with the approval of Śrī Hari. (30) Next arose from the ocean even as it was being churned by gods and Asuras (the sons of the sage Kaśyapa), seeking nectar, O great king, a most wonderful personage with long and plump arms, a conch-shaped neck and reddish eyes, dark-brown (of hue), youthful (in age), wearing a wreath of flowers and adorned with all (kinds of) ornaments. (31-32) He was clad in yellow, had a broad chest, was graced with a pair of very bright ear-rings made of gems, wore glossy and curly hair-tips (on his head) was charming (of every limb) and possessed of the gait of a lion. (33) He carried (in his hands) a jar full of nectar and was decked with a pair of bracelets. Indeed he had emanated from a minute ray of Lord Viṣṇu Himself. (34) He was known by the name of Dhanvantari; (it was) he (who) revealed (to the world) the science of medicine and he enjoys a share in the sacrificial offerings. Perceiving him as well as the jar brimful with nectar, all the Asuras, who were eager to secure everything (churned out of the ocean), quickly snatched away the (precious) jar. On the aforesaid jar containing nectar being carried away by the Asuras, the gods felt dejected at heart and resorted for protection to Śrī Hari. Noticing their helplessness as aforesaid, the Lord, who grants the wishes of His servants (devotees), said, "Do not feel depressed; I shall accomplish your purpose by stirring up feud among them as well as through My own deluding potency (in the form of a bewitching damsel). (35—37)

मिथः कलिरभृतेषां तदर्थं तर्षचेतसाम् । अहं पूर्वमहं पूर्वं न त्वं न त्वमिति प्रभो । ३८ ।  
 देवाः स्वं भागमर्हन्ति ये तुल्यायासहेतवः । सन्नयाग इवैतस्मिन्नेष धर्मः सनातनः । ३९ ।  
 इति स्वान्नत्यषेधन्वै दैतेया जातमत्सराः । दुर्बलाः प्रबलान् राजन् गृहीतकलशान् मुहुः । ४० ।  
 एतस्मिन्नन्तरे विष्णुः सर्वोपायविदीश्वरः । योषिद्रूपमनिर्देश्यं दधार परमाद्भुतम् । ४१ ।

प्रेक्षणीयोत्पलश्यामं सर्वावयवसुन्दरम् । समानकर्णाभरणं सुकपोलोन्नसाननम् । १४२ ।  
 नवयौवननिर्वृतस्तनभारकृशोदरम् । मुखामोदानुरक्तालिङ्गङ्कारोद्विग्रलोचनम् । १४३ ।  
 विभ्रत् स्वकेशभारेण मालामुत्फुल्लमल्लिकाम् । सुग्रीवकण्ठाभरणं सुभुजाङ्गदभूषितम् । १४४ ।  
 विरजाम्बरसंवीतनितम्बद्वीपशोभया । काञ्च्या प्रविलसद्भ्रूल्युचलचरणनूपुरम् । १४५ ।  
 सत्रीडस्मितविक्षिप्तभ्रूविलासावलोकनैः । दैत्ययूथपचेतःसु काममुद्दीपयन् मुहुः । १४६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे भगवन्मायोपलम्बने नामाष्टमोऽध्यायः । ८ ।

A quarrel arose in their ranks *inter se*, O king, their mind being seized with a thirst for nectar. "I shall have it first, I shall have it first; not you, not you !" This is what they said to one another. (38) "The gods, who have equally contributed to this consummation through (their) exertion, deserve their share in this prize as much as in (the merit resulting from) a sacrificial performance\* undertaken by a community for common weal: such is the eternal law". (39) In these words indeed did the weaker Daityas, in whom jealousy was aroused (by the selfishness of the usurpers) repeatedly protest against the stronger ones, that had taken possession of the jar, O Parīkṣit. (40) In the meantime Lord Viṣṇu, who knows (all) expedients, assumed the most amazing form of a damsel, which could not be described (in words). (41) It was worth looking at intently, blue as an Utpala (a variety of lotuses) and comely of every limb. Its well-matched ears were decked with ornaments (ear-rings); its face was marked with lovely cheeks and a prominent nose. (42) It had a waist slender (as it were) due to the weight of breasts fully developed as a mark of budding youth. Its eyes looked frightened by the humming of black bees attracted by the fragrance of its mouth. (43) It bore on its head of hair a wreath of full-blown Mallikās (a species of jasmine); its neck was embellished with a necklace and the form was (further) graced with a pair of armlets worn round its shapely arms. (44) (Nay,) it looked exceptionally charming due to its girdle that added to the beauty of its broad hips covered by a loin-cloth which was spotless white; and a pair of anklets adorned its feet that walked in a winsome manner. (45) (Again,) it incessantly kindled passion in the breast of Daitya generals by its bashful smiles, dancing brows and amorous glances. (46)

*Thus ends the eighth discourse entitled "The manifestation (in a personal form) of the Lord's (own) enchanting potency", in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharisa- Saṁhitā.*



## अथ नवमोऽध्यायः

### Discourse IX

Appearing in the form of Mohinī (an enchanting damsel),  
 the Lord deals out nectar among the gods

श्रीशुक उवाच

तेऽन्योन्यतोऽसुराः पात्रं हरन्तस्त्यक्तसौहृदाः । क्षिपन्तो दस्युधर्माण आयान्तीं ददृशुः स्त्रियम् । १ ।

\* A Satrayāga has been defined as below:—

कर्तारो बहवो यत्र हीन्यन्ते बहवस्तथा । बहुभ्यो दीयते यत्र तत्र सत्रमभिधीयते ॥

\* A Satra is that in which there are a number of sacrificers and a number of deities to be worshipped and in which gifts are bestowed on many.\*

अहो रूपमहो धाम अहो अस्या नवं वयः । इति ते तामभिदुत्य पप्रच्छुर्जातहृच्छयाः । २ ।  
 का त्वं कञ्जपलाशाक्षि कुतो वा किं चिकीर्षसि । कस्यासि वद वामोरु मञ्जन्तीव मनांसि नः । ३ ।  
 न वयं त्वामरिर्द्वैतैः सिद्धगन्धर्वचारणैः । नास्पृष्टपूर्वा जानीमो लोकेशैश्च कुतो नृभिः । ४ ।  
 नूनं त्वं विधिना सुभूः प्रेषितासि शरीरिणाम् । सर्वेन्द्रियमनःप्रीतिं विधातुं सघृणेन किम् । ५ ।  
 सा त्वं नः स्पर्धमानानामेकवस्तुनि मानिनि । ज्ञातीनां बद्धवैराणां शं विधत्स्व सुमध्यमे । ६ ।  
 वयं कश्यपदायादा भ्रातरः कृतपौरुषाः । विभजस्व यथान्यायं नैव भेदो यथा भवेत् । ७ ।  
 इत्युपामन्त्रितो दैत्यैर्मयायोषिद्वपुर्हरिः । प्रहस्य रुचिरापाङ्गैर्निरीक्षन्निदमब्रवीत् । ८ ।

**Śrī Śuka resumed:** Having taken leave of (all) amity and adopted the ways of the robbers, and snatching the jar (of nectar) from and abusing one another, the Asuras caught sight of the approaching damsel. (1) Running up to her with the words "Marvellous beauty! Amazing splendour !! Charming is her youthful age !!!" they questioned her (as follows), passion having been kindled (in their heart); (2) Tell us, who are you with eyes resembling the petals of a lotus? Where do you hail from?(Already) churning our hearts as it were, what do you intend doing (further) and whose daughter are you, O lovely one ? (3) It is not that we do not know you as untouched (undefiled) before by immortals and Daityas, by Siddhas, Gandharvas and Cāraṇas, (nay,) not even by the guardians of the spheres, much less by human beings. (4) Have you been sent (here) by the merciful creator, O pretty one, in order to afford delight to the senses and mind of (all) embodied souls ? Certainly it is so.(5) Such as you are, (pray,) bring peace (of mind) to us, who are contending for a common object and have (consequently) contracted enmity (with one another), even though we are kins, O proud lady with a slender waist ! (6) Being sons of the sage Kaśyapa, we are (all) brothers and have exerted (our) strength (for the common good). (Pray,) divide the prize equitably, so that there may be no more quarrel (among us). (7) Thus urged by the Daityas, Lord Śrī Hari, who had assumed a feminine form through (His) Māyā (deluding potency), beautifully laughed and spoke as follows, looking at them through the lovely corners of His eyes.(8)

श्रीभगवानुवाच

कथं कश्यपदायादाः पुंश्चल्यां मयि सद्गताः । विश्वासं पण्डितो जातु कामिनीषु न याति हि । ९ ।  
 सालावृकाणां स्त्रीणां च स्वैरिणीनां सुरद्विषः । सख्यान्याहुरनित्यानि नूनं नूनं विचिन्वताम् । १० ।

**The Lord observed:** How, O sons of Kaśyapa, have you reposed trust in me, a wanton woman ? Indeed a wise man would never put faith in lustful women. (9) The wise declare the ties of friendship of wolves and wanton women, who are looking out for newer and newer delights, O enemies of gods, as inconstant.(10)

श्रीशुक उवाच

इति ते क्ष्वेलितैस्तस्या आश्रयस्तमनसोऽसुराः । जहसुर्भावगम्भीरे ददुश्चामृतभाजनम् । ११ ।  
 ततो गृहीत्वामृतभाजनं हरिर्बभूव ईषत्सिमन्तशोभया गिरा ।  
 यद्यभ्युपेतं क्व च साध्वसाधु वा कृतं मया वो विभजे सुधामिमाम् । १२ ।  
 इत्यभिव्याहृतं तस्या आकर्ण्यसुरपुङ्गवाः । अप्रमाणविदस्तस्यास्तत् तथेत्यन्वमंसत् । १३ ।

**Śrī Śuka went on:** The Asuras, whose mind felt reassured by these jocular expressions of her, laughed a significant laugh, which was too deep (for the common man) to comprehend, and entrusted the jar of nectar to her.(11) Having taken possession of the jar of nectar, Lord Śrī Hari then said in a voice brightened with a gentle smile, "If you accept whatever is done by me, whether right or wrong, in any wise, I am prepared to divide this nectar among you (but not otherwise)." (12) Hearing this utterance of that (divine) maiden,

the leaders of the Asuras, who had no idea of Her greatness, agreed to Her condition, saying "Be it so". (13)

अथोपोष्य कृतस्नाना हुत्वा च हविषानलम् । दत्त्वा गोविप्रभूतेभ्यः कृतस्वस्त्ययना द्विजैः । १४ ।  
 यथोपजोधं वासांसि परिधयाहतानि ते । कुशेषु प्राविशन्सर्वे प्रागग्नेषुभिभूषिताः । १५ ।  
 प्राङ्मुखेषूपविष्टेषु सुरेषु दितिजेषु च । धूपामोदितशालायां जुष्टायां माल्यदीपकैः । १६ ।  
 तस्यां नरेन्द्र करभोरुरुशहुकूलश्रोणीतटालसगतिर्मदविह्वलाक्षी ।  
 सा कूजती कनकनूपुरशिञ्जितेन कुम्भस्तनी कलशपाणिरथाविवेश । १७ ।  
 तां श्रीसखीं कनककुण्डलचारुकर्णनासाकपोलवदनां परदेवताख्याम् ।  
 संवीक्ष्य सम्मुमुहुरुस्मितवीक्षणेन देवासुरा विगलितस्तनपट्टिकान्ताम् । १८ ।

असुराणां सुधादानं सर्पाणामिव दुर्नयम् । मत्वा जातिनृशंसानां न तां व्यभजदच्युतः । १९ ।  
 कल्पयित्वा पृथक् पङ्क्तीरुभयेषां जगत्यतिः । तांश्रोपवेशयामास स्वेषु स्वेषु च पङ्क्तिषु । २० ।  
 दैत्यान्गृहीतकलशो वञ्चयन्नुपसञ्चरैः । दूरस्थान् पाययामास जरामृत्युहरं सुधाम् । २१ ।  
 ते पालयन्तः समयमसुराः स्वकृतं नृप । तूष्णीमासन्कृतस्नेहाः स्त्रीविवादजुगुप्सया । २२ ।  
 तस्यां कृतातिप्रणयाः प्रणयापायकातराः । बहुमानेन चाबद्धा नोचुः किञ्चन विप्रियम् । २३ ।  
 देवलिङ्गप्रतिच्छन्नः स्वभानुर्देवसंसदि । प्रविष्टः सोममपिबच्चन्द्रार्काभ्यां च सूचितः । २४ ।  
 चक्रेण क्षुरधारेण जहार पिबतः शिरः । हरिस्तस्य कबन्धस्तु सुधयाप्लावितोऽपतत् । २५ ।  
 शिरस्त्वमरतां नीतमजो ग्रहमचीकृपत् । यस्तु पर्वणि चन्द्रार्कावभिधावति वैरधीः । २६ ।  
 पीतप्रायेऽमृते देवैर्भगवाँल्लोकभावनः । पश्यतामसुरेन्द्राणां स्वं रूपं जगृहे हरिः । २७ ।  
 एवं सुरासुरगणाः समदेशकालहेत्वर्थकर्ममतयोऽपि फले विकल्पाः ।  
 तत्रामृतं सुरगणाः फलमञ्जसाऽऽपुर्यत्पादपङ्कजःश्रयणात्र दैत्याः । २८ ।  
 यद् धुज्यतेऽमुवसुकर्ममनोवचोभिर्देहात्मजादिषु नृभिस्तदसत् पृथक्त्वात् ।  
 तैरेव सद् भवति यत् क्रियतेऽपृथक्त्वात् सर्वस्य तद् भवति मूलनिषेचनं यत् । २९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धेऽमृतमथने नवमोऽध्यायः । १ ।

Then, having fasted (for a day) and finished (their) bath, (nay,) propitiated the fire through sacrificial offerings and bestowed (appropriate) gifts on cows and the Brāhmaṇas as well as on (other) living beings, they had auspicious rites (such as the recitation of benedictory prayers) performed (for their success) by Brāhmaṇas. (14) (Again,) putting on a set of clothes altogether new according to their pleasure, and graced with ornaments in every limb, they all squatted on blades of Kuśa grass that had their ends pointing to the east. (15) When the gods as well as the Daityas (the sons of Diti) had taken their seat, with their faces turned towards the east, in a hall scented with fragrant fumes and adorned with wreaths of flowers and lights; that beautiful damsel, slow of gait due to her bulky hips, that were covered over with a charming piece of linen, with eyes swimming (as if) under intoxication and breasts resembling a pair of (small) vases, forthwith made her way into that chamber, jar in her hands, and warbling (as it were) through the jingling of her gold anklets, O ruler of men ! (16-17) Looking intently at her, who was no other then the supreme Deity and a counterpart of Goddess Śrī (Beauty personified), (nay,) who was adorned with a pair of gold ear-rings and had charming ears, nose, cheeks and mouth and from over whose breasts the end of the strip of cloth covering them had slightly slipped (thus partially -exposing them), the gods and Asuras felt completely enchanted (particularly) by her glances accompanied with a smile. (18)

Thinking it unwise to offer nectar to the Asuras—as milk to serpents—both of whom are ferocious by nature, Lord Acyuta did not give a share of it to them. (19) Providing separate rows of seats for the two races, Lord Viṣṇu (the Ruler of the universe) seated them in those rows, each race in the midst of their own people. (20) Beguiling the Daityas by His winning attentions, polite words and movements beside them with the jar held in His hands, He gave the gods sitting at a distance to drink the nectar that prevents old age and death. (21) Respecting the promise made by them (that they would accept whatever might be done by the girl), O king, the Asuras, who had bestowed their love on Her, kept quiet (also) because they abhorred (the very idea of ) wrangling with a woman. (22) Cherishing the utmost affection for Her and afraid of losing it, and restrained by excessive regard (shown to them by Her), they uttered nothing unpalatable. (23) Disguised in the garb of gods, and entering the row of the gods, Swarbhānu (Rāhu) drank the nectar and was pointed out by the moon-god and the sun-god (between whom he had surreptitiously placed himself). (24) Śrī Hari chopped off his head by His discus (Sudarśana), which was sharp-edged as a razor, even while he was drinking the nectar, with the result that the not trunk, which had been touched by nectar, dropped down (dead). (25) The head (of the demon), however, which was raised to the position of an immortal (by coming in touch with nectar), Brahmā (the birthless creator) made a deity presiding over a planet, who actually assails the sun-god and the moon-god on the new moon and the full moon respectively, cherishing enmity (towards them). (26) When the nectar was well-nigh consumed by the gods, Lord Śrī Hari, the Protector of the universe, assumed His original form (once more), while the Asura generals looked on. (27) In this way the hosts of gods and demons differed in their result even though they worked at the same place and time, with the same means (Mount Mandara and the serpent Vāsuki) and material (herbs and plants), and though (the nature of) their activity and intention (too) were (just) the same. Of the two parties, the gods easily obtained the reward in the shape of nectar due to their resorting to the dust of His lotus-feet, but not the Daityas (who did not resort to that dust). (28) Whatever is done by men with (their) life, wealth, organs of action, mind and speech with reference to (their) body, progeny and others having an eye to their instinctive character is futile. That (however) which is done by those very means with an eye to their identity (divine nature) becomes fruitful; and it redounds to the benefit of all, even as the watering of the roots (of a tree) tends to the nourishment of all its limbs. (29)

*Thus ends the ninth discourse, comprised in the story of the churning of the ocean for the sake of nectar, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ दशमोऽध्यायः

### Discourse X

#### Outbreak of hostilities between the gods and the Asuras

श्रीशुक उवाच

इति दानवदैतेया नाबिन्दन्नमृतं नृप । युक्ताः कर्मणि यत्ताश्च वासुदेवपराङ्मुखाः । १ ।  
 साधयित्त्वामृतं राजन्याययित्वा स्वकान्सुरान् । पश्यतां सर्वभूतानां ययौ गरुडवाहनः । २ ।  
 सपत्नानां परामृद्धिं दृष्ट्वा ते दितिनन्दनाः । अमृष्यमाणा उत्पेतुर्देवान्प्रत्युद्यतायुधाः । ३ ।  
 ततः सुरगणाः सर्वे सुधया पीतयैधिताः । प्रतिसंयुयुधुः शस्त्रैर्नारायणपदाश्रयाः । ४ ।

तत्र दैवासुरो नाम रणः परमदारुणः । रोधस्युदन्वतो राजस्तुमुलो रोमहर्षणः । ५ ।  
 तत्रान्योन्यं सपत्नास्ते संरब्धमनसो रणे । समासाद्यासिभिर्बाणैर्निजघ्नुर्विधायुधैः । ६ ।  
 शङ्खतूर्यमदङ्गानां भेरीडमरिणां महान् । हस्त्यश्वरथपत्तीनां नदतां निःस्वनोऽभवत् । ७ ।  
 रथिनो रथिभिस्तत्र पत्तिभिः सह पत्तयः । हया हर्यैरिभाश्रेभैः समसज्जन्त संयुगे । ८ ।  
 उष्ट्रैः केचिदिभैः केचिदपरे युयुधुः खरैः । केचिद् गौरमृगैर्ऋक्षैर्द्वीपिभिर्हिरिभिर्भटाः । ९ ।  
 गृध्रैः कङ्कैर्वकैरन्ये श्येनभासैस्तिमिङ्गिलैः । शरभैर्महिषैः खड्गैर्गोवृषैर्गव्ययारुणैः । १० ।  
 शिवाभिरासुभिः केचित् कृकलासैः शशैर्नरैः । बस्तैरेके कृष्णसारैर्हंसैरन्ये च सूकरैः । ११ ।  
 अन्ये जलस्थलखगैः सत्त्वैर्विकृतविग्रहैः । सेनयोरुभयो राजन्विविशुस्तेऽग्रतोऽग्रतः । १२ ।

**Śrī Śuka resumed:** In this way the Dānavas and the Daityas could not obtain nectar, O ruler of men—even though they stood united and had been intent on doing (their) work (of churning the ocean)—because they had turned their back on Lord Vāsudeva.(1) Having caused nectar to be obtained, O king, and made His devotees, the gods, drink of it, the Lord mounted on (the back of) Garuḍa (the king of birds) and departed, while all living beings stood gazing. (2) Observing the highest good fortune( success) of their enemies and jealous of it, the Daityas (sons of Diti) marched against the gods with uplifted weapons. (3) Reinvigorated by the nectar drunk by them and having taken shelter in the feet of Lord Nārāyaṇa, all the gods thereupon offered a united resistance with their weapons.(4) There on the seashore raged a most dreadful, thrilling and hand-to-hand fight, known by the name of a conflict between the gods and the demons, O king! (5) With a mind full of rage, the aforesaid enemies met at close quarters on that battle-field and struck one another with swords, arrows and various(other) weapons.(6) Tremendous was the flourish of conchs and clarionets and the noise of clay tomtoms, tabors and Ḍamaris (a kind of drum) as well as of the trumpeting elephants, neighing horses, rattling chariots and roaring foot-soldiers.(7) In that battle car-warriors closed with car-warriors, infantrymen with infantrymen, horses with horses and elephants with elephants. (8) Some warriors fought on the back of camels, some on elephants and others on donkeys, (still) others fought on the back of Gauramrgas, bears, panthers and lions. (9) Others fought on (the back of) vultures, buzzards, herons, hawks and Bhāsas(a bird of prey soaring very high in the skies), Timingilas (whales), Śarabhas (an eight-footed animal said to be stronger than a lion, the species of which has now become extinct), bisons, rhinoceroses, bulls, Gayals and Aruṇas.(10) Some (more) fought on (the back of) jackals, rats, chameleons, hares and men; others, on goats, black antelopes and swans and still others on boars.(11) Some (again) fought on (the back of) birds of land and water and (other) animals with deformed bodies. The warriors of both the armies, O king, penetrated farther and farther (in their effort to worst their opponents). (12)

चित्रध्वजपटै राजप्रातपत्रैः सितामलैः । महाधनैर्वज्रदण्डैर्व्यजनैर्बाह्वाचारैः । १३ ।  
 वातोद्भूतोत्तरोष्णीषैरिर्चिर्भिवर्मभूषणैः । स्फुरद्विर्विशदैः शस्त्रैः सुतरां सूर्यरश्मिभिः । १४ ।  
 देवदानववीराणां ध्वजिन्यां पाण्डुनन्दन । रेजतुर्वीरमालाभिर्वादासामिव सागरौ । १५ ।  
 वैरोचनो बलिः संख्ये सोऽसुराणां चमूपतिः । यानं वैहायसं नाम कामगं मयनिर्मितम् । १६ ।  
 सर्वसाङ्ग्रामिकोपेतं सर्वाश्चर्यमयं प्रभो । अप्रतत्कर्मनिर्देश्यं दृश्यमानमदर्शनम् । १७ ।  
 आस्थितस्तद् विमानाग्र्यं सर्वानीकाधिपैर्वृतः । बालव्यजनछत्राग्र्यै रेजे चन्द्र इवोदये । १८ ।  
 तस्यासन्सर्वतो यानैर्युथानां पतयोऽसुराः । नमुचिः शम्बरो बाणो विप्रचित्तिरयोमुखः । १९ ।

द्विमूर्धा कालनाभोऽथ प्रहेतिहेतिरिल्वलः । शकुनिर्भूतसंतापो वज्रदंष्ट्रो विरोचनः । २० ।  
 हयग्रीवः शङ्कुशिराः कपिलो मेघदुन्दुभिः । तारकश्चक्रदक् शुम्भो निशुम्भो जम्भ उत्कलः । २१ ।  
 अरिष्टोऽरिष्टनेमिश्च मयश्च त्रिपुराधिपः । अन्ये पौलोमकालेया निवातकवचादयः । २२ ।  
 अलब्धभागाः सोमस्य केवलं क्लेशभागिनः । सर्व एते रणमुखे बहुशो निर्जितामराः । २३ ।  
 सिंहनादान्विमुञ्चन्तः शङ्खान्दध्मुर्महारवान् । दृष्ट्वा सपत्नानुत्सिक्तान्बलभित् कुपितो भृशम् । २४ ।  
 ऐरावतं दिक्करिणमारूढः शुशुभे स्वराद् । यथा स्रवत्प्रस्रवणमुदयाद्रिमहर्षतिः । २५ ।  
 तस्यासन्सर्वतो देवा नानाबाह्वध्वजायुधाः । लोकपालाः सह गणैर्वाय्वग्निवरुणादयः । २६ ।  
 तेऽन्योन्यमभिसंसृत्य क्षिपन्तो मर्मभिर्मथः । आह्वयन्तो विशन्तोऽग्रे युयुधुर्द्वन्द्वयोधिनः । २७ ।  
 युयोध बलिरिन्द्रेण तारकेण गुह्येस्यत । वरुणो हेतिनायुध्यन्मित्रो राजग्रहेतिना । २८ ।  
 यमस्तु कालनाभेन विश्वकर्मा मयेन वै । शम्बरो युयुधे त्वष्ट्रा सवित्रा तु विरोचनः । २९ ।  
 अपराजितेन नमुचिरश्चिनौ वृषपर्वणा । सूर्यो बलिमुतैर्देवो बाणज्येष्ठैः शतेन च । ३० ।  
 राहुणा च तथा सोमः पुलोमना युयुधेऽनिलः । निशुम्भशुम्भयोर्देवी भद्रकाली तरस्विनी । ३१ ।  
 वृषाकपिस्तु जम्भेन महिषेण विभावसुः । इल्वलः सह वातापिर्ब्रह्मपुत्रैररिन्दम । ३२ ।  
 कामदेवेन दुर्मर्ष उत्कलो मातृभिः सह । बृहस्पतिश्चोशनसा नरकेण शनैश्चरः । ३३ ।  
 मरुतो निवातकवचैः कालेयैर्वसवोऽमराः । विश्वेदेवास्तु पौलोमै रुद्राः क्रोधवशैः सह । ३४ ।

With the ranks of warriors distinguished by (their) ensigns of various colours, spotless white costly umbrellas with handles of diamond, fly-flappers of peacock feathers and the bushy tail of Camaris (a species of deer found in the Himalayan region), turbans and pieces of cloth used as upper garment waved by the wind, brilliant coats of mail and ornaments and burnished weapons shining brightly under the rays of the sun, O king, the armies of the celestial and Asura heroes shone like two oceans with rows of sea-monsters. (13—15) In that battle the celebrated Bali, son of Virocana, was the commander-in-chief of the Asura forces. Seated in his famous vehicle, Vaihāyasa by name, the foremost of (all) aerial cars— which had been manufactured by (the demon) Maya and could fly at will, (nay,) which was equipped with all implements of warfare and full of all wonders, O lord, which was incomprehensible by reason and could not be precisely located (because of its uncertain and wonderfully swift movements) and which, though perceived (now and then), defied perception (because of its dazzling splendour)— and surrounded by all troop-commanders, he shone in the midst of a pair of chowries (which were being waved on his right and left) and under an exquisite umbrella like the moon on the eastern hill (while rising). (16—18) On all his sides appeared in (their respective) aerial cars (other) Asuras, the commanders of the (various) squadrons— Namuci, Śambara, Bāṇa, Vipracitti, Ayomukha (steel-mouthed), Dwimūrdhā (possessed of a pair of heads), Kālanābha and Praheti, Heti, Ilwala, Śakuni, Bhūtasantāpa (the torment of created beings), Vajradanṣṭra (possessed of adamant teeth), Virocana (shining brightly), Hayagrīva (having the head and neck of a horse), Śaṅkuśīrā (spear-headed), Kapila (tawny of hue), Meghadundubhi, Tāraka, Cakradṛk (having wheel-like eyes), Śumbha, Niśumbha, Jambha, Utkala, Ariṣṭa, Ariṣṭanemi, Maya, the lord of the three (flying) cities, and others, viz., the Paulomas and Kāleyas, the Nivātakavacas and so on. (19—22) Having not received any share in the nectar (churned out of the ocean of milk), they had only suffered hardship (in toiling for the nectar). All these (however) had on many an occasion utterly defeated the immortals at the very commencement of the operations. (23) Sending forth the roars of a lion, they blew loud-sounding conchs. Seeing his foes puffed up with pride, Indra (the destroyer

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of the demon Bala), got highly enraged. (24) Mounted on Airāvata, an elephant guarding the (eastern) quarter (with the temple-juice streaming from its temples), Indra shone like the sun (lit., the ruler of the day) appearing on the eastern hill with cascades falling down (its sloping sides). (25) All round him stood the (other) gods, mounted on their diverse mounts and carrying different ensigns and weapons, as well as the guardians of the (various) worlds—Vāyu (the wind-god), Agni (the god of fire), Varuṇa (the god of water) and others—with their retinue. (26) Rushing violently towards and reproaching one another with words that cut to the quick, (nay,) challenging one another and rushing forward, they fought in pairs. (27) Bali contended with Indra; Guha (the younger son of Lord Śiva) cast his lot with Tāraka; Varuṇa fought with Heti and Mitra with Praheti, O Parīkṣit! (28) Similarly Yama tried his strength with Kālanābha; Viśwakarmā (the architect of heaven), indeed with Maya (the architect of the demons); Śambara, with Twaṣṭā (a lord of created beings) and Virocana (Bali's father and son of Prahāda) with Savitā. (29) Namuci crossed arms with Aparājita, the Aświns (the twin-born physicians of the gods) with Vṛṣaparvā, and the god Sūrya (the sun-god) with the hundred sons of Bali, of whom the eldest was Bāṇa. (30) Soma (the moon-god) likewise fought with Rāhu; Anila (the wind-god) with Pulomā, and the powerful Goddess Bhadrakālī with Niśumbha and Śumbha. (31) Vṛṣākapi (Lord Śiva) for His part closed with Jambha; Vibhāvasu (the god of fire), with Mahiṣa and Ilwala, accompanied by Vātāpi, with the sage Marīci and others (the sons of Brahmā), O chastiser of foes! (32) Durmarṣa (one hard to withstand) had an encounter with Kāmadeva (the god of love); Utkala with the Mātṛkās (the divine mothers or personified energies of the principal deities); the sage Bṛhaspati (the preceptor of the gods), with Uśanā (Śukrācārya, the preceptor of the demons) and Śanaīścara (the deity presiding over the planet Saturn and a son of the sun-god) with Naraka (the demon born of the union of the Lord manifested in the form of the divine Boar with Mother Earth). (33) The (forty-nine) Maruts (wind-gods) entered into a conflict with the Nivātakavacas; the (group of the eight) gods known as the Vasus with the Kāleyas; the (gods called) Viśwedevas, with the Paulomas and the (eleven) Rudras (the gods of destruction), with the Krodhavaśas (a class of serpents, extremely ferocious by nature, residing in the lower regions). (34)

त एवमाजावसुराः सुरेन्द्रा द्वन्द्वेन संहत्य च युध्यमानाः ।  
 अन्योन्यमासाद्य निजघ्नुरोजसा जिगीषवस्तीक्ष्णशरासितोमरैः ।३५।  
 भुशुण्डिभिक्षकगदष्टिपट्टिशैः शक्त्युल्मुकैः प्रासपरश्वधैरपि ।  
 निखिंशभल्लैः परिधैः समुद्रैः सभिन्दिपालैश्च शिरांसि चिच्छिदुः ।३६।  
 गजास्तुरङ्गाः सरथाः पदातयः सारोहवाहा विविधा विखण्डिताः ।  
 निकृत्तबाहूरुशिरोधराङ्घ्र्यदिष्ठन्नध्वजेष्वासतनुत्रभूषणाः ।३७।  
 तेषां पदाघातरथाङ्गचूर्णितादायोधनादुल्बण उस्थितस्तदा ।  
 रेणुर्दिशः खं द्युमणिं च छादयन् न्यवर्ततासृक्स्तुतिभिः परिप्लुतात् ।३८।  
 शिरोभिरुद्धूतकिरीटकुण्डलैः संरम्भदृग्भिः परिदष्टदच्छदैः ।  
 महाभुजैः साभरणैः सहायुधैः सा प्रास्तुता भूः करभोरुभिर्वभौ ।३९।

कवस्थास्तत्र चोत्पेतुः पतितस्वशिरोऽक्षिभिः । उद्यतायुधदोर्दण्डैराधावन्तो भयान् मृधे ।४०।

Fighting in pairs as well as collectively on the battle-field in the aforesaid manner and approaching one another, the Asuras as well as the leaders of the gods violently struck one another with sharp arrows, swords and iron clubs in their eagerness to win. (35) And they lopped off the heads of one another with Bhuṣuṇḍis (a kind of-weapon perhaps of the nature

of fire-arms), discuses, maces, lances and sharp-edged spears, darts and firebrands, Prāsas (a barbed missile) and axes, scimitars and Bhallas (a kind of arrow with a point of a particular shape), bludgeons as well as with Mudgaras (a kind of hammer-shaped weapon) and Bhindipālas (catapults). (36) Elephants and horses (as well as those riding on them), car-warriors and footmen and various (other) mounts with (their) riders were cut to pieces. They had (their) arms, thighs, necks and feet chopped off; while their ensigns, bows, coats of mail and ornaments were torn in pieces. (37) From the battle-ground pounded by their tread and (the impact of their) wheels rose at that time a thick cloud of dust enveloping the quarters as well as the heavens including the sun; it (however) disappeared due to the ground having been drenched by the spouts of blood (discharged from the wounds of the warriors). (38) Thickly strewn with heads—from which diadems and ear-rings had been knocked off, (nay,) which had anger in (their) eyes and whose lips were (still) closely clasped (in anger)—as well as with long and stout arms, (still) decked with ornaments and holding weapons, and with shapely thighs (resembling the trunk of an elephant, which is thick at the upper end and grows less and less thicker below)— the said battle-ground looked (very) attractive. (39) Headless trunks sprang on their feet on that battle-field and rushed towards the (hostile) warriors with (their) stout arms (still) holding uplifted weapons and perceiving (recognizing) them with the eyes in their fallen heads. (40)

बलिमहिन्द्रं दशभिस्त्रिभिरैरावतं शरैः । चतुर्भिश्चतुरो वाहनेकेनारोहमार्च्छयत् । ४१ ।

स तानापततः शक्रस्तावद्भिः शीघ्रविक्रमः । चिच्छेद निशितैर्भल्लैरसम्प्राप्ताहसत्रिव । ४२ ।

तस्य कर्मोत्तमं वीक्ष्य दुर्मर्षः शक्तिमाददे । तां ज्वलन्तीं महोल्काभां हस्तस्थामच्छिनद्धरिः । ४३ ।

ततः शूलं ततः प्रासं ततस्तोमरमृष्टयः । यद् यच्छस्त्रं समादद्यात्सर्वं तदच्छिनद् विभुः । ४४ ।

ससर्जाथासुरीं मायामन्तर्धानगतोऽसुरः । ततः प्रादुरभूच्छैलः सुरानीकोपरि प्रभो । ४५ ।

ततो निपेतुस्तरवो दह्यमाना दवाग्निना । शिलाः सटङ्कशिखराक्षुर्णयन्त्यो द्विषद्बलम् । ४६ ।

महोरगाः समुत्पेतुर्दन्दशूकाः सवृश्चिकाः । सिंहव्याघ्रवराहाश्च मर्दयन्तो महागजान् । ४७ ।

यातुधान्यश्च शतशः शूलहस्ता विवाससः । छिन्धि भिन्धीति वादिन्यस्तथा रक्षोगणाः प्रभो । ४८ ।

ततो महाघना व्योम्नि गम्भीरपरुषस्वनाः । अङ्गरान्भुमुचुवर्तैराहताः स्तनयित्त्वः । ४९ ।

सृष्टो दैत्येन सुमहान्वह्निः श्वसनसारथिः । सांवर्तक इवात्युग्रो विबुधध्वजिनीमथाक् । ५० ।

ततः समुद्र उद्वेलः सर्वतः प्रत्यदृश्यत । प्रचण्डवातैरुद्धततरङ्गावर्तभीषणः । ५१ ।

एवं दैत्यैर्महामाघैरलक्ष्यगतिभीषणैः । सृज्यमानासु मायासु विषेदुः सुरसैनिकाः । ५२ ।

न तत्प्रतिविधिं यत्र विदुरिन्द्रादयो नृप । ध्यातः प्रादुरभूत् तत्र भगवान्विश्वभावनः । ५३ ।

ततः सुपर्णासकृताङ्घ्रिपल्लवः पिशङ्गवासा नवकञ्जलोचनः ।

अदृश्यताष्टायुधबाहुल्लसच्छ्रीकौस्तुभानर्घ्यकिरीटकुण्डलः । ५४ ।

तस्मिन्प्रविष्टेऽसुरकूटकर्मजा माया विनेशुर्महिना महीयसः ।

स्वप्नो यथा हि प्रतिबोध आगते हरिस्मृतिः सर्वविपद्विमोक्षणम् । ५५ ।

दृष्ट्वा मृधे गरुडवाहमिभारिवाह आविध्य शूलमहिनोदथ कालनेमिः ।

तल्लीलया गरुडमूर्ध्नि पतद् गृहीत्वा तेनाहनञ्च सवाहमरिं त्र्यधीशः । ५६ ।

माली सुमाल्यतिबलौ युधि पेततुर्यचक्रेण कृत्तशिरसावथ माल्यवांस्तम् ।

आहत्य तिग्मगदयाहनदण्डजेन्द्रं तावच्छिरोऽच्छिनदरेन्दतोऽरिणाऽऽद्यः । ५७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे देवासुरसंग्रामे दशमोऽध्यायः । १० ।

Bali assailed the mighty Indra with ten arrows, Airāvata (his elephant) with three, the four guards of Airāvata with four (each with one) and its driver with one. (41) Quick in showing his valour, Śakra (Indra) cut them with the same number of (eighteen) sharp Bhallas, as though smiling, as they came flying (towards him), even before they reached him. (42) Observing his superb feat, Bali, who could not easily tolerate this discomfiture, took up a dart glowing like a mighty firebrand. Indra (however) cut it while it was (yet) in Bali's hand (before he was able to discharge it). (43) Bali thereupon took up a spear, then a Prāsa and then (again) a Tomara (iron club) and double-edged swords. (But) whatever weapon he took in his hand (the powerful) Indra cut down all of them (in no time). (44) Going out of sight, the demon (Bali) next let loose his demoniacal Māyā (illusion) and thereupon came into view a mountain over (the heads of) the celestial forces, O king! (45) From that mountain fell down trees burning with forest fire and rocks with (their) tops sharp as (the edge of) a chisel, pulverizing the enemy's forces. (46) Further (from that mountain) rused forth large serpents and (other) snakes with scorpions, as well as lions, tigers and boars crushing gigantic elephants. (47) There also appeared in hundreds nude ogresses with pikes in (their) hands, exclaiming "Cut down", "Break asunder!" and ogres too, O lord! (48) Then large thundering clouds, buffeted by winds, rained live coals with a deep and terrific roar. (49) Conjured up by the demon, a very extensive and most formidable fire, helped by the winds, began to burn the celestial army like the fire appearing at the time of final dissolution of the universe. (50) Then was observed on all sides an ocean that transgressed (all) limits and looked terrible on account of (its) whirlpools and waves tossed up by fierce winds. (51) In the midst of illusions that were being likewise created by other Daityas (too), who were great adepts in conjuring tricks and were (most) formidable because of their imperceptible movements, the celestial warriors grew despondent. (52) When Indra and others, O protector of men, did not know how to counteract this evil, the almighty Lord, who is the Protector of the universe and was called to mind (by the gods), manifested Himself there. (53) Presently there appeared the Lord, clad in yellow robes and endowed with eight arms wielding (different) weapons, with eyes resembling a pair of budding lotuses and His feet, tender as young leaves, placed across the shoulders of Garuḍa (who had a pair of beautiful wings), and on whose person shone forth Goddess Śrī (in the form of a golden streak on His bosom), the Kaustubha gem, a priceless crown and a pair of invaluable ear-rings. (54) The moment He entered the battle-field the illusions created by the conjuring tricks of the demons yielded to the glory of that mighty Lord even as a dream is broken the moment wakefulness returns (to a sleeping man). For, (to say nothing of the Lord's actual presence), the (very) thought of Śrī Hari is the (only) radical cure for all ills. (35) Perceiving Lord Viṣṇu (the Rider of Garuḍa) on the field of battle, and revolving his dart, (the demon) Kālanemi (who was reborn as Kaṁsa in his next incarnation and) who rode on a lion (the enemy of an elephant) presently flung it (at Him). Seizing it by way of sport as it was about to descend on Garuḍa's head, Viṣṇu (the Lord of the three worlds) despatched with it, O protector of the people, the enemy (Kālanemi) along with his mount (the lion). (56) Encountering the Lord, by whose discus (Sudarśana) the mighty Mālī and Sumālī (too) had their heads lopped off and fell on the battle-field, Mālyavān (another general of the Āsurika forces) was just going to strike Garuḍa (the king of birds) with a pointed mace when Śrī Hari (the most ancient Person) severed the head of the roaring enemy with the same discus. (57)

*Thus ends the tenth discourse, forming part of the story of the war between the gods and the demons in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



# अथैकादशोऽध्यायः

## Discourse XI

### Conclusion of the conflict between the gods and the demons

श्रीशुक उवाच

अथो सुराः प्रत्युपलब्धचेतसः परस्य पुंसः परयानुकम्पया ।

जघ्नुर्भृशं शक्रसमीरणादयस्तांस्तान् रणे यैरभिसंहताः पुरा । १ ।

वैरोचनाय संरब्धो भगवान्पाकशासनः । उदयच्छद् यदा वज्रं प्रजा हाहेति चुक्रुशुः । २ ।

वज्रपाणिस्तमाहेदं तिरस्कृत्य पुरःस्थितम् । मनस्विनं सुसम्पन्नं विचरन्तं महामुधे । ३ ।

नटवन्मूढ मायाभिर्पायेशान् नो जिगीषसि । जित्वा बालान् निबद्धाक्षान् नटो हरति तद्धनम् । ४ ।

आरुरुक्षन्ति मायाभिरुत्सिसृप्सन्ति ये दिवम् । तान्दस्यून्विधुनोम्यज्ञानपूर्वस्माच्च पदादधः । ५ ।

सोऽहं दुर्मायिनस्तेऽद्य वज्रेण शतपर्वणा । शिरो हरिष्ये मन्दात्मन्घटस्व ज्ञातिभिः सह । ६ ।

**Sri Śuka resumed:** Having regained (their) presence of mind by the supreme grace of Lord Viṣṇu (the supreme Person), the gods headed by Indra ( the ruler of the gods) and Samīraṇa (the wind-god), now struck hard each one of those (Asuras) by whom they had been jointly assailed before. (1) When the glorious Indra (the chastiser of the demon Pāka), full of anger, took up his thunderbolt in order to strike Bali (the son of Virocana), his subjects cried "Alas !" "Alas !" (2) Reproaching the heroic Bali, who was well-equipped (with arms) and was ranging fearlessly before Indra in that great conflict, Indra (who wielded a thunderbolt in his hand), addressed him as follows:—(3) Conquering fools whose eyes have been enchanted, a conjurer takes away their money. (Even so,) though no better than a conjurer, O fool, you seek to overpower us, lords of Māyā, by means of incantations ! (4) Those foolish robbers who seek to ascend to heaven, nay, rise (even) beyond heaven (to still higher regions) by means of spells, I cast still lower down than their former abode. (5) As such I shall lop off your head today with (my) thunderbolt having a hundred joints, even though (I know) you are an adept in the use of melevolent spells. Exert yourself with (all) Your kinsfolk, O dull-witted one ! (6)

वलिरुवाच

संग्रामे वर्तमानानां कालचोदितकर्मणाम् । कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुक्रमात् । ७ ।

तदिदं कालरशनं जनाः पश्यन्ति सूरयः । न हृष्यन्ति न शोचन्ति तत्र द्यूयमपण्डिताः । ८ ।

न वयं मन्यमानानामात्मानं तत्र साधनम् । गिरो वः साधुशोच्यानां गृहीमो मर्मताडनाः । ९ ।

**Bali replied:** Fame, triumph, discomfiture and death fall in succession to the lot of all who are engaged in hostilities and whose actions are impelled by (a propitious or unpropitious) Time (Destiny). (7) Therefore, wise men view (all) this (fame etc.), at determined by Time; they neither exult nor grieve over it. You are (however) ignorant of this truth. (8) We (for our part) do not take to the heart your words that sting one to the quick, since you deserve to be pitied by pious souls in that you account your own self instrumental in bringing fame and so on. (9)

श्रीशुक उवाच

इत्याक्षिप्य विभुं वीरो नाराचैर्वीरमर्दनः । आकर्णपूर्णैरहनदाक्षेपैराहतं पुनः । १० ।

एवं निराकृतो देवो वैरिणा तथ्यवादिना । नामुष्यत् तदधिक्षेपं तोत्राहत इव द्विपः । ११ ।

प्राहरत् कुलिशं तस्मा अमोघं परमर्दनः । सयानो न्यपतद् भूमौ छिन्नपक्ष इवाचलः । १२ ।  
 सखायं पतितं दृष्ट्वा जम्भो बलिसखः सुहृत् । अभ्ययात् सौहृदं सख्युर्हतस्यापि समाचरन् । १३ ।  
 स सिंहवाह आसाद्य गदामुद्यम्य रंहसा । जत्रावताडयच्छक्रं गजं च सुमहाबलः । १४ ।  
 गदाप्रहारव्यथितो भूशं विह्वलितो गजः । जानुभ्यां धरणीं स्पृष्ट्वा कश्मलं परमं ययौ । १५ ।  
 ततो रथो मातलिना हरिभिर्दशशतैर्वृतः । आनीतो द्विपमुत्सृज्य रथामारुरुहे विभुः । १६ ।  
 तस्य तत् पूजयन् कर्म यन्तुर्दानवसत्तमः । शूलेन ज्वलता तं तु समयमानोऽहनन्मृधे । १७ ।  
 सेहे रुजं सुदुर्मर्षा सत्त्वमालम्ब्य मातलिः । इन्द्रो जम्भस्य संक्रुद्धो वज्रेणापाहरच्छिरः । १८ ।

Śrī Śuka went on: Having thus twitted the powerful god (Indra) the valiant Bali, the vanquisher of heroes (in battle), struck him again with arrows pulled (right) up to the ear—him who had (already) been stung with taunts. (10) Thus reproached by the enemy, who spoke the truth (all the same), the god (Indra) could not bear his insulting speech any more than an elephant pricked with a goad. (11) Indra (the vanquisher of foes) hurled (his) unfailing thunderbolt against him so that, like a mountain that had its wings \* clipped, Bali fell to the ground, car and all. (12) Finding his friend (Bali) fallen (in battle), the demon Jambha, a (great) friend and well-wisher of Bali, assailed Indra, (thus) rendering good offices even to his fallen friend. (13) Riding on a lion, Jambha, who was possessed of great might, approached Indra and, lifting his mace, struck him with (great) impetuosity on the collar-bone, as well as his elephant (Airāvata). (14) Tormented by the stroke of the mace and utterly confounded, the elephant touched the ground with its knees and fell into a deep swoon. (15) Thereupon was brought by Mātali (Indra's charioteer) a chariot drawn by a thousand horses; and, leaving the elephant, the mighty god mounted the chariot. (16) Admiring that (prompt) action of the charioteer and smiling too, Jambha (the foremost of the Dānavas) struck the latter with a burning dart in battle. (17) Taking recourse to fortitude, Mātali bore the pain (caused by the dart), which was most difficult to endure; and (greatly) enraged, Indra severed Jambha's head by means of his thunderbolt. (18)

जम्भं श्रुत्वा हतं तस्य ज्ञातयो नारदादृषेः । नमुचिश्च बलः पाकस्तत्रापेतुस्त्वरान्विताः । १९ ।  
 वचोभिः परुषैरिन्द्रमर्दयन्तोऽस्य मर्मसु । शरैरवाकिरन् मेघा धाराभिरिव पर्वतम् । २० ।  
 हरीन्दशशतान्याजौ हर्यश्वस्य बलः शरैः । तावद्विर्दवामास युगपल्लघुहस्तवान् । २१ ।  
 शताभ्यां मातलिं पाको रथं सावयवं पृथक् । सकृत्सन्धानमोक्षेण तदद्भुतमभूद् रणे । २२ ।  
 नमुचिः पञ्चदशभिः स्वर्णपुङ्खैर्महेषुभिः । आहत्य व्यनदत्संख्ये सतोय इव तोयदः । २३ ।  
 सर्वतः शरकूटेन शक्रं सरथसारथिम् । छादयामासुरसुराः प्रावृद्सूर्यमिवाम्बुदाः । २४ ।  
 अलक्षयन्तस्तमतीव विह्वला विच्युक्कृशुर्देवगणाः सहानुगाः ।  
 अनायकाः शत्रुबलेन निर्जिता ऋणिक्यथा भिन्ननवो यथाणवे । २५ ।  
 ततस्तुराषाडिषुबद्धपञ्जराद् विनिर्गतः साश्वरथध्वजाग्रणीः ।  
 बभौ दिशः खं पृथिवीं च रोचयन् स्वतेजसा सूर्यं इव क्षपात्यये । २६ ।  
 निरीक्ष्य पृतनां देवः परैरभ्यर्दितां रणे । उदयच्छद् रिपुं हन्तुं वज्रं वज्रधरो रुषा । २७ ।  
 स तेनैवाष्टधारेण शिरसी बलपाकयोः । ज्ञातीनां पश्यतां राजञ्जहार जनयन्भयम् । २८ ।

\* We read in the Purāṇas that mountains had wings in the earliest times and could fly and settle down wherever they would. Finding them a great menace to organic life, Indra clipped their wings and thus rendered them incapable of motion for all times.

Hearing from (the lips of) the sage Nārada about Jambha having been slain (by Indra), his kinsmen, Namuci, Bala and Pāka, arrived there in (great) haste. (19) Stinging Indra to the quick with their pungent words, they struck him repeatedly with arrows even as clouds would assail a mountain with torrents. (20) The swift-handed Bala simultaneously struck in battle (all) the thousand horses of Haryaśwa (Indra) with as many arrows. (21) With a hundred arrows each (the demon) Pāka struck separately Mātali (the charioteer) and the chariot with (all) its parts by fitting to the bow and discharging (all) the arrows at one and the same time. That was (indeed) a (great) marvel in that battle. (22) Piercing Indra with fifteen large arrows furnished with hilts of gold, (the demon) Namuci roared on the field of battle like a cloud charged with water. (23) The demons covered Śakra (Indra) including his chariot and charioteer on all sides with a network of arrows (even) as clouds would obscure the sun in the rains. (24) Not perceiving him (on the battle-field) and extremely perturbed, the celestial troops with their retinue, who were (now) left without a leader and were utterly vanquished by the enemy, uttered a plaintive cry like merchants whose ship had been wrecked in mid-ocean. (25) Presently Indra (who was capable of overpowering the mighty) issued out of the cage of arrows along with the horses, chariot, flag and charioteer. Illuminating the quarters, sky and earth with his splendour, he shone like the sun at the close of night. (26) Observing his army overpowered by the enemies (the demons) in battle, the god (Indra), the wielder of the thunderbolt, lifted his thunderbolt in anger with intent to slay his enemy. (27) With the same eight-edged weapon he severed the heads of (both) Bala and Pāka, inspiring terror in (the heart of) their kinsfolk, who stood looking on, O Parīkṣit ! (28)

नमुचिस्तद्वधं दृष्ट्वा शोकामर्षरुषान्वितः । जिघांसुरिन्द्रं नृपते चकार परमोद्यमम् । २९ ।

अश्मसारमयं शूलं घण्टावद्धेमभूषणम् । प्रगृह्याभ्यद्रवत् क्रुद्धो हतोऽसीति वितर्जयन् ।

प्राहिणोद् देवराजाय निनदन् मृगराडिव । ३० ।

तदापतद् गगनतले महाजवं विचिच्छिदे हरिरिषुभिः सहस्रधा ।

तमाहननृप कुलिशेन कन्धरे रुषान्वितस्त्रिदशपतिः शिरो हरन् । ३१ ।

न तस्य हि त्वद्यमपि वज्र ऊर्जितो विभेद यः सुरपतिनौजसेरितः ।

तदद्भुतं परमतिवीर्यवृत्रभित् तिरस्कृतो नमुचिशिरोधरत्वचा । ३२ ।

तस्मादिन्द्रोऽविभेच्छत्रोर्वज्रः प्रतिहतो यतः । किमिदं दैवयोगेन भूतं लोकविमोहनम् । ३३ ।

येन मे पूर्वमद्रीणां पक्षच्छेदः प्रजात्यये । कृतो निविशतां भारैः पतत्रैः पततां भुवि । ३४ ।

तपःसारमयं त्वाष्ट्रं वृत्रो येन विपाटितः । अन्ये चापि बलोपेताः सर्वास्त्रैरक्षयत्वचः । ३५ ।

सोऽयं प्रतिहतो वज्रो मया मुक्तोऽसुरेऽल्पके । नाहं तदादे दण्डं ब्रह्मतेजोऽप्यकारणम् । ३६ ।

इति शक्रं विषीदन्तमाह वागशरीरिणी । नायं शुष्कैरथो नार्द्रैर्वधमर्हति दानवः । ३७ ।

मयास्मै यद् वरो दत्तो मृत्युर्नैवार्द्रशुष्कयोः । अतोऽन्यश्चिन्तनीयस्ते उपायो मघधन् रिपोः । ३८ ।

तां दैवीं गिरमाकर्ण्य मघवान्सुसमाहितः । ध्यायन् फेनमथापश्यदुपायमुभयात्मकम् । ३९ ।

न शुष्केण न चार्द्रेण जहार नमुचेः शिरः । तं तुष्टुवुर्मुनिगणा माल्यैश्चावाकिरन् विभुम् । ४० ।

गन्धर्वमुख्यौ जगत्तुर्विश्वावसुपरावसू । देवदुन्दुभयो नेदुर्नर्तक्यो ननृतुर्मुदा । ४१ ।

अन्धेऽप्येवं प्रतिद्वन्द्वान्धाव्यग्निवरुणादयः । सूदयामासुरस्त्रौर्धर्मृगान्केसरिणो यथा । ४२ ।

ब्रह्मणा प्रेषितो देवान्देवर्षिर्नारदो नृप । वारयामास विबुधान्दृष्ट्वा दानवसंक्षयम् । ४३ ।

Perceiving their death, Namuci was filled with grief, indignation and rage; and in his eagerness to kill Indra, O ruler of men, he put forth his best energy. (29) Taking up a lance of steel, furnished with bells and adorned with gold ornaments he darted, full of rage,

threatening in the word "You are slain!" and flung it at Indra (the ruler of the gods), roaring like a lion (the king of beasts).(30) Hari (Indra) cut it with (his) arrows into a thousand pieces (even) as it flew towards him through the air with great speed. Full of anger, the ruler of the gods (then) struck him (Namuci) with his thunderbolt in the neck, aiming to chop off the latter's head.(31) The powerful thunderbolt which was hurled with (great) force by Indra (the king of the gods) did not as a matter of fact pierce even the skin of Namuci. This was most wonderful that the weapon which smashed the mighty Vṛtra was baffled by the skin on Namuci's neck.(32) Indra (now) got afraid of that enemy (Namuci) from whom the thunderbolt had been repelled. (He said to himself,) "through a conspiracy of Fate what has this happened, that has bewildered the world? " (33) By means of this (very) thunderbolt, in old days, I clipped the wings of mountains, that flew with (those) wings and settled down on earth on account of their (huge) weight, thus conducing to the destruction of created beings.(34) (Nay,) by this was rent asunder (the demon) Vṛtra, the vigorous austerity (personified) of Twaṣṭā ( a lord of created beings), and others too, who were endowed with (extraordinary) strength and whose skin could not (even) be scratched with all the missiles.(35) (When) hurled by me at this puny Asura, the same thunderbolt has been rendered ineffectual! A (mere) staff, I shall no more handle it; though embodying the (spiritual) energy of a Brāhmaṇa (the sage Dadhīci), it is unavailing (now)."(36) To Śakra, who was thus sorrowing, an incorporeal voice said, "This demon can be killed neither with dry nor with wet things, since a boon has been conferred on him by Me to the effect that death will surely not come to him through any wet or dry substance. Hence any other contrivance should be thought of by you for (the death of ) this enemy, O Maghavā (Indra) ! (37-38) Hearing that ethereal voice, Indra fully composed his mind and contemplated; and presently he discovered a means in the shape of foam (of the sea), which combined both (the aforesaid) attributes and could not therefore be called exclusively dry or wet. (39) With that foam, which was neither dry nor wet, he severed the head of Namuci; (and) hosts of sages glorified him and showered flowers on the mighty Indra. (40) Viśwāvasu and Parāvasu, the chief among the Gandharvas (heavenly musicians), sang songs, the celestial drums sounded and (heavenly) dancing girls danced with joy. (41) Similarly other gods too, headed by Vāyu (the wind-god), Agni (the god of fire) and Varuṇa (the god of water), destroyed their rivals with volleys of missiles just as lions would kill deer.(42) Perceiving the extermination of the Dānavas, the celestial sage Nārada was sent by Brahmā (the creator) to the gods, O protector of men, and he remonstrated with the gods (in the following words).(43)

नारद उवाच

भवद्विरमृतं प्राप्तं नारायणभुजाश्रवैः । श्रिया समेधिताः सर्वं उपारमत विग्रहात् ।४४।

Nārada said: Nectar has been secured by you by resorting to the arms of Lord Nārāyaṇa and (besides) all (of You) have been blessed by Goddess Śrī (His divine Spouse). (Therefore,) cease you (now) from hostilities.(44)

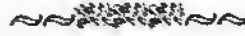
श्रीशुक उवाच

संयम्य मन्वुसंरम्भं मानयन्तो मुनेर्वचः । उपगीयमानानुचरैर्ययुः सर्वे त्रिविष्टपम् ।४५।  
 येऽवशिष्टा रणे तस्मिन् नारदानुमतेन ते । बलिं विपन्नमादाय अस्तं गिरिमुपागमन् ।४६।  
 तत्राविनष्टावयवान् विद्यमानशिरोधरान् । उशना जीवयामास संजीविन्या स्वविद्यया ।४७।  
 बलिश्चोशनसा स्पृष्टः प्रत्लापन्नेन्द्रियस्मृतिः । पराजितोऽपि नाखिद्यल्लोकतत्त्वविचक्षणः ।४८।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे देवासुरसंग्रामे एकादशोऽध्यायः ।११।

**Śrī Śuka continued:** Accepting the advice of the sage (Nārada), the gods gave up anger as well as the zeal for fighting; and being glorified by their attendants, all returned to heaven. (45) Those who survived in that conflict took with the concurrence of Nārada the lifeless (body of their leader) Bali and made for the western hill (the mountain where the sun is believed to set). (46) There Uśanā (Śukrācārya, the preceptor of the demons) restored to life, by his (secret) science of reviving the dead, those whose limbs were intact and whose neck was (still) whole. (47) Bali too had his senses of perception and consciousness restored the moment he was touched by the sage Uśanā. Though vanquished (in battle), he did not feel sorry, fully conversant as he was with the truth relating to the world (viz., that victory and defeat etc., depended on one's good or evil destiny). (48)

*Thus ends the eleventh discourse, forming part of the story relating to the war between the gods and the demons, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

#### Infatuation of Lord Śaṅkara

श्रीबादरायणिरुवाच

वृषध्वजो निशम्येदं योषिद्रूपेण दानवान् । मोहयित्वा सुरगणान्हरिः सोममपाययत् । १ ।  
वृषमारुह्य गिरिशः सर्वभूतगर्णवृतः । सह देव्या यथौ द्रष्टुं यत्रास्ते मधुसूदनः । २ ।  
सभाजितो भगवता सादरं सोमया भवः । सुपविष्ट उवाचेदं प्रतिपूज्य स्मयन्हरिम् । ३ ।

**Śrī Śuka (son of Bādarāyaṇa) resumed:** Having heard that, enchanting the Dānavas by assuming the form of a (bewitching) damsel, Śrī Hari had given nectar to drink to the hosts of heaven, Lord Śiva (who bears the device of a bull on His ensign and) who dwells on Mount Kailāsa, mounted His bull along with His divine consort (Goddess Pārvatī) and, surrounded (accompanied) by all the multitudes of evil spirits (forming His retinue), went to the region (Vaikuṅṭha) where Lord Viṣṇu (the Destroyer of the demon Madhu) has His (permanent) abode, in order to see Him. (1-2) Received by the Lord (Viṣṇu) with (due) reverence along with Umā (Goddess Pārvatī) and comfortably seated, the aforesaid Lord Śiva (the Source of the universe) smilingly spoke to Śrī Hari as follows, paying homage to Him in return. (3)

श्रीमहादेव उवाच

देवदेव जगद्व्यापिङ्गुगदीश जगन्मय । सर्वेषामपि भावानां त्वमात्मा हेतुरीश्वरः । ४ ।  
आद्यान्तावस्य यन्मध्यमिदमन्यदहं बहिः । यतोऽव्ययस्य नैतानि तत् सत्यं ब्रह्म चिद् भवान् । ५ ।  
तवैव चरणाश्लोजं श्रेयस्कामा निराशिषः । विसृज्योभयतः सङ्गं मुनयः समुपासते । ६ ।  
त्वं ब्रह्म पूर्णममृतं विगुणं विशोकमानन्दमात्रमविकारमनन्यदन्यत् ।  
विश्वस्य हेतुरुदयस्थितिसंयमानामात्मेश्वरश्च तदपेक्षतयानपेक्षः । ७ ।  
एकस्त्वमेव सदसद् द्वयमद्वयं च स्वर्णं कृताकृतमिवेह न वस्तुभेदः ।  
अज्ञानतस्त्वयि जनैर्विहितो विकल्पो यस्माद् गुणैर्व्यतिकरो निरुपाधिकस्य । ८ ।

त्वां ब्रह्म केचिदवयन्सुत धर्ममेक एके परं सदसतोः पुरुषं परेशम् ।  
 अन्येऽवयन्ति नवशक्तियुतं परं त्वां केचिन्महापुरुषमव्ययमात्मतन्त्रम् । १ ।  
 नाहं परायुर्ऋषयो न मरीचिमुख्या जानन्ति यद्विरचितं खलु सत्त्वसर्गाः ।  
 यन्मायया मुषितचेतस ईश दैत्यमर्त्यादयः किमुत शश्वदभद्रवृत्ताः । १० ।  
 स त्वं समीहितमदः स्थितिजन्मनाशं भूतेहितं च जगतो भवबन्धमोक्षौ ।  
 वायुर्यथा विशति खं च चराचाराख्यं सर्वं तदात्मकतयावगमोऽवरुन्से । ११ ।  
 अवतारा मया दृष्टा रममाणस्य ते गुणैः । सोऽहं तद् हृष्टमिच्छामि यत् ते योषिद्वपुर्धृतम् । १२ ।  
 येन सम्मोहिता दैत्याः पायिताश्चामृतं सुराः । तद् दिदृक्ष्व आयाताः परं कौतूहलं हि नः । १३ ।

**Śrī Mahādeva (the great god) prayed:** O god of gods, O Lord pervading and constituting the universe, O Ruler of the universe! You are the Cause as well as the Controller of all substances, the (universal) Spirit. (4) You are that Brahma which is all truth and all consciousness; from which are traceable the beginning (appearance) and end (dissolution) as well as what they call the middle (life) of this (objective) universe, and (yet) to which—unchangeable as it is—(all) these (states) cannot be attributed; (nay,) which constitutes this (the visible universe) as well as the ego (the subject), that which lies outside (is enjoyed with the senses) as well as the other (the enjoyer). (5) Sages seeking blessedness and devoid of all (other) aspirations duly worship Your lotus-feet alone, giving up attachment to both (this and the other world). (6) You are the all-perfect, immortal, attributeless and immutable Brahma (Infinite), which is not only devoid of sorrow but is also of the nature of absolute bliss, and which, though without a second, is (yet) distinct (from everything else). You are (at the same time) the Cause of the appearance, continuance and dissolution of the universe, and the Ruler of all Jivas (embodied souls)—sought after by them (all), though seeking nothing (Yourself). (7) You alone are both cause and effect and neither of the two (being the ultimate cause of both). Gold moulded (into the shape of an ornament) and unmoulded (too) is gold (alone); there is no difference of substance between the two. It is through ignorance (of Your essential nature) that diversity has been attributed to You by men. For, diversity in You, who are free from (all) adjuncts, is due (only) to (Your association with) the (three) Guṇas (modes of Prakṛti). (8) Some (viz., the Vedāntis) know You to be Brahma (the Absolute); while others (the Mīmāṃsakas) recognize You as Dharma (virtue). Some (viz., the followers of the Sāṅkhya school of philosophy) regard You, the supreme Lord, as transcending both Prakṛti (matter) and Puruṣa (spirit); while others (the followers of the Pāñcarātra school of the Vaiṣṇavas) know You to be the Supreme endowed with the nine divine potencies (viz., Vimalā, Utkarṣiṇī, Jñāna, Kriyā, Yoga, Prahvī, Satyā, Iśānā and Anugrahā) and (still) others (viz., the followers of the Yoga system of philosophy) recognize You to be the foremost Puruṣa, changeless and independent. (9) Neither I (Śiva) nor Brahmā (whose life extends to a couple of Parārdhas or 31, 10, 40, 00, 00, 00, 000 human years) nor indeed sages headed by Marīci (one of the mind-born sons of Brahmā)—who are (all) creations of Sattva, (yet) whose understanding is obscured by Your Māyā— are able to know (the true nature of) the universe created by You (much less Your own essential nature), O Lord! How, then, can the demons, human beings and others—who are ever engaged in activities of a Rājasika or Tāmasika character—know it? (10) As such You, who are consciousness (itself), know Your own activity as well as that of (all) created beings, the appearance, continuance and dissolution of this universe, the bondage of mundane existence and release from it. (Nay, even) as the air pervades the multitudes of mobile and immobile beings as well as the sky,

so do You pervade the whole universe, You being its very Soul. (11) Your descents (in the world of matter) when You carried on (Your) sport with the (three) Guṇas (modes of Prakṛti) have been seen by me. As such I long to behold that (bewitching) form of a damsel which was assumed by You (the other day). (12) Eager to behold that form by which the Daityas were greatly enchanted and the gods given nectar to drink, we have come (to You); for great is our curiosity (with regard to that). (13)

श्रीशुक उवाच

एवमर्भ्यर्थितो विष्णुर्भगवान् शूलपाणिना । प्रहस्य भावगम्भीरं गिरिशं प्रत्यभाषत । १४ ।

Śrī Śuka continued: Thus entreated by Rudra (the Wielder of a trident), Lord Viṣṇu heartily laughed a laugh which was pregnant with meaning and replied (as follows) to Lord Śiva (who has His abode on Mount Kailāsa). (14)

श्रीभगवानुवाच

कौतूहलाय दैत्यानां योषिद्वेषो मया कृतः । पश्यता सुरकार्याणि गते पीयूषभाजने । १५ ।

तत्तेऽहं दर्शयिष्यामि दिदृक्षोः सुरसत्तम । कामिनां बहु मन्तव्यं सङ्कल्पप्रभवोदयम् । १६ ।

The Lord said: The jar of nectar having disappeared (passed into the hands of the Daityas), the form of a (bewitching) damsel was assumed by me—for (exciting) wonder in the minds of the Daityas—having regard to the interests of the (outraged) gods (which could best be served in that way alone, woman being the most effective and appropriate means of infatuating and beguiling the treacherous and greedy Daityas, who had wrested the jar of nectar from the hands of Dhanvantari and thus deprived the fair-minded gods of their rightful share). (15) To You, O chief of the gods, who are eager to behold it, I shall (presently) reveal that form, which excites passion (in the hearts of males) and (as such) is (so) valuable in the eyes of libidinous souls. (16)

श्रीशुक उवाच

इति ब्रुवाणो भगवांस्तत्रैवान्तरधीयत । सर्वतश्चारवंशक्षुर्भव आस्ते सहोमया । १७ ।

ततो ददर्शोपवने वरस्त्रियं विचित्रपुष्पारुणपल्लवद्रुमे ।

विक्रीडती कन्दुकलीलया लसददुकूलपर्यस्तनितम्बमेखलाम् । १८ ।

आवर्तनोद्धर्तनकम्पितस्तनप्रकृष्टहारोरुभरैः पदे पदे ।

प्रभज्यमानामिव मध्यतश्चलत्पदप्रवालं नयती ततस्ततः । १९ ।

दिक्षु भ्रमत्कन्दुकचापलैर्भुशं प्रोद्विग्रतारायतलोललोचनाम् ।

स्वकर्णविभ्राजितकुण्डलोल्लसत्कपोलनीलालकमण्डिताननाम् । २० ।

श्लथद् दुकूलं कवरीं च विच्युतां सन्नहतीं वामकरेण वल्गुना ।

विनिघ्नतीमन्यकरेण कन्दुकं विमोहयन्तीं जगदात्ममायया । २१ ।

तां वीक्ष्य देव इति कन्दुकलीलयेषद्व्रीडास्फुटस्मितविसृष्टकटाक्षमुष्टः ।

स्त्रीप्रेक्षणप्रतिसमीक्षणविह्वलात्मा नात्मानमन्तिक उमां स्वगणांश्च वेद । २२ ।

तस्याः कराग्रात् स तु कन्दुको यदा गतो विदूरं तमनुव्रजत्स्त्रियाः ।

वासः ससूत्रं लघु मास्तोऽहरद् भवस्य देवस्य किलानुपश्यतः । २३ ।

एवं तां रुचिरापाङ्गीं दर्शनीयां मनोरमाम् । दृष्ट्वा तस्यां मनश्चक्रे विषज्जन्त्यां भवः किल । २४ ।

तयापहतविज्ञानस्तकृतस्मरविह्वलः । भवान्या अपि पश्यन्त्या गतहीस्तपदं ययौ । २५ ।

Śrī Śuka went on: Saying thus, the Lord vanished on that very spot; while Lord Śiva (the Source of the universe) waited (there) with Goddess Umā, casting (His) look all round. (17)

Presently, in a garden (before Him) full of trees rich in blossoms of various kinds and rosy leaves, He beheld a most beautiful damsel with a girdle lying about her hips, that were wrapped with a brilliant piece of linen, delightfully sporting with the movements of a ball. (18) She was so delicate that at every step she was getting broken as it were at the waist by the heavy weight of her (full) breasts, shaken by her bending and rising (with the downward and upward movements of the bounding ball), as well as of her exquisite (and solid) necklaces, and was taking her nimble feet—tender as young leaves—to and fro. (19) The pupils of her big and restless eyes looked very much agitated due to the unsteadiness of the ball, which was moving in every direction, and her countenance made lovelier by cheeks resplendent with a pair of ear-rings shining in her ears, as well as by dark tresses. (20) Tightening her loosening garment and disturbed braid with her lovely left hand and striking the ball with the other, she was enchanting the world by her own Māyā (ravishing power). (21) Looking intently at her, the divinity was seduced by her glances flung at Him with a covert smile induced by slight bashfulness because of her playing with the ball as aforesaid. His mind being overpowered by His gazing at her and being gazed on by her in return, He lost (all) consciousness of Himself, of (His Consort) Umā standing close by as well as of His own attendants. (22) When, in the meanwhile, the ball escaped from her fingers to a long distance, lo! the wind blew off the fine texture (wrapped about her loins) girdle and all, (even) as she ran after the ball, while the god Śiva (the Source of the universe) stood looking on. (23) Beholding that fair-eyed and soul-ravishing girl, (so) beautiful to look at, in such a condition, Lord Bhava actually gave His heart to her, who gazing at Him with sidelong glances (and thus appeared to be enamoured of Him). (24) Deprived by her of His good sense and overpowered with love evoked by her, He sought her presence unabashed even while Goddess Pārvatī (His own divine Spouse) stood looking on. (25)

सा तमायान्तमालोक्य विवस्त्रा व्रीडिता भृशम् । निलीयमाना वृक्षेषु हसन्ती नान्वतिष्ठत् । २६ ।  
 तामन्वगच्छद् भगवान् भवः प्रमुषितेन्द्रियः । कामस्य च वशं नीतः करेणुमिव यूथपः । २७ ।  
 सोऽनुब्रज्यातिवेगेन गृहीत्वानिच्छतीं स्त्रियम् । केशबन्ध उपानीय बाहुभ्यां परिषस्वजे । २८ ।  
 सोपगूढा भगवता करिणा करिणी यथा । इतस्ततः प्रसर्पन्ती विप्रकीर्णशिरोरुहा । २९ ।  
 आत्मानं मोचयित्वाङ्ग सुरर्षभभुजान्तरात् । प्राद्रवत्सा पृथुश्रोणी माया देवविनिर्मिता । ३० ।  
 तस्यासौ पदवीं रुद्रो विष्णोरद्भुतकर्मणः । प्रत्यपद्यत कामेन वैरिणेव विनिर्जितः । ३१ ।  
 तस्यानुधावतो रेतश्चस्कन्दामोघरेतसः । शुष्मिणो यूथपस्येव वासितामनु धावतः । ३२ ।  
 यत्र यत्रापतन्मह्यां रेतस्तस्य महात्मनः । तानि रूष्यस्य हेम्रश्च क्षेत्राण्यासन्वहीपते । ३३ ।  
 सरित्सरस्सु शैलेषु वनेषूपवनेषु च । यत्र क्र चासन्नृषयस्तत्र संनिहितो हरः । ३४ ।  
 स्कन्ने रेतसि सोऽपश्यदात्मानं देवमायया । जडीकृतं नृपश्रेष्ठ संन्यवर्तत कश्मलात् । ३५ ।  
 अथावगतमाहात्म्य आत्मनो जगदात्मनः । अपरिज्ञेयवीर्यस्य न मेने तदु हान्द्रुतम् । ३६ ।  
 तपविक्रमवमव्रीडमालक्ष्य मधुसूदनः । उवाच परमप्रीतो विभ्रत् स्वां पौरुषीं तनुम् । ३७ ।

The girl, stripped as she was of her cloth, felt much ashamed when she beheld Śiva drawing near. Hiding behind the trees, she kept laughing, but did not tarry (anywhere). (26) The almighty Śiva, whose mind had been stolen (by that girl) and who was swayed by passion, followed her (even) as the leader of a herd of elephants would follow a she-elephant. (27) Pursuing the damsel with great speed and seizing her by braid, He brought her close to Him and folded her in His arms (even) though she was unwilling. (28) Hugged by the Lord (even) as a she-elephant is covered by an elephant, she wriggled on this side and that (in order to escape from His grip), her hair getting dishevelled (in that attempt). (29)

(Eventually) extricating herself from the embrace of Lord Śiva (the foremost of the gods), O dear one, the said girl, who was no other than Māyā (the deluding potency) conjured up by the Lord, ran away, even though she had large hips. (30) As though completely overpowered by Love, His enemy, the aforesaid Rudra followed the steps of Lord Viṣṇu of wonderful deeds in that form. (31) Even as He pursued her, as the ruttish leader of a herd of elephants would run after a she-elephant desiring copulation, the seed of Lord Śiva, possessed as He was of unfailing procreative energy, escaped. (32) The spots on earth where dropped the seed of that great soul came to be fields of silver and gold, O ruler of the globe! (33) (In the course of His pursuit of that girl) Lord Śiva (the Destroyer of the universe) was (found) present (near her) on the margin of rivers and lakes, on hill-tops, in forests and groves and wherever (else) sages dwell\*. (34) The seed having escaped, He perceived Himself befooled by the Lord's Māyā, O jewel among kings, and (now) completely recovered from infatuation. (35) Having forthwith realized the glory of Lord Viṣṇu, the Soul of the universe, (nay,) His very Self, whose power cannot be fully known, He did not consider the event (of His being befooled by the Lord's Māyā) as actually wonderful in any way. (36) Lord Viṣṇu (the Destroyer of the demon Madhu) was supremely delighted to find Lord Śiva unperturbed and unabashed and, resuming His (original) masculine form, spoke (as follows). (37)

श्रीभगवानुवाच

दृष्ट्वा त्वं विबुधश्रेष्ठ स्वां निष्णामात्मना स्थितः । यन्मे स्त्रीरूपया स्वैरं मोहितोऽप्यङ्ग मायया । ३८ ।

को नु मेऽतितरेन्मायां विषक्तस्त्वदृते पुमान् । तांस्तान्विसृजतीं भवान्दुस्तरामकृतात्मभिः । ३९ ।

सेयं गुणमयी माया न त्वामभिभविष्यति । मया समेता कालेन कालरूपेण भागशः । ४० ।

**The glorious Lord said:** I am glad, O jewel among the gods, that You have by Yourself regained Your (unruffled) natural state even though, O dear one, You were easily duped by My Māyā (deluding potency). (38) Indeed what male, other than You, can, when (once) caught in it, overcome My Māyā, which creates various objects (of attraction) and cannot be easily got over by those who have not been able to control their mind. (39) This aforesaid Māyā, consisting of the three Guṇas (Sattva, Rajas and Tamas), which gets united with Me—appearing in the form of the Time-Spirit—in time (at the time of creation, preservation and dissolution of the universe) by parts (in the form of Rajas, Sattva and Tamas respectively) shall no longer overpower You. (40)

श्रीशुक उवाच

एवं भगवता राजन् श्रीवत्साङ्गेन सत्कृतः । आमन्त्र्य तं परिक्रम्य सगणः स्वालयं ययौ । ४१ ।

आत्मांशभृतां तां मायां भवानीं भगवान्भवः । शंसतामृषिमुख्यानां प्रीत्याऽऽचष्टाथ भारत । ४२ ।

अपि व्यपश्यस्त्वमजस्य मायां परस्य पुंसः परदेवतायाः ।

अहं कलानामृषभो विमुह्ये चयावशोऽन्ये किमुतास्वतन्त्राः । ४३ ।

यं मामपृच्छस्त्वमुपेत्य योगात् समासहस्रान्त उपारतं वै ।

स एष साक्षात् पुरुषः पुराणो न यत्र कालो विशते न वेदः । ४४ ।

**Śrī Śuka continued:** Thus kindly treated (embraced) by Lord Viṣṇu (bearing the mark of Śrīvatsa—in the shape of white curly hair—on His bosom), O king, and asking His leave and walking round Him (as a mark of respect), Lord Śiva, accompanied by His retinue, returned to His own abode (Kailāsa). (41) Presently, in the midst of the foremost of seers,

\* By visiting in the form of that bewitching girl the hermitages of saints and sages while being pursued by Lord Śiva, Lord Viṣṇu indirectly showed to the sages how difficult it is to conquer the charms of a woman, which even Śankara, the crown-jewel of Yogis, failed to resist, much less others, who are an easy prey to lust.

who stood glorifying Him, Lord Śiva (the Source of the universe) lovingly spoke to His Spouse (as follows) about the aforesaid Māyā, the (divine) energy of Lord Viṣṇu (His own self). (42) "Did you behold with your own eyes the deluding potency of Lord Viṣṇu (the birthless One), the highest Person, the supreme Deity, under whose influence (even) I, the foremost of His rays, helplessly fell a prey to delusion! What wonder, then, that others, who are not masters of their self, should do so. (43) He is actually the same eternal Person about whom you inquired, approaching me when I had just ceased from deep meditation at the end of a thousand (celestial) years, (nay,) whom Time cannot set bounds to nor can the Veda comprehend. (44)

श्रीशुक उवाच

इति तेऽभिहितस्तात विक्रमः शार्ङ्गधन्वनः । सिन्धोर्निर्मथने येन धृतः पृष्ठे महाचलः । ४५ ।

एतन्मुहुः कीर्तयतोऽनुभूष्वतो न रिष्यते जातु समुद्यमः क्वचित् ।

यदुत्तमश्लोकगुणानुवर्णनं समस्तसंसारपरिश्रमापहम् । ४६ ।

असदविषयमङ्घ्रिं भावगम्यं प्रपन्नानमृतममरवर्यानाशयत् सिन्धुमथ्यम् ।

कपटयुवतिवेषो मोहन्यन्वः सुरारीस्तमहमुपसृतानां कामपूरं नतोऽस्मि । ४७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायामष्टमस्कन्धे शङ्करमोहने नाम द्वादशोऽध्यायः । १२ ।

**Śrī Śuka went on:** In this way has been narrated to you, O dear one, the story of the exploits of Lord Viṣṇu (the Wielder of the Śārngga bow), by whom (in the form of the divine Tortoise) was supported on His back the huge mountain (called Mandara) during the churning of the ocean (of milk). (45) The exertion of a man reciting or listening to this story again and again never goes in vain anywhere. For, a narration of the virtues of Lord Viṣṇu, enjoying excellent renown, relieves the entire fatigue of birth and death. (46) I bow to Him who grants the wishes of those that approach Him for shelter and who, having assumed by His illusive power the form of a (bewitching) damsel and deluding the demons (the enemies of the gods), gave nectar, churned out of the ocean (of milk), to drink to the foremost of the gods, that had sought refuge in His feet—inaccessible to the vile and attainable through devotion (alone). (47)

*Thus ends the twelfth discourse entitled "The Infatuation of Lord Śaṅkara" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

An account of the (concluding eight) Manvantaras

श्रीशुक उवाच

मनुर्विष्वखतः पुत्रः श्राद्धदेव इति श्रुतः । सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु । १ ।

इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च । नरिष्यन्तोथ नाभागः सप्तमो दिष्ट उच्यते । २ ।

करुषश्च पृषधश्च दशमो वसुमान्स्मृतः । मनोर्वैष्वखतस्यैते दश पुत्राः परन्तप । ३ ।

आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः । अश्विनावृभवो राजन्निन्द्रस्तेषां पुरन्दरः । ४ ।

कश्यपोऽत्रिर्वसिष्ठश्च विश्वामित्रोऽथ गौतमः । जमदग्निर्भरद्वाज इति सप्तर्षयः स्मृताः । ५ ।  
 अत्रापि भगवज्जन्म कश्यपाददितेरभूत् । आदित्यांनामवरजो विष्णुर्वामनरूपधृक् । ६ ।  
 संक्षेपतो मयोक्तानि सप्त मन्वन्तराणि ते । भविष्याण्यथ वक्ष्यामि विष्णोः शक्त्यान्वितानि च । ७ ।

Śrī Śuka began again: The seventh, the present Manu is a son of Vivaswān (the sun-god), who is known by the name of Śrāddhadeva. (Now) hear from me (the names) of his sons. (1) They are Ikṣvāku and Nabhaga, Dhṛṣṭa and Śaryāti, Nariṣyanta and Nābhāga; and the seventh is called Diṣṭa. (2) Add to them Karuṣa and Pṛṣadhra and the tenth is remembered by the name of Vasumān. These are the ten sons of the Vaivaswata Manu, O tormentor of foes! (3) The (twelve) Ādityas (the sons of Aditi, the gods successively presiding over the sun month after month), the (eight) Vasus, the (eleven) Rudras, the (ten) Viśwedevas, the (forty-nine) Maruts (wind-gods), the two Aświns (the twin physicians of the gods) and the (three) R̥bhus are the (seven orders of) gods (in office), O Parīkṣit, Purandara being (the name of) their Indra (ruler). (4) Kaśyapa, Atri and Vasiṣṭha, Viśwāmītra, Gautama, Jamadagni and Bharadwāja are recognized as the seven (principal) seers. (5) In this (the present) Manvantara too the descent of the Lord took place from the sage Kaśyapa (a lord of the created beings) and (his spouse) Aditi. The youngest of the Ādityas, who assumed the form of a dwarf, is Lord Viṣṇu (Himself). (6) Thus (the first) seven Manvantaras have been briefly described by me to you. I shall presently tell you of the coming (seven) as well, which are (likewise) connected with the descents of the Lord. (7)

विवस्वतश्च द्वे जाये विश्वकर्मसुते उभे । संज्ञा छाया च राजेन्द्र ये प्रागभिहिते तव । ८ ।  
 तृतीयां वडवामेके तासां संज्ञासुतास्त्रयः । यमो यमी श्राद्धदेवश्छायायाश्च सुताञ्छृणु । ९ ।  
 सावर्णिस्तपती कन्या भार्या संवरणस्य या । शनैश्चरस्तृतीयोऽभूदश्विनौ वडवात्मजौ । १० ।  
 अष्टमेऽन्तर आयाते सावर्णिर्भविता मनुः । निर्मोकविरजस्काद्याः सावर्णितनया नृप । ११ ।  
 तत्र देवाः सुतपसो विरजा अमृतप्रभाः । तेषां विरोचनसुतो बलिरिन्द्रो भविष्यति । १२ ।  
 दत्त्वेमां याचमानाय विष्णवे चः पदत्रयम् । राद्धमिन्द्रपदं हित्वा ततः सिद्धिमवाप्स्यति । १३ ।  
 योऽसौ भगवता वद्धः प्रीतेन सुतले पुनः । निवेशितोऽधिके स्वर्गाद्धुनाऽऽस्ते स्वराडिव । १४ ।  
 गालवो दीप्तिमान् रामो द्रोणपुत्रः कृपस्तथा । ऋष्यभृङ्गः पितास्माकं भगवान्बादरायणः । १५ ।  
 इमे सप्तर्षयस्तत्र भविष्यन्ति स्वयोगतः । इदानीमासते राजन् स्वे स्व आश्रममण्डले । १६ ।  
 देवगुह्यात्सरस्वत्यां सार्वभौम इति प्रभुः । स्थानं पुरन्दराद्धृत्वा बलये दास्यतीश्वरः । १७ ।

Now, there were two wives of Vivaswān, both daughters of Viśwakarmā (the architect of heaven), Saṁjñā and Chāyā (by name), O king of kings, that have already\* been spoken of (by me) to you. (8) Some refer to Vaḍavā as the third.† Of these (three), Yama (the god of retribution), Yamī (sister of Yama, the deity presiding over the river Yamunā and married‡ by Lord Śrī Kṛṣṇa) and Śrāddhadeva are the three progeny of Saṁjñā. Also hear (the names) of the sons of Chāyā. (9) They are Sāvārṇi (a future Manu) and a daughter, Tapatī (by name), who became the wife of Saṁvaraṇa and Śanaīścara (the deity presiding over the planet of the same name, now known as Saturn) came to be the third; while the two Aświns are the sons of Vaḍavā. (10) When the eighth Manvantara will have commenced Sāvārṇi will

\* Vide VI. vi. 40-41.

† According to Śuka, however, it was Saṁjñā herself who took the form of a Vaḍavā (mare) and gave birth to the two Aświns—vide VI. vi. 40.

‡ Vide. X. 58. 17—23, 29.

become the Manu (in relation to that Manvantara); and Nirmoka, Virajaska and others will be the sons of Sāvāṛṇī, O protector of human beings! (11) In that (the eighth) Manvantara, the Sutapās, (the Virajas and the Amṛtaprabhas will be the (three orders of) gods (in office); and the demon Bali, the son of Virocana (Prahṛāda's son) will be their Indra (ruler). (12) Having (already) gifted (in the current Manvantara the whole of) this earth to Lord Viṣṇu (in the form of the divine Dwarf) when the latter asked for land measuring (not more than) three paces, and relinquishing the office of Indra (which will be) attained by him (through the grace of the Lord in the next Manvantara), he will then achieve perfection (in the form of final beatitude). (13) He is the same Bali who was (first) bound by the Lord as a token of pleasures and then installed in (the subterranean region of) Sutala, which is (even) richer than heaven, and where he continues to this day like (another) Indra.\* (14) Gālava, Dīptimān, Rāma (Paraśurāma), Aśwatthāmā (the son of Droṇācārya, a preceptor of the Kauravas), Kṛpācārya (another preceptor of the Kauravas), Ṛṣyaśṛṅga (who officiated at the sacrifice performed by Emperor Daśaratha for obtaining progeny) and our father, the divine Vedavyāsa (who has his abode in a grove of jujube trees)—these will be the seven seers in that (the eighth) Manvantara by virtue of their Yogic attainments. At present they are (all) living each in his own hermitage. (15-16) Sprung from the loins of Devaguhya through Saraswatī, the Lord will be known as Sārvabhauma. Wresting the throne (of heaven) from Purandara (the present Indra), the all-powerful Lord will bestow it on Bali. (17)

नवमो दक्षसावर्णिर्मनुर्वरुणसम्भवः । भूतकेतुर्दीप्तकेतुरित्याद्यास्तत्सुता नृप । १८ ।

पारा मरीचिगर्भाद्या देवा इन्द्रोऽद्भुतः स्मृतः । द्युतिमत्प्रमुखास्तत्र भविष्यन्त्यृषयस्ततः । १९ ।

आयुष्यतोऽम्बुधारायामृषभो भगवत्कला । भविता येन संराद्धां त्रिलोकीं भोक्ष्यतेऽद्भुतः । २० ।

Daṅśasāvāṛṇī, son of Varuṇa (the god of water) will be the ninth Manu. Bhūtaketu, Dīptaketu and others will be his sons, O protector of human beings. (18) The Pāras, the Marīcigarbhās and so on will be the (orders of) gods and Adbhuta has been declared to be their Indra (ruler). Again, Dyutimān and others † will be the (seven) seers in that Manvantara. (19) Sprung from (the loins of) Āyusmān through Ambudhārā, an emanation of the Lord will appear under the name of Ṛṣabha. (And) Adbhuta will rule over the three worlds conquered (on his behalf) by (the said) Ṛṣabha. (20)

दशमो ब्रह्मसावर्णिरुपश्लोकसुतो महान् । तत्सुता भूरिषेणाद्या हविष्यत्प्रमुखा द्विजाः । २१ ।

हविष्यान्सुकृतिः सत्यो जयो मूर्तिस्तदा द्विजाः । सुवासनविरुद्धाद्या देवाः शम्भुः सुरेश्वरः । २२ ।

विश्वक्सेनो विषूच्यां तु शम्भोः सख्यं करिष्यति । जातः स्वांशेन भगवानृहे विश्वसृजो विभुः । २३ ।

The great Brahmasāvāṛṇī, son of Upaśloka, will be the tenth Manu. Bhūriṣeṇa and others will be his sons and Haviṣmān and so on will be the (seven) Brāhmaṇa sages. (21) Haviṣmān, Sukṛti, Satya, Jaya and Mūrti will be (the names of some of) the Brāhmaṇa sages in that Manvantara. The Suvāsanās and the Viruddhas will be the (orders of) gods (in office) and Śambhu will be the Indra (the ruler of the gods). (22) Born with a part of His divine essence in the house of Viśvasṛk through Viṣūci under the name of Viśwaksena, the almighty Lord will actually make friends with Śambhu (the then Indra). (23)

मनुर्वै धर्मसावर्णिरिकादशम आत्मवान् । अनागतास्तत्सुताश्च सत्यधर्मादयो दश । २४ ।

विहङ्गमाः कामगमा निर्वाणरुचयः सुराः । इन्द्रश्च वैधृतस्तेषामृषयश्चारुणादयः । २५ ।

\* A reference to the story of Bali's overthrow, told at length in Discourses XIX to XXIII below, will show that the Lord divested Bali of his sovereignty of the three worlds only in order to shower His grace on him.

† According to the Harivamśa, Savana, Dyutimān, Harvya, Vasu, Medhātīthi, Jyotiṣmān and Satya are the names of the seven seers holding office in the ninth Manvantara.

आर्यकस्य सुतस्तत्र धर्मसेतुरिति स्मृतः । वैधृतायां हरेरंशस्त्रिलोकीं धारयिष्यति । २६ ।

The high-minded Dharmasāvāṃṣi will be the eleventh Manu; while Satyadharmā and others are going to be his ten sons. (24) the Vihaṅgamas, the Kāmagamas and the Nīrvāṇarucis are going to be the (orders of) gods (in office) and Vaidhṛta will be their Indra (ruler); while Aruṇa and others \* will be the seers. (25) A part manifestation of Śrī Hari, born of Vaidhṛtā through Aryaka, and known by the name of Dharmasetu, will maintain the three worlds. (26)

भविता रुद्रसावर्णी राजन् द्वादशमो मनुः । देवानुपदेवश्च देवश्रेष्ठादयः सुताः । २७ ।

ऋतधामा च तत्रेन्द्रो देवाश्च हरितादयः । ऋषयश्च तपोमूर्तिस्तपस्व्याग्नीध्रकादयः । २८ ।

स्वधामारुद्रो हरेरंशः साधयिष्यति तन्मनोः । अन्तरं सत्यसहस्रः सूनृतायाः सुतो विभुः । २९ ।

Rudrasāvāṃṣi, O king, will be the twelfth Manu; and Devavān, Upadeva, Devaśreṣṭh and others will be his sons. (27) Again, Ṛtadhāmā will be (the name of) the Indra and the Haritas and so on will be the (orders of) gods. And Tapomūrti, Tapasvī, Āgnidhraka and others will be the (seven) seers. (28) The almighty son of Satyasahā and Sūnṛtā, Swadhām by name, a part manifestation of Śrī Hari, will protect that Manvantara. (29)

मनुस्त्रयोदशो भाव्यो देवसावर्णिरात्मवान् । चित्रसेनविचित्राद्या देवसावर्णिदिहजाः । ३० ।

देवाः सुकर्मसुत्रामसंज्ञा इन्द्रो दिवस्पतिः । निर्मोकतत्त्वदर्शाद्या भविष्यन्त्युषयस्तदा । ३१ ।

देवहोत्रस्य तनय उपहर्ता दिवस्पतेः । योगेश्वरो हरेरंशो बृहत्यां सम्भविष्यति । ३२ ।

The high-souled Devasāvāṃṣi will be the thirteenth Manu; (and) Citrasena, Vicitra and others will be the sons of Devasāvāṃṣi. (30) The (orders of) gods bearing the names of Sukarmās and Sutṛāmās will remain in office, while Diwaspati will hold the office of Indra (Even so) Nirmoka, Tattvadarśa, and so on will be the (seven) Ṛṣis † in that Manvantara. (31) A part manifestation of Śrī Hari, Yogeśvara (by name), will be born of Bṛhatī as the son of Devahotra and will (prove to) be the benefactor of Indra (the ruler of heaven). (32)

मनुर्वा इन्द्रसावर्णिश्चतुर्दशम एष्यति । उरुगम्भीरबुद्ध्याद्या इन्द्रसावर्णिर्वीर्यजाः । ३३ ।

पवित्राश्चाक्षुषा देवाः शुचिरिन्द्रो भविष्यति । अग्निर्वाहुः शुचिः शुद्धो मागधाद्यास्तपस्विनः । ३४ ।

सत्रायणस्य तनयो बृहद्भानुस्तदा हरिः । वितानायां महाराज क्रियातनून्वितायिता । ३५ ।

Indeed Indrasāvāṃṣi will come to be the fourteenth Manu; while Uru, Gambhīrabuddh and so on will be the sons of Indrasāvāṃṣi. (33) The Pavitras and the Cākṣuṣas will be the (orders of) gods and Śuci will be (the name of) the Indra. (Even so) Agnibāhu, Śuci, Śuddha Magadha and so on will be the (seven) ascetics (sages ‡ in office). (34) Born as the son of Satrāyaṇa, Bṛhadbhānu (by name), through Vitānā, O great king, Śrī Hari will propagate the rituals. (35)

राजंश्चतुर्दशैतानि त्रिकालानुगतानि ते । प्रोक्तान्येभिर्मितः कल्पो युगसाहस्रपर्ययः । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायामष्टमस्कन्धे मन्वन्तरानुवर्णनं नाम त्रयोदशोऽध्यायः । १३ ।

O king, these fourteen Manvantaras—covering the past, present and future—have been

\* The Harivamśa mentions the following as the seven Ṛṣis holding office in the eleventh Manvantara: Haviṣmār Vapuṣmān, Aruṇa, Anagha, Urudhī, Niścara and Agnitejā.

† Nirmoka, Tattvadarśī, Niṣkampa, Nirutsuka, Dhṛimān, Avyaya and Sutapā are the names of the seven Ṛṣis of the thirteenth Manvantara according to the Harivamśa.

‡ The seven seers in the fourteenth Manvantara, according to the Harivamśa, are: Āgnidhra, Māgadha, Agnibāhu, Śuci Mukta, Śuddha and Ajita.

described to you. It is by these that a Kalpa—consisting of a thousand revolutions of the (four) Yugas (Satya, Tretā, Dwāpara and Kali)—is measured. (36)

*Thus ends the thirteenth discourse entitled "A description of the (concluding eight) Manvantaras", in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.*

## अथ चतुर्दशोऽध्यायः

### Discourse XIV

#### Functions of a Manu and other functionaries holding office in his administration

राजोवाच

मन्वन्तरेषु भगवन्वथा मन्वादयस्त्वमे । चस्मिन्कर्मणि ये येन नियुक्तास्तद्दस्व मे । १ ।

**The king (Parīkṣit) submitted :** (Pray,) tell me this, O worshipful one, as to how and which of these, Manu and others, are employed in what work and by whom in the (various) Manvantaras. (1)

ऋषिरुवाच

मनवो मनुपुत्राश्च मुनयश्च महीपते । इन्द्राः सुरगणाश्चैव सर्वे पुरुषशासनाः । २ ।  
यज्ञादयो याः कथिताः पौरुष्यस्तनवो नृप । मन्वादयो जगद्गात्रां नयन्त्याभिः प्रचोदिताः । ३ ।  
चतुर्युगान्ते कालेन ग्रस्ताञ्छ्रुतिगणान्यथा । तपसा ऋषयोऽपश्यन्वतो धर्मः सनातनः । ४ ।  
ततो धर्मं चतुष्पादं मनवो हरिणोदिताः । युक्ताः सञ्चारयन्त्यद्वा स्वे स्वे काले महीं नृप । ५ ।  
पालयन्ति प्रजापाला यावदन्तं विभागशः । यज्ञभागभुजो देवा ये च तत्रान्विताश्च तैः । ६ ।  
इन्द्रो भगवता दत्तां त्रैलोक्यश्रियमूर्जिताम् । भुञ्जानः पाति लोकांस्त्रीन् कामं लोके प्रवर्षति । ७ ।  
ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक् । ऋषिरूपधरः कर्म योगं योगेशरूपधृक् । ८ ।  
सर्गं प्रजेशरूपेण दस्यूह्न्यात् स्वराड्वपुः । कालरूपेण सर्वेषामभावाय पृथग्गुणः । ९ ।  
स्तूयमानो जनैरेभिर्मायया नामरूपया । विमोहितात्मभिर्नानादर्शनैर्न च दृश्यते । १० ।

**The sage Śuka replied :** The Manus and the sons of a Manu, the sages and the Indras, as well as the (diverse) orders of gods, O ruler of the earth, are all under the (direct) command of the supreme Person (in the form of His part manifestations in each Manvantara). (2) Whatever forms (part manifestations) of the supreme Person, Lord Yajña and so on, have been mentioned (by me before), O protector of men—directed by these, the Manu and others carry on the administration of the universe. (3) At the end of (each round of ) the four Yugas, the seers by virtue of their asceticism discover as they are (and teach) the collections of the Vedic texts, swallowed by Time, with (the help of) which (the truth of) the eternal religion is perceived. (4) Instructed by Śrī Hari (dwelling in their heart) and (fully) alert (in their mind), the Manus then directly propagate on the earth in their own time piety with (all) its four limbs (asceticism, purity of mind and body, compassion and truth), O protector of human beings!(5)

The protectors of created beings (viz., the sons of a Manu along with their descendants from generation to generation) protect religion (as well as the earth) till the end (of a Manvantara) by parts (each generation carrying on the work of protection for a part of the Manvantara alone). And the gods along with those (others, viz., the Ṛṣis, the Pitṛs, human beings and other living beings) that are connected with the Performance of (the five great) sacrifices enjoy a share in the sacrificial offerings (and thus they too protect religion). (6) Enjoying the limitless wealth of (all) the three worlds (heaven, earth and the intermediate region), conferred (on him) by the Lord, Indra protects those three worlds and sends down profuse showers in the world according to his will. (7) Nay, assuming the form of Siddhas (perfect beings like the sage Sanaka and his three brothers—Sanandana, Sanātana and Sanatkumāra) Śrī Hari imparts wisdom in every Yuga; taking the form of Ṛṣis (seers like the sage Yājñavalkya) He preaches (the cult of) rituals and, appearing in the form of Masters of Yoga (like Dattātreya) it is He who teaches (the methods of) Yoga (to the world). (8) (Appearing) in the form of lords of created beings (like the sage Marīci), He carries on creation; taking the form of an independent ruler, He destroys robbers; (and) assuming diverse characteristics (such as heat and cold) in the form of Time, it is He who makes for the disappearance of all. (9) Though depicted (diversely) by these (so-called learned) people— whose understanding is (as a matter of fact) deluded by Māyā, consisting of (so many) names and forms— through different systems of philosophy, the Lord is (actually) not perceived (by them). (10)

एतत् कल्पविकल्पस्य प्रमाणं परिकीर्तितम् । यत्र मन्वन्तराण्याहुश्चतुर्दश पुराविदः । ११ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायामष्टमस्कन्धे चतुर्दशोऽध्यायः । १४ ।

The aforesaid has been precisely declared to be the duration of a minor Kalpa (covering a day of Brahmā and) forming part of a Mahākālpa (covering the whole lifetime of Brahmā). In this Kalpa, those well-versed in the ancient lore say, are comprised fourteen Manvantaras. (11)

*Thus ends the fourteenth discourse in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चदशोऽध्यायः

### Discourse XV

#### Conquest of heaven by Bali

राजोवाच

बलेः पदत्रयं भूमेः कस्माद्धरिरयाचत । भूत्वेश्वरः कृपणवल्लब्धार्थोऽपि बद्धन्व तम् । १ ।

एतद् वेदितुमिच्छामो महत् कौतूहलं हि नः । यज्ञेश्वरस्य पूर्णस्य बन्धनं चाप्यनागसः । २ ।

The king (Parikṣit) submitted: (Himself) being the almighty Lord, wherefore did Śrī Hari ask, like a miserable person, three paces of land of the demon Bali? (And) why did He bind him even though He had attained the object sought for (by Him)? (1) This we desire to know (from you); for the very fact that the Lord of sacrifices, who is perfect (in Himself), should have asked something of Bali and then bound the innocent demon is a great wonder to us. (2)

## श्रीशुक उवाच

पराजितश्रीरसुभिश्च हापितो हीन्द्रेण राजन् भृगुभिः स जीवितः ।  
 सर्वात्मना तानभजद् भृगून्बलिः शिष्यो महात्मार्यनिवेदनेन । ३ ।  
 तं ब्राह्मणा भृगवः प्रीचमाणा अयाजयन्विश्वजिता त्रिणाकम् ।  
 जिगीषमाणं विधिनाभिषिच्य महाभिषेकेण महानुभावाः । ४ ।  
 ततो रथः काञ्चनपट्टनद्धो हवाश्च हर्यश्चतुरङ्गवर्णाः ।  
 ध्वजश्च सिंहेन विराजमानो हुताशनादास हविर्भिरिष्टात् । ५ ।  
 धनुश्च दिव्यं पुरटोपनद्धं तूणावरिक्तो कवचं च दिव्यम् ।  
 पितामहस्तस्य ददौ च मालामम्लानपुष्पां जलजं च शुक्रः । ६ ।  
 एवं स विप्रार्जितयोधनार्थस्तैःकल्पितस्वस्त्ययनोऽथ विप्रान् ।  
 प्रदक्षिणीकृत्य कृतप्रणामः प्रहादमामन्त्र्य नमश्चकार । ७ ।  
 अथारुह्य रथं दिव्यं भृगुदत्तं महारथः । सुस्त्रग्धरोऽथ संनह्य धन्वी खड्गी धृतेषुभिः । ८ ।  
 हेमाङ्गदलसद्बाहुः स्फुरन्मकरकुण्डलः । राज रथमारूढो धिष्यस्थ इव हव्यवाद् । ९ ।  
 तुल्यैश्वर्यबलश्रीभिः स्वयूथैर्दैत्ययूथपैः । पिबद्भिरिव खं दृग्भिर्दहद्भिः परिधीनिव । १० ।  
 वृतो विकर्षन् महतीमासुरीं ध्वजिनीं विभुः । यवाविन्द्रपुरीं खड्गां कम्पयन्निव रोदसी । ११ ।

**Śrī Śuka replied:** Since Bali, who had been worsted (in battle) and (thus) divested of (his royal) splendour (nay,) even deprived of (his) life by Indra, O Parīkṣit, was brought back to life by the Bhṛgus (Śukrācārya and other descendants of the sage Bhṛgu), that high-souled demon, their disciple, served the Bhṛgus with all his being by offering (them) all that they desired. (3) Having consecrated him with a grand ablution (appropriate to Indra) conducted with due ceremony (as laid down in the Bahvrca Brāhmaṇa of the Ṛgveda), those Brāhmaṇas of the Bhṛgu race, (who were all) possessed of extraordinary power and favourably disposed (towards their disciple), helped him propitiate the Lord by means of a Viśvajit sacrifice (in the course of which one is required to give away all one's possessions), anxious as he was to conquer (the dominion of) heaven. (4) Thereupon arose from the fire, worshipped by means of sacrificial offerings, a chariot covered all over with plates of gold as well as horses of the same colour as those of Indra (viz., green) and an ensign adorned with the emblem of a lion, also an ethereal bow plated with gold, a pair of quivers containing an inexhaustible stock of arrows and an ethereal coat of mail (too). Again, his grandfather (Pahrāda) gave him a wreath of never-fading flowers and Śukra (his preceptor), a conch. (5-6) Thus equipped with the necessaries of war procured (for him) by the Brāhmaṇas (the Bhṛgus) and having the (necessary) auspicious rites performed (for him) by them, Bali forthwith went round the Brāhmaṇas keeping them (always) to his right (as a mark of respect); and, having bowed low to them, he asked leave of Pahrāda and saluted him. (7) Presently mounting the ethereal chariot bestowed (on him through the sacrifice) by the Bhṛgus, Bali (the great car-warrior) wore the excellent garland (offered to him by Pahrāda); and putting on the armour, he then armed himself with a bow and sword and (further) equipped himself with a quiver. (8) Mounted on the chariot with His arms resplendent with gold armlets, and adorned with radiant alligator-shaped ear-rings, he shone like a fire burning in the sacrificial pit. (9) Surrounded by his own retinue in the person of Daitya generals—generals who were equal to him in wealth, strength and splendour and were drinking in the sky and burning the quarters as it were with their eyes—and leading a huge army of the Asuras, the powerful Bali marched against the most prosperous capital of Indra (in heaven), shaking as it were earth and heaven (both). (10-11)

रम्यामुपवनोद्यानैः श्रीमद्भिर्नन्दनादिभिः । कूजद्विहङ्गमिथुनैर्गायन्मत्तमधुव्रतैः । १२ ।

प्रवालफलपुष्पोरुभारशाखामरदुर्मैः । हंससारसचक्राहकारण्डवकुलाकुलाः ।

नलिन्यो यत्र क्रीडन्ति प्रमदाः सुरसेविताः । १३ ।

आकाशगङ्गया देव्या वृतां परिखभूतया । प्राकारेणाग्निवर्णेन साङ्गालेनोन्नतेन च । १४ ।

रुक्मपट्टकपाटैश्च द्वारैः स्फटिकगोपुरैः । जुष्टां विभक्तप्रपथां विश्वकर्मविनिर्मिताम् । १५ ।

सभाचत्वररथ्याढ्यां विमानैर्न्यर्बुदैर्युताम् । शृङ्गाटकैर्मणिमयैर्वज्रविद्रुमवेदिभिः । १६ ।

यत्र नित्यवयोरूपाः श्यामा विरजवाससः । भ्राजन्ते रूपवन्नार्यो ह्यर्चिर्भिरिव वह्नयः । १७ ।

सुरस्त्रीकेशविभ्रष्टनवसौगन्धिकस्रजाम् । यत्रामोदमुपादाय मार्ग आवाति मारुतः । १८ ।

हेमजालाक्षनिर्गच्छद्भूमेनागुरुगन्धिना । पाण्डुरेण प्रतिच्छन्नमार्गे यान्ति सुरप्रियाः । १९ ।

मुक्तावितानैर्मणिहेमकेतुभिर्नानापताकावलभीभिरावृताम् ।

शिखण्डिपारावतभृङ्गनादितां वैमानिकस्त्रीकलगीतमङ्गलाम् । २० ।

मृदङ्गशङ्खानकदुन्दुभिस्वनैः सतालवीणामुरजष्ट्रिवेणुभिः ।

नृत्यैः सवाद्यैरुपदेवगीतकैर्मनोरमां स्वप्रभया जितप्रभाम् । २१ ।

यां न व्रजन्त्यधर्मिष्ठाः खला भूतद्रुहः शठाः । मानिनः कामिनो लुब्धा एभिर्हीना व्रजन्ति यत् । २२ ।

तां देवधानीं स वरूथिनीपतिर्बहिः समन्ताद् रुरुधे पृतन्यया ।

आचार्यदत्तं जलजं महास्वनं दध्मौ प्रयुञ्जन्भयमिन्द्रयोषिताम् । २३ ।

The city looked charming with (its) splendid orchards and gardens, such as Nandana, crowded with warbling pairs of birds and black bees humming in intoxication, and full of celestial trees whose boughs were overloaded with leaves, fruits and flowers. (In those gardens) there were (a number of) lotus ponds—abounding with swans, cranes, Cakrawākas (ruddy geese) and Kāraṇḍavas (ducks)—in which sport celestial women accompanied by gods. (12-13) It is hemmed in by the worshipful heavenly Gaṅgā (Mandākinī) by way of a moat, as well as by a high fortification wall of gold furnished with watch-towers (here and there). (14) Built by Viśwakarmā (the architect of heaven), it is provided with entrances (of houses) whose doors are plated with gold, and with city gates made of crystal, and has its roads well-arranged. (15) It is rich in public halls, quadrangles and streets and is full of numberless mansions as well as of cross roads paved with gems and containing platforms of diamonds and corals at the centre. (16) Lovely women of everlasting youth and unfading beauty, clad in spotless raiment and decked with jewels, shine there as fires with flames. (17) Through every pathway in that city blow breezes wafting the fragrance of fresh wreaths of white water-lilies dropped from the locks of celestial ladies. (18) Celestial nymphs there walk through paths covered with yellowish fume escaping through air-holes of gold and bearing the fragrance of (burning) aloe-wood. (19) It is shaded (here and there) with canopies of pearls, flags with staffs of gems and gold and balconies with smaller flags of various colours fixed in them; is resonant with the noise of peacocks, pigeons and black bees and wears a gala appearance due to the sweet songs of celestial ladies. (20) (Nay,) it delights the mind of the people by the sound of clay tomtoms, conchs, drums and kettledrums; by (the musical sound of) lutes, wooden tomtoms, Rṣṭis (another musical instrument) and flutes accompanied with (that of) cymbals, as well as by dances and the songs to the accompaniment of musical instruments of demigods (Gandharvas and others); and outshines the deity presiding over splendour by its brilliance. (21) Those who are extremely unrighteous, wicked, fraudulent, proud, lustful and greedy and are enemies of created beings cannot enter it:

(only) those who are free from these defects find access to it.(22) Bali, the (supreme) commander of his forces, besieged the aforesaid city of the gods on all sides by his army from without and blew his sonorous conch given (to him) by his preceptor (Śukra), infusing fear into the ladies (of the household) of Indra. (23)

मघवांस्तमभिप्रेत्य बलेः परममुद्यमम् । सर्वदेवगणोपेतो गुरुमेतदुवाच ह । २४ ।  
 भगवन्नृद्यमो भूयान्बलेनः पूर्ववैरिणः । अविषह्यामिमं मन्ये केनासीत्तेजसोर्जितः । २५ ।  
 नैनं कश्चित् कुतो वापि प्रतिव्योढुमधीश्वरः । पिबन्नित्त्वं मुखेनेदं लिहन्नित्त्वं दिशो दश ।  
 दहन्नित्त्वं दिशो दृग्भिः संवर्ताग्निरिवोत्थितः । २६ ।  
 ब्रूहि कारणमेतस्य दुर्धर्षत्वस्य मद्विपोः । ओजः सहो बलं तेजो यत् एतत्समुद्यमः । २७ ।

Perceiving it to be the supreme effort of Bali, Maghavān (Indra), accompanied by all the heavenly hosts, approached the sage Bṛhaspati (his preceptor) and spoke as follows:— (24) "The undertaking of Bali, our old enemy, is great, O worshipful one ! (To tell you the truth,) I account him irresistible; by what power has he become so strong? (25) (In fact,) none is able on any account whatsoever to beat him back. As though drinking in this (universe) with his mouth and licking the ten directions (with his tongue) and burning the (four) quarters with his (fire-shot) eyes, he has sprung (upon us) like the fire of final dissolution.(26) (Pray,) point out (to me) the cause of such formidableness of my foe, from which have proceeded the strength of his organs, mind and body as well as his glory, whence this thorough effort (on his part) has been possible. (27)

#### गुरुवाच

जानामि मघवच्छत्रोरुन्नतेरस्य कारणम् । शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः । २८ ।  
 भवद्विधो भवान्वापि वर्जयित्वेश्वरं हरिम् । नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः । २९ ।  
 तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् । यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः । ३० ।  
 एष विप्रबलोदर्कः सम्प्रत्यूर्जितविक्रमः । तेषामेवापमानेन सानुवन्धो विनङ्क्ष्यति । ३१ ।  
 एवं सुमन्त्रितार्थास्ते गुरुणार्थानुदर्शिना । हित्वा त्रिविष्टपं जग्मुर्गीर्वाणाः कामरूपिणः । ३२ ।  
 देवेषुथ निलीनेषु बलिवैरोचनः पुरीम् । देवधानीमधिष्ठाय वशं निन्द्ये जगत्त्रयम् । ३३ ।  
 तं विश्वजयिनं शिष्यं भृगवः शिष्यवत्सलाः । शतेन हयमेधानामनुव्रतमयाजयन् । ३४ ।  
 ततस्तदनुभावेन भुवनत्रयविश्रुताम् । कीर्तिं दिक्षु वितन्वानः स रेज उडुराडिव । ३५ ।  
 बुभुजे च श्रियं स्वृद्धां द्विजदेवोपलम्बिताम् । कृतकृत्यमिवात्मानं मन्यमानो महामनाः । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे पञ्चदशोऽध्यायः । १५ ।

The preceptor (the sage Bṛhaspati) replied: I know, O Indra, the cause of the rise of yonder enemy of yours. (Surely) by the Bṛghus (Śukrācārya and the other scions of the sage Bṛghu), who are (all) exponents of the Vedas, (their own spiritual) energy has been infused into their disciple (in return for his having surrendered his all to the Bṛghus). (28) Barring (of course) the almighty Śrī Hari, none like you nor even you can stand before him any more than created beings can stand before Death.(29) Therefore, quitting heaven, go you all out of sight, awaiting a (favourable) time which may bring a reverse (of fortune) for your enemy. (30) Rising more and more by the (spiritual) strength of the Bṛāhmaṇas, he is at the height of

power today. By insulting those very Brāhmaṇas (the Bhṛguṣ) he will perish with (all) his wealth and so on.(31) Having thus been offered a wise counsel about their (course of) conduct by the preceptor (the sage Bṛhaspati), who could foresee things in their reality, the said gods went out of paradise, capable as they were of assuming any shape at will. (32) The gods having disappeared, Bali, the son of Virocana, forthwith occupied the city of Amarāvati (the city of the gods) and brought under subjection all the three worlds (heaven, earth and the intermediate region). (33) Full of affection for their disciples, the Bhṛguṣ got their aforesaid disciple (Bali), who had (now) conquered the universe and was (fully) devoted to them, to propitiate the Lord by means of a hundred horse-sacrifices (in order to stabilize his dominion). (34) Diffusing virtue of those sacrifices in (all) the quarters (even beyond the three worlds) his renown, already well-known all over the three worlds, Bali now shone like the moon (the lord of the stars). (35) And, considering himself as having accomplished all his objects as it were, the high-minded Bali enjoyed the overflowing wealth (most prosperous kingdom) bestowed on him by the Brāhmaṇas (the adored among the twice-born). (36)

*Thus ends the fifteenth discourse, in Book Eight of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as the  
Paramahansa-Saṁhitā*



## अथ षोडशोऽध्यायः

### Discourse XVI

The procedure of (observing the vow of) Payovrata disclosed to Aditi

*श्रीशुक उवाच*

एवं पुत्रेषु नष्टेषु देवमातादितिस्तदा हृते त्रिविष्टपे दैत्यैः पर्यतष्यदनाथवत् । १ ।  
 एकदा कश्यपस्तस्या आश्रमं भगवानगात् । निरुत्सवं निरानन्दं समाधेर्विरतश्चिरात् । २ ।  
 स पत्नीं दीनवदनां कृतासनपरिग्रहः । सभाजितो यथान्यायमिदमाह कुरूद्वह । ३ ।  
 अप्यभद्रं न विप्राणां भद्रे लोकेऽधुनाऽऽगतम् । न धर्मस्य न लोकस्य मृत्योश्छन्दानुवर्तिनः । ४ ।  
 अपि वाकुशलं किञ्चिद् गृहेषु गृहमेधिनि । धर्मस्यार्थस्य कामस्य यत्र योगो ह्ययोगिनाम् । ५ ।  
 अपि वातिथयोऽभ्येत्य कुटुम्बासक्तया त्वया । गृहादपूजिता याताः प्रत्युत्थानेन वा क्वचित् । ६ ।  
 गृहेषु येषुतिथयो नार्चिताः सलिलैरपि । यदि निर्यान्ति ते नूनं फेरुराजगृहोपमाः । ७ ।  
 अप्यग्रयस्तु वेलायां न हुता हविषा सति । त्वयोद्विप्रधिया भद्रे प्रोषिते ययि कर्हिचित् । ८ ।  
 यत्पूजया कामदुघान्याति लोकान्गृहान्वितः । त्राह्यणोऽग्निश्च वै विष्णोः सर्वदेवात्मनो मुखम् । ९ ।  
 अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि । लक्षयेऽस्वस्थमात्मानं भवत्या लक्षणैरहम् । १० ।

**Śrī Śuka resumed:** On her sons having disappeared and on the (sphere of) heaven having been taken possession of by the Daityas (the sons of Diti), Aditi, the mother of the gods, now felt much distressed like a helpless woman.(1) Having risen from Samādhi (abstract meditation) after a long time, the glorious sage Kaśyapa (her husband) visited her hermitage, which was cheerless and bereft of joy. (2) Suitably welcomed (by his wife, according to place and occasion) and having accepted a seat (offered by her), he spoke as

follows to his wife (Aditi), who wore a melancholy aspect, O jewel among the Kurus ! (3) I hope no harm has come to the Brāhmaṇas in the world at present, O good lady, nor to (the cause of) righteousness nor (again) to the people, who (have to) follow the whims of Death. (4) Or is there any hindrance, O mistress of the house, in the pursuit of piety, wealth or enjoyment, (experienced) in the life of a householder, where God-Realization can be attained (through the mere disinterested discharge of one's sacred duties) even by those who fail to practise Yoga, (contemplation on God)? (5) Or did strangers, having unexpectedly called at your door on any occasion, return from your house unhonoured by you even with (the courtesy of) rising from your seat, while you remained engrossed in the duties and cares of your family? (6) These houses are undoubtedly no better than the den of a leader of jackals if newcomers calling at their door go away unentertained even with water. (7) May be the sacred fires were not fed with oblations at the proper time on some occasion, O good lady, by you, perturbed as you were in mind, O blessed one, due to my being away from home. (8) The Brāhmaṇa and the (sacred) fire, by whose worship a householder attains to worlds that yield all one's desired objects, actually represent the mouth of Lord Viṣṇu, the Soul of all the gods. (9) Are all your sons faring well, O proud lady ? From outward signs (your facial expression etc.) I perceive your mind not at ease. (10)

अदितिरुवाच

भद्रं द्विजगवां ब्रह्मन्धर्मस्यास्य जनस्य च । त्रिवर्गस्य परं क्षेत्रं गृहमेधिनृणा इमे । ११ ।

अग्रयोऽतिथयो भृत्या भिक्षवो ये च लिप्सवः । सर्वं भगवतो ब्रह्मन्ननुधानान्न रिष्यति । १२ ।

को नु मे भगवन्कामो न सम्पद्येत मानसः । यस्या भवान्प्रजाध्यक्ष एवं धर्मान्प्रभाषते । १३ ।

तवैव मारीच मनःशरीरजाः प्रजा इमाः सत्त्वरजस्तमोजुषः ।

समो भवान्सास्वसुरादिषु प्रभो तथापि भक्तं भजते महेश्वरः । १४ ।

तस्मादीश भजन्त्या मे श्रेयश्चिन्तय सुव्रत । हृतश्रियो हृतस्थानान्सपत्नैः पाहि नः प्रभो । १५ ।

परैर्विवासिता साहं मग्ना व्यसनसागरे । ऐश्वर्यं श्रीर्यशः स्थानं हृतानि प्रबलैर्मम । १६ ।

यथा तानि पुनः साधो प्रपद्येरन् ममात्मजाः । तथा विधेहि कल्याणं धिया कल्याणकृत्तम । १७ ।

**Aditi replied:** All is well with the twice-born (the Brāhmaṇas) and the cows, O holy sage; and so is virtue prospering, as well as this servant of yours. (And) this house (the life of a householder), O master of the house, is the best field for (the culture of all) the three objects of human pursuit—viz., religious merit, worldly possessions and gratification of the senses (and everything regarding them is going on smoothly). (11) The sacred fires, strangers, servants, beggars and whoever else expect anything (from us) have (all) been (properly) fed by me. (In fact,) nothing is (found) lacking by virtue of my incessant thought of your worshipful self, O holy Brāhmaṇa ! (12) Indeed what desire of my mind, O holy one, would not be fulfilled, to whom you, O lord of created beings, teach my duties in this way ? (13) (All) these created beings, (mainly) partaking as they do of Sattva (goodness), Rajas (passion) and Tamas (ignorance), are born of your mind and body alone, O son of the sage Marīci ! (Although) you are alike to them, the Asuras and others, yet (even) the supreme Lord is (particularly) attached to His devotees (alone). (14) Therefore, O lord of holy vows, (pray,) consider what is good to me, your servant. (Kindly) protect us, whose wealth has been usurped and whose abode has been taken possession of by the enemy, O my master ! (15) Having been exiled by the foes, I, Aditi, am plunged in an ocean of misery. My fortune, splendour, glory and abode have (all) been usurped by the mighty ones. (16) (Therefore,) by your (sound) judgment, O most beneficent one, (kindly) devise some salutary means by which my sons (the gods) may (be enabled to) retrieve them (their fortune and so on), O pious soul ! (17)

## श्रीशुक उवाच

एवमभ्यर्थितोऽदित्या कस्तामाह स्मयन्निव । अहो मायाबलं विष्णोः स्नेहबद्धमिदं जगत् । १८ ।  
 क्व देहो भौतिकोऽनात्मा क्व चात्मा प्रकृतेः परः । कस्य के पतिपुत्राद्या मोह एव हि कारणम् । १९ ।  
 उपतिष्ठस्व पुरुषं भगवन्तं जनार्दनम् । सर्वभूतगुहावासं वासुदेवं जगद्गुरुम् । २० ।  
 स विधास्यति ते कामान् हरिर्दीनानुकम्पनः । अमोघा भगवद्भक्तिर्नेतरेति मतिर्मम । २१ ।

**Śrī Śuka continued:** Thus entreated by Aditi, the sage Kaśyapa said to her as though smiling, "Wonderful is the might of the delusive potency of Lord Viṣṇu, due to which this animate creation is bound by (ties of) affection ! (18) How widely divergent are the material body, which is other than the Spirit, and the Spirit, which lies beyond (the realm of) Prakṛti (Matter)! Who and whose are the husband, son and others? Ignorance alone is the root of (one's) attachment to them. (19) (Therefore,) worship Lord Vāsudeva (the all-pervading Viṣṇu), the supreme Person, solicited by (all) the people, and dwelling in the heart of all created beings, the Preceptor of the universe. (20) The selfsame Lord Śrī Hari, who, compassionates the miserable, will fulfil your desires. Devotion to the Lord (alone) is unfailing in its results, but not so devotion to others: such is my conviction."(21)

## अदितिरुवाच

केनाहं विधिना ब्रह्मन्नुपस्थास्ये जगत्पतिम् । यथा मे सत्यसङ्कल्पो विदध्यात् स मनोरथम् । २२ ।  
 आदिश त्वं द्विजश्रेष्ठ विधिं तदुपधावनम् । आशु तुष्यति मे देवः सीदन्त्याः सह पुत्रकैः । २३ ।

**Aditi submitted:** By what method, O holy Brāhmaṇa, shall I wait upon the Ruler of the universe, so that the said Lord of true resolve may accomplish my object ? (22) (Pray,) tell me, O chief of the Brāhmaṇas, the method of propitiating Him, whereby the Lord may be quickly pleased with me, suffering as I am with my darlings. (23)

## करयप उवाच

एतन्मे भगवान्मृष्टः प्रजाकामस्य पद्मजः । यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् । २४ ।  
 फाल्गुनस्यामले पक्षे द्वादशाहं पयोव्रतः । अर्चयेदरविन्दाक्षं भक्त्या परमयान्वितः । २५ ।  
 सिनीवाल्यां मृदाऽऽलिप्य स्नायात् क्रोडविदीर्णया । यदि लभ्येत वै स्रोतस्येतं मन्त्रमुदीरयेत् । २६ ।  
 त्वं देव्यादिवराहेण रसायाः स्थानमिच्छता । उद्धृतासि नमस्तुभ्यं पाप्मानं मे प्रणाशय । २७ ।  
 निर्वर्तितात्मनियमो देवमर्चेत् समाहितः । अर्चायां स्थण्डिले सूर्यं जले वह्नौ गुरावपि । २८ ।

**The sage Kaśyapa replied:** I shall (presently) speak to you about the following sacred vow, intended to propitiate Lord Keśava (the Ruler even of Brahmā and Śiva), of which the worshipful Brahmā (the lotus-born) told me when questioned by me, desirous of progeny. (24) Full of supreme devotion and subsisting on milk (alone), one should worship Lord Viṣṇu (of lotus eyes) for twelve days during the bright fortnight of (the month of) Phālguna. (25) Besmearing his body with the earth turned by a boar, if actually available, on the Amāvāsyā (the last day of the dark fortnight), the devotee should, while standing in the middle of a stream, recite the following prayer: "O goddess ! you were lifted up from the bottom of the deluge water by (the Lord appearing in the form of) the very first Boar, who sought a footing (for living beings). Hail to You ! (Pray,) wipe out (all) my sin ! " and then bathe (in that stream). (26-27) Having finished his (daily) routine (of duties both of the obligatory and occasional types), he should worship the Lord with a concentrated mind in an image, altar, the sun, water, fire or even his preceptor (invoking Him by reciting the following prayer): (28)

नमस्तुभ्यं भगवते पुरुषाय महीयसे । सर्वभूतनिवासाय वासुदेवाय साक्षिणे । २९ ।

नमोऽव्यक्ताय सूक्ष्माय प्रधानपुरुषाय च । चतुर्विंशद्गुणज्ञाय गुणसंख्यानहेतवे । ३० ।  
 नमो द्विशिर्षो त्रिपदे चतुःशृङ्गाय तन्त्रवे । सप्तहस्ताय चञ्जाय त्रयीविद्यात्मने नमः । ३१ ।  
 नमः शिवाय रुद्राय नमः शक्तिधराय च । सर्वविद्याधिपतये भूतानां पतये नमः । ३२ ।  
 नमो हिरण्यगर्भाय प्राणाय जगदात्मने । योगैश्वर्यशरीराय नमस्ते योगहेतवे । ३३ ।  
 नमस्त आदितेवाय साक्षिभूताय ते नमः । नारायणाय ऋषये नराय हरये नमः । ३४ ।  
 नमो मरकतश्यामवपुषेऽधिगतश्रिये । केशवाय नमस्तुभ्यं नमस्ते पीतवाससे । ३५ ।  
 त्वं सर्ववरदः पुंसां वरेण्य वरदर्षभ । अतस्ते श्रेयसे धीराः पादरेणुमुपासते । ३६ ।  
 अन्ववर्तन्त चं देवाः श्रीश्च तत्यादपद्मयोः । स्पृहयन्त इवापोदं भगवान्मे प्रसीदताम् । ३७ ।

"Hail to You, Lord Vāsudeva, the supreme Person, the greatest of the great, the abode of all created beings, the Witness. (29) Salutation to the Lord who is unmanifest and most subtle, who is (both) Pradhāna (primordial Matter) and Puruṣa (Spirit), the Knower of the twenty-four categories (besides) the Puruṣa, the twenty-fifth, recognized in the Sāṅkhya system of philosophy, the founder of the Sāṅkhya philosophy (which enumerates the twenty-five categories or ultimate principles into which the entire range of existence can be reduced). (30) Hail to You as the deity presiding over sacrifices—endowed with a couple of heads (in the form of the rites known as the Prāyaṇīya and Udayaṇīya, which are performed at the beginning and the end of a sacrifice respectively), three feet (in the form of Savana or the pressing out of the Soma juice, which is done thrice a day, viz., in the morning, at midday and in the evening), four horns (in the form of the four Vedas, Ṛk, Sāma, Yajus and Atharva) and seven arms (in the form of the seven Vedic metres, Gāyatrī, Trīṣṭubh, Anuṣṭubh, Bṛhaṭī, Paṅkti, Jagatī and Uṣṇik)—the Bestower of rewards of sacrifices, whose essential nature has been described in the three Vedas (treating mainly of rituals). (31) Salutation to You as (the all-blissful) Lord Śiva and Rudra (the Destroyer of the universe), the Wielder of (all) power! Hail, hail to the Master of all sciences, the Ruler of ghosts!! (32) Salutation to You as Hiranyagarbha (Brahmā), the Sūtrātmā (consciousness identifying itself with the cosmic subtle body), the Soul of the universe! Hail to You, who are an embodiment of the mystic powers acquired through (the practice of) Yoga, nay, who are the very Source of (all) Yoga!! (33) Salutation to You, the first Deity! Hail to You standing as a witness!! Hail to Śrī Hari appearing as the (divine) sage Nārāyaṇa and (His younger brother) Nara!!! (34) Salutation to You, who are endowed with a body dark green as the emerald, and have won (for Your Spouse) Śrī (the goddess of prosperity and beauty)! Hail to You as Lord Keśava (the Ruler even of Brahmā and Śiva)!! Salutation to You who are clad in yellow!!! (35) You are the Granter of all boons to the people, O Lord who are sought after by all, Chief of the bestowers of boons! It is therefore that the wise adore the dust of Your feet for (attaining) blessedness. (36) May that Lord be gracious to me, whom the gods as well as Śrī have (all along) served as though seeking the fragrance of His lotus-feet." (37)

एतैर्मन्त्रैर्हृषीकेशमावाहनपुरस्कृतम् । अर्चयेच्छुद्धया युक्तः पाद्योपस्पर्शनादिभिः । ३८ ।

अर्चित्वा गन्धमाल्याद्यैः पयसा स्त्रपयेद् विभुम् । वस्त्रोपवीताभरणपाद्योपस्पर्शनिस्ततः ।

गन्धधूपादिभिश्चार्चेद् द्वादशाक्षरविद्यया । ३९ ।

श्रुतं पयसि नैवेद्यं शाल्यत्रं विभवे सति । ससर्पिः सगुडं दत्त्वा जुहुयान्मूलविद्यया । ४० ।

निवेदितं तद् भक्ताय दद्याद् भुञ्जीत वा स्वयम् । दत्त्वाऽऽचमनमर्चित्वा ताम्बूलं च निवेदयेत् । ४१ ।

जपेदष्टोत्तरशतं स्तुवीत स्तुतिभिः प्रभुम् । कृत्वा प्रदक्षिणं भूमौ प्रणमेद् दण्डवन्मुदा । ४२ ।

कृत्वा शिरसि तच्छेषां देवमुद्वासयेत् ततः । द्वयधरान्भोजयेद् विप्रान्यायसेन यथोचितम् । ४३ ।

भुञ्जीत तैरनुजातः शेषं सेष्टः सभाजितैः । ब्रह्मचार्यथ तद्रात्र्यां श्रोभूते प्रथमेऽहनि । ४४ ।  
 स्नातः शुचिर्यथोक्तेन विधिना सुसमाहितः । पयसा स्नापयित्वाचेंद् यावद्भूतसमापनम् । ४५ ।  
 पयोभक्षो व्रतमिदं चरेद् विष्ववर्चनादृतः । पूर्ववज्जुहुयादग्निं ब्राह्मणांश्चापि भोजयेत् । ४६ ।  
 एवं त्वहरहः कुर्याद् द्वादशगहं पयोव्रतः । हरेराराधनं होममर्हणं द्विजतर्पणम् । ४७ ।

Imbued with reverence, he should wait upon Lord Viṣṇu (the Controller of the senses) with water for washing the feet and rinsing the mouth with and other articles of worship, after His presence has been secured through invocation by (reciting) the aforesaid Mantras (sacred texts). (38) Having decorated the Lord with sandal-paste, flowers and so on, he should bathe Him with milk. Then he should deck Him with raiment, a sacred thread and ornaments and wait upon Him (once more) with water for washing His feet and rinsing His mouth with, sandal-paste, burnt incense and so on, reciting the twelve-syllabled Mantra (while offering all these articles of worship). (39) Offering (to the Deity), by way of repast, rice boiled in milk with clarified butter and jaggery, if there is wealth enough (to do so and if not, any simple diet), he should pour it into the sacred fire (as well), uttering the Mantra sacred to the Lord (the twelve-syllabled Mantra). (40) He should give the food (thus) offered (entirely) to some devotee or take (a part of) it himself (at the end of the worship after distributing the rest among those present at the (function). And (then) giving water for rinsing the mouth with, he should offer betel-leaves after seasoning them (with areca-nut parings, catechu, lime, cardamom seeds, dried cloves and so on). (41) He should (now) mutter the Mantra one hundred and eight times, glorify the Lord by means of (the aforesaid and other) praises and, circumambulating Him clock-wise, should fall prostrate on the ground (before Him) with delight. (42) Placing on his head (as a mark of reverence) the offerings (flowers etc.), kept before the Deity, he should then (respectfully) allow the Deity to retire. He should (afterwards) properly feed at least a couple of Brāhmaṇas with rice boiled in milk with sugar etc. (43) Permitted by those Brāhmaṇas, (duly) honoured (by him by offering a wreath of flowers, betel-leaves, gift of money and so on), he should share the remnant (of food) with his beloved ones and observe (strict) continence on that night. Having taken his bath the following morning, (viz.,) on the first day (of the bright half), and remaining undefiled and fully composed, he should bathe the Deity with milk and worship Him according to the procedure mentioned before\* (and should continue to do so from day to day) till the end of the vow. (44-45) Full of reverence for the worship of Lord Viṣṇu, he should observe this vow, subsisting on milk (alone). As before (on the previous day) he should pour oblations into the (sacred) fire and feed the Brāhmaṇas as well. (46) (Strictly) observing the vow of a milk diet, he should in this way daily practise for full twelve days adoration of Lord Śrī Hari (in the form of extolling Him, bowing to Him and muttering prayers to Him), offer oblations into the sacred fire, worship His image and feed the Brāhmaṇas. (47)

प्रतिपदिनमारभ्य यावच्छुक्लत्रयोदशी । ब्रह्मचर्यमधःस्वप्नं स्नानं त्रिषवणं चरेत् । ४८ ।  
 वर्जयेदसदालापं भोगानुद्यावचांस्तथा । अहिंस्रः सर्वभूतानां वासुदेवपरायणः । ४९ ।  
 त्रयोदश्यामथो विष्णोः स्नपनं पञ्चकैर्विभोः । कारयेच्छास्त्रदृष्टेन विधिना विधिकोविदैः । ५० ।  
 पूजां च महतीं कुर्याद् वित्तशाठ्यविवर्जितः । चरुं निरूप्य पयसि शिपिविष्टाय विष्णवे । ५१ ।  
 श्रुतेन तेन पुरुषं यजेत सुसमाहितः । नैवेद्यं चातिगुणवद् दद्यात्पुरुषतुष्टिदम् । ५२ ।  
 आचार्यं ज्ञानसम्पन्नं वस्त्राभरणधेनुभिः । तोषयेदृत्विजश्चैव तद्विद्वयाराधनं हरेः । ५३ ।  
 भोजयेत् तान् गुणवता सदन्नेन शुचिस्मिते । अन्यांश्च ब्राह्मणाञ्छक्त्या ये च तत्र समागताः । ५४ ।

\* Vide verses 38 and 39 above.

दक्षिणां गुरवे दद्याद्विगभ्यश्च यथार्हतः । अन्नाद्येनाश्रपाकांश्च प्रीणयेत्समुपागतान् । ५५ ।  
 भुक्तवत्सु च सर्वेषु दीनान्भृकृपणेषु च । विष्णोस्तस्त्रीणानं विद्वान्भुञ्जीत सह बन्धुभिः । ५६ ।  
 नृत्यवादित्रगीतैश्च स्तुतिभिः स्वस्तिवाचकैः । कारयेत्तत्कथाभिश्च पूजां भगवतोऽन्वहम् । ५७ ।

From the first day till the thirteenth of the bright fortnight (of Phālguna) he should observe (a vow of strict) continence, sleep on the ground and bathe thrice (everyday, viz., in the morning, at midday and in the evening). (48) Harmless to all living beings and devoted to Lord Vāsudeva, he should avoid talking with the vile as well as on unholy topics and abstain from luxuries (of every description), whether great or small. (49) Now, on the thirteenth he should arrange a bath of Lord Viṣṇu with five substances (viz., milk, curds, clarified butter, honey and sugar) according to the procedure found in the scriptures, under the direction of those conversant with such procedure. (50) And absolutely free from (the fault of) niggardliness, he should perform a grand worship of the Lord. Preparing an oblation (intended) for Lord Viṣṇu, (who is encircled by rays of light), he should with a fully concentrated mind propitiate the supreme Person by means of that oblation boiled in milk (and poured into the sacred fire) and (also) offer to Him by way of repast excellent food that may be gratifying to the Lord (by its appetizing flavour and freedom from impure ingredients such as animal food). (51-52) He should (then) gratify the learned and wise Ācārya (preceptor conducting the worship) as well as the other priests with (gifts of) raiment, jewels and cows. (For) know their gratification to be the propitiation of Śrī Hari (Himself). (53) He should (also) entertain them as well as the other Brāhmaṇas and whoever else might have gathered there with delicious and pure food according to his means, O (good) lady with innocent smiles ! (54) (Nay,) he should offer according to merit Dakṣiṇā (sacrificial fees) to the preceptor and the priests and gratify with cooked and other articles of food all those assembled including Cāṇḍālas (those who cook the flesh of dogs). (55) All including the destitute, blind and miserable having taken their food, and knowing their gratification to be the propitiation of Lord Viṣṇu Himself, he should partake of that food (himself) along with his relatives and friends. (56) (In this way) he should have the worship of the Lord conducted everyday with dances and music, (both) instrumental and vocal, as well as with the recitation of hymns, performance of auspicious rites and the narration of His stories. (57)

एतत्पयोव्रतं नाम पुरुषाराधनं परम् । पितामहेनाभिहितं मया ते समुदाहृतम् । ५८ ।  
 त्वं चानेन महाभागे सम्यक्चीर्णेन केशवम् । आत्मना शुद्धभावेन नियतात्मा भजाव्ययम् । ५९ ।  
 अयं वै सर्वयज्ञारख्यः सर्वव्रतमिति स्मृतम् । तपःसारपिदं भद्रे दानं चेश्वरतर्पणम् । ६० ।  
 त एव नियमाः साक्षात् एव च यमोत्तमाः । तपो दानं व्रतं यज्ञो येन तुष्यत्यधोक्षजः । ६१ ।  
 तस्मादेतद्ब्रतं भद्रे प्रयत्ना श्रद्धया चर । भगवान्परितुष्टस्ते वरानाशु विधास्यति । ६२ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायामष्टमस्कन्धेऽदितिपयोव्रतकथनं नाम षोडशोऽध्यायः । १६ ।

This supreme vow known by the name of Payovrata, which is intended to propitiate the supreme Person, was revealed (to me) by Brahmā (my grandfather) and has (now) been made known to you in detail by me. (58) And, having fully controlled your mind, adore you the immortal Lord Keśava (the Ruler even of Brahmā and Śiva) with an intellect full of pure Devotion by means of this vow duly observed, O noble lady. (59) This is known as a universal sacrifice (yielding the fruit of all sacrifices) and is further called a universal vow (ensuring the reward of all vows). It is the quintessence of all austerities, O good lady, and a gift conducive to the gratification of God (Himself). (60) They alone are real religious observances and they alone are the best of all disciplines; (nay,) that alone is austerity, gift, vow, and sacrifice (worth the name), by means of which Lord Viṣṇu (who is above sense-perception) is gratified. (61)

Therefore, fully disciplined, observe this vow with reverence, O blessed one ! Highly gratified (through this), the Lord will speedily grant (all) the objects of your desire. (62)

*Thus ends the sixteenth discourse entitled "The procedure of (observing the vow of) Payovrata disclosed to Aditi" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ सप्तदशोऽध्यायः

### Discourse XVII

The Lord manifests Himself before Aditi and grants her desired boon

श्रीशुक उवाच

इत्युक्त्वा सादिती राजन्वभर्त्रा कश्यपेन वै । अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्द्रिता । १ ।  
 चिन्तयत्येकया बुद्ध्या महापुरुषमीश्वरम् । प्रगृह्येन्द्रियदुष्टाश्चान्मनसा बुद्धिसारथिः । २ ।  
 मनश्चैकाग्रया बुद्ध्या भगवत्यखिलात्मनि । वासुदेवे समाधाय चचार ह पयोव्रतम् । ३ ।  
 तस्याः प्रादुरभूतात् भगवानादिपूरुषः । पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः । ४ ।  
 तं नेत्रगोचरं वीक्ष्य सहस्रोत्थाय सादरम् । ननाम भुवि कायेन दण्डयत् प्रीतिविह्वला । ५ ।  
 सोत्थाय बद्धाञ्जलिरीडितुं स्थिता नोत्सेह आनन्दजलाकुलेक्षणा ।  
 बभूव तूष्णीं पुलकाकुलाकृतिस्तद्दर्शनात्युत्सवगात्रवेपथुः । ६ ।  
 प्रीत्या शनैर्गद्गदया गिरा हरिं तुष्टाव सा देव्यदितिः कुरूद्वह ।  
 उद्वीक्षती सा पिवतीव चक्षुषा रमापतिं यज्ञपतिं जगत्पतिम् । ७ ।

**Śrī Śuka resumed:** Thus instructed by her husband, the sage Kaśyapa, the celebrated Aditi unweariedly and duly observed the aforesaid vow for twelve days consecutively, contemplating (all the time) on the almighty Lord, the supreme Person, with undivided intellect. Curbing the unruly horses in the shape of the senses with (the rein of) her mind and focussing the mind with her one-pointed reason on Lord Vāsudeva, the Soul of all, Aditi, who had reason for her charioteer (guide), duly observed the vow of Payovrata. (1—3) Before her (eyes) appeared, O dear Parikṣit, (at the conclusion of her vow) the almighty Lord, the most ancient Person, who was clad in yellow, was endowed with four arms and bore a conch, a discus and a mace (in three of them). (4) Seeing Him suddenly before her (very) eyes and overwhelmed with joy, resulting from love, she rose (from her seat) and reverently bowed (to Him) with her body lying prostrate on the ground. (5) Rising (once again), she stood up with joined palms to glorify Him, but could not, her eyes flooded with tears of joy, and remained quiet, her body bristling all over with hair standing on end and her limbs shaking with excessive joy at His sight. (6) In a faltering voice, O jewel of the Kurus, that heavenly lady, Aditi, (who had in the meantime recovered a bit) lovingly and slowly extolled Śrī Hari (While doing so) she stood looking up (Śrī Hari evidently standing in the air before her) as though drinking with her eyes the (said) Spouse of Ramā (Goddess Lakṣmī), the Lord (bestowing the fruit) of sacrifices and the Ruler of the universe. (7)

## अदितिरुवाच

यज्ञेश यज्ञपुरुषाच्युत तीर्थपाद तीर्थश्रवः श्रवणमङ्गलनामधेय ।  
 आपन्नलोकेकवृजिनोपशमोदयाद्य शं नः कृधीश भगवन्नसि दीननाथः । ८ ।  
 विश्वाय विश्वभवनस्थितिसंयमाय स्वैरं गृहीतपुरुशक्तिगुणाय भूम्ने ।  
 स्वस्थाय शश्वदुपबृंहितपूर्णबोधव्यापादितात्मतमसे हरये नमस्ते । ९ ।  
 आयुः परं वपुरभीष्टमतुल्यलक्ष्मीद्यौंभूरसाः सकलयोगगुणास्त्रिवर्गः ।  
 ज्ञानं च केवलमनन्त भवन्ति तुष्टात्त्वतो नृणां किमु सपत्नजयादिराशीः । १० ।

**Aditi prayed:** O Bestower of the fruit of sacrifices, O Soul of sacrifices, O immortal, most ancient and almighty Lord, whose (very) feet enable one to cross the ocean of mundane existence, (nay,) whose glory (itself) sanctifies the world, whose name is (most) auspicious to hear and who manifests Himself in order to relieve the distress of those that take refuge in Him, (pray,) bring happiness to us; for You are the Protector of the distressed. (8) Hail to You, Śrī Hari, the infinite Lord, who for the coming into existence, continuance and dissolution of the universe assume of Your own accord the Guṇas of Māyā (wielding infinite power), (nay,) who constitute the universe (itself) and are established in Your own Self and in whose being (the darkness of) ignorance stands dispersed by perfect and evershining wisdom. (9) From You, when You are pleased, O infinite Lord, are got by men the longest life (the life of Brahmā, extending to 31, 10, 40, 00, 00, 00, 000 human years), a body of the desired type, unequalled wealth, (dominion of) heaven, earth and the nether worlds, all the powers of Yoga, (all) the three objects of human pursuit (viz., religious merit, worldly possessions and gratification of the senses) as well as immediate perception of the truth, to say nothing of such (trivial) blessings as the subjugation of enemies. (10)

## श्रीशुक उवाच

आदित्यैवं स्तुतो राजन् भगवान् पुष्करेक्षणः । क्षेत्रज्ञः सर्वभूतानामिति होवाच भारत । ११ ।

**Śrī Śuka continued:** Thus hymned by Aditi, O king, Lord Viṣṇu (the lotus-eyed One), the inner Controller of all created beings, actually replied as follows, O scion of Bharata. (11)

## श्रीभगवानुवाच

देवमातर्भवत्या मे विज्ञातं चिरकाङ्क्षितम् । यत् सपत्नैर्हृतश्रीणां च्यावितानां स्वधामतः । १२ ।  
 तान्विनिर्जित्य समरे दुर्मदानसुरर्षभान् । प्रतिलब्धजयश्रीभिः पुत्रैरिच्छस्युपासितुम् । १३ ।  
 इन्द्रज्येष्ठैः स्वतनयैर्हतानां युधि विद्विषाम् । स्त्रियो रुदन्तीरासाद्य द्रष्टुमिच्छसि दुःखिताः । १४ ।  
 आत्मजान्सुसमृद्धांस्त्वं प्रत्याहृतयशः श्रियः । नाकपृष्ठमधिष्ठाय क्रीडतो द्रष्टुमिच्छसि । १५ ।  
 प्रायोऽधुना तेऽसुरयूथनाथा अपारणीया इति देवि मे मतिः ।  
 यत्तेऽनुकूलेश्वरविप्रगुप्ता न विक्रमस्तत्र सुखं ददाति । १६ ।  
 अथाप्युपायो मम देवि चिन्त्यः सन्तोषितस्य व्रतचर्यया ते ।  
 ममारचनं नाहंति गन्तुमन्यथा श्रद्धानुरूपं फलहेतुकत्वात् । १७ ।  
 त्वयार्चितश्चाहमपत्यगुप्तये पयोव्रतेनानुगुणं समीडितः ।  
 स्वांशेन पुत्रत्वमुपेत्य ते सुतान् गोप्तास्मि मारीचतपस्यधिष्ठितः । १८ ।

उपधाव पतिं भद्रे प्रजापतिमकल्मषम् । मां च भावयती पत्यावेवंरूपमवस्थितम् । १९ ।

नैतत् परस्मा आख्येयं पृथ्यापि कथंचन । सर्वं सम्पद्यते देवि देवगुह्यं सुसंवृतम् । २० ।

**The glorious Lord said:** O mother of gods, your long-cherished desire is thoroughly known to Me, which relates to (the welfare of) your sons, whose wealth has been usurped

by their enemies (the Asuras), (nay,) who have been driven away from their home. (12) You wish to live with your sons when they have retrieved their triumphal glory after utterly and finally defeating those vainglorious Asura chiefs. (13) (Nay,) you long to approach and behold (with your own eyes) the sorrowful and bewailing wives of your enemies when the latter have been slain by your sons, the eldest of whom is Indra. (14) You (further) desire to see your sons highly prosperous, with their glory and splendour restored and diverting themselves after regaining mastery over heaven. (15) Those Asura generals are for the most part invincible at present ; that is My conviction, O celestial lady! For, they are protected by Brāhmaṇas to whom (the all-powerful) Time is propitious. (Hence) heroic valour against them will not yield happiness. (16) Nevertheless, O heavenly lady, some expedient must be thought of by Me, propitiated by your observance of a sacred vow. (For) My worship ought not to prove fruitless, bringing as it does its reward according to the desire of the worshipper. (17) Worshipped in the proper way for the protection of your sons through (the observance of the vow called) Payovrata and duly extolled by you, I shall assume the role of a son to you, entering by a part of My Being the procreative energy of the sage Kaśyapa (son of Marīci), and protect your progeny. (18) (Therefore,) seek your consort, the faultless Kaśyapa (a lord of created beings), O blessed lady, visualizing Me as present in this (very) form (standing before you) in the person of your husband. (19) This (secret) should on no account be disclosed to another by you, even when questioned. (For) all secret plans of the gods, O celestial lady, succeed (only) when scrupulously guarded. (20)

श्रीशुक उवाच

एतावदुक्त्वा भगवांस्तत्रैवान्तरधीयत् । अदितिर्दुर्लभं लब्ध्वा हरेर्जन्मात्मनि प्रभोः । २१ ।  
 उपाधावत् पतिं भक्त्या परया कृतकृत्यवत् । स वै समाधियोगेन कश्यपस्तदबुध्यत । २२ ।  
 प्रविष्टमात्मनि हरेरंशं ह्यवितथेक्षणः । सोऽदित्यां वीर्यमाधत्त तपसा चिरसंभृतम् ।  
 समाहितमना राजन्दारुण्यग्निं यथानिलः । २३ ।

अदितेर्धिष्ठितं गर्भं भगवन्तं सनातनम् । हिरण्यगर्भो विज्ञाय समीडे गुह्यनामभिः । २४ ।

Śrī Śuka went on: Saying this much, the Lord disappeared on that very spot. Having secured the rare boon of Lord Śrī Hari's birth through her, Aditi waited upon her husband with supreme devotion like one who has accomplished her purpose. By power of concentration he said Kaśyapa of true insight actually perceived a part of Śrī Hari having entered his mind. Having (fully) concentrated his mind, O Parikṣit, the sage Kaśyapa (who was alike to the gods and the Asuras) placed (mentally) in Aditi his seed long conserved through asceticism (even) as the wind (which equally pervades everywhere) places (a spark of) fire in firewood. (21—23) Perceiving the eternal Lord having entered the womb of Aditi, Hiranyagarbha (Brahmā) proceeded to praise Him with mysterious epithets (as follows). (24)

ब्रह्मोवाच

जयोरुगाय भगवन्नुरुक्रम नमोऽस्तु ते । नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः । २५ ।  
 नमस्ते पृश्निगर्भाय वेदगर्भाय वेधसे । त्रिनाभाय त्रिपृष्ठाय शिपिविष्टाय विष्णवे । २६ ।  
 त्वमादिरन्तो भुवनस्य मध्यमनन्तशक्तिं पुरुषं यमाहुः ।  
 कालो भवानाक्षिपतीश विश्वं स्रोतो यथान्तःपतितं गभीरम् । २७ ।  
 त्वं वै प्रजानां स्थिरजङ्गमानां प्रजापतीनामसि सम्भविष्णुः ।  
 दिवौकसां देव दिवश्च्युतानां परायणं नौरिव मज्जतोऽप्सु । २८ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनप्रादुर्भावे सप्तदशोऽध्यायः । १७ ।

**Brahmā prayed :** May You triumph, O Lord hymned by many ! Let my salutation be to You, O Lord of mighty valour !! My greetings to the Lord who is friendly to the Brāhmaṇas ! Hail, hail to the Controller of the three Guṇas (modes of Prakṛti)!! (25) Salutations to You, the Maker (of all), who were born of Pṛśni (the previous incarnation of Aditi) and are revealed in the Vedas, who hold the three worlds (earth, heaven and the middle region) in Your navel, and (at the same time) stand above the three worlds; (nay,) who have entered all embodied beings as their Inner Controller and are all-pervading. (26) You, whom the Vedas refer to as the supreme Person of unlimited powers, are the beginning, end and middle of the universe. As the Time-Spirit, O Lord, You draw the universe (after You) even as a deep stream draws (after it) whatever has fallen into it. (27) Indeed You are the Creator of (all) created beings, (both) immobile (inanimate) and mobile (animate), as well as of the lords of creation. (Hence) You are the supreme refuge, O Lord, of heavenly beings (lit., the denizens of heaven) fallen from heaven, even as a boat is for one about to be drowned in water.(28)

*Thus ends the seventeenth discourse, hinging on the story of the descent of Lord Vāmana, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टादशोऽध्यायः

### Discourse XVIII

The Lord appears as the divine Dwarf and visits the sacrificial performance of Bali

श्रीशुक उवाच

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्वभूवामृतभूरदित्याम् ।  
 चतुर्भुजः शङ्खगदाब्जचक्रः पिशङ्गवासा नलिनायतेक्षणः । १ ।  
 श्यामावदातो झषराजकुण्डलत्विल्लसच्छ्रीवदनाम्बुजः पुमान् ।  
 श्रीवत्सवक्षा वलयाङ्गुल्लसत्किरीटकाञ्चीगुणचारुनूपुरः । २ ।  
 मधुव्रतव्रातविद्युष्टया स्वया विराजितः श्रीवनमालया हरिः ।  
 प्रजापतेर्वेश्मतमः स्वरोचिषा विनाशयन् कण्ठनिविष्टकौस्तुभः । ३ ।  
 दिशः प्रसेदुः सलिलाशयास्तदा प्रजाः प्रहृष्टा ऋतवो गुणान्विताः ।  
 द्यौरन्तरिक्षं क्षितिरग्निजिह्वा गावो द्विजाः संजहृषुर्नगाश्च । ४ ।

**Śrī Śuka resumed :** The Lord, whose exploits and glory were thus celebrated by Brahmā (the creator) and who is the Fountain-head of immortality (final beatitude), took His descent from Aditi. He was endowed with four arms—in which He carried a conch, a mace, a lotus and a discus—was clad in yellow and had eyes big as a pair of lotuses.(1) Bright dark-brown of hue, the supreme Person bore the mark of Śrīvatsa (a white curl of hair) on His bosom. The lustre of His lotus countenance was augmented by the brilliance of His alligator-shaped ear-rings; and a diadem, girdle strings and a charming pair of anklets shone (on His person) along with a pair each of wristlets and armlets. (2) Adorned with His (characteristic and) splendid wreath of sylvan flowers deeply resonant with the humming of swarms of black bees

and with the (celebrated) Kaustubha gem suspended from His neck, Śrī Hari dispersed the gloom of the house of Kaśyapa (a lord of created beings) by His own radiance. (3) At that time the quarters brightened up and the lakes and ponds etc., became clear, created beings felt much delighted, and (all the six) seasons exhibited their (own) characteristics (in the shape of fruits and flowers of every description). Heaven, earth and the aerial region, the gods (having the flames of fire for their tongues), the cows and the Brāhmaṇas as well as mountains were transported with joy.(4)

श्रोणायां- श्रवणद्वादश्यां मुहूर्तेऽभिजिति प्रभुः । सर्वे नक्षत्रताराद्याश्चकुस्तजन्म दक्षिणम् । ५ ।

द्वादश्यां सवितातिष्ठन्मध्यंदिनगतो नृप । विजया नाम सा प्रोक्ता यस्यां जन्म विदुर्हरिः । ६ ।

शङ्खदुन्दुभयो नेदुर्मदङ्गपणवानकाः । चित्रवादित्रतूर्याणां निर्घोषस्तुमुलोऽभवत् । ७ ।

प्रीताश्चाप्सरसोऽनृत्यन्मन्धर्वप्रवरा जगुः । तुष्टुवुर्मुनयो देवा मनवः पितरोऽग्रयः । ८ ।

सिद्धविद्याधारगणाः सकिम्पुरुषकिन्नराः । चारणा यक्षरक्षांसि सुपर्णा भुजगोत्तमाः । ९ ।

गायन्तोऽतिप्रशंसन्तो नृत्यन्तो विवुधानुगाः । आदित्या आश्रमपदं कुसुमैः समवाकिरन् । १० ।

The Lord appeared on the Śravaṇa-Dwādaśī (the twelfth day of the bright half of Bhādrapada) when the moon happened to be in the mansion called Śroṇā (Śravaṇa) and in an hour known by the name of Abhijit (which is conducive to victory on all sides); (nay,) all the lunar mansions and other stars as well as the planets (the sun and so on) rendered His birth (most) propitious (by their benign influence). (5) The sun happened to be at the meridian (the point reached by it at midday), O protector of men ! The twelfth day (of the bright half of Bhādrapada), on which the learned know the birth of Śrī Hari to have taken place is called by the name of Vijayā-Dwādaśī. (6) Conchs and kettledrums (as well as) clay tomtoms, tabors and double drums sounded. (And) there arose a tumultuous din of various wind-instruments and other musical instruments. (7) Full of joy, Apsarās danced and the chief of the Gandharvas sang; while sages and gods, the Manus, the manes and the fire-gods, hosts of Siddhas and Vidyādharas along with Kimpuruṣas and Kinnaras, as well as Cāraṇas, Yakṣas and Rākṣasas, Suparṇas (the secretary birds) and the foremost of Nāgas (too) uttered praises. (8-9) (And) attendants of gods covered the hermitage of Aditi including the surrounding grounds with showers of flowers, singing and dancing and loud in their praises.(10)

दृष्ट्वादितिस्तं निजगर्भसम्भवं परं पुमांसं मुदमाप विस्मिता ।

गृहीतदेहं निजयोगमायया प्रजापतिश्चाह जयेति विस्मितः । ११ ।

यत् तद् वपुर्भाति विभूषणायुधैरख्यक्तचिद् व्यक्तमधारयद्दरिः ।

बभूव तेनैव स वामनो वदुः संपश्यतोर्दिव्यगतिर्यथा नटः । १२ ।

Astonished to see that supreme Person having assumed a personality by His wonderful creative energy and sprung from her own womb, Aditi experienced (abundant) joy and the lord of created beings (the sage Kaśyapa too) was filled with (great) wonder and exclaimed: "May You be victorious !" (11) In that very form which Lord Śrī Hari—who is unembodied consciousness—had assumed and which (only a short while ago) was obviously resplendent with jewels and weapons, He, like an actor of wonderful movements, became a short-statured Brāhmaṇa boy, (even) while the couple stood gazing. (12)

तं वदुं वामनं दृष्ट्वा मोदमाना महर्षयः । कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् । १३ ।

तस्योपनीयमानस्य सावित्रीं सविताब्रवीत् । बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽददात् । १४ ।

ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः । कौपीनाच्छादनं माता द्यौश्छत्रं जगतः पतेः । १५ ।

कमण्डलुं वेदगर्भः कुशान्सप्तर्षयो ददुः । अक्षमालां महाराज सरस्वत्यव्ययात्मनः । १६ ।  
 तस्मा इत्युपनीताय यक्षराद् पात्रिकामदात् । भिक्षां भगवती साक्षादुमादादम्बिका सती । १७ ।  
 स ब्रह्मवर्चसेनैवं सभां संभावितो वदुः । ब्रह्मर्षिगणसञ्जुष्टामत्यरोचत मारिषः । १८ ।  
 समिद्धमाहितं वह्निं कृत्वा परिसमूहनम् । परिस्तीर्य समभ्यर्च्य समिद्धिरजुहोद् द्विजः । १९ ।

(Greatly) rejoicing to see (the Lord in the form of) that dwarfish Brāhmaṇa boy, eminent sages placed the lord of created beings (the sage Kaśyapa) at their head and had (all) sacred rites (with respect to that divine Boy) performed (with due ceremony). (13) To Him, when being invested with the sacred thread, Savitā (the sun-god, the deity presiding over and invoked through the sacred Gāyatrī-Mantra) taught the (famous) Gāyatrī-Mantra (a prayer to the sun-god, which every Dwija is acquired to learn and mutter everyday without fail); the sage Bṛhaspati (the preceptor of the gods) gave Him the sacred thread (to be worn baldric wise at all times) and the sage Kaśyapa (His own father), a sacred cord made of Muñja grass (which every Brahmācārī is expected to wear round his waist all the time and from which is suspended the strip of cloth covering his privy parts). (14) Goddess Earth gave to the Lord of the universe a deerskin and Soma (the moon-god), the lord of the vegetable kingdom, the sacred staff (which a Brahmācārī must always carry in his hand). His mother (Aditi) gave Him a strip of cloth to cover His privy parts with as well as a piece of cloth (to be wrapped about His loins) and Dyauh (the deity presiding over the sky), an umbrella. (15) Brahmā (the repository of Veda) gave to the immortal lord a Kamaṇḍalu (a vessel of wood or cocoanut-shell for carrying water); the seven seers, blades of the (sacred) Kuśa grass and Sarasvatī (the goddess of speech and learning), a rosary of Akṣa seeds, O great king ! (16) To Him, when invested with the sacred thread, Kubera (the lord of the Yakṣas) gave a small vessel for (receiving and holding alms); while the all-virtuous Goddess Umā, the Mother of the universe, Her-self gave Him alms\*. (17) Thus honoured (by all those assembled in the hermitage of the sage Kaśyapa), that most worthy Brāhmaṇa Boy outshone by His Brahmanical glory the assembly graced by hosts of Brāhmaṇa sages. (18) Having swept the Vedī (raised ground for placing the sacred fire) with blades of Kuśa grass (in order to drive away insects) and installing the sacred fire, and having strewn (other) blades of Kuśa round it (in the prescribed manner by way of protection against evil spirits) and (then) fully lighting the fire, the Brāhmaṇa (boy) duly worshipped it in every way and fed it by means of sacrificial sticks (daubed with clarified butter). (19)

श्रुत्वाश्रमेधैर्यजमानमूर्जितं बलिं भृगूणामुपकल्पितैस्ततः ।  
 जगाम तत्रारिखिलसारसंभृतो भारेण गां सन्नमयन्पदे पदे । २० ।  
 तं नर्मदायास्तट उत्तरे घलेर्य ऋत्विजस्ते भृगुकच्छसंज्ञके ।  
 प्रवर्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं यथा रविम् । २१ ।  
 त ऋत्विजो यजमानः सदस्या हतत्विषो वामनतेजसा नृप ।  
 सूर्यः किलायात्युत वा विभावसुः सनत्कुमारोऽथ दिदृक्षया क्रतोः । २२ ।  
 इत्थं सशिष्येषु भृगुष्वनेकथा वितर्क्यमाणो भगवान्स वामनः ।  
 छत्रं सदण्डं सजलं कमण्डलुं विवेश विभ्रद्धयमेधवाटम् । २३ ।

मौञ्ज्या मेखलया वीतमुपवीताजिनोत्तरम् । जटिलं वामनं विप्रं मायामाणवकं हरिम् । २४ ।

\* A Brahmācārī (religious student) is enjoined to beg his food daily from the mothers of a number of families of the twice-born classes and begins this routine from the very day he is invested with the sacred thread, when he receives his very first round of alms from an elderly and respectable female relation whose husband is alive.

प्रविष्टं वीक्ष्य भृगवः सशिष्यास्ते सहाग्निभिः । प्रत्यगृह्णन्समुत्थाय संक्षिप्तास्तस्य तेजसा । २५ ।  
 यजमानः प्रमुदितो दर्शनीयं मनोरमम् । रूपानुरूपावयवं तस्मा आसनमाहरत् । २६ ।  
 स्वागतेनाभिनन्द्याथ पादौ भगवतो बलिः । अवनिज्यार्चयामास मुक्तसङ्गमनोरमम् । २७ ।  
 तत्पादशौचं जनकल्पषापहं स धर्मविन्मूर्ध्वर्धदात् सुमङ्गलम् ।  
 यद् देवदेवो गिरिशश्चन्द्रमौलिर्दधार मूर्ध्ना परया च भक्त्या । २८ ।

Having heard of the mighty Bali propitiating the Lord by means of horse-sacrifices conducted by the Bhṛguṣ, Lord Vāmana, who was rich in all strength, proceeded thence (from the hermitage of Aditi) to that place (the sacrificial hall of Bali), causing the earth by His (huge) weight to bend low at every step. (20) The celebrated Bhṛguṣ, who were conducting as the priests of Bali a horse-sacrifice (the best of all sacrifices) at the (holy) spot bearing the name of Bhṛgu-Kaccha on the northern bank of the (sacred) Narmadā (the modern Narmadā river), keenly observed Him (resplendent) as the sun risen close to them. (21) Eclipsed by the splendour of the divine Dwarf, O protector of human beings, the said priests including the sacrificer (King Bali himself) and the superintending priests thereupon speculated whether the sun-god or Vibhāvasu (the god of fire) or again the (divine) sage Sanatkumāra was actually coming (there) with a desire to witness the sacrificial performance. (22) Thus speculated about by the Bhṛguṣ and their disciple (Bali) in ways more than one, the said Lord Vāmana (forthwith) entered the enclosure of the horse-sacrifice, bearing the umbrella along with the sacred staff (in one of his hands) and the Kamaṇḍalu full of water (in the other). (23) Observing Lord Śrī Hari as having entered the sacrificial grounds in the form of a short-statured Brāhmaṇa religious student—encircled by a cord of Muñja grass (at His waist), with a deerskin placed baldric-wise after the manner of a sacred thread by way of a covering for the upper part of His body, and having matted hair on His head—and completely overpowered by His lustre, the Bhṛguṣ along with their disciple (Bali) as well as with the gods of fire welcomed Him by rising from their (respective) seats. (24-25) Overjoyed to see Lord Vāmana, charming and worth seeing with limbs (quite) in proportion to His (diminutive) form, the sacrificer (himself) fetched Him a (suitable) seat. (26) Greeting Him with an enquiry after His health, and then washing the feet of the Lord, Bali worshipped Him who sported in the mind (even) of those that had given up (all) attachment. (27) Bali, who knew what was right, placed on his head (as a mark of respect) the water in which His feet had been washed and which had (thus) been rendered most auspicious, (nay,) which was capable of wiping off the sins of the people, and which (no less a personage than) Lord Śiva (who has His abode on Mount Kailāsa, nay), who is adored by (all the) gods and bears the crescent on His head, bore on His head with supreme devotion. (28)

वलिरुवाच

स्वागतं ते नमस्तुभ्यं ब्रह्मन्किं करवाम ते । ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वाऽऽर्य्यं वपुर्धरम् । २९ ।  
 अद्य नः पितरस्तृप्ता अद्य नः पावितं कुलम् । अद्य स्विष्टः क्रतुरयं यद् भवानागतो गृहान् । ३० ।  
 अद्याग्रयो मे सुहृता यथाविधि द्विजात्मज त्वचरणावनेजनैः ।  
 हतांहसो वार्धिरियं च भूरहो तथा पुनीता तनुभिः पदैस्तव । ३१ ।  
 यद् यद् वदो वाञ्छसि तत्प्रतीच्छ मे त्वामर्थिनं विप्रसुतानुतर्कये ।  
 गां काञ्चनं गुणवद् धाम मृष्टं तथान्नपेयमुत वा विप्र कन्याम् ।  
 ग्रामान् समृद्धांस्तुरगान् गजान् वा रथांस्तथार्हतम् सम्प्रतीच्छ । ३२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे वामनप्रादुर्भावे बलिवामनसंवादेऽष्टादशोऽध्यायः । १८ ।

**Bali submitted:** I (hereby) extend my (hearty) welcome to you ! May salutations be to you, O (holy) Brāhmaṇa ! What can I do for you? I look upon you, O noble one, as the austerity incarnate of Brāhmaṇa seers.(29) Today the spirits of our deceased forefathers are (fully) sated; today our (entire) race is hallowed and today (alone) this sacrifice (of ours) is successfully performed in that you have visited my house.(30) Today my (sacred) fires stand properly fed according to the scriptural ordinance, O son of a (holy) Brāhmaṇa ! And lo ! this land as well of mine—whose sins have been destroyed by the waters used in washing your feet—has been consecrated by your tiny feet. (31) (Pray,) take from me whatever you desire, O Brahmācārī; (for) I infer you, O son of a (holy) Brāhmaṇa, to be one who seeks for something. (Therefore,) duly accept (from me), O most worthy one, a cow, gold, a house provided with (all) luxuries and comforts, as well as delicious food and drink or even a maid, O (holy) Brāhmaṇa, prosperous villages, horses or elephants and chariots.(32)

*Thus ends the eighteenth discourse, bearing on the descent of the divine Dwarf and comprising the dialogue between King Bali and Lord Vāmana, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकोनविंशोऽध्यायः

### Discourse XIX

The Lord asks three paces of land of Bali, who gives his word; while Śukra remonstrates with him against this course

श्रीशुक उवाच

इति वैरोचनेर्वाक्यं धर्मयुक्तं ससूतम् । निशम्य भगवान्प्रीतः प्रतिनन्देदमब्रवीत् । १ ।

**Śrī Śuka resumed:** The Lord was delighted to hear the aforesaid speech of Bali (the son of Virocana), which was not only just but agreeable and full of truth (as well); and welcoming it, He spoke as follows. (1)

श्रीभगवानुवाच

यद्यस्तवैतज्जनदेव सूतं कुलोचितं धर्मयुतं यशस्करम् ।  
 यस्य प्रमाणं भृगवः साम्प्रदाये पितामहः कुलवृद्धः प्रशान्तः । २ ।  
 न ह्येतस्मिन्कुले कश्चिन्निसत्त्वः कृपणः पुमान् । प्रत्याख्याता प्रतिश्रुत्य यो वादाता द्विजातये । ३ ।  
 न सन्ति तीर्थे युधि चार्थिनार्थिताः पराङ्मुखा ये त्वमनस्विनो नृपाः ।  
 युष्मत्कुले यद्यशसामलेन प्रहाद उद्भाति यथोद्भुपः खे । ४ ।  
 यतो जातो हिरण्याक्षश्चरत्रेक इमां महीम् । प्रतिवीरं दिग्विजये नाविन्दत यदायुधः । ५ ।  
 यं विनिर्जित्य कृच्छ्रेण विष्णुः क्ष्मोद्धार आगतम् । नात्मानं जयिनं मेने तद्वीर्यं भूर्यनुस्मरन् । ६ ।  
 निशम्य तद्वधं भ्राता हिरण्यकशिपुः पुरा । हन्तुं भ्रातृहणं क्रुद्धो जगाम निलयं हरेः । ७ ।  
 तमायान्तं समालोक्य शूलपाणिं कृतान्तवत् । चिन्तयामास कालज्ञो विष्णुर्माचाविनां वरः । ८ ।  
 यतो यतोऽहं तत्रासौ मृत्युः प्राणभृतामिव । अतोऽहमस्य हृदयं प्रवेक्ष्यामि परागदृशः । ९ ।

एवं स निश्चित्य रिपोः शरीरमाधावतो निर्विविशेऽसुरेन्द्र ।  
 श्वासानिलान्तर्हितसूक्ष्मदेहस्तत्राणरन्ध्रेण विविग्रचेताः ।१०।  
 स तन्निकेतं परिमृश्य शून्यमपशमानः कुपितो ननाद ।  
 क्ष्मां द्यां दिशः खं विवरान् समुद्रान् विष्णुं विचिन्वन् न ददर्श वीरः ।११।  
 अपश्यन्निति होवाच मयान्विष्टमिदं जगत् । भ्रातृहा मे गतो नूनं यतो नावर्तते पुमान् ।१२।  
 वैरानुबन्धं एतावानामृत्योरिह देहिनाम् । अज्ञानप्रभवो मन्युरहंमानोपबृंहितः ।१३।  
 पिता प्रहादपुत्रस्ते तद्विद्वान्द्विजवत्सलः । स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः ।१४।  
 भवानाचरितान्धर्मानास्थितो गृहमेधिभिः । ब्राह्मणैः पूर्वजैः शूरैरन्यैश्चोद्दामकीर्तिभिः ।१५।  
 तस्मात् त्वत्तो महीमीषद् वृणेऽहं वरदर्शभात् । पदानि त्रीणि दैत्येन्द्र संमितानि पदा मम ।१६।  
 नान्यत् ते कामये राजन्वदान्याजगदीश्वरात् । नैनः प्राप्नोति वै विद्वान्यावदर्थप्रतिग्रहः ।१७।

**The gracious Lord replied:** This speech of yours, O ruler of men, is (both) agreeable and full of truth and just (too), and (thus) not only worthy of your race but conducive to your (own) glory. For your authority in secular matters are the Bhṛgus; whereas in the course of duty relating to the other world your guide is Prahrāda (your grandfather), the eldest of your race and altogether free from passions. (2) Indeed there has never been in this race (of yours) any man who was so lacking in goodness (charity) as to refuse a Brāhmana (waiting at the door for alms) or so niggardly as not to give a thing (even) after promising it. (3) In your race—wherein like the moon in the firmament shines forth by his untarnished glory Prahrāda—there have never been kings who were so low-minded as to turn away their face when requested (for a charitable gift) by a mendicant on an occasion of gift or (for a combat) by one seeking an encounter on the battle-field. (4) Born in this race, Hiranyākṣa could not find a rival while traversing this earth (all) alone, armed with a mace, for the conquest of the quarters. (5) Even though Viṣṇu killed him with great difficulty when he appeared (before Viṣṇu) at the time of (the latter's) rescuing the earth (from the bottom of the ocean), Viṣṇu did not account himself victorious recalling Hiranyākṣa's superior valour again and again (even after his death). (6) Hearing of his death, his (elder) brother, Hiranyakaśipu (Prahrāda's father), full of rage, went of yore to the abode of Hari in order to kill the slayer of his brother. (7) On observing him approaching, spear in hand, like Death (himself), Viṣṇu, who knows what is opportune and is the foremost of those practising conjuring tricks, reflected (thus within himself):— (8) "(Even) as Death dogs the footsteps of living beings (wherever they go), he (Hiranyakaśipu) is sure to follow wherever I go. Hence I shall enter his heart (and hide there), his eye being turned to the outer world (alone)." (9) Having concluded thus, Viṣṇu—who was greatly agitated in (his) mind and who hid his body, reduced to a subtle state, in the ingoing breath of Hiranyakaśipu—stealthily entered, through the latter's nostril, O ruler of the Asuras, the body of the enemy (Hiranyakaśipu), who was rushing towards him. (10) Ransacking his abode, which was devoid of Viṣṇu, yet not perceiving him, Hiranyakaśipu roared in rage. The hero (then) searched heaven and earth, the (four) quarters, the aerial region, the (seven) subterranean regions as well as the (seven) oceans, but could not find Viṣṇu (anywhere). (11) Not perceiving Viṣṇu, he actually spoke as follows:— "(The whole of) this universe has been (thoroughly) searched by me (but in vain). The slayer of my brother has (therefore) surely reached the realm (of Death) from which man does not return. (12) The persistence in enmity of embodied souls in this world goes only so far, viz., till (the adversary's) death. And so does their wrath (the father of enmity), which has its root in ignorance (about the true nature of the

Spirit, something distinct from the body) and which is nourished by egotism. (13) Your father, the celebrated Virocana (son of Prahāda), who was (so) fond of the Brāhmaṇas, gave away his own life to the gods (his enemies), appearing in the guise of Brāhmaṇas, when requested (by them), even though he knew their real character. (14) You (too) have observed the rules of conduct followed by Brāhmaṇa householders (like Śukrācārya), your (own) forbears (such as Virocana) and other heroes of wide renown. (15) Of you as such, the foremost of the bestowers of boons, I ask a small strip of land, three paces long, as measured by my stride, O ruler of the Daityas ! (16) I seek nothing else from your magnanimous self, the ruler of the world. Indeed a learned man receiving (by way of a gift only) as much as it is (actually) wanted by him incurs no sin (otherwise attaching to the man who accepts a donation). (17)

बालिलवाच

अहो ब्राह्मणदायाद वाचस्ते वृद्धसंमताः । त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा । १८ ।  
मां वचोभिः समाराध्य लोकानामेकमीश्वरम् । पदत्रयं वृणीते योऽबुद्धिमान् द्वीपदाशुषम् । १९ ।  
न पुमान् मामुपब्रज्य भूयो याचितुमर्हति । तस्माद् वृत्तिकरं भूमिं वदो कामं प्रतीच्छ मे । २० ।

**Bali submitted :** Oh, son of a holy Brāhmaṇa ! your words are commendable in the eyes of elders, although you are (yet) a body of puerile intellect, not properly alive to your own interest, in that you who, having won over by (your) words me, the undisputed ruler of (all) the worlds and (thus) capable of gifting a (whole) continent, ask (of me only) three paces (of land), unwise as you are ! (18-19) Having approached (solicited) me, a man must not beg again. Therefore, O Brāhmaṇa boy, accept at will from me land enough to afford (you) a (decent) living. (20)

श्रीभगवानुवाच

यावन्तो विषयाः प्रेष्ठास्त्रिलोक्यामजितेन्द्रियम् । न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप । २१ ।  
त्रिभिः क्रमैरसंतुष्टो द्वीपेनापि न पूर्यते । नववर्षसमेतेन सप्तद्वीपवरेच्छया । २२ ।  
सप्तद्वीपाधिपतयो नृपा वैन्यगयादयः । अर्थैः कामैर्गता नान्तं तृष्णाया इति नः श्रुतम् । २३ ।  
यदुच्छयोपपन्नेन संतुष्टो वर्तते सुखम् । नासंतुष्टस्त्रिभिलोकैरजितात्मोपसादितैः । २४ ।  
पुंसोऽयं संसृतेर्हेतुरसंतोषोऽर्थकामयोः । यदुच्छयोपपन्नेन संतोषो मुक्तये स्मृतः । २५ ।  
यदुच्छालाभतुष्टस्य तेजो विप्रस्य वर्धते । तत् प्रशाम्यत्यसंतोषादम्भसेवाशुशुक्षणिः । २६ ।  
तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्षभात् । एतावतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् । २७ ।

**The Lord said :** All the dearest objects (or territories) in the three worlds, whatever they are, cannot satiate one who has not been able to subdue his senses and mind, O protector of men. (21) He who is not satisfied with three paces (of land) cannot be sated even with a (whole) continent, consisting of nine Varṣas (sub-continents), as he will be seized with a longing for (all) the seven Dwīpas (main divisions of the globe). (22) Pṛthu (the son of Vena), Gaya and other kings, suzerain lords of (all) the seven Dwīpas, could not reach the end of (their) thirst following from riches and (other) objects of desire: so have we heard. (23) A contented person subsists with ease on whatever is got by luck; (whereas) a discontented fellow of uncontrolled mind does not lead a happy life (even) with (the sovereignty of) the three worlds acquired by him. (24) This discontentment with wealth and sense-enjoyment is responsible for the transmigration of a soul; (while) contentment with whatever is obtained by chance has been declared as conducive to Liberation. (25) The glory of a Brāhmaṇa, contented with whatever is got by chance, grows; through discontent (however) it disappears (even) as fire gets extinguished with water. (26) Therefore, only three paces (of land) do I ask of you, the foremost of the bestowers of boons. I shall have accomplished my purpose with

this much alone; (for) wealth is desirable only to the extent of one's (bare) need. (27)

श्रीशुक उवाच

इत्युक्तः स हसन्नाह वाञ्छातः प्रतिगृह्यताम् । वामनाय महीं दातुं जग्राह जलभाजनम् । २८ ।

विष्णवे क्षमां प्रदास्यन्तमुशाना असुरेश्वरम् । जानंश्चिकीर्षितं विष्णोः शिष्यं प्राह विदां वरः । २९ ।

**Śrī Śuka continued :** Thus spoken to, he (Bali) laughingly said, "Take as much as you will." He (then) took up a pot of water\* in order to (make a solemn vow to) give (three paces of) land to the divine Dwarf. (28) (The sage) Uśanā (Śukrācārya, the preceptor of the demons), the foremost of the learned, who knew the object of Lord Viṣṇu, warned his disciple, Bali (the ruler of the Asuras)—who was bent on gifting land to the same Lord—in the following words). (29)

शुक उवाच

एष वैरोचने साक्षाद् भगवान्विष्णुरव्ययः । कश्यपाददितेर्जातो देवानां कार्यसाधकः । ३० ।

प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता । न साधु मन्ये दैत्यानां महानुपगतोजयः । ३१ ।

एष ते स्थानमैश्वर्यं श्रियं तेजो यशः श्रुतम् । दास्यत्याच्छिद्य शक्राय मायामाणवको हरिः । ३२ ।

त्रिभिः क्रमैरिमाँल्लोकान्विश्वकायः क्रमिष्यति । सर्वस्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् । ३३ ।

क्रमतो गां पदैकेन द्वितीयेन दिवं विभोः । खं च कायेन महता तार्तीयस्य कुतो गतिः । ३४ ।

निष्ठां ते नरके मन्ये ह्यप्रदातुः प्रतिश्रुतम् । प्रतिश्रुतस्य योऽनीशः प्रतिपादयितुं भवान् । ३५ ।

न तद्दानं प्रशंसन्ति येन वृत्तिर्विपद्यते । दानं यज्ञस्तपः कर्म लोके वृत्तिमतो यतः । ३६ ।

धर्माय यशसेऽर्थाय कामाय स्वजनाय च । पञ्चधा विभजन्वित्तमिहामुत्र च मोदते । ३७ ।

अत्रापि बहुवैर्गीतं शृणु मेऽसुरसत्तम । सत्यमोमिति यत् प्रोक्तं यन्नेत्याहानृतं हि तत् । ३८ ।

सत्यं पुष्पफलं विद्यादात्मवृक्षस्य गीयते । वृक्षेऽजीवति तन्न स्यादनृतं मूलमात्मनः । ३९ ।

तद् यथा वृक्ष उन्मूलः शुष्यत्युद्धर्ततेऽचिरात् । एवं नष्टानृतः सद्य आत्मा शुष्येन्न संशयः । ४० ।

पराग् रिक्तमपूर्णं वा अक्षरं यत् तदोमिति । यत् किञ्चिदोमिति ब्रूयात् तेन रिच्येत वै पुमान् ।

भिक्षवे सर्वमोडुर्वलालं कामेन चात्मने । ४१ ।

अथैतत् पूर्णमभ्यात्मं यद्य नेत्यनृतं वचः । सर्वं नेत्यनृतं ब्रूयात् स दुष्कीर्तिः श्वसन्मृतः । ४२ ।

स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसंकटे । गोब्राह्मणार्थे हिंसायां नानृतं स्याच्चगुप्सितम् । ४३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायामष्टमस्कन्धे वामनप्रादुर्भावे एकोनविंशोऽध्यायः । १९ ।

**Śukra said :** Sprung from the loins of the sage Kaśyapa through Aditi, O son of Virocana, this dwarf is no other than the immortal Lord Viṣṇu, who is bent upon accomplishing the purpose of the gods. (30) I do not approve of what you have promised to Him, ignorant as you are of the harm that will follow (from it). A great calamity has surely befallen the Asuras. (31) Appearing as a Brahmacāri (religious student) through (His) Māyā (deluding potency), this Hari will snatch your throne, dominion, fortune, splendour and glory (so) widely known, and bestow it on (His own brother) Śakra (Indra). (32) Assuming a form co-extensive

\* It is customary among the Hindus to make a solemn vow or declaration of purpose before actually undertaking any religious act of austerity, sacrifice or gift. The way to do it is to take some water with flowers in the hollow of one's right palm, to mention the time and place of the undertaking and the personal as well as the family name of the person undertaking it, as well as of the Brāhmaṇa on whom a gift is proposed to be bestowed or whose services as an officiating priest are going to be engaged for the occasion, and then to declare the purpose itself. This being done, the water in the hollow of one's palm is discharged on the ground, thus solemnizing the vow.

with the universe, He will cover (all) these (three) worlds (viz., heaven, earth and the intermediate region) in three strides. Giving away (your) all to Viṣṇu, how will you (be able to) keep your body and soul together, O fool? (33) Where will place be found for the third stride of the all-pervading Lord, who will cover the (whole) earth with one colossal stride, heaven with the second and the intervening space with His gigantic person ? (34) For yourself, who will (thus) prove unable to redeem your promise, and fail to make the promised gift, I foresee a firm footing in the infernal region (alone). (35) The wise do not commend that gift (on the part of a donor) through which one's (own) living is lost. For in this world charity, sacrificial performances, austerity and other (righteous) acts are possible for him (alone) who has a means of subsistence. (36) A householder dividing his income into five parts (and utilizing it) for the purposes of (1) (acquiring) religious merit and (2) celebrity, (3) (earning more) wealth, (4) enjoying pleasures and (5) maintaining his own people rejoices in this as well as in the life beyond. (37) On this point (viz., the question of truth and falsehood) too hear from me, O chief of the Asuras, the verdict of the Bahvṛcas (the seers of Ṛgveda): "Whatever is expressed in terms of 'yes' (with reference to the prayer of a petitioner) is truth; (while) that which one utters in terms of 'no' is indeed untruth. (38) One should understand truth to be the flower and fruit of the tree of the body; for it is declared as such (by the Śruti texts). In the event of the tree (itself) not surviving, the fruit and flower (too) will vanish. (And) falsehood (refusal to part with one's possessions) is the secret of preserving one's body (life). (39) Therefore, (just) as a tree that has been uprooted withers up and falls to the ground not long afterwards, so does a body that has lost its support in the shape of falsehood soon dry up: there is no doubt about it. (40) That which is expressed by the syllable 'Om' (yes) (really) takes away wealth to a long distance and (therefore) leaves one devoid of wealth and unsatiated (too). For a man is certainly deprived of that (much of) wealth which—however little it may be—he agrees to part with, saying 'yes'. And he who consents to give everything to a mendicant does not find adequate enjoyment for himself. (41) Therefore, the false statement saying "No" not only keeps one full but also attracts the wealth of others to oneself. But he who utters the falsehood that he has nothing at all (to give) incurs a bad reputation and is (virtually) dead, though breathing. (42) (Uttering) falsehood is not (so) blameworthy (1) in relation to women (while courting them), (2) in jest, (3) during a wedding (while extolling the bridegroom etc.), (4) for the sake of keeping one's body and soul together, (5) in the face of danger to one's life, (6) in the interest of cows and the Brāhmaṇas and (7) where violence (to another) is apprehended." (43)

*Thus ends the nineteenth discourse, in continuation of the story of the descent of Lord Vāmana (the divine Dwarf) in Book Eight of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ विंशोऽध्यायः

### Discourse XX

#### A vision of the Cosmic Body (of the Lord)

श्रीशुक उवाच

बलिरेवं गृहपतिः कुलाचार्येण भाषितः । तूर्णान् भूत्वा क्षणं राजन्नुवाचावहितो गुरुम् । १ ।

**Śrī Śuka resumed :** Thus spoken to by the sage Śukra (the preceptor of the demon race), Bali, the sacrificer (lit., master of the house or head of his family) kept quiet for a moment and (then) with a concentrated mind submitted to his teacher (as follows). (1)

बलिरुवाच

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम् । अर्थं कामं यशो वृत्तिं यो न बाधेत कर्हिचित् । २ ।

स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम् । प्रतिश्रुत्य ददामीति प्राहादिः कितवो यथा । ३ ।

न ह्यसत्यात् परोऽधर्म इति होवाच भूरियम् । सर्वं सोढुमलं मन्ये ऋतेऽलीकपरं नरम् । ४ ।

नाहं बिभेमि निरयान्नाधन्यादसुखार्णवात् । न स्थानच्यवनान्मृत्योर्यथा विप्रप्रलम्भनात् । ५ ।

यद् यद्वास्यति लोकेऽस्मिन्संपरेतं धनादिकम् । तस्य त्यागे निमित्तं किं विप्रस्तुष्येन्न तेन चेत् । ६ ।

श्रेयः कुर्वन्ति भूतानां साधवो दुस्यजासुभिः । दध्यङ्शिबिप्रभृतयः को विकल्पो धरादिषु । ७ ।

यैरियं बुभुजे ब्रह्मन्दैत्येन्द्रैरनिवर्तिभिः । तेषां कालोऽग्रसील्लोकान् न यशोऽधिगतं भुवि । ८ ।

सुलभा युधि विप्रर्षे ह्यनिवृत्तास्तनुत्यजः । न तथा तीर्थं आयाते श्रद्धया ये धनत्यजः । ९ ।

मनस्विनः कारुणिकस्य शोभनं यदर्थिकामोपनयेन दुर्गतिः ।

कुतः पुनर्ब्रह्मविदां भवाद्दशां ततो वटोरस्य ददामि वाञ्छितम् । १० ।

यजन्ति यज्ञक्रतुभिर्व्यमादृता भवन्त आप्रायविधानकोविदाः ।

स एव विष्णुर्वरदोऽस्तु वा परो दास्याम्यमुष्मै क्षितिमीप्सितां मुने । ११ ।

यदप्यसावधर्मेण मां बध्नीयादनागसम् । तथाप्येनं न हिंसिष्ये भीतं ब्रह्मतनुं रिपुम् । १२ ।

एष वा उत्तमश्लोको न जिहासति यद् यशः । हत्वा मैनां हरेद् युद्धे शयीत निहतो मया । १३ ।

**Bali said :** Truly has it been observed by your worshipful self that such (alone) is the duty of householders, as does not at any time interfere with his wealth, enjoyment, fame and livelihood. (2) But, having promised (once) that I shall give, how can I, the celebrated Bali (a scion of Prahrāda) refuse, like a cheat, through greed of wealth, a (holy) Brāhmaṇa? (3) This Earth (once) clearly said: "Indeed there is no unrighteousness greater than falsehood. I regard myself capable of sustaining all other than a man given to lying." (4) I am not afraid (so much) of (the tortures of) hell, poverty and (even) an ocean of misery nor of falling from my position and death (itself) as of playing a Brāhmaṇa false. (5) Whatever wealth etc., there is in this world will (surely) abandon a deceased person. (Why, then, should one not give it away oneself during one's very lifetime?) (And) what apology is there for parting with (only a portion of) such wealth if a Brāhmaṇa is not satisfied with that (much)? Pious souls like the sage Dadhīci and king Śibi minister to living beings with their life (itself), (so) difficult to part with. What scruple can there be (under such circumstances) in giving away land etc., (external to the self)? (6-7) Time swallowed the enjoyments of those lords of the Daityas by whom, O holy Brāhmaṇa, (the whole of) this globe was ruled over and who never retreated (in battle), but not (so) the celebrity acquired by them on earth (which still survives). (8)

Warriors not turning back and laying down their lives on the field of battle, O Brāhmaṇa sage, are indeed easy to find, but not so those (liberal souls) who give away (their) fortune with reverence when a worthy recipient comes. (9) It is (rather) graceful for a magnanimous and compassionate soul that poverty should overtake him in consequence of (his) gratifying the desire of (ordinary) petitioners, much more of knowers of Brahma like you. Hence I shall (presently) confer the desired boon on this Brahmacārī. (10) Be he the selfsame Lord Viṣṇu, the Bestower of boons, whom you, well-versed in the Vedic rituals, worship with reverence through Kratus (sacrificial performances in which the use of the Soma plant is indispensable and Yajñas (those in which the Soma plant is not used), or be he an enemy, I shall bestow on him the land sought for, O holy sage! (11) Even if he unrighteously puts me— even though faultless—in bonds, yet I shall not hurt him, my enemy disguised as a Brāhmaṇa, and (therefore) afraid (of me). (12) If he is really Lord Viṣṇu (of excellent fame), he would not forfeit his fair name (by playing me false) and might (as well) wrest the earth (from me, even if I were loth to part with it) after killing me in battle; or, being slain by me, he might lie in (eternal) sleep (if he is an impostor). (13)

श्रीशुक उवाच

एवमश्रद्धितं शिष्यमनादेशकरं गुरुः । शशाप देवप्रहितः सत्यसन्धं मनस्विनम् । १४ ।  
 दृढं पण्डितमान्यज्ञः सत्क्रोऽस्यस्मदुपेक्षया । मच्छासनातिगो यस्स्वमचिराद् भ्रश्यसे श्रियः । १५ ।  
 एवं जप्तः स्वगुरुणा सत्यान्न चलितो महान् । वामनाय ददावेनामर्चिन्त्वोदकपूर्वकम् । १६ ।  
 विन्ध्यावलिस्तदाऽऽगत्य पत्नी जालकमालिनी । आनित्ये कलशं हेमवनेजन्यपां भृतम् । १७ ।  
 यजमानः स्वयं तस्य श्रीमत् पादयुगं मुदा । अवनिज्यावहन्मूर्ध्नि तदपो विश्वपावनीः । १८ ।  
 तदाऽसुरेन्द्रं दिवि देवतागणा गन्धर्वविद्याधरसिद्धचारणाः ।  
 तत्कर्म सर्वेऽपि गुणन्त आर्जवं प्रसूनवर्षेर्वृषुर्मुदान्विताः । १९ ।  
 नेदुर्मुहुर्दुभयः सहस्रशो गन्धर्वकिंपुरुषकिन्नरा जगुः ।  
 मनस्विनानेन कृतं सुदुष्करं विद्वानदाद् यद् रिपवे जगत्त्रयम् । २० ।

**Śrī Śuka continued :** Impelled by Providence, Śukrācārya (the preceptor) cursed (in the following words) his high-minded disciple (Bali), who, being true to his promise, had thus grown (apparently) irreverent (towards his preceptor) and refused to obey him:— (14) "You, who have grown so arrogant as to violate my command, a highly conceited fool that you are, will soon fall from your high position through disregard shown to us." (15) Though imprecated in this way by his own teacher, the great soul did not deviate from truth and gifted the land (asked by Him) to the divine Dwarf after (duly) worshipping Him and pouring water (from his right palm in order to solemnize the gift). (16) His wife, Vindhyāvali, who was adorned with a pearl necklace, then came and brought a pitcher of gold, full of water to wash His feet with. (17) The sacrificer (Bali) himself washed with delight the glorious feet of the Lord and bore on his head that water, which was capable of consecrating the (whole) universe. (18) Applauding that action (of Bali) as well as his guilelessness, all the hosts of gods in heaven, as well as Gandharvas, Vidyādharas, Siddhas and Cāraṇas, full of joy, greeted the lord of the demons at that time with showers of flowers, even though they were his enemies. (19) Kettledrums were sounded in thousands again and again; while Gandharvas, Kimpuruṣas and Kinnaras sang (in the following strain):—"A most difficult task has been done by this noble soul in that he has knowingly given away all the three worlds to his enemy." (20)

तद् वामनं रूपमवर्धताद्भुतं हरेरनन्तस्य गुणत्रयात्मकम् ।  
 भूः खं दिशो शौर्विवराः पयोधयस्तिर्यङ्मुदेवा ऋषयो यदासत । २१ ।

काये बलिस्तस्य महाविभूतेः सहर्त्विगाचार्यसदस्य एतत् ।  
 ददर्श विश्वं त्रिगुणं गुणात्मके भूतेन्द्रियार्थाशयजीवयुक्तम् । २२ ।  
 रसामचष्टाङ्घ्रितलेऽथ पादयोर्महीं महीध्यानुरुषस्य जङ्घयोः ।  
 पतत्रिणो जानुनि विश्वमूर्तेरूर्वोर्गणं मारुतमिन्द्रसेनः । २३ ।  
 सन्ध्यां विभोर्वाससि गुह्य ऐक्षत् प्रजापतीञ्जघने आत्ममुख्यान् ।  
 नाभ्यां नभः कुक्षिषु सप्तसिन्धुनुरूक्रमस्योरसि चर्क्षमालाम् । २४ ।  
 हृद्यङ्ग धर्म स्तनयोर्मुखारोऽर्कृतं च सत्यं च मनस्यथेन्दुम् ।  
 श्रियं च वक्षस्यरविन्दहस्तां कण्ठे च सामानि समस्तरेफान् । २५ ।  
 इन्द्रप्रधानानमरान्भुजेषु तत्कर्णयोः ककुभो द्यौश्च मूर्ध्नि ।  
 केशेषु मेघाञ्जस्रं नासिकायामक्ष्णोश्च सूर्यं षदने च वह्निम् । २६ ।  
 वाण्यां च छन्दांसि रसे जलेशं भ्रुवोर्निषेधं च विधिं च पक्ष्मसु ।  
 अहश्च रात्रिं च परस्य पुंसो मन्युं ललाटेऽधर एव लोभम् । २७ ।  
 स्पर्शं च कामं नृप रेतसोऽम्भः पृष्ठे त्वधर्मं क्रमणेषु यज्ञम् ।  
 छायासु मृत्युं हसिते च मायां तनूरुहेद्योषधिजातयश्च । २८ ।  
 नदीश्च नाडीषु शिला नखेषु बुद्धावजं देवगणानूर्षीश्च ।  
 प्राणेषु गात्रे स्थिरजङ्गमानि सर्वाणि भूतानि ददर्श वीरः । २९ ।

(In the meantime) that diminutive form of Śrī Hari, the infinite Lord, which comprised in itself the three Guṇas (as well as their product, the universe) grew to such a wonderful extent that the earth, the sky (the aerial region), the (four) quarters, heaven, the subterranean regions and the (seven) oceans as well as (the various species of living beings such as) human beings, gods, Ṛṣis, and the subhuman creation (all) found their place in it. (21) In the Body of that Lord (of extraordinary powers), which is the Ground of the three Guṇas (of which his universe is constituted), Bali along with the priests (officiating at the sacrifice), the preceptor and the superintending priests beheld (the whole of) this universe, made up of the (aforesaid) three Guṇas, including the five (gross) elements, the (ten) Indriyas (the five senses of perception as well as the five organs of action), the (five) objects of the senses (viz., sound, touch, colour, taste and smell), the mind (in its four aspects) and the Jiva (the embodied soul). (22) Bali (who had an army as strong and equipped as that of Indra, whose throne he was now occupying) saw the (seven) subterranean regions at the sole of the feet of the Supreme Person, appearing in His cosmic form, the earth in His feet, mountains in His hands, (the realm of) the feathered kingdom (viz., the atmosphere) in His knees and the host of gods (forty-nine in number) presiding over the air in His thighs. (23) He (further) beheld Sandhyā (the deity presiding over the morning and evening twilights) in the loin-cloth of the universal Lord, the Āsuras headed by himself (Bali) in His anus, the sage Marīci and others (the lords of created beings) in His genitals, the firmament in His navel, the seven oceans in His sides and the host of stars in the chest of the Lord of wide strides. (24) Again, he saw Dharma (the god of piety), O dear Parikṣit, in the heart of Lord Viṣṇu (the Slayer of the demon Mura), (the gods presiding over) Ṛta (truthful and polite language) and Satya (seeing all with the same eye) in His breasts, and the moon-god in His mind, Śrī (the goddess presiding over riches and beauty) with a lotus in Her hand in His bosom and the Sāmas (sacred texts forming part of Sāmaveda) as well as all sounds in His throat. (25) He also beheld the immortals with Indra as their head in His arms and the (four) quarters in His ears, heaven in His crown, clouds

in His looks, the air in His nostrils, the sun in His eyes and fire in His mouth. (26) He further witnessed the Vedas in the speech of the Supreme Person. Varuṇa (the god of water) in His palate, the interdictory as well as the injunctive part of the sacred texts in His eyebrows, the day and the night in (the two rows of) His eyelashes, and Anger in His forehead and Greed precisely in His lips. (27) And He saw Love in His tactile sense, O protector of men, water in His generative fluid and Unrighteousness in His back, sacrificial activity in His strides, Death in His shadow and Māyā (creative energy) in His laughter and the (innumerable) species of herbs and annual plants in the hair on His body. (28) The hero (Bali) beheld rivers in His arteries, rocks in His nails, Brahmā (the birthless) in His intellect, hosts of gods (presiding over the Indriyas) as well as Ṛṣis in His Indriyas and all created beings—(both) immobile and mobile—in His person. (29)

सर्वात्मनीदं भुवनं निरीक्ष्य सर्वेऽसुराः कश्मलमापुरङ्ग ।  
 सुदर्शनं चक्रमसह्यतेजो धनुश्च शार्ङ्गं स्तनयिद्बुधोषम् ।३०।  
 पर्जन्यघोषो जलजः पाञ्चजन्यः कौमोदकी विष्णुगदा तरस्विनी ।  
 विद्याधरोऽसिः शतचन्द्रयुक्तस्तूपोत्तमावक्षयसायकौ च ।३१।  
 सुन्दमुख्या उपतस्थुरीशं पार्श्वदमुख्याः सहलोकपालाः ।  
 स्फुरत्किरीटाङ्गदमीनकुण्डलश्रीवत्सरत्नोत्तममेखलाम्बरैः ।३२।  
 मधुव्रतस्रग्वनमालया वृतो रराज राजन्भगवानुरुक्रमः ।  
 क्षिति पदैकेन बलेर्विचक्रमे नभः शरीरेण दिशश्च बाहुभिः ।३३।  
 पदं द्वितीयं क्रमतस्त्रिविष्टपं न वै तृतीयाय तदीयमणवपि ।  
 उरुक्रमस्याङ्घ्रिरुपर्युपर्यथो महर्जनाभ्यां तपसः परं गतः ।३४।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे विश्वरूपदर्शनं नाम विंशतितमोऽध्यायः । २० ।

Observing this universe in the all-sustaining (person of the) Lord, all the demons were seized with fear, O dear one! His (well-known) discus, Sudarśana, possessing an effulgence (the sight of) which was unbearable, and the (famous) Śārṅga bow (made of horn and), of thunder-like twangs, His conch, Pāñcajanya (by name), which roared like thunder, Kaumodakī, the mighty mace of Lord Viṣṇu, His sword, Vidyādhara (also known by the name of Nandaka), pairing with (the shield called) Śatacandra (so-called because it is adorned with a hundred studs resplendent as the moon) and the two excellent quivers containing an inexhaustible stock of arrows, and His chief attendants with Sunanda as their head, accompanied by the guardians of the (various) worlds, waited on the Lord all (in a living form). With a diadem, armlets and a pair of alligator-shaped ear-rings glistening (on His person) and adorned with (the mark of) Śrīvatsa (a white curl of hair on His bosom) and the Kaustubha gem (the foremost of all jewels), and encircled by a girdle, clad in yellow and decked with a wreath of sylvan flowers hovered about by a swarm of black bees, the Lord of wide strides shone brightly, O king! With a single stride He measured the earth, which (entirely) belonged to Bali, and covered the sky (aerial region) with His person (trunk) and the (four) quarters with His arms. (30—33) To Him as He took a second stride heaven proved of no account (covering only a negligible part of His stride), so that indeed not an atom (of space) was left for a third. (For,) extending higher and higher, the foot of the Cosmic Person presently reached beyond Maharloka and Janaloka as well as beyond Tapoloka (as far as Satyaloka, the realm of Brahmā). (34)

Thus ends the twentieth discourse entitled "A vision of the Cosmic Form (of the Loro)", in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.

## अथैकविंशोऽध्यायः

### Discourse XXI

#### Bali put in bonds

श्रीशुक उवाच

सत्यं समीक्ष्याब्जभवो नखेन्दुभिर्हतस्वधामद्युतिरावृतोऽभ्यगात् ।  
 मरीचिमिश्रा ऋषयो बृहद्भृताः सनन्दाद्या नरदेव योगिनः । १ ।  
 वेदोपवेदा नियमान्विता यमास्तर्केतिहासाङ्गपुराणसंहिताः ।  
 ये चापरे योगसमीरदीपितज्ञानाग्निना रथितकर्मकल्मषाः ।  
 खवन्दिरे यत्स्मरणानुभावतः स्वायम्भुवं धाम गता अकर्मकम् । २ ।  
 अथाङ्घ्रये प्रोन्नमिताय विष्णोरुपाहरत् पद्मभवोऽर्हणोदकम् ।  
 समर्च्य भक्त्याभ्यगृणाच्छुचिश्रवा यत्राभिपङ्केरुहसंभवः स्वयम् । ३ ।  
 धातुः कमण्डलुजलं तदुरुक्रमस्य पादावनेजनपवित्रतया नरेन्द्र ।  
 स्वर्धुन्यभून्नभसि सा पतती निमार्ष्टिं लोकत्रयं भगवतो विशदेव कीर्तिः । ४ ।

ब्रह्मादयो लोकनाथाः स्वनाथाय समादृताः । सानुगा बलिमाजहूः संक्षिप्तात्मविभूतये । ५ ।  
 तोर्यैः समर्हणैः स्रग्भिर्दिव्यगन्धानुलेपनैः । धूपैर्दीपैः सुरभिभिर्लाजाक्षतफलाङ्कुरैः । ६ ।  
 स्तवनेर्जयशब्दैश्च तद्द्वयैर्महिमाङ्कितैः । नृत्यवादित्रगीतैश्च शङ्खदुन्दुभिनिःस्वनैः । ७ ।  
 जाम्बवानुक्षराजस्तु भेरीशब्दैर्मनोजवः । विजयं दिक्षु सर्वासु महोत्सवमघोषयत् । ८ ।  
 महीं सर्वा हतां दृष्ट्वा त्रिपदध्वजाजयाञ्जया । ऊचुः स्वभर्तुरसुरा दीक्षितस्यात्यमर्षिताः । ९ ।  
 न वा अयं ब्रह्मबन्धुर्विष्णुर्मायाविनां वरः । द्विजरूपप्रतिच्छन्नो देवकार्यं चिकीर्षति । १० ।  
 अनेन याचमानेन शत्रुणा वदुरुपिणा । सर्वस्वं नो हतं भर्तुर्न्यस्तदण्डस्य बर्हिषि । ११ ।  
 सत्यव्रतस्य सततं दीक्षितस्य विशेषतः । नानृतं भाषितुं शक्यं ब्रह्मण्यस्य दयावतः । १२ ।  
 तस्मादस्य वधो धर्मो भर्तुः शुश्रूषणं च नः । इत्यायुधानि जगृह्वुर्बलेरनुचरासुराः । १३ ।  
 ते सर्वे वामनं हन्तुं शूलपट्टिशपाणयः । अनिच्छतो बले राजन् प्राद्रवञ्जातमन्यवः । १४ ।  
 तानभिद्रवतो दृष्ट्वा दितिजानीकपान् नृप । प्रहस्यानुचरा विष्णोः प्रत्यषेधनुदायुधाः । १५ ।  
 नन्दः सुन्दोऽथ जयो विजयः प्रबलो बलः । कुमुदः कुमुदाक्षश्च विष्टवसेनः पतत्रिराद । १६ ।  
 जयन्तः श्रुतदेवश्च पुष्पदन्तोऽथ सात्वतः । सर्वे नागायुतप्राणाश्चमू ते जघ्मुरासुरीम् । १७ ।  
 हन्यमानान् स्वकान् दृष्ट्वा पुरुषानुचरैर्वलिः । वारयामास संरब्धान् काव्यशापमनुस्मरन् । १८ ।  
 हे विप्रचित्ते हे राहो हे नेमे श्रूयतां वचः । मा युध्यत निवर्तध्वं न नः कालोऽयमर्थकृत् । १९ ।  
 यः प्रभुः सर्वभूतानां सुखदुःखोपपत्तये । तं नातिवर्तितुं दैत्याः पौरुषैरीश्वरः पुमान् । २० ।  
 यो नो भवाय प्रागासीदभवाय दिवौकसाम् । स एव भगवानद्य वर्तते तद्विपर्ययम् । २१ ।

बलेन सचिवैर्बुद्ध्या दुर्यैर्मन्त्रौषधादिभिः । साभादिभिरुपायैश्च कालं नात्येति वै जनः । २२ ।  
 भवद्विर्निर्जिता ह्येते बहुशोऽनुचरा हरेः । दैवेनर्द्धैस्त एवाद्य युधि जित्वा नदन्ति नः । २३ ।  
 एतान् वयं विजेष्यामो यदि दैवं प्रसीदति । तस्मात् कालं प्रतीक्षध्वं यो नोऽर्थत्वाय कल्पते । २४ ।

**Śrī Śuka resumed :** Observing the Lord's foot as having reached Satyaloka, Brahmā (the lotus-born), who was (now) encircled by (the lustre of) the moon-like nails (of that foot) and whose (very) realm was eclipsed by them, went forth to greet the foot. So did Marīci and the other seers, lifelong celibates (like the celestial sage Nārada) and Yogis (united with the Lord through perception of identity), headed by Sanandana, O ruler among men, (deities presiding over) the (four) Vedas as well as the (four) Upavedas,\* the (twelve) Yamas † (forms of self-discipline) along with the (twelve) Niyamas ‡ (religious vows), (the science of) logic, Itihāsas (works on history such as the Rāmāyaṇa of Vālmiki and the Mahābhārata), the (six) Vedāṅgas (classes of works regarded as auxiliary to the Vedas and designed to aid in the correct pronunciation and interpretation of the text and the right employment of the Mantras in ceremonials), the (eighteen) Purāṇas and Saṁhitās (methodically arranged collections of sacred texts or verses, such as the Pañcarātra-Saṁhitā, Brahma-Saṁhitā, Sūta-Saṁhitā and Garga-Saṁhitā) and whoever else had their impurities in the shape of Karma burnt up with the fire of wisdom kindled by the breeze of Yoga (contemplation on God), and bowed to that foot, by virtue of whose contemplation they had ascended to the realm of Brahmā (the self-born), (which is) not accessible through rituals.(1-2) Now Brahmā of unsullied fame offered water as an act of worship to the upraised foot of Lord Viṣṇu, from the lotus at whose navel he had himself emerged; and having duly worshipped the foot (in other ways too), he sang His praises with devotion. (3) That water poured from the water-pot of Brahmā (the creator) came to be the (holy) Gaṅgā (the heavenly river) because of its being hallowed by washing the aforesaid foot of Lord Viṣṇu (of wide strides), O ruler of men. Falling through the heavens, the stream purifies (all) the three worlds (through which it courses) as the Lord's untarnished fame does.(4) Full of great reverence, Brahmā and other guardians of the (various) worlds along with their followers offered worship to their own Ruler—who had (now) contracted His dimensions (once more resumed His diminutive form)—with water (to wash His hands and feet, rinse His mouth, and bathe Him with), presents (of various kinds), fragrant wreaths of flowers, ethereal perfumes and sandalpaste etc., to daub His person with, incense (of various kinds), lights, parched grains of paddy, unbroken rice, fruits and sprouts, songs of praise and shouts of victory marked by the glory of His power, dances and music—both instrumental and vocal—and the sound of conchs and kettledrums. (5—7) Jāmbavān, the king of the bears<sup>§</sup>, who ran swift as thought, actually proclaimed (while running) by (repeated) sounds of drum in all the (four) quarters the triumph (of Lord Vāmana), (which was) marked with great festivity. (8) Enraged at finding the whole earth, which was till now in the possession of their master—who had taken a solemn undertaking to perform a sacrifice (and to abstain in consequence from all forms of violence till the end of the

\* A class of writings subordinate to the Vedas, viz., Āyurveda or the science of medicine, Dhanurveda or the military science, Gandharvaveda or the science of music and Sthāpatyaveda or the science of architecture which are attached in order to Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda.

† & ‡ For a list of the Yamas and Niyamas vide translation of IV. xxii. 24.

§ He is the same Jāmbavān who subsequently figured so prominently in the expedition of Śrī Rāma against Laṅkā in the Tretā age and also unwittingly fought with Śrī Kṛṣṇa in the Dwāpara age—vide X.55 of Śrīmad Bhāgavata.

sacrifice)—snatched away (from him) by recourse to a deceitful prayer for three paces of land, the Asuras said (to one another):— (9) "He is certainly not a begging Brāhmaṇa but Viṣṇu (himself), the foremost of (all) conjurers, who—concealed (as he is) under the guise of a Brāhmaṇa—seeks to accomplish the purpose of the gods. (10) By this fellow, (who is no other than) an enemy disguised as a Brāhmaṇa boy, stands wrested, under pretext of begging, everything belonging to our master (king Bali), who has relinquished (all forms of) violence by reason of his sacrificial activity. (11) Falsehood is not possible for our master, who is ever vowed to truthfulness, particularly so long as he is consecrated for sacrificial activity, (nay,) who is devoted to the Brāhmaṇas and full of compassion (to all). (12) Therefore, it is our sacred duty and a (distinct) service to our lord to kill this fellow." Saying so, the Asuras forming the retinue of Bali took up (their) arms. (13) Their anger having been roused, they all ran forward, Śūla (an ancient spear-like steel weapon) and Paṭṭīśa (a kind of sharp-edged spear) in hand, to strike the divine Dwarf, even though Bali did not desire it, O Parikṣit ! (14) Seeing those Daitya generals attacking the divine Dwarf, the attendants of Lord Viṣṇu heartily laughed and stopped them, their weapons uplifted (to meet their onslaught). (15) Nanda and Sunanda, Jaya, Vijaya, Prabala, Bala, Kumuda and Kumudākṣa, Viśwakṣena, Garuḍa (the ruler of the feathered kingdom), Jayanta and Śrutadeva, Puṣpadanta and Sātvata, each possessing the strength of ten thousand elephants—they all proceeded to extirpate the Asura army. (16-17) Finding his own people being slain by the attendants of Lord Viṣṇu (the supreme Person), and recollecting the imprecation pronounced by the sage Kāvya (Śukrācārya), Bali stopped them (in the following words), enraged as they were:—(18) "O Vipracitti, Hulo Rāhu, O Nemi, listen to my word. (Pray,) do not make war, but retreat; (for) the present time is not conducive to our advantage. (19) No individual is able to prevail through (personal) prowess, O Daityas, over Him (the Time-Spirit) who is capable of bringing joy and sorrow to all created beings. (20) The same Lord who was formerly favourable to our growth and conducive to the decline of the gods (lit., the denizens of heaven), is proving the reverse of that ( i.e., favourable to the growth of the divinities and conducive to our decline). (21) Indeed no created being can override the Time-Spirit through physical strength, (expert) counsellors, (a penetrating) intellect, fortifications, spells and medicines and through conciliation and other expedients. (22) These attendants of Hari were actually routed by you several times when you were fostered by fate. Having conquered us in battle, the very same people are roaring today. (23) We shall utterly vanquish them if fate turns out to be propitious (again). Therefore, await a time which may redound to our advantage. (24)

### श्रीशुक उवाच

पत्युर्निगदितं श्रुत्वा दैत्यदानवयूथपाः । रसां निविविशू राजन् विष्णुपार्षदाडिताः । २५ ।  
 अथ ताश्च्यमुतो ज्ञात्वा विराट्प्रभुचिकीर्षितम् । बबन्ध वारुणैः पाशैर्बलिं सौत्वेऽहनि क्रतौ । २६ ।  
 हाहाकारो महानासीद् रोदस्योः सर्वतोदिशम् । गृह्यमाणेऽसुरपतौ विष्णुना प्रभविष्णुना । २७ ।  
 तं बद्धं वारुणैः पाशैर्भगवानाह वामनः । नष्टश्रियं स्थिरप्रज्ञमुदारयज्ञसं नृप । २८ ।  
 पदानि त्रीणि दत्तानि भूमेर्मह्यं त्वयासुर । द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय । २९ ।  
 यावत् तपत्यसौ गोभिर्यावदिन्दुः सहोडुभिः । यावद् वर्षति पर्जन्यस्तावती भूरियं तव । ३० ।  
 पदैकेन मया क्रान्तो भूलोकः खं दिशस्तनोः । स्वर्लोकस्तु द्वितीयेन पश्यतस्ते स्वमात्मना । ३१ ।  
 प्रतिश्रुतमदातुस्ते निरये वास इष्यते । विश त्वं निरयं तस्माद् गुरुणा चानुमोदितः । ३२ ।  
 वृथा मनोरथस्तस्य दूरे स्वर्गः पतत्यधः । प्रतिश्रुतस्यादानेन योऽर्थिनं विप्रलम्भते । ३३ ।

विप्रलब्धो ददामीति त्वयाहं चाह्यमानिना । तद्व्यलीकफलं भुङ्क्ष्व निरयं कतिचित् समाः । ३४ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायामष्टमस्कन्धे वामनप्रदुर्भावे बलिनिग्रहो नामैकविंशोऽध्यायः । १२१ ।

**Śrī Śuka continued :** Hearing the (aforesaid) speech of their master (Bali), the Daitya and Dānava generals, beaten by the attendants of Lord Viṣṇu, withdrew to the nether world, O king ! (25) Thereupon Garuḍa (the ruler of the feathered kingdom), son of Tārkaṣya (the sage Kaśyapa), knowing (as he did) the intention of his Master, bound Bali with cords of Varuṇa (the god of water) on the day fixed for extracting the juice of the Soma plant in the course of that sacrificial performance. (26) On Bali (the lord of the Asuras) being taken prisoner by the all-powerful Lord Viṣṇu, there was a loud wailing on earth and in heaven as well as in all the (four) quarters. (27) The divine Dwarf (then) spoke (as follows) to Bali, of wide renown, who had (in this way) lost his fortune and was bound with the cords of Varuṇa, yet whose presence of mind was unshaken, O protector of human beings ! (28) "Three paces of land were alienated by you in My favour, O Asura. In two strides the whole earth (including heaven) has been covered; (now) show Me ground for the third. (29) The entire extent of this earth, which the sun warms with its rays, (nay,) which the moon along with the lunar mansions illuminates and which the god of rain pours showers upon, was yours. (30) In one footstep has been covered by Me (the whole of) the terrestrial region; the sky (the aerial region) as well as the (four) quarters, by My body (because the land granted by you must include space enough to allow My whole body to stand on it) and the celestial region, in the second footstep. In this way before your (very) eyes whatever was yours has been occupied by My all-pervading Self. (31) A place is (accordingly) decreed in the infernal region for you, who have failed to give what was promised by you. For this reason as well as because you have been recommended (for it) by your preceptor (too), enter you the infernal region. (32) His aspirations (for happiness here) fall to the ground, and heaven remains a far cry for him; (on the other hand,) he descends into hell, who plays a petitioner false by failing to give the promised gift. (33) I too have (likewise) been deceived by you—proud as you were of being rich—with the words "I shall give (you the desired land)." Therefore, reap the fruit of uttering a falsehood in the shape of damnation for some years. (34)

*Thus ends the twenty-first discourse entitled "Bali put in bonds", bearing on the story of the descent of the divine Dwarf, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarṁhitā.*



## अथ द्वाविंशोऽध्यायः

### Discourse XXII

A dialogue between king Bali and Lord Vāmana

श्रीशुक उवाच

एवं विप्रकृतो राजन् बलिर्भगवतासुरः । भिद्यमानोऽप्यभिन्नात्मा प्रत्याहाविक्लवं वचः । १ ।

**Śrī Śuka resumed :** Thus subjected to contumely by the Lord, O Parikṣit, Bali, the demon chief—who remained unagitated in mind, even though the Lord tried to unnerve him (in order to demonstrate to the world his strength of resolution and thereby enhance his reputation)—gave the following calm reply. (1)

## वलिरुवाच

यद्युत्तमश्लोक भवान् ममेरितं वचो व्यलीकं सुरवर्य मन्यते ।

करोम्यृतं तत्र भवेत् प्रलम्भनं पदे तृतीयं कुरु शीर्ष्णि मे निजम् । २ ।

बिभेमि नाहं निरयात् पदच्युतो न पाशबन्धाद् व्यसनाद् दुरत्वयात् ।

नैवार्थकृच्छ्राद् भवतो विनिग्रहादसाधुवादाद् भृशमुद्विजे यथा । ३ ।

पुंसां श्लाघ्यतमं मन्ये दण्डमर्हन्तमार्पितम् । यं न माता पिता भ्राता सुहृदश्चादिशन्ति हि । ४ ।

त्वं नूनमसुराणां नः पारोक्ष्यः परमो गुरुः । यो नोऽनेकमदान्यानां विभ्रंशं चक्षुरादिशत् । ५ ।

यस्मिन् वैरानुबन्धेन रुढेन विबुधेतराः । बहवो लेभिरे सिद्धिं यामु हैकान्तयोगिनः । ६ ।

तेनाहं निगृहीतोऽस्मि भवता भूरिकर्मणा । बद्धश्च वारुणैः पाशैर्नातिव्रीडे न च व्यथे । ७ ।

पितामहो मे भवदीयसंमतः प्रहाद् आविष्कृतसाधुवादः ।

भवद्विपक्षेण विचित्रवैशसं संप्रापितस्वत्परमः स्वपित्रा । ८ ।

किमात्मनानेन जहाति योऽन्ततः किं रिक्थहारैः स्वजनारख्यदस्युभिः ।

किं जायया संसृतिहेतुभूतया मर्त्यस्य गेहैः किमिहायुषो व्ययः । ९ ।

इत्थं स निश्चित्य पितामहो महानगाधबोधो भवतः पादपद्मम् ।

ध्रुवं प्रपदे ह्यकुतोभयं जनाद् भीतः स्वपक्षपणस्य सत्तमः । १० ।

अथाहमप्यात्मरिपोस्तवान्तिकं दैवेन नीतः प्रसभं त्याजितश्रीः ।

इदं कृतान्तान्तिकवर्ति जीवितं ययाध्रुवं स्तब्धमतिर्न बुध्यते । ११ ।

**Bali submitted :** O illustrious One, if You consider the vow made by me to be untrue, O chief of the gods, I shall (presently) justify it, inasmuch as it was not intended to deceive You. I pray, place Your third footstep on my head (which is certainly more valuable than my possessions taken together). (2) Fallen as I (already) am from my position (sovereignty of the three worlds), I am not so very afraid of damnation nor of being bound with cords nor (again) of a calamity which cannot be easily got rid of, much less of a financial crisis, (nay,) not (even) of punishment at Your hands, as of being called ignoble. (3) I regard, as most valuable for persons, punishment inflicted by the most worthy, (which is a blessing in disguise and) which as a matter of fact no mother, father, brother or friends can mete out. (4) Disguised as an enemy, you are indeed the greatest benefactor to us, Asuras—You, who have vouchsafed vision in the shape of a fall (from power) to us, (who were) blinded with arrogance from manifold causes, and by nursing (a feeling of) deep-rooted enmity towards hom many an Asura has actually attained perfection (in the form of final beatitude), which only those possessed of exclusive devotion could attain. (5-6) By You as such of manifold activity have I been taken prisoner and bound with the cords of Varuṇa (the god of water). Yet I feel neither much ashamed nor afflicted (thereby). (7) My grandfather, Prahāda, who esteemed by Your devotees and whose reputation as a pious soul is manifest, was subjected to a variety of tortures by his own father (Hiraṇyakaśipu), Your (sworn) enemy, (nly) because he was devoted to You. (8) "What purpose of a mortal will be served through his body, which will ultimately abandon him? What will be gained (by him) through robbers passing under the name of kinsfolk and carrying away his wealth? What object (of his) will be accomplished through a wife either, who is instrumental in bringing him transmigration, and what useful purpose of his will be served through houses? In (love for) these is involved

(mere) waste of one's lifetime." (9) Having concluded thus, the aforesaid Prahāda (my grandfather); an exalted soul possessed of unfathomable wisdom and the foremost of the virtuous, took shelter in Your lotus-feet—which are eternal and have no fear from any quarter (whatsoever), even though You destroyed his own kinsmen (the demons)—afraid as he was of (the company of) worldly people. (10) And I too have been brought to Your presence by (a propitious) fate, even though You pose as my enemy, and have been forcibly robbed of my fortune; for a man whose understanding has been rendered obtuse by wealth does not recognize this life, which is (always) within easy reach of Death, as uncertain. (11)

श्रीशुक उवाच

तस्येत्यं भाषमाणस्य प्रह्लादो भगवत्प्रियः । आजगाम कुरुश्रेष्ठ राकापतिरिवोत्थितः । १२ ।

तमिन्द्रसेनः स्वपितामहं श्रिया विराजमानं नलिनायतेक्षणम् ।

प्रांशुं पिशाङ्गाश्वरमञ्जनत्विषं प्रलम्बबाहुं सुभगं समैक्षत । १३ ।

तस्मै बलिर्वारुणापाशयन्त्रितः समर्पणं नोपजहार पूर्ववत् ।

ननाम मूर्धाश्रुविलोललोचनः सव्रीडनीचीनमुखो बभूव ह । १४ ।

स तत्र हासीनमुदीक्ष्य सत्यति सुनन्दनन्दाद्यनुगैरुपासितम् ।

उपेत्य भूमौ शिरसा महामना ननाम मूर्धा पुलकाश्रुविक्रवः । १५ ।

**Śrī Śuka continued:** While he was thus speaking, Prahāda, the beloved of the Lord, appeared (there), O chief of the Kurus, as the moon above the horizon. (12) Indrasena (Bali) observed Prahāda (his own grand-father)—tall and handsome, though dark as collyrium, clad in yellow, with eyes big as (a pair of) lotuses and pretty long arms, and shining brightly with (his native) glory. (13) Bound with the cords of Varuṇa, Bali could not offer due worship to him as he used to do before. He (simply) bowed with his head (bent low), his eyes confounded with tears (brought by the thought of the insolent language used by him with reference to the Lord), and remained with his head hung down evidently with shame. (14) Seeing the Lord (who is the Protector of the virtuous) sitting there and waited upon by His attendants, Sunanda, Nanda and others, the high-minded Prahāda was overwhelmed with tears and a thrill (of joy). He approached Him with head bent low and bowed with his head placed on the ground. (15)

प्रह्लाद उवाच

त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं तदेवाद्य तथैव शोभनम् ।

मन्ये महानस्य कृतो ह्यनुग्रहो विभ्रंशितो यच्चिह्न्य आत्ममोहनात् । १६ ।

यथा हि विद्वानपि मुह्यते यतस्तत् को विचष्टे गतिमात्मनो यथा ।

तस्मै नमस्ते जगदीश्वराय वै नारायणाचारिल्लोकसाक्षिणे । १७ ।

**Prahāda submitted:** It was by You alone that this exalted position of Indra (the lord of paradise) was conferred (on him as a reward for the Viśwajit sacrifice performed by him to propitiate You) and it has likewise been taken away by You today. (In other words You have only accepted what was Yours). I consider that alone (which You have been pleased to do) to be good (for him). Indeed a great favour has been done to him in that he has been deprived of (his) fortune, which is (so) instrumental in infatuating the soul. (16) Who can truly perceive the essential nature of his self despite such wealth, under the influence of which even a learned and self-controlled man falls a prey to delusion. Hail to that Lord in You, the Lord who has His abode in water, the undisputed Ruler of the universe and the Witness of all the worlds. (17)

## श्रीशुक उवाच

तस्यानुशृण्वतो राजन् प्रहादस्य कृताञ्जलेः । हिरण्यगर्भो भगवानुवाच मधुसूदनम् । १८ ।

बद्धं वीक्ष्य पतिं साध्वी तत्पत्नी भयविह्वला । प्राञ्जलिः प्रणतोपेन्द्रं बभाषेऽवाङ्मुखी नृप । १९ ।

**Śrī Śuka went on :** Within the hearing, O king, of the aforesaid Prahāda, who stood with joined palms, the glorious Brahmā (who had at the beginning of creation emerged from a golden egg) proceeded to speak to Lord Viṣṇu (the Slayer of the demon Madhu). (18) (But before he opened his lips) the virtuous wife of Bali (Vindhyāvali by name), who was overwhelmed with fear to see her husband bound, submitted (as follows) to Lord Vāmana (the youngest Brother of Indra), with joined palms and a drooping face, bending low in supplication. (19)

## विन्ध्यावलिरुवाच

क्रीडार्थमात्मन इदं त्रिजगत् कृतं ते स्वाम्यं तु तत्र कुधियोऽपर ईश कुर्युः ।

कर्तुः प्रभोस्तव किमस्यत आवहन्ति त्यक्तहृद्यस्त्वदवरोपितकर्तृवादाः । २० ।

**Vindhyāvali prayed :** This universe consisting of three spheres (heaven, earth and the intermediate region) has been created by You for the purpose of Your diversion. Over such a universe (which is Your plaything), however, others (like Bali) of perverse understanding, who have cast (all) shame to the winds and in whom the notion of their being free agents has been planted by You (through Your Māyā), recognize their proprietorship (right to alienate it), O Lord ! (But, as a matter of fact, when there is nothing which they can rightfully call their own), what can they offer (as a gift) to You, the Creator, Preserver and Destroyer (of the universe)? (20)

## ब्रह्मोवाच

भूतभावन भूतेश देवदेव जगन्मय । मुञ्चैनं हतसर्वस्वं नायमर्हति निग्रहम् । २१ ।

कृत्स्ना तेऽनेन दत्ता भूर्लोकः कर्माजिताश्च ये । निवेदितं च सर्वस्वमात्माविह्वलया धिया । २२ ।

यत्पादयोरशठधीः सलिलं प्रदाय दूर्वाङ्कुरैरपि विधाय सतीं सपर्याम् ।

अप्युत्तमां गतिमसौ भजते त्रिलोकीं दाक्षानविह्वलमनाः कथमार्तिमृच्छेत् । २३ ।

**Brahmā submitted :** O Creator of living beings, O Inner Controller (and Protector) of (those) created beings, O god (even) of gods, O Cosmic Being, (pray,) release this demon, who has been stripped of everything; (as such) he no longer deserves punishment (in the form of bondage). (21) The entire globe has been gifted by him to You, as well as the worlds (heaven and the aerial region) that were acquired (by him) in virtue of his (meritorious) actions. (Further) all that he owned, nay, his (very) self (body) has been offered to You with an unflinching mind. (22) Having given away with an unwincing mind (all) the three worlds to You—by pouring (mere) water at whose feet with a guileless intellect and offering harmless worship even with sprouts of panic grass one can attain even the highest goal (final beatitude or residence in Your divine realm)—how can he reap affliction? (23)

## श्रीभगवानुवाच

ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् । यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते । २४ ।

यदा कदाचिज्जीवात्वा संसरन् निजकर्मभिः । नानायोनिषुनीशोऽयं पौरुषीं गतिमाब्रजेत् । २५ ।

जन्मकर्मवयोरूपविद्यैश्वर्यधनादिभिः । यद्यस्य न भवेत् सत्सम्पत्त्रायं मदनुग्रहः । २६ ।

मानस्तम्भनिमित्तानां जन्मादीनां समन्ततः । सर्वश्रेयःप्रतीपानां हन्त मुह्येन्न मत्परः । २७ ।

एष दानवदैत्यानामग्रणीः कीर्तिवर्धनः । अजैषीदजयां मायां सीदन्नपि न मुह्यति । २८ ।

क्षीणरिक्थश्च्युतः स्थानात् क्षिप्तो बद्धश्च शत्रुभिः । ज्ञातिभिश्च परित्यक्तो घातनामनुयापितः । २९ ।  
 गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः । छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् । ३० ।  
 एष मे प्रापितः स्थानं दुष्प्रापममरैरपि । सावर्णेरन्तरस्यायं भवितेन्द्रो मदाश्रयः । ३१ ।  
 तावत् सुतलमध्यास्तां विश्वकर्मविनिर्मितम् । यन्नाथयो व्याधयश्च क्लमस्तन्द्रा पराभवः ।

नोपसर्गा निवसतां सम्भवन्ति ममेक्षया । ३२ ।

इन्द्रसेन महाराज याहि धो भद्रमस्तु ते । सुतलं स्वर्गिभिः प्रार्थ्यं ज्ञातिभिः परिवारितः । ३३ ।  
 न त्वामधिभविष्यन्ति लोकेशाः किमुतापरे । त्वच्छासनातिगान् दैत्यांश्चक्रं मे सूदयिष्यति । ३४ ।  
 रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छदम् । सदा सन्निहितं वीर तत्र मां द्रक्ष्यते भवान् । ३५ ।  
 तत्र दानवदैत्यानां सङ्गात् ते भाव आसुरः । दृष्ट्वा मदनुभावं वै सद्यः कुण्ठो विनङ्क्ष्यति । ३६ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायामष्टमस्कन्धे कामनप्रादुर्भावे बलिनामनसेवाद्यो नाम द्वाविंशोऽध्यायः । २२ ।

**The glorious Lord replied :** I take away the fortune (and power etc.) of whomsoever I show My grace to, O Brahmā! For, intoxicated with wealth (and power etc.) a person becomes stiff (with pride) and disregards the world and (even) Myself. (24) Passing through diverse wombs (states of existence) according to its actions, this Jivātmā (individual soul), dependent as it is, seldom attains to the human state. (25) On the part of him (however) in whom pride does not appear in consequence of pedigree, (meritorious) actions, youth, comeliness of form, learning, power, affluence and so on, this (absence of pride) should be regarded as (a token of) My grace (and in that exceptional case I am not reduced to the painful necessity of stripping him of his possessions). (26) Of course, one devoted to Me does not get infatuated in spite of (his) high birth and so on, which are not only conducive to pride and vanity but are in everyway opposed to (the attainment of) all forms of blessedness. (27) This Bali, the leader of the Dānavas and Daityas and the promoter of their glory, has (already) conquered My invincible Māyā (deluding potency). (That is why) though in distress, he does not feel perplexed: (28) Though impoverished and fallen from his position, (nay,) reproached and tied down by his enemies, forsaken by his kinsfolk (who have fled to Rasātala\*) and subjected to (bodily) torture (by being tied down), and though twitted and cursed by his preceptor (Śukrācārya), this demon of firm resolve did not abandon truth (retract his promise). (Even) when taught Dharma (righteousness) by recourse to ambiguous expressions by Me, he would not give up righteousness, truthful as he is. (29-30) He has been all but sent to My (divine) realm, difficult of access even to gods. (But before he is sent there) he will be Indra (the Lord of paradise) under My protection during the Manvantara presided over by (the Manu called) Sāvārṇi (because he wished to enjoy the position of Indra). (31) Till then let him occupy (rule over) the (subterranean) region of Sutala, whose (artificial) beauty has been enhanced by Viśwakarmā (the architect of heaven). Agonies and ailments, fatigue; drowsiness, mortification and troubles (of various kinds) will never overtake the denizens of that region due to My (gracious) look. (32) Indrasena, O great king, may good betide you; surrounded by (your) kinsfolk, go to Sutala, which is worthy of being sought after (even) by gods. (33) Not even the guardians of the (various) worlds, much less others, will (be able to) overpower you. (And) My discus (Sudarśana) will put an end to the Daityas that may violate your commands. (34) I shall protect from all dangers you as well as your followers and possessions (too). (Nay,) you will ever find Me present there, O heroic

\* Vide verse 25 of Discourse XXI above.

king ! (35) Any demoniac idea suggesting itself to you there due to the company of Dānavas and Daityas will be undoubtedly checked at once at the sight of My glory and die out. (36)

*Thus ends the twenty-second discourse entitled "A dialogue between king Bali and Lord Vāmana", comprised in the story of the descent of the divine Dwarf, in Book Eight of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयोविंशोऽध्यायः

### Discourse XXIII

**Freed from bondage, Bali enters the region of Sutala**

श्रीशुक उवाच

इत्युक्तवन्तं पुरुषं पुरातनं महानुभावोऽखिलसाधुसंमतः ।

बद्धाञ्जलिर्बाष्पकलाकुलेक्षणो भक्त्युद्भूतो गद्गदया गिराब्रवीत् । १ ।

**Śrī Śuka resumed :** To Lord Viṣṇu (the most ancient Person in the disguise of a dwarf), who had spoken thus, the magnanimous Bali, who was esteemed by all pious souls, submitted with joined palms and in a faltering voice (as follows), his eyes dimmed with drops of tears and his throat choked (with emotion). (1)

बलिरुवाच

अहो प्रणामाय कृतः समुद्यमः प्रपन्नभक्तार्थविधौ समाहितः ।

यल्लोकपालैस्त्वदनुग्रहोऽपरैरलब्धपूर्वोऽपसदेऽसुरेऽर्पितः । २ ।

**Bali said :** Oh, a (mere) sincere effort made to bow low (at Your feet) is (found) intent on (capable of) securing (even to people like me, who can never claim to be Your devotees) the boon sought for by devotees that have sought You (for protection). For by that (very) endeavour has been vouchsafed to a vile demon (full of Rajas like me) that (unique) favour of Yours which was never obtained before (even) by the guardians of the (various) worlds and (other) gods (who are eminently Sāttvika by nature). (2)

श्रीशुक उवाच

इत्युक्त्वा हरिमानस्य ब्रह्माणं सभवं ततः । विवेश सुतलं प्रीतो बलिर्मुक्तः सहासुरैः । ३ ।

एवमिन्द्राय भगवान् प्रत्यानीय त्रिविष्टपम् । पूरयित्वादितेः काममशासत् सकलं जगत् । ४ ।

लब्धप्रसादं निर्मुक्तं पौत्रं वंशधरं बलिम् । निशाम्य भक्तिप्रवणः प्रह्लाद इदमब्रवीत् । ५ ।

**Śrī Śuka continued :** Having spoken thus and bowed low to Śrī Hari (disguised as a dwarf) and then to Brahmā (the creator) along with Lord Śiva (the Source of the universe), Bali, who was (now) free (from bondage) and full of delight, got ready to retire to Sutalā (the third region below the earth), accompanied by the (other) demons (too). (3) Having thus restored (the kingdom of) heaven to Indra and fulfilled the desire of Aditi (Indra's mother as well as His own), the Lord ruled over the (whole) universe (as a younger brother and protector of Indra). (4) Seeing his grandson, Bali, who maintained the thread of his line, free from all

bondage and a recipient of the Lord's grace, Prahrāda, who was steeped in Devotion, spoke (to the Lord) as follows. (5)

प्रहाद उवाच

नेमं विरिञ्चो लभते प्रसादं न श्रीनं शर्वः किमुतापरे ते ।  
 यन्नोऽसुराणामसि दुर्गपालो विश्वाभिवन्द्यैरपि वन्दिताङ्घ्रिः । ६ ।  
 यत्पादपद्मकरन्दनिषेवणेन ब्रह्मादयः शरणदाश्रुवते विभूतीः ।  
 कस्माद् वयं कुसुतयः खलयोनयस्ते दाक्षिण्यदृष्टिपदवीं भवतः प्रणीताः । ७ ।  
 चित्रं तवेहितमहोऽमितयोगमाचालीलाविसृष्टभुवनस्य विशारदस्य ।  
 सर्वात्मनः समदृशो विषमः स्वभावो भक्तप्रियो यदसि कल्पतरुस्वभावः । ८ ।

**Prahrāda submitted :** To think that You, whose feet are adored even by those (Brahmā, Śiva and others) that deserve the adoration of the universe, should play the governor \* of a fort to us demons ! Neither Brahmā (the creator) nor Śrī (Your divine Spouse) nor (even) Lord Śiva (the Destroyer of the universe) has (ever) won such (unique) grace; how, then, could those others (Indra and so on) do so? (6) (It is) by virtue of (their) addiction to the honey of Your lotus-feet (that guardians of the various worlds such as) Brahmā and others enjoy opulence and powers (of various kinds), O Lord affording shelter to all ! (Such being the case,) we are at a loss to understand wherefore we, those born of a wicked race and following evil ways should have been made the recipients of Your gracious look (kindness). (7) Oh, in Your case—who have released the (different) worlds through the sportful activity of Your inconceivable creative energy, are omniscient, nay, the (very) Self of all and (therefore) regard all with the same eye—a discriminating disposition, in the sense that You are fond of Your devotees (alone), is a wonderful gesture. (But) You (only) exhibit (thereby) the essential characteristic of a wish-yielding tree (which fulfils the desire of only those who betake themselves to it and cannot therefore be justly accused of partiality). (8)

श्रीभगवानुवाच

वत्स प्रहाद भद्रे ते प्रवाहि सुतलालयम् । मोदमानः स्वपौत्रेण ज्ञातीनां सुखमावह । ९ ।  
 नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् । महर्शनमहाह्लादध्वस्तकर्मनिबन्धनः । १० ।

**The glorious Lord replied :** Prahrāda dear, may all be well with you ! Depart to (the subterranean region of) Sufāla and, rejoicing (there) with your grandson (Bali), bring delight to your kinsfolk. (9) You will always behold Me stationed there, mace in hand; (and) you will have your ignorance (the root of all Karma) wiped out by the infinite joy induced by My sight. (10)

श्रीशुक उवाच

आज्ञां भगवतो राजन् प्रहादो बलिना सह । बाढमित्यमलप्रज्ञो मूर्धन्याधाय कृताञ्जलिः । ११ ।  
 परिक्रम्यादिपुरुषं सर्वासुरचमूपतिः । प्रणतस्तदनुज्ञातः प्रविवेश महाबिलम् । १२ ।  
 अथाहोशनसं राजन् हरिनारायणोऽन्तिके । आसीनमृत्विजां मध्ये सदसि ब्रह्मवादिनाम् । १३ ।  
 ब्रह्मन् संतनु शिष्यस्य कर्मच्छिद्रं वितन्वतः । यत् तत् कर्मसु वैषम्यं ब्रह्मदृष्टं समं भवेत् । १४ ।

**Śrī Suka went on :** Accepting the Lord's command in the word 'A men, and bowing down to Him with joined palms, O Parīkṣit, Prahrāda of sinless mind, the generalissimo of all the Asura forces, walked round the most ancient Person (as a mark of reverence) and, permitted

\* Vide verse 35 of Discourse XXII supra.

by Him, withdrew to the subterranean world along with Bali. (11-12) Thereupon Lord Viṣṇu (who takes away the sins of His devotees and) who has His abode in water, O king, spoke (as follows) to the sage Uśanā (Śukrācārya, the preceptor of Bali), sitting near at hand in the midst of (other) priests in the assembly of seers (exponents of the Veda):— (13) "O (holy) Brāhmaṇa, (please) accomplish whatever has been left incomplete by your disciple while performing the ritual (sacrifice). (For) whatever is found lacking in rituals is made up (even) when noticed by a Brāhmaṇa (and much more when it is actually completed by a Brāhmaṇa)." (14)

शुक उवाच

कुतस्तत्कर्मवैषम्यं यस्य कर्मेश्वरो भवान् । यज्ञेशो यज्ञपुरुषः सर्वभावेन पूजितः । १५ ।  
मन्त्रतस्तन्त्रतश्छिद्रं देशकालार्हवस्तुतः । सर्वं करोति निश्छिद्रं नामसंकीर्तनं तव । १६ ।  
तथापि वदतो भूमन् करिष्याम्यनुशासनम् । एतच्छ्रेयः परं पुंसां यत् तवाज्ञानुपालनम् । १७ ।

**Śukra replied :** How could there be any defect in the sacrificial performance of one by whom You, the Prompter of (all) actions and the Lord (the Bestower of the fruit) of sacrifices, nay, the deity presiding over sacrifices, have been propitiated with all his substance (in all devotion)? (15) The very chanting of Your Name neutralizes all defects relating to (the correct intonation of) Mantras (sacred texts employed in a sacrifice), procedure, time and place (of sacrifices) as well as those relating to (the qualifications of) the priests (officiating at the sacrifice or receiving gifts on that occasion) or the material (or money) used. (16) Nevertheless, since it is You who are saying so, O infinite Lord, I shall do Your bidding. (For) to obey Your command—this constitutes the highest good of men. (17)

श्रीशुक उवाच

अभिनन्द्य हरेराज्ञामुशना भगवानिति । यज्ञच्छिद्रं समाधत्त बलेर्विप्रर्विभिः सह । १८ ।  
एवं बलेर्महीं राजन् भिक्षित्वा वामनो हरिः । ददौ भ्रात्रे महेन्द्राय त्रिदिवं यत् परैर्हृतम् । १९ ।  
प्रजापतिपतिर्ब्रह्मा देवर्षिपितृभूमिर्पैः । दक्षभृग्वङ्गिरोमुख्यैः कुमारेण भवेन च । २० ।  
कश्यपस्यादितेः प्रीत्यै सर्वभूर्तभवाय च । लोकानां लोकपालानामकरोद् वामनं पतिम् । २१ ।  
वेदानां सर्वदेवानां धर्मस्य यशसः श्रियः । मङ्गलानां व्रतानां च कल्पं स्वर्गापवर्गयोः । २२ ।  
उपेन्द्रं कल्पयाञ्चक्रे पतिं सर्वविभूतये । तदा सर्वाणि भूतानि भृशं मुमुदिरे नृप । २३ ।  
ततस्त्विन्द्रः पुरस्कृत्य देवयानेन वामनम् । लोकपालैर्दिवं निन्द्ये ब्रह्मणा चानुमोदितः । २४ ।  
प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रभुजपालितः । श्रिया परमया जुष्टो मुमुदे गतसाध्वसः । २५ ।  
ब्रह्मा शर्वः कुमारश्च भृग्वाद्या मुनयो नृप । पितरः सर्वभूतानि सिद्धा वैमानिकाश्च ये । २६ ।  
सुमहत् कर्म तद् विष्णोर्गायन्तः परमाद्भुतम् । धिष्यन्ति स्वानि ते जग्मुर्दिति च शशंसिरे । २७ ।

**Śrī Śuka continued :** Gladly accepting in these words the behest of Śrī Hari, the glorious sage Uśanā with the help of other Brāhmaṇa sages accomplished what was wanting in the sacrificial performance of Bali. (18) Having thus begged the earth (as well as heaven), that had been usurped by his enemies (the demons), Lord Śrī Hari, disguised as a dwarf, gave them (back) to His (elder) brother, the mighty Indra. (19) For the gratification of the sage Kaśyapa and Aditi (his wife) as well as for the welfare of all created beings Brahmā, the lord of Prajāpatis, together with the gods, seers, manes and the Manus (the protector of the earth) as well as with Dakṣa, Bhṛgu, Aṅgirā and others, the sage Sanatkumāra and Lord Śiva (the Source of the universe) made the divine Dwarf the (suzerain) Lord of (all) the worlds and their guardians. (20-21) (Nay,) for the prosperity of all he further made Lord Vāmana (the younger Brother of Indra), the custodian of the Vedas as well as of all the gods, of righteousness,

wealth and fame, of (all) blessings and sacred vows, nay, of heaven and final beatitude (too), capable as He was to protect them (all). On that occasion all created being rejoiced much, O protector of human beings ! (22-23) Then, permitted by Brahmā (the creator), Indra along with the (other) guardians of the (different) worlds placed the divine Dwarf before him and actually took Him in a heavenly car to heaven. (24) Having recovered (the sovereignty of) all the three worlds, Indra, whose fear was (now) gone, protected as he was by the arms of Lord Vāmana (his younger Brother), was invested with supreme glory and rejoiced. (25) Brahmā, Lord Śiva (the Destroyer of the universe) and Sanatkumāra, sages headed by Bhṛgu, O protector of men, the manes and all (other) created beings, the Siddhas and whatever (other) heavenly beings (moving about in aerial cars) there were, (all) returned each to his own sphere, celebrating the aforesaid extraordinary and most wonderful deed of Lord Viṣṇu, and extolled Aditi (as well). (26-27)

सर्वमेतन्मयाऽऽख्यातं भवतः कुलनन्दन । उरुक्रमस्य चरितं श्रोतृणामघमोचनम् । २८ ।

पारं महिम्न उरु विक्रमतो गृणानो यः पार्थिवानि विममे स रजांसि मर्त्यः ।

किं जायमान उत जात उपैति मर्त्य इत्याह मन्त्रदृग्ृषिः पुरुषस्य यस्य । २९ ।

य इदं देवदेवस्य हरेरद्भुतकर्मणः । अवतारानुचरितं शृण्वन् याति परां गतिम् । ३० ।

क्रियमाणे कर्मणीदं दैवे पित्र्येऽथ भानुषे । यत्र यत्रानुकीर्त्येत तत् तेषां सुकृतं विदुः । ३१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायामष्टमस्कन्धे चामनावतारचरिते त्रयोविंशोऽध्यायः । २३ ।

All the story of Lord Viṣṇu of wide strides, which takes away the sins of those who listen to it, has been narrated to you, O delight of your race ! (28) The mortal who presumes to describe the fullest extent of the glory of Lord Viṣṇu (who took long strides as aforementioned) must as well (be said to) have counted the particles of dust of the (entire) globe (which is impossible). Can any mortal (already) born or going to be born (hereafter) reach the end of the glory of that perfect Person?—so says the seer Vasiṣṭha. (29) Whosoever hears (or recites or remembers) this story of the descent (as Vāmana) of Śrī Hari, the god of gods, of marvellous deeds attains the highest (divine) state. (30) In the course of whatever religious performance, intended to propitiate the gods, the manes or any human being (such as one's own preceptor) this story will be repeatedly recited by the performers, the wise declare that performance of theirs as well-executed. (31)

*Thus ends the twenty-third discourse, comprised in the story of the descent of the divine Dwarf, in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ चतुर्विंशोऽध्यायः

### Discourse XXIV

The story of the descent of the divine Fish recounted

## राजोवाच

भगवञ्छ्रोतुमिच्छामि हरेरद्भुतकर्मणः । अवतारकथामाद्यां मायामत्स्यविडम्बनम् । १ ।  
 यदर्थमदधाद् रूपं मात्स्यं लोकजुगुप्सितम् । तमःप्रकृतिं दुर्मर्षं कर्मग्रस्तं इवेश्वरः । २ ।  
 एतन्नो भगवन् सर्वं यथावद् वक्तुमर्हसि । उत्तमश्लोकचरितं सर्वलोकसुखावहम् । ३ ।

**The king (Parīkṣit) submitted :** O divine sage, I (now) wish to hear (from your lips) the story of the (very) first descent of Śrī Hari—whose exploits are marvellous (indeed)—in which He appeared and behaved as a fish by His wonderful creative energy. (1) Be pleased to tell us precisely the reason why, like one subject to (the wheel of) Karma, the almighty Lord assumed the form of a fish—(so) detested in the world, because of its being (predominantly) Tāmasika by nature and (therefore so) fierce (lit., difficult to resist)—and everything connected with that descent, O venerable sage. (For) the stories of Lord Viṣṇu of excellent renown are conducive to the happiness of the worlds. (2-3)

## सूत उवाच

इत्युक्तो विष्णुरातेन भगवान् बादरायणिः । उवाच चरितं विष्णोर्मत्स्यरूपेण यत् कृतम् । ४ ।

**Sūta resumed :** Requested thus by Parīkṣit (protege of Lord Viṣṇu manifested in the form of Śrī Kṛṣṇa\*) the all-knowing sage Śuka (the son of Vedavyāsa, nicknamed Bādarāyaṇa, so-called because he has his abode in a grove of jujube trees) recounted (as follows) the deeds of Lord Viṣṇu, performed by Him as manifested in the form of a fish. (4)

## श्रीशुक उवाच

गोविप्रसुरसाधूनां छन्दसामपि चेश्वरः । रक्षामिच्छंस्तनूर्धत्ते धर्मस्यार्थस्य चैव हि । ५ ।  
 उद्यावचेषु भूतेषु चरन् वायुरिवेश्वरः । नोद्यावचत्वं भजते निर्गुणत्वाद्विद्यो गुणैः । ६ ।  
 आसीदतीतकल्यान्ते ब्राह्मो नैमित्तिको लयः । समुद्रोपप्लुतास्तत्र लोका भूरादयो नृप । ७ ।  
 कालेनागतनिद्रस्य धातुः शिशयिषोर्बली । मुखतो निःसृतान् वेदान् हयग्रीवोऽन्तिकेऽहरत् । ८ ।  
 ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् । दधार शफरीरूपं भगवान् हरिरीश्वरः । ९ ।

**Śrī Śuka resumed :** The almighty Lord actually assumes (various) forms (only) when seeking the protection of cows, the Brāhmaṇas, the gods and the righteous and the Vedas too, as well as of righteousness and whatever (else) is worth seeking (in the world). (5) (Though) functioning in (all) creatures, high and low, (as their Inner Controller), the Lord, like the air, does not acquire a high or low status occasioned by the modes of Prakṛti, because of His being devoid of the (three) Guṇas. (6) At the end of the previous Kalpa (covering a day of Brahmā or a thousand revolutions of the four Yugas) there came about an occasional dissolution of the universe consequent on Brahmā's retiring to bed (at the end of the day's work). At that time (all) the (three) worlds including the earth were washed away by the ocean, O protector of men ! (7) The powerful (demon) Hayagrīva (so-called because of his having the head of a horse), who was near by, stole away (by dint of Yoga or concentration of mind) the Vedas, which (while being unconsciously repeated by him) had (automatically) escaped (as usual) from the mouths of Brahmā (the creator), who was inclined to go to bed, overcome as he was by sleep under the influence of time (the close of the day). (8) Perceiving that action of Hayagrīva, the Dānava chief, the almighty Lord Śrī Hari assumed the form of a fish. (9)

तत्र राजर्षयः कश्चिन्नाम्ना सत्यव्रतो महान् । नारायणपरोऽतप्यत् तपः स सलिलाशनः । १० ।  
 योऽसावस्मिन् महाकल्पे तनयः स विवस्वतः । श्राद्धदेव इति ख्यातो मनुष्ये हरिणार्पितः । ११ ।  
 एकदा कृतमालायां कुर्वतो जलतर्पणम् । तस्याञ्जल्युदके काचिच्छफर्येकाभ्यपद्यत । १२ ।

सत्यव्रतोऽञ्जलिगतां सह तोयेन भारत । उत्ससर्ज नदीतोये शफरीं द्रविडेश्वरः । १३ ।  
तमाह सातिकरुणं महाकारुणिकं नृपम् । यादोभ्यो ज्ञातिघातिभ्यो दीनां मां दीनवत्सल ।

कथं विसृजसे राजन् भीतामस्मिन् सरिज्जले । १४ ।

तमात्मनोऽनुग्रहार्थं प्रीत्या मत्स्यवपुर्धरम् । अजानन् रक्षणार्थाय शफर्याः स मनो दधे । १५ ।  
तस्या दीनतरं वाक्यमाश्रुत्य स महीपतिः । कलशाप्सु निधायैनां दयालुर्नित्य आश्रमम् । १६ ।  
सा तु तत्रैकरात्रेण वर्धमाना कमण्डलौ । अलब्ध्वाऽऽत्मावकाशं वा इदमाह महीपतिम् । १७ ।  
नाहं कमण्डलावस्मिन् कृच्छ्रं वस्तुमिहोत्सहे । कल्पयौकः सुविपुलं यत्राहं निवसे सुखम् । १८ ।  
स एनां तत आदाय न्यधादौदञ्चनोदके । तत्र क्षिप्त्वा मुहूर्तेन हस्तत्रयमवर्धत । १९ ।  
न म एतदलं राजन् सुखं वस्तुमुदञ्चनम् । पृथु देहि पदं मह्यं यत् त्वाहं शरणं गता । २० ।  
तत आदाय सा राज्ञा क्षिप्त्वा राजन् सरोवरे । तदावृत्यात्मना सोऽयं महामीनोऽन्ववर्धत । २१ ।  
नैतन्मे स्वस्तये राजन्नुदकं सलिलौकसः । निधेहि रक्षायोगेन हृदे मामविदासिनि । २२ ।  
इत्युक्तः सोऽन्यन्मत्स्यं तत्र तत्राविदासिनि । जलाशये संमितं तं समुद्रे प्राक्षिपञ्ज्झषम् । २३ ।  
क्षिप्यमाणस्तमाहेदमिह मां मकरादयः । अदन्त्यतिबला वीर मां नेहोत्त्रष्टुमर्हसि । २४ ।

In that (very) Kalpa (the Kalpa that had just ended) there was a certain royal sage, Satyavrata by name, an exalted soul devoted to Lord Nārāyaṇa. He was practising austerities, subsisting on water (alone). (10) That very king who was called Satyavrata (in the previous Kalpa) was known as Śrāddhadeva, son of Vivaswān (the sun-god) in the present Kalpa and was exalted to the position of Manu by Śrī Hari. (11) One day an unknown fish appeared in the water held in the hollow of the palms of Satyavrata, who was offering handfuls of water (to the manes) on the bank of the Kṛtamālā river (in South India). (12) Satyavrata, who ruled over the Draviḍa territory, proceeded to drop along with the water the fish (as well) contained in the hollow of his palms into the water of the river, O scion of Bharata! (13) The fish most pitifully said to that monarch, highly compassionate as he was, "Wherefore do you throw me in the water of this river, O king who are so kind to the afflicted, helpless as I am and afraid (too) of aquatic creatures that kill their own species? (14) Not knowing the Lord, who had lovingly assumed the form of a fish in order to shower His grace on himself, Satyavrata made up his mind to protect the fish. (15) On hearing the very pitiful appeal of the fish, the said merciful king (lit., the ruler of the earth) put it in the water of the vessel (he had brought with him) and took it to his hermitage. (16) Growing in that Kamaṇḍalu (a water-pot made of wood or the shell of a cocoanut) in the course of a single night, however, and not finding (enough) space for itself in it, the fish actually said to the king as follows:—(17) "I am not able to live in this Kamaṇḍalu (even) with difficulty. (Therefore, kindly) find (for me) a sufficiently extensive abode, in which I may comfortably live." (18) Removing it from the Kamaṇḍalu, he placed it in the water of a pitcher. (Even when) thrown into it, the fish grew to a size of three cubits in the course of less than an hour (and said:—) (19) "(Even) this water-jar is not sufficient for me to live in at ease, O king! (Therefore, kindly) let me have spacious accommodation, since I have sought you as my refuge. (20) Having been removed from the water-jar, the fish was thrown by the king into a good (extensive) pond, O Parikṣit! The same fish (however, instantly) grew to be a monstrous fish and covered the (whole) lake with its body. (21) (The fish said:) "The water of this lake (too), O king, is not to my comfort. (Therefore, please) put me in a (large and deep) lake containing (an) inexhaustible (store of) water with adequate arrangements for my sustenance during the transit." (22) Thus spoken to, the king took the fish by turns to a number of lakes of inexhaustible water (each

succeeding one being larger than the previous one); but, finding it equal in size to each (such) lake, (eventually) transferred it to the ocean. (23) While being led (into the ocean), the fish spoke to him as follows: "Mighty alligators and other (aquatic) creatures in this ocean may eat me, O valiant monarch! You should not (therefore) leave me here." (24)

एवं विमोहितस्तेन वदता वल्गुभारतीम् । तमाह को भवानस्मान् मत्स्वरूपेण मोहयन् । २५ ।  
 नैवंवीर्यो जलचरो दृष्टोऽस्माभिः श्रुतोऽपि च । यो भवान् योजनशतमह्नाभिव्यानशे सरः । २६ ।  
 नूनं त्वं भगवान् साक्षाद्धरिर्नारायणोऽव्ययः । अनुग्रहाय भूतानां धत्से रूपं जलौकसाम् । २७ ।  
 नमस्ते पुरुषश्रेष्ठ स्थित्युत्पत्त्यप्ययेश्वर । भक्तानां नः प्रपन्नानां मुख्यो ह्यात्मगतिर्विभो । २८ ।  
 सर्वे लीलावतारास्ते भूतानां भूतिहेतवः । ज्ञातुमिच्छाम्यदो रूपं यदर्थं भवता धृतम् । २९ ।  
 न तेऽरविन्दाक्ष पदोपसर्पणं मृषा भवेत् सर्वसुहृत्प्रियात्मनः ।  
 यथेतरेषां पृथगात्मनां सता मदीदृशो यद् वपुरद्भुतं हि नः । ३० ।

Thus deluded by the fish, that spoke (such) charming words, the king said (to it): "Who are You, bewitching us (as You do) in the form of a (gigantic) whale (25) No aquatic creature possessed of such (wonderful) power as You has (ever) been seen or (even) heard of by us— You, who have grown in a day large enough to cover the whole lake, eight hundred miles in extent. (26) You are undoubtedly the immortal Lord Nārāyaṇa Himself, the Destroyer of sins, who have assumed the form of aquatics (whales) in order to shower Your grace on (all) created beings. (27) Hail to You, O supreme Person, controlling the (cosmic) functions of creation, maintenance and dissolution! You are the true Self as well as the goal of us, Your devotees, that have sought You (for protection). (28) (Although, generally speaking,) all Your sportful descents are conducive to the welfare of (all) living beings, I wish to know (in particular) the purpose for which this form (of a whale) has been assumed by You. (29) It is not futile to take shelter under Your feet, O lotus-eyed Lord, as it is to approach the feet of those who are identified with the body, You being the disinterested friend, nay, the beloved Self of all, (as is evident from the fact that) You have revealed Your wonderful form to us, Your devotees. (30)

### श्रीशुक उवाच

इति ब्रुवाणं नृपतिं जगत्पतिः सत्यव्रतं मत्स्यवपुर्द्युगक्षये ।  
 विहर्तुकामः प्रलयार्णवेऽद्रवीचिकीर्षुरेकान्तजनप्रियः प्रियम् । ३१ ।

Śrī Śuka continued : To king Satyavrata, who had spoken thus, the Lord of the universe—who desired to sport in the ocean for the dissolution of the universe at the end of the Kalpa (which was imminent) and had accordingly assumed the form of a fish, (nay,) who sought to do a good turn to the king, fond to He is of those exclusively devoted to Him—said (as follows). (31)

### श्रीभगवानुवाच

सप्तमेऽद्यतनादूर्ध्वमहन्येतदरिन्दम । निमङ्गल्यल्पय्याम्भोधौ त्रैलोक्यं भूर्भुवादिकम् । ३२ ।  
 त्रिलोक्यां लीयमानायां संवर्ताम्भसि वै तदा । उपस्थास्यति नौः काचिद् विशाला त्वां मयेरिता । ३३ ।  
 त्वं तावदोषधीः सर्वा बीजान्युद्यावचानि च । सप्तर्षिभिः परिवृतः सर्वसत्त्वोपवृंहितः । ३४ ।  
 आरुह्य बृहतीं नावं विचरिष्यस्यविक्रवः । एकार्णवे निरालोके ऋषीणामेव वर्चसा । ३५ ।  
 दोधूयमानां तां नावं समीरेण बलीयसा । उपस्थितस्य मे शृङ्गे निबद्धीहि महाहिना । ३६ ।  
 अहं त्वामृषिभिः साकं सहनावमुदन्वति । विकर्पन् विचरिष्यामि यावद् ब्राह्मी निशा प्रभो । ३७ ।  
 मदीयं महिमानं च परं ब्रह्मेति शब्दितम् । वेत्स्यस्यनुगृहीतं मे संप्रश्र्वैर्विवृतं हृदि । ३८ ।

**The glorious Lord said :** "On the seventh day following this day, O subduer of foes, (all) these three worlds—Bhūloka (the terrestrial region), the Bhuvarloka (the aerial region) and heaven—will be submerged in the ocean rising for the dissolution of the universe. (32) When the three worlds are actually going to be submerged in the deluge water, a mysterious and spacious boat, sent by Me, will approach you. (33) Take (with you) in the meanwhile all the herbs and annual plants as well as seeds of all types (both great and small) and, surrounded by the seven seers, and accompanied by all (varieties of) animals, you shall board that commodious vessel and sail about undaunted in that undivided expanse of water devoid of light, guided by the effulgence of the Ṛṣis alone. (34-35) Attach that vessel—tossed about by a mighty gale—by means of the great serpent (Vāsuki) to My horn as I shall be present by your side (at that time). (36) Pulling you, boat and all, along with the (seven) seers, I shall roam about in the vast expanse of water as long as the night of Brahmā (which is of the same duration as his day) lasts, O king!" (37) And (at that time) you will (come to) realize My glory—designated by the name of Para Brahma (the transcendent Reality)—revealed by Me in your heart through (answer to) your questions, though (actually) imparted by My grace. (38)

इत्थमादिश्य राजानं हरिरन्तरधीयत । सोऽन्ववैक्षत तं कालं यं हृषीकेश आदिशत् । ३९ ।

आस्तीर्य दर्भान् प्राक्कूलान् राजर्षिः प्रागुदङ्मुखः । निषसाद हरेः पादौ चिन्तयन् मत्स्यरूपिणः । ४० ।

ततः समुद्र उद्वेलः सर्वतः प्लावयन् महीम् । वर्धमानो महामेर्धर्वर्षद्विः समदृश्यत । ४१ ।

ध्यायन् भगवदादेशं ददृशे नावमागताम् । तामारुरोह विप्रेन्द्रैरादायौषधिवीरुधः । ४२ ।

तमूचुर्मुनयः प्रीता राजन् ध्यायस्व केशवम् । स वै नः संकटादस्मादविता शं विधास्यति । ४३ ।

सोऽनुध्यातस्ततो राज्ञा प्रादुरासीन्महार्णवे । एकशृङ्गधरो मत्स्यो हैमो नियुतयोजनः । ४४ ।

निबध्य नावं तच्छृङ्गे यथोक्तो हरिणा पुरा । वरत्रेणाहिना तुष्टस्तुष्टाव मधुसूदनम् । ४५ ।

Having thus instructed the king (Satyavrata), Śrī Hari disappeared; (while) the former awaited the time which Lord Viṣṇu (the Controller of our senses) had already told him". (39) Spreading (on the ground) blades of (the sacred) Kuśa grass with their ends pointing towards the east, the royal sage sat down with his face turned towards the north-east, contemplating on the feet of Lord Śrī Hari disguised as the divine Fish. (40) Then was the ocean clearly seen rising high on account of huge clouds pouring down (heavy) rain and (consequently) overflowing its limits and inundating the earth on all sides. (41) Revolving in his mind the command of the Lord, the king perceived the vessel arrived (by his side). Taking the herbs and plants (collected by him), he boarded it along with the great sages. (42) The sages lovingly said to him, "Meditate on Lord Viṣṇu (the Ruler of Brahmā and Lord Śiva as well), O (good) king! He will surely deliver us from this calamity and bring happiness (to us)." (43) Thought of uninterruptedly by the king, the Lord then appeared in that vast expanse of water in the form of a golden (effulgent) whale, possessed of a horn and extending over an area of one lakh Yojanas (or eight lakh miles). (44) Fastening the boat to the horn of the divine whale with the king of serpents for a rope, as already enjoined by Śrī Hari, king Satyavrata, full of joy, hymned (in the following words) Lord Viṣṇu (the Slayer of the demon Madhu). (45)

राजोवाच

अनाद्यविद्योपहतात्मसंविदस्तन्मूलसंसारपरिश्रमातुराः ।

यदृच्छयेहोपसृता यमाप्नुयुर्विमुक्तिदो नः परमो गुरुर्भवान् । ४६ ।

जनोऽबुधोऽयं निजकर्मबन्धनः सुखेच्छया कर्म सर्माहतेऽसुखम् ।

यत्सेवया तां विधुनोत्यसन्धति ग्रन्थिं स भिन्द्याद्दृढयं स नो गुरुः । ४७ ।

\* Vide verse 32 above.

यत्सेवयाग्नेरिव रुद्रोदनं पुमान् विजह्यान्पलमात्मनस्तमः ।  
 भजेत वर्णं निजमेष सोऽव्ययो भूयात् स ईशः परमो गुरोर्गुरुः ।४८।  
 न यत्प्रसादायुतभागलेशमन्ये च देवा गुरवो जनाः स्वयम् ।  
 कर्तुं समेताः प्रभवन्ति पुंसस्तमीश्वरं त्वां शरणं प्रपद्ये ।४९।  
 अचक्षुरन्धस्य यथाग्रणीः कृतस्तथा जनस्याविदुषोऽवुधो गुरुः ।  
 त्वमर्कटृक् सर्वदृशां समीक्षणो वृत्तो गुरुर्नः स्वगतिं बुभुत्सताम् ।५०।  
 जनो जनस्यादिशतेऽसती मतिं यथा प्रपद्येत दुरत्ययं तमः ।  
 त्वं त्वव्ययं ज्ञानममोघमल्लसा प्रपद्यते येन जनो निजं पदम् ।५१।  
 त्वं सर्वलोकस्य सुहृत् प्रियेश्वरो ह्यात्मा गुरुर्ज्ञानमभीष्ट सिद्धिः ।  
 तथापि लोको न भवन्तमन्धधीर्जानाति सन्तं हृदि वद्धकामः ।५२।  
 तं त्वामहं देववरं वरेण्यं प्रपद्ये ईशं प्रतिबोधनाय ।  
 छिन्द्यर्थदीपैर्भगवन् वचोभिर्ग्रन्थीन् हृदय्यान् विवृणु स्वमोकः ।५३।

**The king prayed :** People whose true knowledge of their own self stands obscured by dateless ignorance and who are exhausted by the toils (and turmoils) of worldly existence, traceable to that nescience, realize You here (only) when they take shelter in You by Your unaccountable grace. Such as You are, may You act as our highest preceptor and prove to be the Bestower of final beatitude (on us). (46) This ignorant Jiva (human soul), bound (as it is) by its own (previous) Karma, performs actions with great pains in the hope of (attaining) happiness and is able to get rid of that hope as well as of its wrong notion (in the shape of identification with body etc.), through Your worship (alone). May that Lord, who is our (true) guide, snap our knot (of ignorance) existing in the heart. (47) Through His worship (alone) can an embodied soul shake off its impurity in the shape of ignorance and regain its essential (blissful) character, (even) as silver and gold\* shed their impurity and regain their native brilliance through contact with fire (alone). May that immortal Lord, who is (even) higher than a Guru, be our (real) preceptor. (48) Gods, preceptors and other people joined together cannot by themselves show to a worshipper grace which is equivalent to one out of ten thousand parts of His. It is that almighty Lord in You whom I seek as my refuge. (49) An unenlightened soul chosen as a preceptor in relation to an ignorant person is of the same worth as a sightless person appointed as a guide in relation to another blind man. By us (however), who are eager to know the truth relating to the Self, You have been elected as our preceptor—You who are not only self-illuminated like the sun but also impart light to all the senses of perception. (50) A worldly soul (that is subject to birth and death) imparts to another unwise counsel (showing him the way to worldly riches and gratification of the senses alone), (following) which he is sure to enter darkness (in the shape of transmigration or what is till worse, viz., hell) which is hard to overcome. You, however, impart (to the Jiva) undecaying and unfailing wisdom (knowledge of the Self), through which the Jiva easily realizes its essential (blissful) character. (51) Indeed to the whole world You are the disinterested friend, beloved and inner Controller, the (very) Self, the teacher, wisdom and the realization of (all) desired objects. Yet, having deep-rooted desires and possessed of an undiscerning intellect, the world does not know You, though present in the heart (itself). (52) Such as You are, I approach You—the almighty Lord, adorable (even) to gods, and worthy

\*The Śruti tells us that the tears shed by Rudra (the god of destruction, so-called because he cried as soon as he appeared—vide I. iii. 8—10) were converted into gold and silver:

‘यदरोदीत् तद् रुद्रस्य रुदत्वं यदन्नवशीयत तद् रजतं हिरण्यमभवत्’.

of being sought for (by all)—for instruction. (Kindly, therefore,) cut asunder, O Lord, with Your words throwing light on the (highest) truth, the knots (in the shape of egotism and so on) existing in the heart and reveal Your own Self (to me).(53)

श्रीशुक उवाच

इत्युक्तवन्तं नृपतिं भगवानादिपूरुषः । मत्स्यरूपी महाम्भोधौ विहरंस्तत्त्वमब्रवीत् । ५४ ।

पुराणसंहितां दिव्यां सांख्ययोगक्रियावतीम् । सत्यव्रतस्य राजर्षेरात्मगुह्यमशेषतः । ५५ ।

अश्रौषीदृषिभिः साकमात्मतत्त्वमसंशयम् । नाव्यासीनो भगवता प्रोक्तं ब्रह्म सनातनम् । ५६ ।

अतीतप्रलयापाय उस्थिताय स वेधसे । हत्वासुरं हयग्रीवं वेदान् प्रत्याहरद्धरिः । ५७ ।

स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः । विष्णोः प्रसादात् कल्पेऽस्मिन्नासीद् वैवस्वतो मनुः । ५८ ।

सत्यव्रतस्य राजर्षेर्मायामत्स्यस्य शार्ङ्गिणः । संवादं महदारब्धानं श्रुत्वा मुच्येत किल्बिषात् । ५९ ।

अवतारो हरेर्योज्यं कीर्तयेदन्वहं नरः । सङ्कल्पास्तस्य सिध्यन्ति स याति परमां गतिम् । ६० ।

प्रलयपयसि धातुः सुप्रशक्तेर्मुखेभ्यः श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।

दितिजमकथयद् यो ब्रह्म सत्यव्रतानां तपहमखिलहेतुं जिह्वामीनं नतोऽस्मि । ६१ ।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायामष्टमस्कन्धे

मत्स्यावतारचरितानुवर्णनं नाम चतुर्विंशोऽध्यायः । २४ ।

इत्यष्टमः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

—:x::—

Śrī Śuka went on : Sporting in that vast expanse of water in the form of a whale, Lord Viṣṇu (the most ancient Person) taught the (highest) truth to the king, when he had thus prayed. (54) He (further) revealed to the royal sage Śatyavrata in its entirety the mystery of His own Self in the form of a divine collection of Paurāṇika lore (called Matsyapurāṇa), (a book) dealing with Sāṅkhya philosophy (which teaches us how to differentiate between Prakṛti and Puruṣa (Matter and Spirit), Yoga (union with the Lord through Devotion) and rituals.(55) Seated on board the vessel with the (seven) seers, the king listened to the discourse on the truth of the Self, (which is the same as) the eternal Brahma (the Infinite), delivered by the Lord (in the form of the divine Fish), so (attentively) as to leave no doubt (in his mind).(56) Having (already) killed the demon Hayagrīva (and recovered the Vedas), He restored the Vedas to Brahmā (the creator) when the latter rose (from his slumber) at the end of the Pralaya (dissolution) that (immediately) preceded the current Kalpa (known as the Śweta-Vārāha Kalpa).(57) The same king Satyavrata, who was (thus) endued (both) with spiritual knowledge (as derived from the scriptures) and wisdom (Self-Realization) by the grace of Lord Viṣṇu, figured in the present Kalpa as the Vaivaswata Manu (so-called because he was born as a son of the sun-god, and was also known by the name of Śrāddhadeva).(58) A man is (surely) rid of (all) sin by hearing this great story consisting of the (foregoing) dialogue between the royal sage Satyavrata and Lord Viṣṇu (the Wielder of a bow made of horn), disguised as a fish through His creative energy. (59) He who recites from day to day the story of that which is spoken of as the descent of Śrī Hari in the form of a whale attains

(after death) to the supreme state (final beatitude) and (all) his desired objects are (surely) accomplished (during his lifetime). (60) I bow to that Lord, the Cause of all, disguised in the form of a whale, who, (while roaming about) of the deluge waters, restored (to Brahmā) the (entire) body of Śruti texts stolen away from the mouths of the Creator—whose powers (of creation etc.), lay dormant (because of his being overpowered by sleep)—after slaying the demon (Hayagrīva), and, who taught the Purāṇa dealing with Brahma to king Satyavrata and the (seven) seers.(61)

*Thus ends the twenty-fourth discourse entitled "The story of the Descent of the divine Fish recounted" in Book Eight of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā, composed by the sage Vedavyāsa, and consisting of eighteen thousand Śloka.*

END OF BOOK EIGHT

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ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

नवमः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata-Mahāpurāṇa Book Nine

Discourse I

The story of King Sudyumna, son of Vaivaswata Manu

राजोवाच

मन्वन्तराणि सर्वाणि त्वयोक्तानि श्रुतानि मे । वीर्याण्यनन्तवीर्यस्य हरेस्त्रय कृतानि च । १ ।  
योऽसौ सत्यव्रतो नाम राजर्षिर्द्विजिह्वेश्वरः । ज्ञानं योऽसीतकल्पान्ते श्लेभे पुरुषसेवया । २ ।  
स वै विवस्वतः पुत्रो भनुरासीदिति श्रुतम् । स्वतस्तस्य सुताश्चोक्ता इक्ष्वाकुप्रमुखा नृपाः । ३ ।  
तेषां वंशं पृथग् ब्रह्मन् वंदयानुष्तरितानि च । कीर्तयस्व महाभाग नित्यं शुश्रूषतां हि नः । ४ ।  
ये भूता ये भविष्याश्च भवन्त्यद्यतनाश्च ये । तेषां नः पुण्यकीर्तिनां सर्वेषां वद विक्रमान् । ५ ।

**The king (Parikṣit) submitted :** The accounts of all the (six) Manvantaras (divisions of a Kalpa or day of Brahmā, presided over by a Manu), as well as of the heroic deeds performed in them by Śrī Hari of unlimited prowess have been heard by me as told by you. (1) I have (further) heard from you that the same royal sage, Satyavrata by name, the (then) ruler of the Draviḍa territory (in South India), who attained spiritual enlightenment through devotion to Śrī Hari (the supreme Person) at the end of the previous Kalpa was, born as (Śrāddhadeva) a son of Vivaswān (the sun-god) and became Manu (in the present Manvantarā). The names of his sons, Ikṣvāku and other kings, told by you, have also been heard. (2-3) To us, who are indeed ever eager to hear you, O holy Brāhmana, (pray,) narrate their line as well as the doings of those belonging to that line, O highly blessed one ! (4) (Kindly) recount to us the deeds of valour of all those kings of sacred renown—those who have gone by, those who will follow and those who are ruling at present. (5)

सूत उवाच

एवं परीक्षिता राजा सदसि ब्रह्मवादिनाम् । पृष्टः प्रोवाच भगवान्शुकः परमभर्मयित् । ६ ।

**Sūta resumed :** Thus requested by King Parikṣit in that assembly of (great) exponents of the Vedas, the divine Śuka, who was well-versed in the cult of Devotion (the highest religion of mankind), proceeded to speak (as follows). (6)

## श्रीशुक उवाच

श्रुता मानवो वंशः प्राचुर्येण परंतप। न शक्यते विस्तारतो वक्तुं वर्षशतैरपि । ७ ।  
 परावरेषां भूतानामात्मा यः पुरुषः परः । स एवासीदिदं विश्वं कल्पान्तेऽन्यत्र किञ्चन । ८ ।  
 तस्य नाभेः समभवत् पद्मकोशो हिरण्मयः । तस्मिञ्छङ्गे महाराज स्वयंभूश्चतुराननः । ९ ।  
 मरीचिर्मनसस्तस्य उज्जे तस्यपि कश्यपः । दाक्षायण्यां ततोऽदित्यां विजस्वानभवत् सुतः । १० ।  
 ततो मनुः श्राद्धदेवः संज्ञायामास भारत । श्रद्धायां जनयामास दश पुत्रान् स आत्मवान् । ११ ।  
 इक्ष्वाकुः नृगाशर्वातिदिष्टधृष्टकरूपकान् । नरियन्तं पृषधं च नभगं च कविं विशुः । १२ ।

Śrī Śuka began again : Hear an account of the posterity of (Vaivasvata) Manu in its important aspects, O chastiser of foes! It cannot be narrated in extenso even in the course of hundreds of years. (7) During the period of (final) dissolution Lord Nārāyaṇa (the supreme Person) alone, the inner Controller and Sustainer of (all) created beings (high and low), represented this universe; nothing else existed (at that time). (8) From His navel sprang up the calyx of a golden lotus and in that calyx, O great king, appeared the four-faced Brahmā (the self-born). (9) From the latter's mind came forth Marīci and from (the loins of) Marīci, again, appeared the sage Kaśyapa. And of Kaśyapa by Aditi, a daughter of Dakṣa, was born a son, Vivaswān (the sun-god). (10) Of the latter by his wife, Sarñjīā, a scion of Bharata, was born Śrāddhadeva, the Manu (presiding over the current Manvantara); and through (his wife) Śraddhā, the high-minded King Śrāddhadeva begot ten sons—Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣaka, Narīsyanta, Pṛṣadhra, Nabhaga and Kavi. (11-12)

अप्रजस्य मनोः पूर्वं वसिष्ठो भगवान् किल । मित्रावरुणयोरिति प्रजाधर्मकरोत् प्रभुः । १३ ।  
 तत्र श्रद्धा मनोः पत्नी होतारं सपयाचत । दुहितर्यमुपागम्य प्रणियत्य पयोव्रता । १४ ।  
 प्रेषितोऽध्वर्युणा होता ध्यायंस्तत् सुसमाहितः । हविषि व्यचरत् तेन वषट्कारं गुणान्द्रिजः । १५ ।  
 होतुस्तद्व्यभिचारेण कन्येला नाम साभवत् । तां विलोक्य मनुः प्राह नातिहृष्टमना गुरुम् । १६ ।  
 भगवन् किमिदं जातं कर्म वो ब्रह्मवादिनाम् । विपर्ययमहो कष्टं मैवं स्याद् ब्रह्मविक्रिया । १७ ।  
 यूयं मन्त्रविदो युक्तास्तपसा दग्धकिन्निषाः । कुतः संकल्पवैधर्म्यमनृतं विवृधेष्विव । १८ ।  
 तन्निशम्य वचस्तस्य भगवान् प्रणितामहः । होतुर्व्यतिक्रमं ज्ञात्वा बभाषे रविनन्दनम् । १९ ।  
 एतत् संकल्पवैधर्म्यं होतुस्ते व्यभिचारतः । तथापि साधयिष्ये ते सुप्रजास्त्वं स्वतेजसा । २० ।  
 एवं व्यवसितो राजन् भगवान् स महायशः । अस्तौषोदादिपुरुषमिलाप्यः पुंस्त्वकाप्यया । २१ ।  
 तस्मै कामवरं तुष्टो भगवान् हरिरीश्वरः । ददाविलाभवत् तेन सुहृद्भ्यः पुरुषर्षभः । २२ ।

In the beginning (before Ikṣvāku and others were born) the glorious and powerful sage Vasiṣṭha (the preceptor of the solar race), it is said, conducted a sacrifice in propitiation of the gods Mitra and Varuṇa\* for the sake of a son to the Manu, who was (yet) issueless. (13) During that sacrificial performance the Manu's wife, Śraddhā, who was subsisting on milk alone, approached the priest invoking the gods and reciting the R̥gveda and, falling prostrate before him, humbly requested him to conduct the sacrifice in such a way as to ensure the birth of a daughter. (14) On the oblation to be poured into the sacred fire having been taken in the hand (for being thrown), the Brāhmaṇa officiating as the Hotā, who was thinking (at the time of the request made by the queen) and repeating the mystic word 'Vaṣaṭ', propitiated the fire with a fully controlled mind by means of that oblation, as directed by the Adhvaryu. (15) Due to the aforesaid deviation made by the Hotā the offspring turned out to

\* The Śruti recommends the performance of a sacrifice in honour of the gods Mitra and Varuṇa for those desiring to have a son in the following words :— 'मैत्रावरुणोर्मिष्टिं कुर्यात् पुरुषकायः'।

be a daughter, who was named as Ilā. Not much pleased at heart so see her, the Manu submitted (as follows) to his preceptor (the sage Vasīṣṭha):—(16) "O glorious sage, how has this ritual conducted by you, exponents of the Veda, yielded such a contrary result? Oh, what a pity! Such a reversal of the fruit of the Vedic Mantras should not have taken place. (17) You are (all) well-versed in the (proper use of) the Mantras and (thoroughly) disciplined and have (all) your impurities burnt by austerities. How (then) could this frustration of your purpose be expected as untruth in gods (which is impossible)?" (18) On hearing this question of Valvaswata Manu the glorious sage Vasīṣṭha (the grandfather of my grandfather\*) came to know of the deviation made by the Hotā and replied (as follows) to Śrāddhadeva (son of the sun-god). (19) "This frustration of your purpose has been brought about by the contrary intention of the Hotā. Yet by virtue of my own spiritual glory I shall confer on you the privilege of having a good (male) progeny." (20) Thus resolved, O king, the glorious sage (Vasīṣṭha) of extraordinary fame, extolled Lord Viṣṇu (the most ancient Person) with the desire of transforming Ilā into a male child. (21) Pleased with him, the almighty Lord Śrī Hari bestowed on the sage Vasīṣṭha the desired boon (of manhood for Ilā). (And) thereby Ilā (the daughter of Valvaswata Manu) became Sudyumna, the foremost of men. (22)

स एकदा महाराज विचरन् भृगुयां वने। वृतः कतिपयामाल्यैरश्वमारुह्य सैन्धवम्।२३।  
 प्रागृह्य रुधिरं चापं शरंश्च परमाद्भुतान्। दक्षितोऽनुभृगं वीरो जगाम दिशमुत्तराम्।२४।  
 स कुमारो वनं मेरोरधस्तात् प्रविवेश ह। यत्रास्ते भगवाञ्छर्वो रपमाणः सहोमया।२५।  
 तस्मिन् प्रविष्ट एवासी सुघ्नः परवीरहा। अपश्यत् स्त्रियमात्मानपथं च वडवां नृप।२६।  
 तथा तदनुगाः सर्वे आत्मलिङ्गविपर्ययम्। दृष्ट्वा विपन्नसोऽभून् वीक्षमाणाः परस्परम्।२७।

Taking up a charming bow and most wonderful arrows and protected by an armour, and surrounded (accompanied) by a few followers, the hero (Sudyumna) rode a hunting on one occasion, O great king, through a forest on (the back of) a horse of the Saindhava breed (peculiar to Sindha) and proceeded in pursuit of a game in a northerly direction. (23-24) The aforesaid prince, it is said, entered a forest at the foot of Mount Meru, where Lord Rudra was carrying on (amorous) sports with (His divine Spouse) Goddess Umā (Pārvatī). (25) The moment Sudyumna, the slayer of hostile warriors, made his way into that forest, he found himself (turned into) a woman and his horse (into) a mare, O protector of human beings. (26) Similarly all his followers felt disconcerted to see the transformation of their sex, and stared at one another. (27)

राजोवाच

कथमेवैगुणो देसः केन वा भगवन् कृतः। प्रश्नेन सपाचक्ष्व परं कौतुहलं हि नः।२८।

The king (Parīkṣit) submitted : How could there be a land possessed of such a (wonderful) potency (of changing the sex of an individual as soon as one entered it) and by whom was it rendered such O worshipful sage? (Kindly) answer fully this question (of ours); (for) great is our curiosity (about it). (28)

\* The pedigree of the sage Śuka has been clearly delineated in the following well-known couplet in praise of Vedavyāsa :—

आर्यं वसिष्ठवत्सरां शकैः पराशरान्जनां वन्द्यं युक्तान्तं तपोविधिम् ॥

"I bow to that storehouse of asceticism, the sinless Vedavyāsa, the great grandson of the sage Vasīṣṭha, grandson of Śakī (Vasīṣṭha's son), son of Parāśara (son of Śakī) and father of Śuka."

## श्रीशुक उवाच

एकदा गिरिशं द्रुमुपव्यस्तत्र सुव्रताः । दिशो व्रितिमिराभासाः कुर्वन्तः समुपागमन् ॥२९॥  
 तान् क्रिलोक्याश्रिका देवी विवासा त्रीडिता भृशम् । धर्तुरङ्कात् समुत्थाय मीनैर्माश्रय पर्यधात् ॥३०॥  
 ऋषयोऽपि तयोर्वीक्ष्य प्रसङ्गं रममाणयोः । निवृत्ताः प्रययुस्तस्मात्त्रनायवणान्श्रमम् ॥३१॥  
 तदिदं भगवानाह प्रियायाः प्रियकाम्यया । स्थानं यः प्रविशेदेतत् स वै योषिद् भवेदिति ॥३२॥  
 तत ऊर्ध्वं वनं तद् वै पुरुषा वर्जयन्ति हि । सा चानुत्तरसंयुक्ता विचचार वनाद् वनम् ॥३३॥  
 अथ तामाश्रमाभ्यासे चरन्तीं प्रमदंत्तमाम् । स्त्रीभिः परिवृतां वीक्ष्य चकमे भगवान् बुधः ॥३४॥  
 सापि तं चकमे सुभूः सोमराजसुतं पतिम् । स तस्यां जनवामास पुरुत्वसमात्यजम् ॥३५॥  
 एवं स्त्रीत्वमनुप्राप्तः सुद्युत्रो मानवो नृपः । सस्मार स्वकुलत्राचार्यं वसिष्ठमिति शुश्रुम् ॥३६॥  
 स तस्य तां दशं दृष्ट्वा कृपया भृशपीडितः । सुद्युत्रस्याशब्धन् पुंसत्वमुपाधावत शङ्करम् ॥३७॥  
 नुष्टस्तस्यै स भगवानुषये प्रियमावहनम् । स्वां च वाचमृतां कुर्वप्रिदमाह विशाष्यते ॥३८॥  
 मासं पुमान् स भविता मासं स्त्री तव गोत्रजः । इत्थं व्यवस्थया कामं सुद्युत्रोऽज्जुत् मेदिनीम् ॥३९॥  
 आधावानुग्रहात् कामं लब्ध्वा पुंसत्वं व्यवस्थया । पालवामास जगतीं नाभ्यनन्दन् स्म तं प्रजाः ॥४०॥  
 तस्योत्कले गयो राजन् विमलश्च सुताम्बवः । दक्षिणापथराजानो बभूवुर्धर्मवत्सलाः ॥४१॥  
 ततः परिणते काले प्रतिष्ठानपतिः प्रभुः । पुरुवरवस उत्सृज्य गां पुत्राय गतो वनम् ॥४२॥

इति श्रीमद्भगवते महापुराणे पाप्महेत्यां संहितायां नवमस्कन्धे इत्येकपाद्व्याख्ये प्रथमोऽध्यायः ॥१॥

**Śrī Śuka continued :** Once upon a time sages of sacred vows repaired to that land (of Ilāvṛta) in order to see Lord Śiva (who ordinarily lives on Mount Kailāsa), driving away darkness as well as (all other) light from the quarters (by their superior splendour). (29) Much abashed to see them, Goddess Pārvatī (the Mother of the universe), who was uncovered (at that time) sprang immediately from the lap of Her Consort (Lord Śiva) and put on Her raiment at once. (30) Observing the fond union of the (divine) Couple, engaged in (amorous) sports, the sages too withdrew from that forest and proceeded to the hermitage of (the divine sages) Nara and Nārāyaṇa (which is altogether free even from such outward display of sexuality, the very sight of which is tabooed in the eyes of celibates and ascetics). (31) Thereupon, in His eagerness to please His beloved in Spouse (who was greatly disturbed in mind by having been seen in dishabille by other males), Lord Śiva uttered the following (words):—"Whatever male enters this reserve shall (forthwith) become a woman." (32) From that time onward indeed males shun that forest. Sudyumna, for his part, who was (now) transformed into a (young) woman, roamed about from forest to forest in the company of her attendants (also likewise transformed). (33) Perceiving that excellent young woman roaming in the precincts of his hermitage, surrounded (accompanied) by (other young) women, the glorious god Budha (son of the moon-god, presiding over the planet of the same name, now known as Mercury) conceived a passion for her. (34) That pretty damsel (of charming brows) also (in her turn) coveted the said son of King Soma for her husband. (And) he begot a son, (known as) Purūrāvā through her. (35) Having thus attained the form of a woman, King Sudyumna, son of Vaivasvata Manu, remembered the sage Vasiṣṭha, the preceptor of his race: so have we heard. (36) (Thought of by her and instantly appearing in person before her by dint of Yoga,) the sage was sore oppressed with pity to see that (changed) condition of Sudyumna and desiring the latter's (restoration to) manhood, (mentally) approached (prayed to) Lord Śankara. (37) Pleased with the sage (Vasiṣṭha) and in order to secure his gratification and (at the same time) to justify (maintain the truth of)

His utterance", the Lord (Śaṅkara) spoke as follows, O protector of the people:—(38) "Sudyumna, born in the family of your proteges (the solar race) shall be a male for one month and a female during another (by turns). Let him protect the earth with pleasure according to this arrangement." (39) Having regained manhood, the object of his desire, (of course subject to this condition) by the grace of his preceptor, Sudyumna protected the earth (as its ruler). (Since, however, he remained in hiding out of shame every other month,) the people did not approve of him. (40) Three sons—Utkala, Gaya and Vimala—were born to him, O Parīkṣit! They became rulers of the southern region (the Deccan) and were (great) lovers of virtue. (41) Then, in the ripeness of time King Sudyumna, the ruler of Pratiṣṭhāna (the modern Jhusi, a town situated near the confluence of the holy Gaṅgā and Yamunā, on the left bank of the Gaṅgā, opposite to Allahābad) retired to the forest, relinquishing (the sovereignty of) the earth in favour of his son Purūravā (begotten by Budha through his feminine form). (42)

*Thus ends the first discourse, forming part of the story of Itā, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्वितीयोऽध्यायः

### Discourse II

The posterity of Karuṣa and other four sons of Vaivaswata Manu

श्रीशुक उवाच

एवं गतेऽथ सुदुभ्रे मनुर्वंशवतः सुते। पुत्रकामस्तपस्तेपे यपुनायां शतं सपाः। १।  
 ततोऽप्यजन्मनुर्वंशपत्यार्थं हरिं प्रभुम्। इक्ष्वाकुपूर्वजान् पुत्रंल्लिभे स्वसदृशान् दश। २।  
 पृथग्रस्तु मनोः पुत्रो गोपालो गुरुणा कृतः। पालयामास गा यतो राज्ञां श्रीरासनव्रतः। ३।  
 एकदा प्राविशद् गोष्ठं शार्दूलो निशि वर्धति। शयाना गाव उत्थाय भीतास्ता बभ्रमुर्क्रे। ४।  
 एकां जग्राह बलवान् सा चुक्रोश भयातुरा। तस्यास्तत् क्रन्दितं श्रुत्वा पृथग्योऽभिससार ह। ५।  
 खड्गमादाय तरसा प्रलीनोऽङ्गणे निशि। अजानन्नहनद् बभ्रोः शिरः शार्दूलशङ्कया। ६।  
 व्याघ्रोऽपि वृक्षगश्रवणो निखिंशाप्राहतस्ततः। निश्चक्राम भृशं भीतो रक्तं पथि समुत्सृजन्। ७।  
 मन्थमानो हतं व्याघ्रं पृथग्धः परवीरह। अद्राक्षीत् स्वहतां बभ्रुं व्युष्टयां निशि दुःखितः। ८।  
 तं शशाप कुलाचार्यः कृतागसपकामतः। न क्षत्रवन्धुः शूद्रस्त्वै कर्मणा भवितापुन। ९।  
 एवं शप्तस्तु गुरुणा प्रत्यगुह्णान् कृताञ्जलिः। अधारयद् व्रतं वीर ऊर्ध्वरेता मुनिप्रियम्। १०।  
 क्षासुदेवे भगवति सर्वात्मनि परेऽपले। एकान्तित्वं गतो भक्त्या सर्वभूतसुहृत् सपः। ११।  
 विमुक्तसङ्गः शान्तात्मा संयताक्षोऽपरिग्रहः। यदृच्छ्योपपन्नेन कल्पयन् वृत्तिपातन। १२।  
 आत्मन्यात्पानमाधाय ज्ञानतृप्तः समाहितः। विचचार महीमेतां जडान्धबधिराकृतिः। १३।  
 एवंयुतो वनं गत्वा दृष्ट्वा दावाग्निमुत्थितम्। तेनोपयुक्तकरणो ब्रह्म प्राप परं मुनिः। १४।

Śrī Śuka resumed : On his (only) son, Sudyumna, having thus left (for the forest), Vaivasvata Manu, desirous of (getting) a son, practised asceticism on the banks of the Yamunā for a hundred years. (1) Then the (said) Manu worshipped the almighty Lord Śrī Hari for the sake of progeny and got (in consequence of that worship) ten sons, resembling himself, the eldest being Ikṣvāku. (2) (Of these,) the Manu's son, Pṛṣadhra, however, who had been made a cowherd by his preceptor (the sage Vasiṣṭha), tended cows at night, full of vigilance and keeping awake as a rule in a standing posture, sword in hand. (3) On one occasion at night, while it was raining, a tiger entered the cowpen and the cows, that were (all) resting, started up and, full of panic, ran about in the pen. (4) The powerful beast seized one (of them) and, stricken with fear, the cow uttered a piercing cry. Hearing that scream of the cow, Pṛṣadhra, it is said, rushed forth with impetuosity, taking his sword, and unwittingly cut off the head of the red-brown cow, mistaking it for the tiger, in that dark night (when the stars had totally disappeared due to clouds). (5-6) The tiger too, that had been struck with the end of the sword and had one of its ears severed, escaped from that place in extreme fear, dropping blood on the way. (7) Pṛṣadhra, the slayer of hostile warriors, who believed the tiger to be dead, was filled with grief when he saw at the close of night the cow killed by himself. (8) On him, even though he had unintentionally committed the sin (of slaying a cow and ought to have in the ordinary course been asked to undergo an expiatory rite), the sage Vasiṣṭha (the preceptor of his race) uttered the following curse:—"Due to this (sinful act) you shall no longer remain (even) a vile Kṣatriya, but shall become a Śūdra (outright)." (9) Cursed by his preceptor in these words, the hero (Pṛṣadhra) silently accepted the imprecation with joined palms and, remaining a lifelong celibate, observed a vow of (strict) continence, which is (so) dear to ascetics. (10) Friendly and alike to all created beings, he exclusively fixed his mind through devotion on the supreme Lord Vāsudeva, the universal Spirit, (who is) free from all blemish. (11) Having entirely given up attachment (to all sorts of enjoyments) and fully controlled his senses, nay, having no possession worth the name (beyond the bare necessities of life) and maintaining his body by means of food etc., got by chance, he fixed his mind on the Self, and roamed about on this earth, tranquil of mind, sated through wisdom and fully composed though presenting the appearance of a stupid, blind or deaf fellow. (12-13) Conducting himself in this manner and withdrawing to a forest (one day), Pṛṣadhra (who had taken a vow of strict silence) saw a wild fire raging. (Entering it,) he allowed his body to be consumed by it and attained oneness with the transcendent Absolute. (14)

कविः कनीयान् विषयेषु निःस्पृहो विसृज्य राज्यं सह वशुधिवर्नम् ।

निवेश्य चित्ते पुरुषं स्वोचित्यं विवेश कैशोरवयाः परं गतः । १५ ।

करुणामानवादासन् कारुषाः क्षत्रजादयः । उत्तरापथगोप्तारो ब्रह्मण्या धर्मवत्सलाः । १६ ।

धृष्ट्या धार्ष्ट्यभूत् क्षत्रं ब्रह्मभूयं गतं क्षितिः । नृगस्य ऋशः सुमतिर्भूतज्योतिस्ततो वसुः । १७ ।

वसोः प्रतीकस्तत्पुत्र ओषधवानोषधवत्पिता । कन्या चौघवती नाम सुदर्शन उवाह ताम् । १८ ।

धित्रसेनो नरिष्यन्तादक्षस्तस्य सुतोऽभवत् । तस्य भीद्वान्ततः कूर्चं इन्द्रसेनस्तु तस्तुत् । १९ ।

वीतिहोत्रस्त्वन्द्रसेनान् तस्य सत्यश्रवा अभूत् । उरुश्रवाः सुतस्तस्य देवदत्तस्ततोऽभवत् । २० ।

ततोऽप्रिवेद्यो भगवानग्निः स्वयमभूत् सुतः । कानीन इति विख्यातो जानुकाण्ठो महानृषिः । २१ ।

ततो ब्रह्मकुलं जातमाप्रिवेश्यायने भृप । नरिष्यन्तान्वयः प्रोक्तो दिष्टवंशमतः शृणु । २२ ।

Kavi, the youngest (son of Vaivasvata Manu), who was free from (all) craving for the pleasures of sense, quitted his kingship as well as his kinsfolk while tender of age; and, installing in his mind on the self-efulgent supreme Person, he retired into the forest and entered the Supreme. (15) From Karuṣa, (another) son of Vaivasvata Manu, the families of

the Kṣatriyas known as the Kārūṣas took their descent. Devoted to the Brāhmaṇas and (themselves great) lovers of righteousness, they became rulers of the northern regions. (16) From Dhṛṣṭa sprang up the Kṣatriya clan called the Dhārṣṭas, who attained Brahmanhood on (this very) earth (during their lifetime). Nrga's son was Sumati and Sumati's son was Bhūtajyoti and from (the loins of) Bhūtajyoti Vasu was born. (17) From (the loins of) Vasu sprang up Pralika and Pralika's son was Oghavān, who was the father of (a son of the same name,) Oghavān. A daughter (too), Oghavati by name, was born of Oghavān. (A certain) Sudarṣana married her. (18) Citrasena sprang up from (the loins of) Narīṣyanta and Dakṣa was the son of Citrasena. The son of Dakṣa was (one) Miḍhvān, of whom Kūrca was born; and Indrasena was the son of Kūrca. (19) (Again,) Vīthotra was born of Indrasena, whose son was Satyaśravā. Uruśravā was the son of Satyaśravā and Devadatta was born of Uruśravā. (20) From (the loins of) Devadatta sprang up a son Agniveśya (by name), who was no other than the glorious Agni (the god of fire). It was he who came to be known (afterwards) as the great seer Kānina or Jātūkarma. (21) From Agniveśya originated the race of the Brāhmaṇas called the Āgniveśyāyanas (scions of Agniveśya), O protector of men! The posterity of Narīṣyanta has (thus) been told; now hear (an account) of the line of Diṣṭa. (22)

नाभगो दिष्टपुत्रोऽयः कर्मणा वैश्यतां गतः । भलन्दनः सुतस्तस्य वत्सप्रीतिर्भलन्दनात् । २३ ।  
 वत्सप्रीतेः सुतः प्रांशुस्तस्युतं प्रपति विदुः । खनित्रः प्रमतेस्तस्माद्याक्षुषोऽथ विविशतिः । २४ ।  
 विविशतिसुतो रथः खनित्रेणोऽयं धार्मिकः । कन्दमघो महाराज तस्यासीदात्मजो नृप । २५ ।  
 तस्यावीक्षितः सुतो यस्य मरुतश्चक्रवर्त्यभूत् । संवर्तोऽयाजयद् यं वै महायोष्यङ्गिः सुतः । २६ ।  
 मरुतस्य यथा यज्ञो न तथान्यस्य कश्चन । सर्वं हिरण्यमेवासीद् यत् किञ्चिदास्य शोभनम् । २७ ।  
 अमारुदित्रः सोमेन दक्षिणाभिर्द्विजातवः । मरुतः परिवेष्टारो विश्वेदेवाः सभासदः । २८ ।

Diṣṭa's son Nābhāga, who is other than the one going to be mentioned hereafter, was degraded to the position of a Vaiśya on the ground of his pursuits (such as agriculture etc.). His son was Bhalandana, of whom Vatsapriti was born. (23) Vatsapriti's son was Prāmīśu; the learned remember his son as Pramati. Of Pramati Khanitra was born; from (the loins of) Khanitra sprang up Cākṣuṣa and from Cākṣuṣa, Vivimśati. (24) Vivimśati's son was Rambha, whose son was the virtuous Khaninetra. (And) Karandhama, O great king, was the son of the last-named, O protector of human beings. (25) His son was Avikṣit, whose son, Marutta, became an emperor—the same Marutta whom the great Yogi Saivarta, son of the sage Aṅgirā, helped to perform a sacrifice. (26) No sacrificial performance of anyone else was so grand as that of Marutta. Every utensil etc., was actually of gold and whatever else there was in his sacrifice was commendable. (27) (In that sacrifice) Indra (the ruler of the gods) felt inebriated by (draughts of) the Soma juice and the Brāhmaṇas were satiated with gifts of money. The (forty-nine) Maruts (wind-gods) performed the duty of serving up food (to the invitees), while (the class of gods known as) the Viśvedevas (actually) took part in the deliberations of the assemblies. (28)

मरुतस्य दमः पुत्रस्तस्यासीद् राज्यवर्धनः । सुभृतिस्तस्युतो जज्ञे सौधृतेयो नरः सुतः । २९ ।  
 तस्युतः केवलस्तस्माद् बन्धुमान् वेगवांसतः । बन्धुस्तस्याभवद् यस्य तृणबिन्दुर्महीपतिः । ३० ।  
 तं भेजेऽरुन्धुया देवी भजनीयगुणालयम् । वराप्सरा यतः पुत्राः कन्या चेद्विड्वाभवत् । ३१ ।  
 तस्यामुत्साहयामास विश्रवा धनदं सुतम् । प्रादाय विद्यां परमामुषिचोर्गन्धरात् पितुः । ३२ ।  
 विशालः शून्यबन्धुश्च धृप्रकेतुश्च तत्सुताः । विशालो वंशकृत् राजा वैशालीं निर्गमे पुरीम् । ३३ ।  
 हेमचन्द्रः सुतस्तस्य धृप्राक्षस्तस्य चात्मजः । तस्युजात् संयमादासीत् कुशाश्वः सहदेवजः । ३४ ।

कुशाधात् सोमदत्तोऽभूद् योज्ज्वमेधैरिडस्यतिम् । इष्ट्वा पुरुषमापाद्यौ गतिं योगेश्वराश्रितः । ३५ ।  
 सौमदत्सु सुयतिस्तत्सुतो जनमेजयः । एते वैशालभूपालस्तृणखिन्द्यशोधराः । ३६ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितार्यो नवमस्कन्धे द्वितीयोऽध्यायः । १२ ।

Dama was the son of Maruṭa and Rājyavardhana, of the former. Sudhṛti was born as the son of Rājyavardhana and the son of Sudhṛti was Nara, (also) called Sauthṛteya (son of Sudhṛti). (29) His son was Kevala, of whom Bandhumān was born; and from (the loins of) the latter sprang up Vegavān. His son was Bandhu, of whom (the famous) King Tṛṇabindu was born. (30) A heavenly damsel, Alambuṣā, the foremost of celestial nymphs, chose for her husband Tṛṇabindu, who was a repository of qualities worth acquiring. From their union were born a number of sons as well as a girl. Iḍaviḍā (by name). (31) Through her the sage Viśravā begot a son in the person of the god Kubera (the lord and bestower of riches) after receiving the highest knowledge (of the Self or of Brahma) from his father, the sage Pulastya (a mind-born son of Brahmā and a master of Yoga). (32) Viśāla, Śūnyabandhu and Dhūmraketu were the sons of Tṛṇabindu, (Of these,) Viśāla, who became a king and continued the ancestral line, built the (famous) city of Vaiśālī. (33) Hemacandra was the son of Viśāla and Dhūmrākṣa, the son of Hemacandra. (And) of Dhūmrākṣa's son, Saṅyama, was born Kṛśāśwa alongwith (his younger brother) Devaja. (34) From (the loins of) Kṛśāśwa sprang up Somadatta, who, having propitiated the supreme Person the Lord (Bestower of the fruit) of sacrifices, through (a number of) horse-sacrifices and depending on the Lord (the Master of all Yogas), attained the highest goal (viz., the divine state). (35) Sumati was the son of Somadatta and Sumati's son was Janamejaya. These were the kings born in the line of Viśāla, who preserved the glory of Tṛṇabindu. (36)

*Thus ends the second discourse, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

The story of the sage Cyavana and his wife Sukanyā;  
 the posterity of King Śaryāti

श्रीशुक उवाच

शर्यातिर्यान्वो राजा ब्रह्मिष्ठः स बभूव ह । यो वा अङ्गिरसो सप्रे द्वितीयमह ऊचिवान् । १ ।  
 सुकन्या नाम तस्यासीत् कन्या कमललोचना । तथा सार्धं वनगतो ह्यगमच्यवनाश्रमम् । २ ।  
 सा सखीभिः परिवृता विचिन्वन्त्यङ्घ्रिपान् वने । वल्मीकरन्ध्रे ददुरो खद्योते इव ज्योतिषी । ३ ।  
 ते दैवचोदिता बाला ज्योतिषी कण्ठकेन वै । अविध्यन्मुग्धभावेन सुलावासुकं ततो बहू । ४ ।  
 शकृन्मूत्रनिरोधोऽभूत् सैनिकानां च तत्क्षणात् । राजर्षिस्तमुपालक्ष्य पुरुवान् विस्मितोऽब्रवीत् । ५ ।  
 अयमभद्रं न युष्माभिर्भारंगवस्य विद्येष्टितम् । व्युक्तं केनापि नस्तस्य कृतमाश्रमदूषणम् । ६ ।

सुकन्या प्राह पितरं भीता किञ्चित् कृते मया । द्वे ज्योतिषी अजानन्त्या निर्भिन्ने कण्टकेन वै । ७ ।  
 दुहितुस्तद् वचः श्रुत्वा शर्यातिर्जाहसाध्वसः । पुनि प्रसादयामास बल्मीकान्निर्हितं शनैः । ८ ।  
 तदाभिप्रायमाज्ञाय प्रादाद् दुहितरं मुनेः । कृच्छ्रान्मुक्तस्तपामन्य पुरं प्रायात् समाहितः । ९ ।

**Śrī Śuka resumed :** King Śaryāti, another son of Vaivaswata Manu, they say, was a master of the (highest) Truth, forming the subject-matter of the Vedas. It was he who authoritatively advised the ritualistic course of the second day at the sacrifice performed by the scions of the sage Angirā. (1) His daughter, Sukanyā by name, had eyes beautiful as a pair of lotuses. Gone to the forest (one day) with that girl indeed, he happened to visit the hermitage of the sage Cyavana. (2) (While) remarking the trees in a grove (of the hermitage), surrounded (accompanied) by her girl companions, she perceived in the hole of an ant-hill a pair of bright things like two fire-flies. (3) Impelled by destiny, the girl in her childish innocence actually pricked the two bright things with a thorn and (lo!) a good deal of blood flowed from them. (4) That very moment there ensued on this side the obstruction of stool and urine among the troops (that had escorted the king to that place). Astonished to discover this (phenomenon) the royal sage spoke to his men (as follows):—(5) "Has any injury been wrought by you to the sage Cyavana (son of Bhṛgu) ? Obviously his hermitage has been profaned by someone amongst us." (6) Seized with fear, Sukanyā (Śaryāti's daughter) submitted to her father, "Something (wrong) has been done by me. Ignorant as I was, two bright things have certainly been pierced by me with a thorn." (7) Fear having been roused in him, on hearing that report (confession of his daughter), King Śaryāti gradually propitiated the sage buried underneath an ant-hill. (8) Coming to know (from the drift of the sage's talk) of the latter's mind, the king gave away (the hand of) his daughter to the sage. Saved from the scrape (thereby), he asked leave of the sage and returned to his capital more cautious than before. (9)

सुकन्या च्चवनं प्राय पतिं परमकोपनम् । प्रीणयामास चित्तज्ञा अग्रमत्तानुवृत्तिभिः । १० ।  
 कस्यचित् स्थथ कालस्य नास्तयावाभ्रमागतौ । तौ पूजयित्वा प्रोवाच वयो मे दत्तमीधरौ । ११ ।  
 ब्रह्मं ग्रहोष्मे सोमस्य यज्ञे वामष्यसोमपोः । क्रियतां मे वयो रूपं प्रमदानं यदीप्स्यतम् । १२ ।  
 वादामिसूचतुर्विप्रमधिन्नद्य भिषक्तमौ । निमज्जतां भवानसिन् हृदे सिद्धविनिर्मिते । १३ ।  
 इत्युक्त्वा जरया ग्रस्तदेहो धमनिसन्ततः । हृदं प्रवेक्षितोऽश्विभ्यां वलीपलितविप्रिचः । १४ ।  
 पुरुषास्त्रय उन्तस्तरपीच्या वनिताप्रियतः । पयस्त्रयः कुण्डलिनस्तुत्यरूपाः सुवाससः । १५ ।  
 तान् निरीक्ष्य धरारोहा सरूपान् सृद्यवर्चसः । अजानती पतिं साध्वी अधिनीं शरणं ययौ । १६ ।  
 दर्शयित्वा पतिं तस्यै पातिन्नत्येन तोषितौ । ऋषिमाभन्य ययतुर्वियानेन त्रिविष्टपम् । १७ ।

Having obtained the most irascible sage Cyavana for her husband, Princess Sukanyā, who had come to know his mind, and was (very) careful (too), tried to please him with her services. (10) After the lapse of some time hence, the two Aświnikumāras (the celestial physicians) called at his hermitage. Receiving them with respect, the sage submitted, "Capable as you are, (pray) bestow youth on me. (11) I shall bear you both a cup of that juice, even though (I know) you are not entitled to a potation of the Soma juice in a sacrifice. Be pleased (therefore) to make my age and exterior such as may be coveted by young women." (12) Gladly accepting his prayer with the word "Amen" the two foremost physicians (of the gods) said to the Brāhmaṇa (the sage Cyavana) "Plunge you into this pool created by the Siddhas." (13) Cyavana, whose body was stricken with old age and who was covered all over with (protuberant) veins, (nay) who was forbidding on account of his wrinkles and grey hair, was made to enter the pool by the twin Aświnikumāras, after they had spoken in

these words. (14) (Presently) there emerged (from the pool) three very lovely males of like appearance, captivating to women, adorned with wreaths of lotuses and ear-rings (of gold) and finely dressed. (15) Finding them possessed of similar forms and a lustre resembling that of the sun, and failing to recognize her husband, that virtuous lady (Sukanyā) of charming limbs sought the two Aświns as her refuge (invoked their help in distinguishing her husband by standing apart). (16) Pleased with her vow of fidelity, the two gods showed to her her husband and, asking leave of the sage, returned by their aerial car to heaven. (17)

यक्ष्यमाणोऽथ शर्यातिरच्यन्ननस्याश्रमं गतः । ददर्श दुहितुः पार्श्वं पुरुषं सूर्यवर्चसम् । १८ ।

राजा दुहितरं प्राह कृतपादाभिधन्वान् । आशिषश्चाप्रयुञ्जानो नातिप्रीतमना इव । १९ ।

चिकीर्षितं ते किमिदं पतिस्त्वया प्रलम्बितो लोकनमस्कृतो मुनिः ।

यत् त्वं जराग्रस्तपसत्यसम्मतं विहाय जारं भजसेऽमुमध्वगम् । २० ।

कथं पतिस्तेऽव्रगतन्यथा सतां कुलप्रपूते कुलदूषणं विदम् ।

विभार्षिं जारं यदपन्नपा कुलं पितृश्च भर्तृश्च नयस्यधत्तमः । २१ ।

एवं ह्यव्राणं पितरं स्मयमाना शुचिस्मिता । उवाच तात जामाता तवैव भृगुनन्दनः । २२ ।

शशंस पित्रे तत् सर्वं त्रयोरूपाभिलम्बनम् । विस्मितः परमप्रीतस्तानयां परिष्वजे । २३ ।

Intending to perform a sacrifice, King Śaryāti visited the hermitage of the sage Cyavana (once more) some time afterwards and saw by the side of her daughter (Sukanyā) a male possessing the effulgence of the sun. (18) When she bowed at his feet, the king, who was not much pleased at heart as it were (to see her) and did not pronounce (on her in return for her salutation) his benedictions either, reproached his daughter (in the following pungent words):—(19) "What is it that you intended to achieve, O vile lass (by this unworthy behaviour of yours)? Your husband, a sage adored by the (whole) world, has been betrayed by you in that, having deserted him, stricken as he is with old age and (therefore) not liked by you, you wait upon this vagabond as a lover! (20) How has your reason embraced a wrong conclusion in that bereft of (all) shame, you (have taken it into your head to) harbour a paramour? This is indeed a stain on your family, O girl of noble pedigree! (By this reprehensible conduct of yours) you will (surely) hurl the family of your father as well as that of your husband into hell." (21) To the father, who was talking in this strain, that girl of innocent smiles smilingly replied, "Dear father, he is (no other than) your son-in-law, the delight of the sage Bhṛgu." (22) She (then) related to her father the whole story—the way in which her husband had regained his youth and acquired a charming appearance. Astonished and supremely gratified (at this), the king (lovingly) hugged his daughter. (23)

सोमेन याजयन् वीरं ग्रहं सोमस्य चाग्रहीत् । असोमपोरथ्यश्चिनोश्च्यवनः स्वेन तेजसा । २४ ।

हन्तुं तमाददे वरं सद्योमन्युरमर्षितः । सब्रह्मं सप्तभ्यामास भुजमिन्द्रस्य भार्गवः । २५ ।

अन्यजानस्ततः सर्वे ग्रहं सोमस्य चाश्विनोः । भिषजाविति यत् पूर्वं सोमाहुत्या ब्रह्मिण्युतौ । २६ ।

The sage Cyavana (then) enabled the heroic king (Śaryāti) to propitiate the Lord through a Soma sacrifice and by dint of his ascetic power bore a cup of the Soma juice to the two Aświnikumāras, even though they were not entitled to drink it. (24) Full of indignation, Indra (who gets enraged in no time) took up his thunderbolt to kill the sage. (But) Cyavana (son of the sage Bhṛgu) paralyzed the arm of Indra, holding the thunderbolt. (25) From that time forward all (the gods and others) consented to a cup of the Soma juice being given to the two Aświns, who being physicians had heretofore been precluded from a share in the offerings of Soma juice. (26)

उत्तानबर्हिःरानतो भुरिषेण इति त्रयः । शयतिरभवन् पुत्रा आनर्ताद् रेवतोऽभवत् । २७ ।  
 सोऽन्तःसमुद्रे नगरीं विनिर्माय कुशास्थलीम् । आस्थितोऽभुङ्क्त विषयाननर्तादीनरिन्दम् । २८ ।  
 तस्य पुत्रशतं जज्ञे ककुद्मिज्येष्ठपुत्रम् । ककुद्मी रेवतीं कन्यां स्वामादाय विभुं गतः । २९ ।  
 कन्यावरं परिग्रह्य ब्रह्मलोकमपावृतम् । आवर्तमाने गान्धर्वे स्थितोऽलम्बक्षणेःक्षणम् । ३० ।  
 तदन्त आद्यमानस्य स्वाभिप्रायं न्यवेदयत् । तच्छ्रुत्वा भगवान् ब्रह्मा प्रहस्य तमुवाच ह । ३१ ।  
 अहो राजन् निरुद्धास्ते कालेन हृदि ये कृताः । तत्पुत्रपौत्रनमूणां गोत्राणि च न शृणुमहे । ३२ ।  
 कालोऽभिघातस्त्रिगणत्रयुगविकल्पितः । तद् गच्छ देवदेवांशो बलदेवो महाबलः । ३३ ।  
 कन्यारत्नमिदं राजन् नररत्नाय देहि भोः । ध्रुवो भारवताराय भगवान् भूतभावनः । ३४ ।  
 अवतीर्णो निजांशेन पुण्यश्रवणकोर्तनः । इत्यादिष्टोऽभिवन्द्याजं नृपः स्वपुरमागतः ।  
 त्यक्तं पुण्यजनत्रासाद् भ्रातृभिर्दिक्ष्वयस्थितैः । ३५ ।  
 सुतां दत्त्वाऽनन्तराङ्गीं बलमय बलशालिने । प्रदद्यात्स्थे गतो राजा तपुं नारायणाश्रमम् । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां नवमस्कन्धे तृतीयोऽध्यायः । ३ ।

Uttānabāri, Ānarta and Bhūriṣeṇa—these were the three sons of Saryāti; from (the loins of) Ānarta sprang up Rievata. (27) Having built a city called Kuśasthālī (Dwārakā), in the heart of the ocean, and ensconced in it, the latter ruled the Ānarta (the modern Gujarat) and other territories, O subduer of enemies ! (28) A hundred excellent sons, of whom Kakudmī was the eldest, were born of Rievata. Taking his daughter, Revatī (with him) Kakudmī went to Brahmāloka (the highest heaven), which is uncovered by the sheaths of Rajas (passion) and Tamas (ignorance), in order to ask Brahmā (the highest ruler of this material world) about a (suitable) match for the girl. As (however) music was going on (there), Kakudmī failed to get an opportune moment (to broach the matter) and tarried a while. (29-30) At the end of the performance he bowed low to Brahmā (the first created being) and spoke out his mind (to the latter). Hearing his submission, the glorious Brahmā (the creator) heartily laughed and spoke to him as follows:—(31) "Oh, (dear) king, whoever might have been thought of (by you when you placed your foot here) have (all) been swept off by Time. We hear no more even of the races of their sons, grandsons and great grandsons. (32) Time computed at (the figure of) thrice nine (twenty-seven) revolutions of (all) the four Yugas (Satya, Trētā, Dwapara and Kali) has (since) rolled by. Therefore, go; there is (now) the mighty Baladeva, a part manifestation of the supreme Deity. (33) Give away this jewel of a girl, O Kakudmī, to that jewel among men. For removing the burden of the earth, the almighty Lord, the Protector of created beings, the very hearing and chanting of whose glories and names is sanctifying, has (Himself) descended (on earth) alongwith His (aforesaid) part manifestation (Lord Balarāma)." Thus instructed by and bowing to Brahmā (the birthless one), the king (Kakudmī) returned to his capital (Kuśasthālī), deserted (already) for fear of Yakṣas by his brothers, staying here and there (in various quarters). (34-35) Giving away his daughter (Revatī) of faultless limbs to the powerful Balarāma, the king retired to the hermitage of the (divine) sage Nārāyaṇa, known by the name of Badarikāśrama, in order to practise austerities. (36)

Thus ends the third discourse, in Book Nine of the great and glorious  
 Bhāgavata-Purāṇa, otherwise known as the  
 Paramahansa-Saṁhitā.



## अथ चतुर्थोऽध्यायः

### Discourse IV

#### The stories of Nābhāga and King Ambarīṣa

श्रीशुक उवाच

नाभागो नभगापत्यं यं ततं भ्रातरः कविम् । यविष्ठं व्यभजन् दायं ब्रह्मचारिणामगतम् । १ ।  
 भ्रातरोऽभाङ्क किं मह्यं भजाय पितरं तव । त्वां ममयास्तताभाङ्कुर्मा पुत्रक तदादृश्याः । २ ।  
 इमे अङ्गिरसः सत्रमासतेऽथ सुमेधसः । षष्ठं षष्ठमुपेत्याह कवे मुह्यन्ति कर्मणि । ३ ।  
 तांस्त्वं शंसय सुक्ते द्वे वैश्वदेवे महात्मनः । ते स्वयन्तो धनं सत्रपरिशेषितमात्मनः । ४ ।  
 दास्यन्ति तेऽथ तान् गच्छ तथा स कृतवान् यथा । तस्यै दत्त्वा ययुः स्वर्गं ते सत्रपरिशेषितम् । ५ ।

**Śrī Śuka resumed:** A son of Nabhaga (another son of Vaivaswata Manu) was Nābhāga, to whom, the youngest (of his brothers) and (most) learned—(just) returned (from the house of his preceptor after an unusually long period) as a religious student—his (elder) brothers assigned (the maintenance of their (aged) father (Nabhaga) for his share of the ancestral property (which they had already divided among themselves, leaving nothing for Nābhāga, who they thought would remain a lifelong celibate). (1) "Brothers, what have you set apart for me?" (he said.) "We (hereby) allot our father to you," (they replied). (Nābhāga then approached his father and said,) "The elder brothers have given you as my share, O dear father!" "Pay no heed to their word, dear child!" (he replied). (2) "These (neighbouring) Brāhmaṇas, scions of the sage Arigirā, are performing at present a (big) sacrifice. Coming (however) to the ritualistic course for every sixth day, the wise ones commit errors in that course, my learned son! (3) Teach those noble souls a couple of Suktas (hymns) in propitiation of (the gods called) the Viśwedevas. While ascending to heaven (on the completion of the sacrifice) they will bestow on you (all) their wealth that may be left after the sacrifice. Therefore, approach them." Then he did in the same way as he was told and the (said) Brāhmaṇas rose to heaven having bestowed on him whatever was left after the sacrifice. (4-5)

तं कश्चित् स्वीकरिष्यन्तं पुंस्यः कृष्णदर्शनः । उवाचोत्तरतोऽभ्येत्य ममेदं वास्तुकं वसु । ६ ।

Coming up from the north, a certain dark-looking person (who was no other than Rudra, the god of destruction) said to Nābhāga while he was about to appropriate that wealth, "(All) this wealth left on the sacrificial grounds is mine." (6)

ममेदमुषिभिर्दत्तमिति तर्हि स्य मानवः । स्यान्नो ते पितरि प्रभ्रः पृष्टवान् पितरं तथा । ७ ।

यज्ञवाङ्मगतं सर्वमुच्छिष्टमुषयः क्वचित् । चक्रुर्विभागं रुद्राय स देवः सर्वमर्हति । ८ ।

नाभागस्तं प्रणय्याह तवेश किल वास्तुकम् । इत्याह मे पिता ब्रह्मञ्छिरसा त्वां प्रसादये । ९ ।

यत् ते पितावद् धर्मं त्वं च सत्यं प्रभाषसे । ददामि ते मन्त्रद्वये ज्ञानं ब्रह्म सनातनम् । १० ।

गृहाण ब्रविणं दत्तं मत्सत्रे परिशेषितम् । इत्युक्त्वानर्हितो रुद्रो भगवान् सत्यवत्सलः । ११ ।

य एतत् संस्मरेत् प्रातः सद्ये च सुसमाहितः । कविर्भवति मन्त्रज्ञो गतिं चैव तथाऽऽत्मनः । १२ ।

नाभागादम्बरीषोऽभ्युत्सहभागवतः कृती । नास्पृशद् ब्रह्मणोपोजि यं न प्रतिहतः क्वचित् । १३ ।

Nābhāga (the scion of Vaivaswata Manu) thereupon returned:—"This is mine, (inasmuch as it has been) vouchsafed to me by the sages (who performed this sacrifice)." "Let our question be referred to your father!" (Rudra rejoined.) Nābhāga (approached and) asked his

father (Nabhaga) accordingly. (7) (Nabhaga said,) "At some sacrifice (performed of yore by Dakṣa a lord of created beings) the sages determined everything left on the sacrificial grounds as a share meant for Rudra; hence that god deserves all that wealth." (8) (Returning and) bowing low to Rudra, Nābhāga said, "The wealth left on the sacrificial grounds is undoubtedly yours, O lord: so says my father, O holy one ! With my head bent low (therefore) I pray for Your grace (apologize to You)." (9) "Since your father", (replied Rudra), "has spoken what is right and you too have uttered the truth, I (hereby) impart to you, the seer of Vedic Mantras, knowledge which is the same as the eternal Brahma (the Absolute). (10) (Please also) accept (for your subsistence) the wealth left after the sacrifice as a gift from Me." Saying so, Lord Rudra, who is (so) fond of truth, disappeared. (11) He who with a fully concentrated mind reverently remembers (mentally repeats) this story (both) morning and evening becomes a learned man as well as a knower of (the meaning of) Vedic Mantras and attains his goal (in the shape of final beatitude or God-Realization). (12) From (the loins of) Nābhāga sprang up Ambariṣa, an eminent devotee of the Lord and (highly) virtuous (too), on whom even the punishment (in the form of the magical fire known as the Kṛtyā) inflicted by a Brāhmana (the sage Durvāsā)—a punishment that was not frustrated anywhere before—had no effect. (13)

### राजोवाच

भगवच्छ्रेतुमिच्छामि राजवंशस्य धीमतः । न प्राभूद् यत्र निर्मुक्तो ब्रह्मण्डो दुस्त्ययः । १६ ।

The king (Parīkṣit) submitted : I long to hear the story of that royal sage, (so) full of wisdom, against whom the scourge fully released by a Brāhmana—which is (so) difficult to avert—did not prove effectual. (14)

### श्रीशुक उवाच

अम्बरीषो ब्रह्मभागः सप्तद्वीपवतीं महीम् । अव्ययं च श्रियं लब्ध्वा विभवं चानुलं भुवि । १५ ।

मेनेऽतिदुर्लभं पुंसां सर्वं तत् स्वप्नसंस्तुतम् । विद्वान् विभवंनिर्वाणं तपो विशति यत् पुमान् । १६ ।

व्यसुदेवो भगवति तद्भक्तेषु च साधुषु । प्राप्तो भावं परं विश्वं येनेदं लोष्टवत् स्युतम् । १७ ।

स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।

करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये । १८ ।

मुकुन्दलिङ्गालयदर्शने दुर्शां तदभुत्वगात्रस्पर्शोऽङ्गसङ्गमम् ।

प्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्य रमनां तदपिति । १९ ।

पादौ हरेः क्षेत्रपदानुसर्पणे शिरो हृषीकेशपदाभिषन्दने ।

कामे च दास्ये न तु कामकाम्यया यथोत्तमश्लोकजनाश्रया रतिः । २० ।

एवं सदा कर्मकलापमात्मनः परेऽधिपक्षे भगवत्वधोक्षत्रे ।

सर्वात्पभावं विदधन्महीमिमां तन्निष्ठविप्राभिहितः शशास ह । २१ ।

इंज्रेऽश्रमेधरधिभयज्ञमीश्वरं महाविभूत्योपचिताङ्गदक्षिणैः ।

ततैर्वसिष्ठामितगौतयादिभिर्धन्वन्धिस्रोतमसौ सरस्वतीम् । २२ ।

यस्य क्रतुषु गीर्वाणैः सदस्य ऋत्विजो जनाः । तुल्यरूपाश्चानिमिषा व्यदुष्यन्त सुवाससः । २३ ।

स्वर्गो न प्रार्थितो यस्य मनुजैरपरिग्रियः । भृगवद्विद्वरुपयायद्विरुतमश्लोकचेष्टितम् । २४ ।

समर्द्धयन्ति तान् कामाः स्वाराज्यपरिभाविताः । दुर्लभा नापि सिद्धानां मुकुन्दं हृदि पदयतः । २५ ।

\* The Śruti also says:—'उच्छ्रेयणामो वै रक्षः' ।

स इत्थं भक्तियोगेन तपोयुक्तेन पार्थिवः । स्वधर्मेण हरिं प्रीणन् सङ्गान् सर्वाञ्छनैर्जहौ । १२६ ।  
 गृहेषु दारेषु सुतेषु बन्धुषु द्विपोत्तमस्यन्दनवाजिपत्निषु ।  
 अक्षय्यरत्नाभरणायुधादिद्वन्द्वोदशैकरोदसन्मत्तिम् । १२७ ।  
 तस्मा अदाःरिश्चक्रं प्रत्यनीकभयावहम् । एकान्तभक्तिभावेन प्रीतो भृत्याभिरक्षणम् । १२८ ।

**Śrī Sūka replied :** Having inherited (the dominion of) the (entire) globe with its seven divisions (Dwīpas) and (along with it) an inexhaustible store of wealth and unequalled power and luxuries, the highly blessed Ambarīṣa regarded all that as equal in value to (no more valuable than) objects seen in a dream—even though it was most difficult to attain in the eyes of men (of the world—knowing as he did the perishableness of (all) wealth, through which man falls a prey to infatuation. (15-16) He had attained that supreme devotion to Lord Vāsudeva and His pious devotees by virtue of which (all) this (untold) wealth was regarded by him as (no better than) a clod of earth. (17) He fixed his mind exclusively on the lotus-feet of Lord Viṣṇu (the Enchanter of all); he employed his words (eloquence) in recounting the virtues of Lord Vaikuṅṭha, his hands in sweeping the temple of Śrī Hari and so on, (and) his auditory sense in hearing the excellent stories of the immortal Lord. (18) He employed his eyes in seeing the idols and temples of Lord Śrī Kṛṣṇa (the Bestower of Liberation) and his tactile sense (pervading all the parts of his body) in touching the limbs of His servants (devotees); he devoted his olfactory sense to the fragrance of the blessed Tulasi leaves derived from (the contact of) His lotus-feet and his sense of taste to the food etc., offered to Him. (19) (Nay,) he employed his feet in repairing on foot to the tracts of land (Mathurā and so on) consecrated to Śrī Hari and his head in bowing to the feet of Lord Viṣṇu (the Controller of our senses) and coveted the offerings (such as wreaths of flowers, sandal-paste, scents and dainties) made to the Lord not with a desire to gratify his senses (only) but with a view to (attaining) His service (as a token of His grace). And he did all this (merely) in order that attachment may be conceived (in his mind) for the servants (devotees) of Lord Viṣṇu (enjoying excellent renown). (20) Thus resigning from day to day all his round of duties to the supreme Lord, who is above (all) sense-perception and whose worship excels all other sacred observances, and practising devotion to Him with his entire being, he ruled the earth, it is said, as instructed by Brāhmaṇas (like the sage Vasiṣṭha) devoted to Him. (21) He propitiated the almighty Lord presiding over sacrifices through (a number of) horse-sacrifices conducted by Vasiṣṭha, Asita, Gautama and other sages in a desert land facing the stream of the Sarasvatī river—sacrifices that had all their limbs as well as sacrificial fees (paid to the priests and other Brāhmaṇas) supplemented by abundant riches. (22) In his sacrifices the superintending priests as well as the priests officiating at the sacrifice and other men (assembled there), who were (all) richly dressed (and adorned too) and were gazing with unwinking eyes\* (in wonder), looked alike in appearance with the gods (present there). (23) (Even) the celestial region, beloved of immortals, was never solicited by his men (much less by the king himself—), who (constantly) heard and chanted the stories of Lord Viṣṇu (of excellent renown). (24) (Nay,) pleasures of sense which were not easily attainable even to the Siddhas (a class of demigods endowed with mystic powers from their very birth) did not delight the aforesaid men—who (always) perceived Lord Mukunda in their heart—eclipsed as they were by the bliss of Self-Realization (enjoyed by them). (25) Thus propitiating Śrī Hari through the practice of Devotion coupled with asceticism, as well as through (the performance of) his (sacred) duties, the aforesaid king gradually gave up all attachments. (26) With respect to his houses, wife, children and (other) relations, excellent

\* The gods too are believed to possess eyes which never wink.

elephants, chariots, horses and foot-soldiers, inexhaustible (store of) jewels, ornaments and weapons etc., as well as regarding his endless treasures he developed the notion that they were (all) unreal. (27) Pleased with his exclusive devotion and love, Śrī Hari delivered to him His own discus (Sudarśana), the terror of His adversaries and the protector of his servants. (28)

आरिराधयिवुः कृष्णं महिष्या तुल्यशीलया । युक्तः सांवत्सरं वीरो दधर द्वादशीव्रतम् । २९ ।  
 व्रतान्ते कार्तिके मासि त्रिरात्रं संपुषितः । ज्ञातः कदाचित् कालिन्ध्यां हरिं मधुवनेऽर्ज्वयत् । ३० ।  
 महाभिषेकं त्रिदिना सर्वोपस्करसम्पदाः । अभिविध्याम्बराकल्पैर्गन्धमाल्यार्हणैः । ३१ ।  
 तद्गतान्तरभावेन पूजयामास केशवम् । ब्राह्मणांश्च महाभागान् सिद्धार्थानपि भक्तितः । ३२ ।  
 गत्रां स्वमविषाणीनां लूष्याद्गृहीणां सुवाससाम् । पयःशीलवयोरुपवत्सोपस्करसम्पदाम् । ३३ ।  
 प्राहिणोत् साधुविप्रेभ्यो गृहेषु न्यर्द्वदानि च । धोजयित्वा द्विजानग्रे स्वाह्वरं गुणवत्तमम् । ३४ ।  
 लब्धकामैरनुज्ञातः पारणायोपचक्रमे । तस्य तद्व्यतिथिः साक्षाद् दुर्वासो भगवानभूत् । ३५ ।

Intending to please ( the all-enchanting) Lord Viṣṇu, the heroic king (Ambariṣa) undertook (in right earnest) alongwith his wife, who had a similar disposition, a vow to fast on every Dwādaśī (the twelfth day of either fortnight of a lunar month) for a whole year.\* (29) On one Dwādaśī day (the day following the fast) during the month of Kārtika, the king, who had duly fasted for three (previous) nights† and bathed in the river Kālindī (Yamunā), worshipped Śrī Hari in the (sacred) forest of Madhuvana (on the site of which was built the city of Mathurā later on). (30) Having bathed Lord Viṣṇu (the Ruler even of Brahmā and Śiva) according to the procedure (laid down in the scriptures) for a royal bath, requiring a rich variety of accessories (such as sandal-paste and flowers for scenting the water with), he worshipped Him with his mind absorbed in Him by offering raiment and ornaments as well as sandal-paste, flowers, water for washing the hands with and other articles of worship, and (similarly) honoured with reverence the highly blessed (devoted) Brāhmaṇas even though they had (all) their objects accomplished (and thus did not seek any honour). (31-32) He (then) gifted so pious Brāhmaṇas and sent to their houses sixty crores of cows endowed with (abundant) milk, good disposition, young age and a good appearance and accompanied by their calves and (necessary) appendages (which are usually given alongwith a cow, such as a vessel for holding milk while milking a cow) and which had their horns plated with gold and hoofs with silver and were covered with excellent pieces of cloth. He first gave the Brāhmaṇas delicious and most excellent food to eat and, permitted by them, when they had received all their desired objects (such as presents of money), he set about concluding the fast (by taking his meal). That very moment there appeared before him an unexpected guest in the person of no less a personage than the glorious sage Durvāsā. (33—35)

तमानर्वातिथिं भूयः प्रत्युत्थानासनार्हणैः । ययाशेऽभ्यवहारय पादमूलमुपागतः । ३६ ।  
 प्रतिनन्द स तदाश्लां कर्तुमावश्यकं गतः । निमज्ज बृहद् ध्यायन् कालिन्दीसलिले शुभे । ३७ ।  
 मुहूर्ताध्यायसिद्धायां द्वादश्यां पारणं प्रति । विन्तयामास धर्मज्ञो द्विजैस्तद्धर्मसङ्गते । ३८ ।  
 ब्राह्मणातिक्रमे दोषो द्वादश्यां यदपारणे । यत् कृत्वा साधु मे भूयादधर्मो वा न मां स्पृशेत् । ३९ ।

\* Although every Vaiṣṇava or votary of the Lord Viṣṇu is enjoined to fast on the eleventh day of either fortnight of each lunar month throughout his life. Ambariṣa obviously took this vow for a period of one year only and that too in Madhuvana in order to impress on the people the advisability of fasting on this day.

† Anyone observing a fast on the Ekādaśī day is expected to have one meal only on the preceding as well as on the following day and to observe a total fast, abstaining from all food and drink including water, on the Ekādaśī. It is in this sense alone that King Ambariṣa should be taken to have fasted on three consecutive nights.

अध्वास केवलेनाथ करिष्ये व्रतपारणम् । प्राहुरव्यक्षणां विप्रा ह्यशितं नाशितं च तत् ॥४०॥  
 इत्यपः प्रादय राजर्षिश्चित्तपन् वनसाच्युतम् । प्रत्यञ्च कुरुश्रेष्ठ द्विजागपनमेव सः ॥४१॥  
 दुर्वासा यमुनाकूलान् कृतावश्यक आगतः । राज्ञाभिनन्दितस्तस्य बुबुधे चेष्टितं धिया ॥४२॥  
 मन्दुना प्रचलद्गमो भृकुटीकुटिलाननः । बुभुक्षितश्च सुतरो कृताङ्गलिपभावात् ॥४३॥  
 अहो अस्य नृशंसस्य श्रियोन्मत्तस्य पश्यत । धर्मव्यतिक्रमे विष्योरभक्तस्येशमानिनः ॥४४॥  
 यो मामतिथिमायातमातिथ्येन निमन्त्र्य च । अदत्त्वा भुक्तवांस्तस्य सद्यस्ते दर्शवे फलम् ॥४५॥  
 एवं त्रुवाण उत्कृत्य जटां रोषविदीपितः । तथा स निर्ममे तस्मै कृत्या कालानल्लोपयाम् ॥४६॥  
 तामपगतन्तीं ज्वलतींभसिहस्तां पदा भुजम् । वेपयन्तीं समुद्रीक्ष्य न घञ्चाल पदानुपः ॥४७॥  
 प्राग्दिष्टं भुव्यरक्षायां पुरुषेण महात्मना । ददाह कृत्यां तां चक्रं कुञ्जाहिमिव पावकः ॥४८॥  
 तदभिद्रवदुद्रीक्ष्य स्वप्रयासं च निष्कलम् । दुर्वासा दुद्रुवे भीतो दिक्षु प्राणपरीप्सया ॥४९॥  
 तमन्वधावद् भगवद्गथाङ्गं दायामिरुद्धूतशिखो यथाहिम् ।  
 तथानुक्तं मुनिरीक्षमाणो गुहां विविक्षुः प्रससार मेरोः ॥५०॥  
 दिशो नभः क्ष्मां विवरान् समुद्राल्लोकान् सपालान्निदिवं गतः सः ।  
 यतो यतो धावति तत्र तत्र सुदर्शनं दुष्प्रसहं दर्श ॥५१॥  
 अलब्धनाथः स यदा कुतश्चित् संप्रस्तत्रितोरणमेवभाणः ।  
 देवं विरिञ्चं समगाद् विधातस्त्राहात्पयोनेजिततेजसो माम् ॥५२॥

(Putting off his meal,) the king honoured the newcomer by rising from his seat, offering a (high) seat and other articles of worship and, approaching (bowing at) the soles of his feet, prayed him to dine. (36) Having gladly accepted his prayer, the sage went (out) to finish his routine work (for midday, viz., bathing and devotions) and, fixing his mind on the Infinite, plunged into the sacred water of the Kāṇḍi (for a bath). (37) Since (only) half a Muhūrta (or twenty-four minutes) was left of the twelfth day (and it was necessary to conclude the fast during the hours of the Dwādaśī itself), Ambariṣa (who knew what was right) began to deliberate with the Brāhmaṇas on the question of concluding the fast in the face of such a moral crisis (conflict of duties). (38) (He said:) "Since there is sin in showing disrespect to a Brāhmaṇa (by inviting him to a dinner in the first instance and then taking one's meal before feeding him) and there is (also) sin in not concluding one's fast (for the Ekādaśī day) within (the hours of) the (following) Dwādaśī, pray, tell me a course of action consequent upon which good may betide me and sin may not touch me. (39) (Then, arriving at a conclusion in consultation with the Brāhmaṇas, he said to himself,) Since to take water—so declare the Brāhmaṇas—that is as good as taking food (for the purpose of breaking one's fast) and at the same time it is no eating, hence I shall break my fast with water alone." (40) Having thus taken water and contemplating on the immortal Lord with his mind, that royal sage (Ambariṣa) only awaited, O jewel of the Kurus, the return of the Brāhmaṇa (the sage Durvāsā). (41) Having gone through his (midday) routine, the sage Durvāsā (too) returned (in the meanwhile) from the bank of the Yamunā and, (even when) greeted by the king, came to know his act (of drinking water) by intuition. (42) With (all) his limbs shaking through rage and with a face (looking) curved due to a frown, the sage, who was (feeling) extremely hungry too, spoke (as follows) with reference to the emperor, who stood with joined palms (before the sage):—(43) "Oh, look at the violation of Dharma (the principles of righteousness) on the part of this cruel monarch, intoxicated with fortune and lacking in devotion to Lord

\* The Śruti also says: "अपोऽन्वयि तर्षयाशितं नैवानशितम् ।"

Viṣṇu, and looking upon himself as all-powerful, in that having invited me, arrived (at his door) as a newcomer, to accept his hospitality, has broken his fast without offering food to me ! (Turning to the king himself,) I shall forthwith show you as such the consequences (of your unrighteous act)." (44-45) Speaking thus and pulling a matted lock (from his head), the sage, who was inflamed with anger, created by means of it a female evil spirit (Kṛtyā), akin to the fire seen at the time of universal dissolution, in order to get rid of Ambarīṣa. (46) Though clearly perceiving her overhead, emitting flames and rushing (toward him), sword in hand, making the earth quake under her feet, the emperor did not stir from his place. (47) Already\* told off by Lord Viṣṇu (the supreme Person), the universal Spirit, for the protection of His devotee (King Ambarīṣa), the discus (Sudarśana) burnt the aforesaid Kṛtyā (even) as fire would burn an angry serpent. (48) Frightened to see over his head the discus rushing towards himself (after burning the Kṛtyā) and his own endeavour (to kill Ambarīṣa) infructuous, the sage rad in his anxiety to save his life in different directions. (49) Sudarśana (the discus of the Lord) pursued him (even) as a wild fire with its flames thrown upwards (by the wind) would chase a serpent. Observing the discus close upon his heels as aforesaid, the sage fled in his eagerness to enter a cave of Mount Meru. (50) (Flying in this way) Durvāsā betook himself to (all) the quarters, the sky (the aerial region), (the various parts of) the terrestrial world, the subterranean regions, the (seven) oceans, the (different) spheres as well as their guardians and heaven (too). (But) Whithersoever he fled, he saw (at his back) in each such region the formidable Sudarśana. (51) When (however) no protector was found by him anywhere, he got frightened at heart and, seeking an asylum, approached the glorious Brahmā (the creator) and prayed (as follows): "O maker (of the universe), O Brahmā (the self born), protect me from the might (in the form of the discus) of Lord Viṣṇu (who is conquered by none)." (52)

ब्रह्मोवाच

स्थानं मदीयं सहविश्वमेतत् क्रीडावसाने द्विपरार्धसंज्ञे ।  
 भ्रूभङ्गमात्रेण हि संदिग्धक्षोः कालात्मनो यस्य तिरोभविष्यति । ५३ ।  
 अहं भवो दक्षभृगुप्रधानाः प्रजेशभूतेशसुरेशमुख्याः ।  
 सर्वे वयं यन्नियमं प्रपन्ना मूर्ध्यर्षितं लोकहितं वहामः । ५४ ।

प्रत्याख्यातो विरिञ्चेन विष्णुचक्रोपतापितः । दुर्वासाः शरणं यातः शर्वं कैलासवासिनम् । ५५ ।

**Brahmā observed :** After a period of two Parārdhas, when the pastime (of the Lord in the shape of creation etc., of the universe) is over, my sphere alongwith (the rest of) the universe will surely vanish as a result of the mere contraction of brows on the part of the Lord in the form of the Time-Spirit, eager to burn away (all) this (objective universe). (53) Myself, Lord Śiva (the source of the universe) and others with Dakṣa and Bhṛgu at their head—the foremost of Prajāpatis (lords of created beings), Bhūtapatis (the lords of ghosts and other evil spirits) and the chief of the gods (such as Indra)—we all submissively obey His Law, beneficial to the (whole) world, as a burden placed on our head. (Hence we are unable to protect you against His wrath). (54) (Thus) refused by Brahmā (the creator) and scorched by Sudarśana (the discus of Lord Viṣṇu), the sage Durvāsā sought as his shelter Lord Śiva (the Destroyer of the universe), who lives on Mount Kailāsa. (55)

श्रीरुद्र उवाच

वयं न तात प्रभवाम भूमिं यस्मिन् परेऽन्येऽप्यजजीवकोशाः ।  
 भवन्ति काले न भवन्ति हीदृशाः सहस्रशो यत्र वयं भ्रमामः । ५६ ।

\* Vide verse 28 above.

अहं सनत्कुमारश्च नारदो भगवान्जः । कपिलोऽपान्तरतमो देवलो धर्म आसुरिः । ५७ ।  
 मरीचिप्रमुखाश्चान्ये सिद्धेशाः पारदर्शनाः । विदाम न वयं सर्वे यन्मायां माययाऽऽवृताः । ५८ ।  
 तस्य विश्वेश्वरस्येदं शस्त्रं दुर्विषहं हि नः । तमेव शरणं याहि हरिस्ते शं विधास्यति । ५९ ।  
 ततो निराशो दुर्वासाः पदं भगवतो ययौ । वैकुण्ठाख्यं यदध्यास्ते श्रीनिवासः श्रिया सह । ६० ।  
 संह्यमानोऽजितशस्त्रवह्निना तत्पादमूले पतितः सवेपथुः ।  
 आहाच्युतानन्त सदीप्सित प्रभो कृतागसं माव हि विश्वभावन । ६१ ।  
 अजानता ते परमानुभावं कृतं मयाद्यं भवतः प्रियाणाम् ।  
 विधेहि तस्यापधितिं विधातमुच्येत यन्नाम्युदिते नारकोऽपि । ६२ ।

Śrī Rudra remarked : "We have no power, O dear son, over the infinite (all-pervading) Supreme, in whom indeed other universes too—as vast as this—forming the body of Jivas (embodied souls) in the person of Brahmā (the birthless creator) appear in thousands at the appointed time (the time of creation) and (then) cease (merge in Him at the time of final dissolution)—universes in which we (Brahmā and Myself) are being tossed about (like tiny insects). (56) Myself, the sages Sanat Kumāra and Nārada, the glorious Brahmā (the creator), Lord Kapila, the sages Apānataratama and Devala, Dharma (the god of piety), the sage Āsuri and other omniscient lords of Siddhas (inspired seers) headed by the sage Marīci—we are all unable to penetrate (the veil of) His Māyā (deluding potency), enveloped as we are by that Māyā. (57-58) Since this is a weapon of that Lord of the universe and therefore hard to resist for us, (please) seek Him alone as Your protector. (I am sure) Śrī Hari will bring you security." (59) Having no hope (of help from any other quarter) left, the sage Durvāsā went from there to the Lord's (own) realm, called Vaikunṭha, in which resides Lord Viṣṇu (the Abode of Śrī) along with (His divine Spouse) Śrī (the goddess of fortune). (60) Being scorched by the fire of Sudarśana (the missile of Lord Viṣṇu, who is conquered by none), the sage fell shuddering at the soles of the Lord's feet and said, "O immortal and infinite Lord, sought for by the righteous, O Protector of the universe, (kindly) do protect me, an offender (that I am). (61) An offence has been committed by me against those beloved of You, ignorant as I was of Your supreme glory. (Pray,) wipe off that sin, O Director (of the universe)! By the (very utterance of Your Name even a denizen of hell gets liberated." (62)

### श्रीभगवानुवाच

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज । साधुभिर्मस्तहृदयो भक्तैर्भक्तजनप्रियः । ६३ ।  
 नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना । श्रियं चात्यन्तिकीं ब्रह्मन् चेवां गतिरहं परा । ६४ ।  
 ये दारामारपुत्रान्त्न प्राणान् क्लिप्तमिमं परम् । हित्वा मां शरणं याताः कथं तांस्त्यक्तुमुत्सहे । ६५ ।  
 मयि निर्बद्धहृदयाः साधवः समदर्शनाः । वशीकुर्वन्ति मां भक्त्या सत्स्वियः सत्यति यथा । ६६ ।  
 मत्सेवया प्रतीतं च सालोक्यादिचतुष्टयम् । नेच्छन्ति सेवया पूर्णाः कुतोऽप्यत् कालविद्रुम् । ६७ ।  
 साधवो हृदयं मह्यं साधूनां हृदयं त्वहम् । मदन्यत् ते न जानन्ति नाहं तेभ्यो मनागपि । ६८ ।  
 उपायं कथयिष्यामि तव विप्र शृणुष्व तत् । अयं ह्यात्माभिचारस्ते यतरतं यातु वै भवान् ।

साधुषु प्रहितं तेजः प्रहर्तुः कुलनेऽशिवम् । ६९ ।

तपो विद्या च विप्राणां निःश्रेयसकरे उभे । त एव दुर्विनीतस्य कल्पते कर्तुर्न्यथा । ७० ।  
 ब्रह्मसद् गच्छ भद्रे ते नाभागतनयं नृपम् । क्षमापय महाभागं ततः शान्तिर्भविष्यति । ७१ ।

इति श्रीमद्भागवते महापुराणे चार्यमहर्ष्यां संहितायां नवमस्कन्धेऽम्बतोपनिषते चतुर्थोऽध्यायः । ४ ।

**The glorious Lord said :** My heart having been (completely) taken possession of by My pious devotees, I am really subject to the control of such devotees like one who is not self-dependent, O Brāhmaṇa. And I am the (only) beloved of My devotees. (63) As apart from My pious devotees, to whom I am the highest goal, I covet neither Myself nor Goddess Śrī (My Consort), who is eternal (like Myself), O holy sage ! (64) How dare I forsake them who, having renounced (all attachments for) their wife, house, children and relations, (nay,) their (very) life and wealth and (their welfare in) this and the other world, have sought Me as their protector? (65) Pious souls who have fastened their heart on Me and look upon all with the same eye enthrall Me by (their) devotion (even) as virtuous ladies enthrall their virtuous husband. (66) (Feeling) satiated through Devotion, they do not desire even the four types of final beatitude, beginning with Sālokya or residence in the same heaven with the Lord (the other three types being Sāmīpya or close proximity with the Lord, Sārūpya or similarity of form with the Lord and Sāyujya or absorption into the Lord), though attained (actually) through service rendered to Me. How (then) can they covet anything else (such as the position of Indra) which is subject to the ravages of Time? (67) Pious souls (devotees) are My (very) heart (most beloved of Me), while I am the (very) heart (the most beloved) of the righteous. They do not cognize anything else (dearer) than Me nor do I know in the least anyone else (dearer) than them. (68) I shall (however) point out to you a means of escape (from this calamity), O Durvāsā ! (Please) hear it Seek him alone because of whom this violence perpetrated by you has actually (recoiled on you and thus) proved to be an act of self-immolation. Force employed against the righteous brings harm to the striker (himself). (69) Asceticism and worship (offered to a deity) are both conducive to the highest good (final beatitude) for Brāhmaṇas (endowed with humility and other virtues). In the case (however) of a doer who is lacking in modesty, those very practices lead to contrary results (prove harmful). (70) Therefore, O Brāhmaṇa, may good betide you; approach King Ambarīṣa (the son of Nābhāga) and seek the forgiveness of that highly blessed soul. Then (alone) will peace (of mind) come (to you). (71)

*Thus ends the fourth discourse, forming part of the story of Ambarīṣa, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चमोऽध्यायः

### Discourse V

#### The story of Ambarīṣa (Concluded)

श्रीशुक उवाच

एवं भगवताऽऽदिष्टो दुर्वासाश्चक्रतापितः । अम्बरीषमुपावृत्य तत्पादौ दुःखितोऽग्रहीत् । १ ।  
तस्य सोद्यमनं वीक्ष्य पादस्पृशं विलज्जितः । अस्तावीत् तद्द्वेरेरस्त्रं कृपया पीडितो भृशम् । २ ।

**Śrī Śuka resumed :** Thus directed by the Lord and scorched by His discus (Sudarśana), Durvāsā came back to Ambarīṣa and, full of sorrow, clasped the latter's feet. (1) Observing the endeavour on the part of the sage (to seek his forgiveness), Ambarīṣa, who was much ashamed at the sage's touching his feet and sore stricken with compassion, began to extol the aforesaid missile of Śrī Hari (in the following words). (2)

## अम्बरीष उवाच

त्वपग्निर्भगवान् सूर्यस्त्वं सोमो ज्योतिषां पतिः । स्वमापस्त्वं क्षितिर्व्योम वायुमग्निन्द्रियाणि च । ३ ।  
सुदर्शनं नमस्तुभ्यं सहस्राराच्युतप्रिय । सर्वास्त्रघातिन् विप्राय स्वस्ति भूया इडस्पते । ४ ।  
त्वं धर्मस्त्वमृतं सत्यं त्वं यज्ञोऽखिलयज्ञभुक् । त्वं लोकपालः सर्वात्मा त्वं तेजः पौरुषं परम् । ५ ।

नमः सुनाभाखिलधर्मसैतवे ह्यधर्मशीलासुरयूपकेतवे ।  
त्रैलोक्यगोपाय विशुद्धवर्चसे यज्ञोजवायाद्भुतकर्मणे गुणे । ६ ।  
त्वत्तेजसा धर्मपर्येन संहतं तपः प्रकाराश्च धृतो महात्मनाम् ।  
दुरत्वयस्ते भविष्यां गिरां पते त्वद्रूपमेतत् सदसत् परावरम् । ७ ।  
यदा विसृष्टस्त्वमनञ्जनेन वै बलं प्रविष्टोऽजित दैत्यदानवम् ।  
आहूद्रोर्वद्भिःसिरोधराणि वृक्षगत्रजस्रं प्रधने विराजसे । ८ ।  
स त्वं जगत्त्राण खलप्रहाणये निरूपितः सर्वसहो गद्गभृता ।  
विप्रस्य चास्मत्कुलदैवहेतवे विद्येहि भद्रं तदनुग्रहो हि नः । ९ ।

यद्यस्ति दत्तमिष्टं वा स्वधर्मो वा स्वनुष्ठितः । कुलं नो विप्रदेवं चेद् द्विजो भवतु विज्वरः । १० ।  
यदि नो भगवान् प्रीत एकः सर्वगुणाश्रयः । सर्वभूतात्मभावेन द्विजो भवतु विज्वरः । ११ ।

**Ambariṣa prayed :** You are Agni (the god of fire) and the glorious sun-god; You are Soma (the moon-god), the lord of the (other) luminaries (lunar mansions). You are water, You are the earth and the sky, the air, the (five) objects of senses (viz., sound, touch, sight, taste and smell) and the senses (hemselves). (3) Hail to You, O Sudarśana, endowed with a thousand spokes and beloved of the immortal Lord ! O Destroyer of all (other) missiles, may You be propitious to the Brāhmaṇs (the sage Durvāsā), O Protector of the earth ! (4) You are righteousness; You are truthful and polite speech as well as the faculty of regarding all with the same eye; You are the Deity presiding over (all) sacrificial performances as well as the Enjoyer of all sacrifices. You are the Protector of the worlds and the Soul of the universe; (nay,) You are the transcendent effulgence of the supreme Person. (5) (Altogether unable to glorify You,) O Sunābha (a discus with a beautiful nave), I simply address the exclamation "Hail" to You, the Upholder of all virtues, a veritable fire to destroy demons given to unrighteousness, the protector of (all) the three worlds, possessed of purest effulgence, quick as thought and credited with marvellous deeds. (6) By Your splendour, consisting of righteousness, the darkness (obscuring the vision) of great souls is dispelled and their light preserved. (Nay,) this (entire) creation, (both) manifest and unmanifest, high and low, is illuminated by You (in the form of the sun, the moon and so on). Unfathomable is Your glory, O Ruler of speech ! (7) When, hurled by the Lord, who is (wholly) untainted (by ignorance etc.), You actually enter the force of the Daityas and the Dānavas, O invincible One, You shine brightly in battle while unceasingly lopping off their arms, trunks, thighs, feet and necks. (8) As such You, O Shield of the world, have been detailed by Lord viṣṇu (the Wielder of a mace) for the extermination of the wicked, capable as You are of resisting all. Therefore, in order to bring good-luck to our race, (kindly) grant safety to this Brāhmaṇa (the sage Durvāsā); for that would be an act of grace to us (in that it would save us from the sin of being an instrument in the death of a Brāhmaṇa). (9) If gift was (ever) made (by us) or a sacrifice (duty) performed or our allotted duty satisfactorily performed, and if our race has looked upon the Brāhmaṇa as a deity, let the Brāhmaṇa be relieved of his distress (as a reward for such a gift, sacrifice or the due performance of a duty). (10) (Nay,) if the Lord, (who is) the one abode of all excellences, is pleased with us by virtue of our looking on all living

beings as His own embodiments, let the Brāhmaṇa be rid of his trouble. (11)

श्रीशुक उवाच

इति संसुवतो राज्ञो विष्णुचक्रं सुदर्शनम् । अशाप्यत् सर्वतो विप्रं प्रदहद् राजयाञ्जया । १२ ।

स मुक्तोऽस्त्राग्नितापेन दुर्वासाः स्वस्तिर्मास्ततः । प्रशान्स हतुर्वीर्यं युञ्जानः परमाशिशः । १३ ।

Śrī Śuka continued : While the emperor (Ambariṣa) was thus hymning Sudarśana, the said discus of Lord Viṣṇu, which had (hitherto) been scorching the Brāhmaṇa (Durvāsā) on all sides, cooled down at the king's entreaty. (12) Rid of the (burning) heat of the fire of the missile (Sudarśana), Durvāsā now felt relieved and applauded the emperor (in the following words), pronouncing the highest blessings on him. (13)

दुर्वासा उवाच

अहो अनन्तदासानां महत्त्वं दृष्टमद्य मे । कृतागसोऽपि यद् राजन् मङ्गलानि समीहसे । १४ ।

दुष्करः को नु साधूनां दुस्त्वजो वा महात्मनाम् । यैः संगृहीतो भगवान् सात्वतामृषभो हरिः । १५ ।

यत्रापश्चुतिमात्रेण पुमान् भवति निर्मलः । तस्य तीर्थपदः किं वा दासानामवशिष्यते । १६ ।

राजन्ननुगृहीतोऽहं त्वयातिकरुणात्मना । पदघ्नं पृष्टतः कृत्वा प्राणा यन्मेऽभिरक्षिताः । १७ ।

Durvāsā observed : Ah, the glory of servants (votaries) of the infinite Lord has been witnessed by me today in that you, O emperor, strive for the good even of him (myself) who has wronged you. (14) Indeed what is there hard to accomplish for benevolent souls and what is there difficult to forswear in the eyes of the high-souled, by whom Lord Śrī Hari, the Guardian of devotees, has been lovingly installed in their heart? (15) What could there be wanting on the part of servants (votaries) of that Lord of hallowed feet, through the very hearing of whose Name a person is rid of all impurities? (16) O king, I have been (greatly) favoured by you, an extremely kind-hearted soul, in that my life has been saved by you, overlooking my offence. (17)

राजा तमकृताहारः प्रत्यागमनकाङ्क्षया । चरणायुपसंगृह्य प्रसाद्य सम्पभोजयत् । १८ ।

सोऽशित्वाऽद्भुतमानीतमातिथ्यं सार्वकामिकम् । नृपस्यै नृपतिं ग्रह भुञ्जतामिति सादरम् । १९ ।

प्रीतोऽप्यनुगृहीतोऽस्मि तव भागवतस्य वै । दर्शनस्पर्शनाल्लपैरातिथ्येनात्ममेधसा । २० ।

कर्मावदातमेतत् ते गायन्ति स्वःस्त्रियो मुहुः । कीर्तिं परमपुण्यां च कीर्तयिष्यन्ति भूरियम् । २१ ।

The emperor, who had not (yet) taken his meal (ever since) in the hope of the sage's return, sumptuously fed him after gratifying him (in the first instance) by clasping his feet. (18) Sated at heart after partaking of the (rich) fare (appropriate to a guest) brought to him with reverence and gratifying every wish (suits every taste), Durvāsā politely said to the king, "(Please) take your food, (19) I am really pleased and obliged by the sight, touch and talk as well as by the hospitality—offered with a mind fixed on the supreme Self—of a (great) devotee of the Lord in you. (20) Celestial ladies will repeatedly celebrate this blemishless deed of yours. Nay, this earth (itself) will loudly proclaim Your most sacred glory." (21)

श्रीशुक उवाच

एवं संकीर्त्य राजानं दुर्वासाः परितोषितः । सयौ विहायसाऽप्यन्य ब्रह्मलोकमर्हेतुकम् । २२ ।

संवत्सरोऽप्यगात् तावद् यावता नागतो गतः । पुनित्दर्शनाकाङ्क्षो राजाऽभ्रमेव बभूव ह । २३ ।

गते च दुर्वाससि सोऽप्यरीषो द्विजोपवोगातिपवित्रमाहरत् ।

ऋषेर्विमोक्षं व्यसनं च दृध्वा मेने स्ववीर्यं च परानुभावम् । २४ ।

एवंविधानेकरुणः स तस्मा परात्मनि ब्रह्मणि वासुदेवे ।  
 क्रियाकलापैः संप्रवाह भक्ति यथाऽऽविरिज्यान् निरयांश्चकार । २५ ।  
 अध्याम्बरीषस्तनयेषु राज्यं समानशीलेषु विसृज्य धीरः ।  
 वनं विवेशात्मनि वासुदेवे मनो दधद् ध्वस्तगुणप्रवाहः । २६ ।  
 इत्येतत् पुण्यमारुह्यानमम्बरीषस्य भूपतेः । संकीर्तयन्नमुध्यायन् भक्तो भगवतो भवेत् । २७ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां नवमस्कन्धेऽम्बरीषचरिते नमः पञ्चमोऽध्यायः । ५ ।

**Śrī Śuka resumed :** Having thus acclaimed the king and asking leave of him, Durvāsā, who was highly gratified, rose through the heavens to Brahmāloka (the region of Brahmā), attainable (only) through disinterested action. (22) A (whole) year had elapsed before the sage, who had gone out (in search of a quarter to Brahmāloka and other regions), returned (to the capital of Ambarīṣa). And, longing for a sight of the sage, the king—so the tradition goes—subsisted on (mere) water (all these months). (23) And, when Durvāsā left, the said Ambarīṣa ate the (remnant of) food that had been rendered most holy by being partaken of by a Brāhmaṇa (the sage Durvāsā). And perceiving the evil plight and (ultimate) redemption of the seer (Durvāsā), as well as his own firmness in remaining without any food for a whole year, he thought it (all) to be a glory of the Supreme. (24) Possessed of many such qualities, the said emperor (Ambarīṣa) practised devotion to Lord Vāsudeva, the supreme Spirit and the ultimate Reality, through his multifarious duties (that stood offered to Him)—by virtue of which (devotion) he regarded (all) blessings including the position of Brahmā (the creator) as (no better than so many) forms of damnation. (25) Now, leaving his kingdom to the care of his sons, who were (all) possessed of a disposition similar to his own, the wise Ambarīṣa retired to a forest. (And) fixing his mind on Lord Vāsudeva, his own self, he (eventually) had his round of births and deaths brought to a close. (26) Anyone reciting and repeatedly musing on this aforesaid sacred story of Emperor Ambarīṣa bids fair to become a devotee of the Lord. (27)

*Thus ends the fifth discourse entitled "The story of Ambarīṣa," in Book  
 Nine of the great and glorious Bhāgavata-Purāṇa, otherwise  
 known as the Paramahansa-Saṁhitā.*

## अथ षष्ठोऽध्यायः

### Discourse VI

The posterity of Ikṣvāku ; the stories of Māṇdhātā  
 and the sage Saubhari

श्रीशुक उवाच

विरूपः केतुमात्रकम्बुरम्बरीषसुतान्नयः । विरूपात् पृथक्शोऽभूत् तत्पुत्रस्तु रथीतरः । १ ।  
 रथीतरस्याप्रजस्य भार्यायां तन्मतेऽर्थितः । अङ्गिरा जनवामास ब्रह्मवर्चीस्त्विनः सुतान् । २ ।  
 एते क्षेत्रे प्रसूता वै पुनस्त्वाङ्गिरसाः स्यूताः । रथीतराणां प्रवराः क्षत्रोपेता द्विजातयः । ३ ।  
 क्षुवतस्तु मनोरजो इक्ष्वाकुर्घ्राणतः सुतः । तस्य पुत्रशतज्येष्ठ विकुक्षिनिपिदण्डकाः । ४ ।

तेषां पुरस्तादभवन्नायावित्तं नृपा नृप । पञ्चविंशतिः पश्चाच्च त्रयो मध्ये परेऽन्यतः । ५ ।  
 स एकदाष्टकाश्राद्धे इक्ष्वाकुः सुतमादिशत् । मांसमानीयतां मेधं विकुक्षे गच्छ माचिरम् । ६ ।  
 तथेति स वनं गत्वा मृगान् हत्वा क्रियाहर्णान् । श्रान्तो नृपुक्षितो वीरः शशं चाददपस्मृतिः । ७ ।  
 शेषं निवेदयामास पित्रे तेन च तद्गुरुः । चोदितः प्रोक्षणायाह दुष्टमेतदकर्मकम् । ८ ।  
 ज्ञात्वा पुत्रस्य तत् कर्म गुरुणाभिहितं नृपः । देशान्निःसारयायास सुतं त्यक्तविधिं रुधा । ९ ।  
 स तु विप्रेण संवादं जापकेन समाचरन् । त्यक्त्वा कलेवरं योगी स तेनावाप यत् परम् । १० ।  
 पितर्युपरतेऽभ्येत्य विकुक्षिः पृथिवीमिमाम् । शासदीजे हरिं यज्ञैः शशान इति विश्रुतः । ११ ।  
 पुरञ्जयस्तस्य सुत इन्द्रवाह इतीरितः । ककुत्स्थ इति चाप्युक्तः शृणु नामानि कर्माभिः । १२ ।

**Śrī Śūka resumed :** Virūpa, Ketuman and Śambhu were the three sons of Ambariṣa.

From (the loins of) Virūpa (the eldest of the three) sprang up Pṛṣadaśwa and the latter's son was Rathītara. (1) Prayed to for progeny (to continue the thread of Rathītara's line), the (celebrated) sage Aṅgirā (a mind-born son of Brahmā) begot through the wife of Rathītara, who was issueless, (a number of) sons invested with a glory resulting from the knowledge of the Vedas. (2) Though born of the wife of Rathītara (and therefore deserving the family name of Rathītara's), they actually became known as Aṅgirasas (those sprung from the loins of Aṅgirā). They were (recognized as) the foremost of the Rathītaras (the other progeny of Rathītara and their posterity), being Brāhmanas endowed with the (martial) qualities of Kṣatriyas. (3) From the nostrils of Vaiśvasvata Manu, even while he was sneezing, sprang up a son (called) Ikṣvāku. Of his hundred sons, Vikukṣi, Nimi and Daṇḍaka were the eldest. (4) Of those (hundred sons) twenty-five became rulers (of small provinces) in the eastern quarter of Āryāvarta (the sacred\* tract of land lying between the Vindhya range and the Himalayas), O Parikṣit, and as many (another twenty-five) in the western region; three (eldest, named above) in the centre, and the rest in other parts (viz., in the north and south). (5) Once on the occasion of a Śrāddha (a rite performed in honour of the departed spirits of one's deceased relations) during the Aṣṭakas (the seventh, eighth, ninth and thirteenth days of either fortnight of a lunar month) Ikṣvāku peremptorily said to his son (Vikukṣi), "Vikukṣi, go and bring (me some) flesh fit for being offered to the manes. (Please) do not tarry." (6) Saying "Be it so!" the heroic prince (Vikukṣi) went to the forest and, having killed (some) animals fit for (being used in) a religious rite (Śrāddha ceremony), thoughtlessly ate of (the flesh of) a hare (after roasting it), fatigued and hungry as he was. (7) He gave the rest (of the flesh) to (his father) Ikṣvāku; but the latter's preceptor (the sage Vasiṣṭha), when requested to sprinkle it with water (and thus consecrate it) said, "This has been contaminated (by being eaten of beforehand) and is (thus) unfit for Śrāddha." (8) Having come to know of the aforesaid (sacrilegious) act of his son as told by his preceptor, the king (Ikṣvāku) in an angry mood exiled from his country his son (Vikukṣi), who had abandoned the practice of good men. (9) The king then held a talk (on the ultimate Truth) with the sage (Vasiṣṭha), his preceptor. As a result of such talk he became established in Jñānayoga (the path of knowledge or realization of one's identity with the ultimate Reality) and on casting off the body attained (oneness with) that which is higher than all. (10) His father (Ikṣvāku) being (now) dead, Vikukṣi returned (home) and, while ruling this earth, propitiated Śrī Hari through (a number of) sacrifices and became known as Saśāda (the devourer of a hare). (11) His son Purāñjaya (the conqueror of a city), was nicknamed as Indravāha (the rider of Indra) and also as Kakutstha (one who rides the hump of a bull). (Now)

\* आर्यावर्तः पृथ्वीभूमिर्भवेत् विन्ध्यहिमालयोः ।

hear by (virtue of) what deeds he earned these (three) names. (12)

कृतान्त आसीत् समरो देवानां सह दानवैः । पाष्णिं प्राहो वृत्तो वीरो देवैर्देवपराजितैः । १३ ।  
 वचनाद् देवेदेवस्य विष्णोर्विश्वाम्नः प्रभोः । चाहनत्वे वृत्तस्तस्य वपुष्वेन्नो महावपुः । १४ ।  
 स संनद्धो धनुर्दिव्यमादाय विशिराञ्छितान् । स्युयमानः समारुह्य युपुस्तुः ककुदि स्थितः । १५ ।  
 तेजसाऽऽप्यायितो विष्णोः पुरुषस्य परात्मनः । प्रतीच्यां दिशि दैत्यानां न्यरुणत् त्रिदशैः पुरम् । १६ ।  
 तैस्तस्य चाभूत् प्रधानं तुमुलं लोमहर्षणम् । यमाय भल्लग्नवद् दैत्यान् वेऽभिययुमुधे । १७ ।  
 तस्येयुपाताभिमुखं युगान्ताग्निबोल्बणम् । विसृज्य दुर्बुद्धैस्त्या हन्यमानाः स्वमालयम् । १८ ।  
 जित्वा पुरं धने सर्वं सश्रीकं वज्रपाणये । प्रत्ययच्छत् स राजर्षिरिति नामधिराहतः । १९ ।

(In those very days) there was a conflict of the gods with the demons—a conflict which (all but) wiped out the (entire) creation. The hero (in the person of Purañjaya) was enlisted as an ally by the gods, (that had been) vanquished by the Daityas. (13) Desired (by Purañjaya) for the role of a mount to him, Indra assumed the form of a gigantic bull at the instance of Lord Viṣṇu, the god of gods and the soul of the universe. (14) Protected by an armour and taking a celestial bow and sharp arrows, Purañjaya, who was eager to fight, rode on the back of the bull, while being praised (by the gods), and took his seat on its hump. (15) Invigorated by the strength of Lord Viṣṇu, the most ancient Person and the supreme Spirit, he besieged with the help of the gods the city of the Daityas in the west. (16) His fight with the Daityas was very close and thrilling and he despatched with his arrows to (the abode of) Yama (all) the Daityas that encountered him on the battle-field. (17) Quitting the range of flight of his shafts, which was hot as the fire at the time of final dissolution, the Daityas, who were being (severely) struck (all the time), fled to their home (Pātāla). (18) Having conquered the town (of the Daityas), (so) full of splendour, as well as all the wealth (contained in it), that royal sage made it over to Indra (the wielder of the thunderbolt). It was for these reasons that he was called by a number of names (Indravāha, Kakutstha and Purañjaya). (19)

पुञ्जयस्य पुत्रोऽभूदनेनात्सुतः पृथुः । विश्वरन्ध्रस्ततश्चन्नो युवनाश्वश्च तत्सुतः । २० ।  
 शाबस्तस्तत्पुत्रो येन शाबस्ती निर्भये पुरी । बृहदश्वस्तु शाबस्तिस्ततः कुवलयाश्वकः । २१ ।  
 यः प्रियार्थमुत्कृष्टस्य धुन्धुनामासुरं बली । सुतानामेकविंशत्या सहस्रैरहनद् वृत्तः । २२ ।  
 धुन्धुमार इति ख्यातस्तत्सुतास्ते च जज्वलुः । धुन्धोर्मुखाग्निना सर्वे त्रय एवावशेषिताः । २३ ।  
 दृढाश्वः कपिलश्वश्च भद्राश्व इति भारत । दृढाश्वपुत्रो हर्षशो निकुञ्चस्तत्सुतः स्मृतः । २४ ।  
 बर्हणाश्वो निकुम्भस्य कुशाश्वोऽथास्य सेनजित् । युवनाश्वोऽभवत् तस्य सोऽनपत्यो वनं यतः । २५ ।  
 भार्याशतेन निर्विण्णा ऋषयोऽस्य कृपालवः । इष्टिं स्म वर्तवाञ्जकुर्नैत्री ते सुसमाहिताः । २६ ।  
 राजा तद् यज्ञसदनं प्रविष्टो निशि तर्पितः । दृष्ट्वा शयानान् विप्रास्तान् पर्णो मन्त्रजलं स्वयम् । २७ ।  
 उत्थितास्ते निशाप्याथ व्युदकं कलदां प्रभो । पप्रच्छुः कास्य कर्मदे पीते पुंसवनं जलम् । २८ ।  
 राज्ञा पीतं विदित्वाथ ईश्वरप्रहितेन ते । ईश्वराय नमश्चक्रुहो दैवबलं बलम् । २९ ।  
 ततः काल उपावृत्ते कुक्षिं निर्भिद्य दक्षिणम् । युवनाश्वस्य तनयश्चक्रवर्ती जजान ह । ३० ।  
 कं धस्यति कुमाराऽयं स्तव्यं रोरुयते भृशम् । पां धाता वस्तु भा रोदीरितीन्द्रो देशिनीमदात् । ३१ ।  
 न मपार पिता तस्य विप्रदेवप्रसादतः । युवनाश्वोऽथ तत्रैव तपसा सिद्धिन्वच्यगात् । ३२ ।  
 त्रसहस्युरितीन्द्रोऽङ्ग विदधे नाम तस्य वै । यस्मात् प्रसन्ति ह्युद्भिद्ग दस्यवो रावणदधः । ३३ ।  
 यौवनाश्वोऽथ माथाता चक्रवर्त्यवनीं प्रभुः । सप्तद्वीपवतीमेकः शशासांस्त्युतेजसा । ३४ ।  
 ईजे च यज्ञं क्रतुभिरात्माविद् भूरिदक्षिणैः । सर्वदेवमदं देवं सर्वात्मकमतीन्द्रियम् । ३५ ।

द्वयं मन्त्रो विधिर्यज्ञो यजमानस्तथर्विजः। धर्मो देशश्च कालश्च सर्वमेतद् यदात्मकम्। ३६।  
यावत् सूर्य उदेति स्म यावच्च प्रतितिष्ठति। सर्वं तद् यौवनाश्वस्य मान्यातुः क्षेत्रमुच्यते। ३७।

The son of Purañjaya was Anenā (the sinless) and Pṛthu was the son of Anenā. From (the loins of) Pṛthu sprang up Viśvarandhī and Candra was born of Viśvarandhī; and Yuvanāśwa was the son of Candra. (20) The son of Yuvanāśwa was Śābasta, by whom the town of Śābastī was built; while Bṛhadaśwa was the son of Śābasta and of the former, Kuvalayāśwa was born. (21) With a view to obliging the sage Utañka, the powerful Kuvalayāśwa, surrounded (accompanied) by his twenty-one thousand sons, killed a demon; Dhundhu by name, and (thereby) became known as Dhundhumāra (the slayer of Dhundhu). (Almost) all the aforesaid sons of Dhundhumāra, however, were burnt up by the fire that issued from the mouth of Dhundhu; only three, viz., Dṛghāśwa, Kapilāśwa and Bhadrāśwa were left (alive), O Parikṣit (a scion of Bharata)! Haryaśwa was the son of Dṛghāśwa, while that of Haryaśwa was called Nikumbha. (22-24) Barhaṇāśwa was the son of Nikumbha; Kṛśāśwa, of Barhaṇāśwa; and Senajit was the son of Kṛśāśwa. Senajit's son was Yuvanāśwa. Being issueless and (therefore) full of despair, the latter (however) retired to a forest (hermitage) along with his hundred wives. The sages (of that hermitage) were (very) compassionate by nature. Lo! with (great) concentration of mind they conducted on his behalf a sacrifice intended to propitiate Indra (the Lord of paradise). (25-26) Feeling thirsty at night, the king (Yuvanāśwa) entered their sacrificial hut and, finding the Brāhmaṇas (in charge of the sacrifice) asleep, drank the water (that had been) consecrated with Mantras (and reserved for the principal queen) himself. (27) Seeing the (sacrificial) pitcher without water when they got up (in the early hours), O king, the priests now enquired (of the king) whose work it was that the water capable of producing a male child had been quaffed. (28) Having presently come to know that the water had been drunk by the king (himself) as impelled by Providence, they offered salutation to the Almighty Lord, saying: "Oh, the power of destiny (alone) is (the real) strength!" (29) Then, when the time came (i. e., after a period of nine months) a son, (who was) destined to be a ruler of the (entire) globe, was born, splitting open, it is said, the right pelvic region of king Yuvanāśwa. (30) When the babe cried much (for being suckled) and the Brāhmaṇas anxiously inquired: "Whom will this prince suck?", Indra put into the babe's mouth his index finger (dripping with nectar), saying "The babe will suck me (Mām Dhātā); do not cry, my child!" (Hence the babe became known as Māndhātā). (31) The father of the babe did not die by the grace of the Brāhmaṇas and the gods (even though he had his pelvic region split up). (Nay,) he forthwith attained perfection (final beatitude) in that very hermitage through asceticism. (32) Indra for his part gave him, O dear Parikṣit, the name of Trasaddasyu (the terror of miscreants) inasmuch as villains like Rāvaṇa (the demon king of Lañkā, who was subsequently killed by Lord Śrī Rāma, born in that very line) were (much) afraid of him and felt (greatly) agitated (because of him). (33) Powerful through the might of the immortal Lord, Māndhātā, son of Yuvanāśwa, ruled the (entire) globe consisting of the seven Dvīpas (main divisions) as its one supreme Lord. (34) Although a knower of the Self, he propitiated Lord Viṣṇu (the Deity presiding over sacrifices)— who not only represents all the gods (on His person\*) but embodies all and is above sense-perception by means of (a number of) sacrifices in which liberal Dakṣiṇās (or presents of money) were given (to the Brāhmaṇas). (35) (As a matter of fact,) the material (to be used in a sacrificial performance), the sacred texts (uttered in the course of a sacrifice), the procedure (laid down for conducting it), the sacrifice (itself), the sacrificer as well as the priests (officiating at the sacrifice), Dharma (religious merit resulting from a virtuous deed), the place as well as the time of a sacrificial performance—in fact, the whole universe represents His body. (It was such a Lord whom Māndhātā worshipped through the aforesaid

sacrifices). (36) The whole extent of land from the point where the sun rises to the point where it sets is called the territory of Māndhātā, the son of Yuvanāśwa. (37)

शशविन्दोर्दुहितरि बिन्दुमत्यामधाञ्चपः । पुरुकुत्समखरीषं मुचुकुन्दं च योगिनम् ।  
तेषां स्वसारः पञ्चाशत् सौभरि चत्रिरे पतिम् । ३८ ।

यमुनान्तर्जले मयसत्पयमानः परंतपः । निर्वृतिं मीनराजस्य वीक्ष्य मैथुनधर्मिणः । ३९ ।  
जतस्यूहो नृपं विप्रः कन्यामेकामयाचत । सोऽप्याह गृह्यतां ब्रह्मन् कामं कन्या स्वयंवरे । ४० ।  
स विचिन्त्याप्रियं स्त्रीणां जेठोऽजयसम्मतः । जलीपलित एजत्क इयहं प्रत्युदाहतः । ४१ ।  
साधविद्ये तथ्याऽऽत्मानं सुरस्त्रीणामपीप्सितम् । किं पुनर्मनुजेन्द्राणामिति व्यवसितः प्रभुः । ४२ ।  
मुनिः प्रवेशितः क्षत्रा कन्यान्तःपुरमुद्धिमत् । वृत्तश्च राजकन्याभिरेकः पञ्चाशता वरः । ४३ ।  
तासां कलिरभूत् धूयान्तर्दर्येऽप्येहा सौहृदम् । मथानुरूपो नयं व इति तद्व्रतेतसाम् । ४४ ।

The emperor (Māndhātā) begot through (his queen) Bindumatī, the daughter of Śaśabindu, (three sons, viz.,) Purukutsa, Ambariṣa and Mucukunda, (who turned out to be) a mystic. (All) the fifty sisters of these (princes) chose (the sage) Saubhari for their husband. (38) Submerged in the water of the (holy) Yamunā and practising supreme asceticism (there), the Brāhmaṇa (Saubhari) conceived a longing for conjugal delight on seeing the happiness of a leader of fish pairing with other fish of the opposite sex, and (accordingly approached and) asked the king (Māndhātā) for a girl (in marriage). The emperor too said (in reply), "Let a girl be gladly taken by you in the event of your being chosen by her of her own will, O holy Brāhmaṇa !" (39-40) The sage (Saubhari) thought within himself—"I have been (indirectly) refused by the emperor, thinking me to be unwelcome to women, knowing (as he does) that I am disliked by them, being old, covered with wrinkles and grey-haired with my head shaking (all the time). (41) I shall (therefore) make myself so perfect (faultless of limbs) as to be coveted even by celestial women, much more by human princesses." Thus resolved, the powerful sage was ushered by the chamberlain into the gynaeceum set apart for the princesses, which was full of luxuries (of every description), And (lo !) that one individual was desired by (all) the fifty princesses to be their husband. (42-43) (Nay,) there arose a great quarrel over him among those girls, so that casting sisterly affection to the winds, they said to one another, "He is fit for me and not for (any of) you," their heart being set on him. (44)

स बहुचस्ताभिरपराणीयतपःश्रियानर्घपरिच्छेदेषु ।  
गृहेषु नानोपवनामलाब्धः सरस्तु सौगन्धिककाननेषु । ४५ ।  
महाहंश्यासनवस्त्रभूषणस्नानानुलेयाभ्यवहारमाल्यकैः ।  
स्वलंकृतस्त्रीपुरुषेषु नित्यदा रेपेऽनुगायद्विजिभृङ्गवन्दिषु । ४६ ।

यद्गृहस्थं तु संवीक्ष्य सप्रद्वीपवतीपतिः । विसितः सत्पमज्जहात् सार्वभौमश्रियान्वितम् । ४७ ।  
एवं गृहेषुभिरतो विषयान् विविधैः सुखैः । सेवमानो न चातुष्यदाज्यस्तोकेरिवानलः । ४८ ।

The said sage Saubhari (who, being a student of Ṛgveda, was a master of powerful Mantras) revelled with them everyday in mansions that were equipped with invaluable appendages by his inexhaustible wealth of saceticism, and which were not only crowded with men and women (servants and maidservants) well-decked with ornaments but were also full of singing birds and bees and panegyrists—as well as on the margin of lakes of limpid water studded with beds of Kalhāras and in parks of every description, using valuable beds and seats, costly wearing apparel and precious jewels and taking delight in baths, pigments, eatables and flowers. (45-46) Observing the (luxurious) household life of Saubhari (even) Māndhātā (the ruler of the entire globe consisting of the seven Dwipas),

\* The Śruti says:—"स आत्मा बहुभ्यन्तो देवाः." (He is the body of which the other gods are (so many) limbs).

felt (greatly) amazed and gave up (all) pride accompanying the fortune of a universal monarch. (47) Thus fully attached to his household life and enjoying sense-objects (of various kinds), Saubhari did not feel satiated with manifold delights (of sense) any more than a fire would with drops of clarified butter. (48)

स कदाचिदुपासीन आत्मापह्नवमात्मनः । ददर्श ब्रह्मचाचार्यो मीनसङ्घसमुत्थितम् । ४९ ।  
 अहो इमं पश्यत मे विनाशं तपस्विनः सद्यस्मिन्नतस्तस्य ।  
 अन्तर्जले यारिचग्रसङ्गात् प्रच्यावितं ब्रह्म चिरं धृतं यत् । ५० ।  
 सङ्घं त्यजेत् मिथुनव्रतिनां मुमुक्षुः सर्वात्मना न विसृजेद् बहिरिन्द्रियाणि ।  
 एकश्चरन् रहसि चित्तमनन्त ईशे युञ्जीत तद्व्रतिषु साधुषु चेत् प्रसङ्गः । ५१ ।  
 एकस्तपस्व्यहमथाभसि मत्स्यसङ्गात् पञ्चाशदासमुत् पञ्चासहस्रसर्पाः ।  
 नान्तं ब्रजाम्युभयकृत्यमनोरथानां मायामुणैर्हृतमतिर्षिष्येऽर्थभावे । ५२ ।  
 एवं वसन् गृहे कल्लं विरक्तो न्यासमास्थितः । वनं जगामानुयुस्तस्यत्व्यः पतिदेवताः । ५३ ।  
 तत्र तप्त्वा तपस्तीक्ष्णमात्मकार्शनमात्मवान् । सहेवाग्निभिरात्मानं युयोज परमात्मनि । ५४ ।  
 ताः स्वपत्युर्महाराज निरीक्ष्याध्यात्मिकीं गतिम् । अञ्जीयुस्तत्रभावेण अग्निं शान्तिमिवाग्निं । ५५ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां नवमस्कन्धे सौभर्याख्येन षट्ठोऽध्यायः । ६ ।

On a certain occasion, while sitting (at ease), that teacher of those professing R̥gveda, perceived his fall from asceticism, brought about by his association with the fish through the agency of his own mind. (49) (He said to himself,) "Ah, look at this fall of mine, a saintly ascetic who had observed (sacred) vows (till recently), but whose asceticism, (though) maintained for long, has been swept away thanks to (a moment's) close association with aquatic creatures under water ! (50) He who seeks liberation (from the trammels of worldly existence) should (therefore) eschew with one's mind, body and senses the company of those who have taken to a married life, and should never allow his senses to move out (in the midst of sense-objects). Living (all) alone (without any companion) in seclusion. He should concentrate his mind on the infinite Lord and betake himself (only) to pious souls devoted to Him, if at all company is desired. (51) I was a companionless ascetic (till recently). Thanks to the company of fish under water (however), I later on became fifty (as it were by marrying as many wives), and again (by begetting a hundred sons through each) I became divided into five thousand parts (in the form of as many sons). Now that my judgment has been obscured by infatuation etc., (the adjuncts of Māyā or Prakṛti) and I have begun to look upon the objects of senses as worth seeking, I find no limit to desires relating to the duties of both husband and wife. (52) Thus, staying at home for a long time, he (eventually) got disgusted (with it) and, having embraced the life of an anchorite, retired to the forest; and his wives (too), who (all) looked upon their husband as a deity, followed suit. (53) Having practised there severe asceticism, that emaciated his body, the sage (who had now mastered his self) merged his soul along with the sacred fires in the supreme Spirit (attained final beatitude in the form of oneness with the Absolute). (54) Observing the absorption of their husband into the supreme Spirit, O great king, his wives (too) followed him (reached the same goal) by virtue of his spiritual glory even as flames get extinguished with the fire that has cooled down (for want of fuel). (55)

*Thus ends the sixth discourse, hinging on the story of Saubhari,  
 in Book Nine of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Sarīrhilā.*



## अथ सप्तमोऽध्यायः

### Discourse VII

#### The story of the King Hariścandra

श्रीशुक उवाच

मान्यातुः पुत्रप्रवरो योऽम्बरीषः प्रकीर्तितः । पितामहेन प्रवृत्तो चौबनाश्च तत्सुतः ।

हारीतस्तस्य पुत्रोऽभून्ध्यातुप्रवरा इमे । १ ।

नर्मदा प्रातुभिर्दत्ता पुरुकुत्साय योरगैः । तथा रसातलं नीतो भुजगेन्द्रपुत्रक्या । २ ।

गन्धर्वानवधीत् तत्र अध्याना वै विष्णुशक्तिधृक् । नागाल्लब्धवरः सर्पादभयं स्मरतापिदम् । ३ ।

ब्रह्मदस्युः पौरकुत्सो योऽनरण्यस्य देहकृत् । हर्षञ्चस्तत्सुतस्तस्मादरुणोऽथ त्रिबन्धनः । ४ ।

तस्य सत्यव्रतः पुत्रस्त्रिंशद्विरिति विश्रुतः । प्राप्तश्चाण्डालतो शाप्याद् गुरोः कौशिकतेजसा । ५ ।

सशरीरो गतः स्वर्गमद्यापि दिवि दृश्यते । पातितोऽवाक् शिरा देवैस्तेनैव स्तम्भितो बलात् । ६ ।

**Śrī Śuka resumed :** The foremost of the (three) sons (Purukutsa and others) of Māndhātā, who was celebrated by the name of Ambariṣa, was adopted (as a son) by his grandfather (Yuvanāśwa) and Yuvanāśwa was the son of Ambariṣa. Hārīta was the son of Yuvanāśwa. These (three) turned out to be the foremost of Māndhātā's line (and the first of three branches of this line). (1) Purukutsa (the eldest of the three\* sons of Māndhātā) was taken to Rasātala (the sixth of the subterranean spheres from above) by Narmadā, as directed by Vāsukī (the king of serpents)—the same Narmadā who had been given to him in marriage by his brothers, the serpent-demons. (2) There indeed Purukutsa (who wielded the power infused into him by Lord Viṣṇu) killed (a number of) Gandharvas who (being enemies of the Nāgas and wicked too) deserved to be slain. (In recognition of this service) he secured from Vāsukī (the chief of the Nāgas) the boon of security from the serpent race for those who remember this anecdote. (3) Purukutsa's son (named after his grandfather) was Trasaddasyu, who was the father of Anarāṇya. Anarāṇya's son was Haryaśwa and of Haryaśwa, Anuṇa was born; while from (the loins of) the latter sprang up Tribandhana. (4) Tribandhana's son, Satyavrata, became celebrated under the name of Triśaṅku.‡ Having got the rank of a Cāṇḍāla (pariah) under a curse from his father, he bodily ascended to heaven by virtue of the extraordinary might of the sage Viśvāmītra (a scion of Kuśīka) and can be seen in the heavens (in the form of a star of that name) even to this day, having been forcibly stopped (in mind air) by the same seer when hurled, head downward, by the gods (from heaven). (5-6)

त्रैशङ्कुञ्चो हरिश्चन्द्रो विश्वापित्रवसिष्ठयोः । यत्प्रिभक्तमभूद् युद्धं पक्षिगोर्बहुवार्षिकम् । ७ ।

सोऽन्यत्य्यो विषण्णात्मा नारदस्योपदेशतः । यरुणं शरणं यातः पुत्रो मे ज्ञापती प्रभो । ८ ।

\* Vide verse 38 of Discourse VI.

† It will be remembered that Māndhātā, father of Purukutsa, was also given the name of Trasaddasyu by Indra—vide verse 33 of Discourse VI.

‡ Triśaṅku was guilty of three offences, which tormented him like as many darts or spikes. In the first place he displeased his father and invited his curse by forcibly carrying away a Brāhmaṇa girl who was just being married. Secondly he killed a cow belonging to his preceptor (the sage Vasīṣṭha) and thirdly, he ate meat without having consecrated it by sprinkling it with water.

The Harivaṁśa says—

पितृशापनिवेषेण गुरोर्दोषनिवर्धनेन च । अप्रोक्षितोपयोगाच्च त्रिविधस्ते व्यतिक्रमः ॥

यदि वीरो महाराज तेनैव त्वां यजे इति । तथेति वरुणेनास्य पुत्रो जातस्तु रोहितः । १ ।  
 जातः सुतो ह्यनेनाङ्ग मां यजस्वेति सोऽब्रवीत् । यदा पशुनिर्देशः स्यादथ मेध्यो भवेदिति । १० ।  
 निर्देशे च स आगत्य यजस्वेत्याह सोऽब्रवीत् । दन्ताः पशोर्यजायेरन्नथ मेध्यो भवेदिति । ११ ।  
 जाता दन्ता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् । यदा पतन्त्यस्य दन्ता अथ मेध्यो भवेदिति । १२ ।  
 पशोर्निपतिता दन्ता यजस्वेत्याह सोऽब्रवीत् । यदा पशोः पुनर्दन्ता जायन्त्येव पशुः शुचिः । १३ ।  
 पुनर्जाता यजस्वेति स प्रत्याहाथ सोऽब्रवीत् । सान्नाहिको यदा राजन् राजन्त्येव पशुः शुचिः । १४ ।  
 इति पुत्रानुरागेण स्नेहपन्नितचेतसा । कालं यच्छ्रयता तं तपुक्तो देवस्तपैक्षत । १५ ।  
 रोहितस्तदभिज्ञाय पितुः कर्म विकीर्षितम् । प्राणप्रेषुर्धनुष्याणिररण्यं प्रत्यपद्यत । १६ ।  
 पितरं वरुणप्रस्ते श्रुत्वा जातमहोदरम् । रोहितो ग्राममेयाय तमिन्द्रः प्रत्यपद्यत । १७ ।  
 भूमेः पर्यटनं पुण्यं तीर्थक्षेत्रनिषेवर्णः । रोहितयादिशच्छक्रः सोऽप्यरण्येऽवसत्समाम् । १८ ।  
 एवं द्वितीये तृतीये चतुर्थे पञ्चमे तथा । अभ्येत्वाभ्येत्य स्थविरो विप्रो भूत्वाऽऽह वृत्रह । १९ ।  
 षष्ठं संवत्सरी तत्र चरित्वा रोहितः पुरीम् । उपब्रजन्नर्जागतादक्रीणाम्भ्यमं सुतम् । २० ।  
 शुनःशेषं पशुं पित्रे प्रदाय समवन्दत । ततः पुरुषमेधेन हरिश्चन्द्रो महावशाः । २१ ।  
 मुक्तोदरोऽयजद् देवान् वरुणादीन् महत्कथः । विश्वामित्रोऽभवत्तस्मिन् ह्येता चाध्वर्युरात्मवान् । २२ ।  
 जमदग्निरभूद् ब्रह्मा वसिष्ठोऽप्यस्यसामगः । तस्मै तुष्टो ददाविन्द्रः ज्ञातकौम्भमयं रथम् । २३ ।

Triśaṅku's son was Hariścandra, because of whom there raged a fight, lasting for many years, between the sages Viśvāmītra and Vasiṣṭha, who (having been mutually cursed) had been transformed into two birds". (7) Devoid of (any) issue and (therefore) sad at heart, Hariścandra sought, under the instructions of (the sage) Nārada, Varuṇa (the god of water) as his protector with the following prayer:—"Let a son be born to me, O lord ! (8) If he turns out to be a hero, O great lord, I shall propitiate you by sacrificing him (to you)." Varuṇa granted his prayer, saying "Be it so ! and through the agency of Varuṇa a son, Rohita (by name), was born to Hariścandra. (9) "Now that a son has been born (to you), propitiate me, dear king, by sacrificing him to me," Varuṇa (appeared and) said (to Hariścandra, who replied): "A prospective victim is (considered) fit for being sacrificed only when it has passed the age of ten days." (10) On the child having crossed (the limit of) ten days, the god appeared (before him again) and said, "(Please) sacrifice the child now." Hariścandra (however) replied, "A prospective victim is (deemed) fit for being sacrificed only when it has teethed." (11) After the dentition of the child, Varuṇa (approached and) said once more, "The teeth have (already) appeared; (please) propitiate me (now)." Thereupon the king replied, "When its (first) teeth have fallen, the victim will be fit for being sacrificed (only) then." (12) (On the teeth having fallen,) Varuṇa (appeared once more and) said, "The teeth of the prospective victim have (already) fallen, (please) worship me (now)." (To this) Hariścandra replied, "When the teeth of the prospective victim sprout again, then (alone) is the prospective victim (regarded as)

\*It is well-known that under the pretext of demanding the Dakṣiṇā due to himself for the Rājasūya sacrifice conducted by him on behalf of king Hariścandra, the sage Viśvāmītra not only stripped him of his all but persecuted him in many other ways too; but Hariścandra remained true to his word and firm under the most trying circumstances. The sage Vasiṣṭha, the king's preceptor, flew into a rage when he heard this and uttered on him the curse that he would be transformed into an Aḍi (a species of cranes). Viśvāmītra too pronounced a counter-curse on Vasiṣṭha to the effect that he would be changed into a heron.

sacred." (13) (On the child having teethed again) the god of water (appeared and) said once more, "The teeth have grown again, (please) sacrifice the child (now)." Thereupon Hariścandra replied, "A prospective victim belonging to the Kṣatriya race is (recognized as) sacred (fit to be sacrificed) only when he is able to put on his armour, O lord!" (14) In this way the god (of water) waited for the time he was asked to wait by Hariścandra, whose mind was bound with ties of affection and who was gaining time due to love for his son. (15) Having come to know of the aforesaid sacrifice intended to be performed by his father (Hariścandra), Rohita (who had now grown in years as well as in understanding) betook himself to the woods) bow in hand, anxious to save his life. (16) Hearing that, visited by (angry) Varuṇa (the god of water), his father had developed the disease of dropsy, Rohita was about to return to his home when Indra stopped him (saying that he would certainly be sacrificed to Varuṇa if he returned home). (17) Indra (further) counselled Rohita to undertake a holy tour over the earth by visiting sacred lakes and rivers and other places of pilgrimage (in order to atone for the offence of his father against Varuṇa and thereby rid him of his malady) and Rohita too (accordingly) tarried in the forest for a year (going from place to place as advised by Indra). (18) Likewise during the second, third, fourth and fifth years as well Indra (the slayer of the demon Vṛtra) came to him, disguised as an aged Brāhmaṇa, and repeated the same advice. (19) Having roamed about in the woods during the sixth year (as well), Rohita purchased from Aṅgīrta (a descendant of the celebrated sage Bṛghu) his middle (second) son, Śunaḥśeṣa (by name), while returning to the city (in order to see his father); and, handing him over to Hariścandra (his own father) as a (prospective) victim (to be sacrificed to Varuṇa) bowed low to him (his father). Thereupon the highly-renowned Hariścandra, whose stories were sung by the great, propitiated Varuṇa (the god of water) and the other gods by means of a human sacrifice and was (consequently) relieved of his dropsy (stomach disease). At that sacrifice the sage Viśvāmitra officiated as the Hotā; the sage Jamadagni, who had (duly) controlled his mind, as the Adhvaryu; the sage Vasiṣṭha as the Brahmā and the sage Agastya as the Udgātā\* (the chanter of Sāmaveda). Pleased with him, Indra give him a chariot of gold. (20—23)

शुनःशेषस्य माहात्म्यमुपरिच्छात् प्रवक्ष्यते। सत्यसारां धृतिं दृष्ट्वा सभार्यस्य च भूपतेः।२४।

विश्वापित्रो भृशं प्रीतो ददावविहतां गतिम्। मनः पृथिव्यां तामद्विस्त्रेजसापोऽनिलेन तत्।२५।

खे वायुं धारयंस्य भूताद्यै तं महात्मनि। तस्मिन् ज्ञानकलां ध्यात्वा तयाज्ञानं विनिर्दहन्।२६।

हित्वा तां स्वेन भावेन निर्वाणसुखसंविदा। अनिर्देयाप्रतक्येण तस्थौ विध्यस्तवचनम्।२७।

इति श्रीमद्भागवते महापुराणे पारमहंस्योऽर्षीहोतार्यो नवमस्कन्धे हरिश्चन्द्रोपाख्यानं नाम सप्तमोऽध्यायः।७७।

The glory of Śunaḥśeṣa (who was not eventually sacrificed but attained liberation during his very lifetime) will be recounted later (in connection with the story of Viśvāmitra's son)† And highly gratified to perceive (on another occasion) the firmness of the king (Hariścandra) as well as of his wife (Śaibya)‡—firmness which derived its strength from his veracity—the sage Viśvāmitra vouchsafed to him (as a boon) unobstructed knowledge (of the Self). (Mentally) merging his mind (which is said to be a modification of the food<sup>§</sup> that one takes) in earth (the source of all food), he identified the earth with water, water with fire and the latter

\* For the respective function of these priests vide foot-note below l.v. 19.

† Vide discourses XIV below.

‡ Vide foot-note below verse 7 above.

§ The Śruti says:—'अन्नस्य हि सौम्य मनः'।

with the air; and (again) merging the air in ether, the latter in the Tāmasika aspect of the Ego and the said Tāmasika Ego in the Mahat-tattva (the principle of cosmic intelligence), and laying aside its objective character, he contemplated its knowledge aspect as his very self and through such contemplation he finally and thoroughly burnt his ignorance (that veiled the nature of the Self). (24—26) (Again,) giving up that contemplation (too) through consciousness consisting of unmixed bliss, and with (all) his bondage (in the shape of self-identification with the body and so on) shaken off he stood in his essential character, which is beyond the range of description and reasoning. (27)

*Thus ends the seventh discourse, entitled the "Story of Hariścandra,"  
in Book Nine of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टमोऽध्यायः

### Discourse VIII

#### The story of King Sagara

श्रीसुक उवाच

हरितो रोहितमुत्क्षम्यस्तस्माद् विनिर्मिता । चम्पापुरी सुदेवोज्जो विजयो यस्य छात्मजः । १ ।  
भरुकस्तत्सुतस्तस्माद् वृकस्तस्यापि बाहुकः । सोऽरिभिर्हृतभू राजा सभार्यो वनमाविशत् । २ ।  
बुद्धं तं पञ्चतां प्राप्तं महिष्यन् पतिष्यती । और्वेण जानताऽऽत्मानं प्रजावन्तं निवारिता । ३ ।  
अज्ञायास्यै सपत्नीभिर्गरो दत्तोऽन्धस्य सह । सर तैश्च संजातः सगराख्यो महायशः । ४ ।

**Śrī Suka resumed:** Harita was the son of Rohita and from (the loins of) Harita sprang up Campa, by whom was built the city of Campā. And of Campa was born Sudeva, whose son was Vijaya. (1) Vijaya's son was Bharuka; and from (the loins of) Bharuka sprang up Vrka, whose son again was Bāhuka. His land having been usurped by the enemies, King Bharuka retired to the forest alongwith his wife. (2) Intending to follow (ascend the funeral pile of) the aged king, who died (in the forest), the queen was stopped by the sage Aurva, who knew her to be enceinte. (3) By her co-wives, who came to know this, poison was administered to her with her food (through jealousy); but (no harm came to her. On the other hand,) a highly renowned son was born of her alongwith that poison and (thus) came to be known by the name of Sagara (one born with poison). (4)

सगरश्चक्रवर्त्यासीत् सागरो यस्तुतैः कृतः । यस्तालजङ्घान् यवनाञ्छकार हृहयवर्चरान् । ५ ।  
नावर्धाद् गुरुवाक्येन चक्रे विकृतवेषिणः । मुण्डाञ्छुभ्रधरान् काश्चिन्मुक्तकेशार्थमुण्डितान् । ६ ।  
अनन्तर्वाससः काश्चिद्वह्निर्वाससोऽपरान् । सोऽश्वमेधैरयजत सर्ववेदसुरात्मकम् । ७ ।  
और्वोपदिष्टयोगेन हरिमात्मानपीञ्चरम् । तस्योत्सृष्टं यन् यज्ञे जहाराशं पुरन्दरः । ८ ।  
सुमत्यास्तनया दृष्ट्वाः पितुरदेशकारिणः । हयमन्त्रेषमाण्वाप्ते समन्ताञ्चखनन् महीम् । ९ ।  
प्राग्दीप्यां दिशि हयं ददृशुः कपिलान्तिके । एष वाजिह्वरश्चौर आस्ते पीलितलोचनः । १० ।  
हन्यतां हन्यतां पाप इति षष्टिसहस्रिणः । उदायुधा अभिययुर्निपमेध तदा मुनिः । ११ ।  
स्वशरीराग्निना तावन्धहेन्द्रहतचेतसः । महद्द्व्यतिक्रमहता भस्मसादभवन् क्षणात् । १२ ।

न साधुवादे मुनिकोपभर्जिता नृपेन्द्रपुत्रा इति सत्त्वधामनि ।  
 कथं तयो रोषमयं त्रिभ्राव्यते जगत्यत्रिभ्रात्मनि खे रजौ भुवः ।१३।  
 यस्येतिता सांख्यमयी दुहेह नैयंया मुमुक्षुस्तरते दुःख्ययम् ।  
 भवान्णवं मृत्युपथं विपश्चितः परात्प्रभूतस्य कथं पृथङ्गतिः ।१४।

Sagara turned out to be a universal monarch, and by his sons was dug out the ocean (which was thenceforward named after them as Sāgara). (5) In deference to the advice of his preceptor (the sage Aruṅa) he did not kill (even though he conquered) the Tālaṅghas, Yavanas (Ionians), Śakas (Scythians), Haihayas and Barbaras (Barbarians), but only caused them to be disfigured. Some he had thoroughly shaved, while others he left with beards and moustaches (alone); some he left with dishevelled hair (alone, causing their moustaches and beards to be removed), while others he left with their heads half-shaven. (6) Some he caused to be stripped of their under-garment, while he had others shorn of their outer garment. In the manner pointed out by the sage Aruṅa he (then) propitiated by means of (a number of) Aśwamedha sacrifices Lord Śrī Hari, his (very) Self, manifested in the form of all the Vedas and the divinities. Indra (the destroyer of his enemies' towns) stole away his consecrated horse released as a prelude to the sacrifice. (7-8) Looking for the horse in obedience to their father's command, the proud sons of Sumatī (one of the two wives of Sagara), numbering sixty thousand, excavated the earth down to the sea-level on all sides. (While carrying on their excavation) in a north-easterly direction they perceived the horse by the side of the (divine) sage Kapila. "Here is the thief, who stole the horse, sitting with his eyes closed. Let this wicked fellow be killed and killed (at once)!" Shouting thus, they (all) rushed (towards Him) with uplifted weapons. At that moment the sage opened His eyes. (9—11) Deprived of their (good) sense by the powerful Indra and already killed by (the sin of) their having offended against an exalted soul (like the divine Kapila), they were instantly reduced to ashes by the fire of their own body. (12) It is not correct to say that the sons of Sagara (the king of kings) were burnt by the wrath of the sage (Kapila). How can Tamoguna (ignorance) in the form of anger be conceived in Him who is an embodiment of pure Sattva (Sattva unmixed with Rajas and Tamas), and whose (divine) person is capable of purifying the (whole) universe, any more than (particles of) dust belonging to the earth can be conceived as attaching to the sky (which is absolutely unattached)? (13) How could there be a sense of difference (as between a friend and a foe) in the omniscient Lord Kapila, who is the same as the supreme Spirit, and by whom has been launched in (the ocean of) this world the strong vessel in the form of Sāṅkhya (philosophy), with the help of which a seeker after Liberation is able to cross the ocean—so difficult to cross of worldly existence, the pathway to death? (14)

योऽसमञ्जस इत्युक्तः स कैशिन्या नृपात्मजः । तस्य पुत्रीऽङ्गुमान् नाम पितामहहिते रतः ।१५।  
 असमञ्जस आत्मानं दर्शयन्नसमञ्जसम् । जतिस्त्रः पुरा सङ्गाद् योगी योगाद् विचालितः ।१६।  
 आचरन् गहिर्लं लोके ज्ञातीनां कर्म विप्रियम् । सरथ्यां क्रीडतो बालान् प्रासदुद्वेजयन्नम् ।१७।  
 एवंवृत्तः परित्यक्तः पित्रा स्नेहमपोह्य वै । योगैश्वर्येण वालांस्तान् दर्शयित्वा ततो ययौ ।१८।  
 अयोध्यावासीनः सर्वे बालकान् पुनरागतान् । दृष्ट्वा विमिस्मिरे राजन् राजा चाप्यन्वतथ्यत ।१९।  
 अञ्जुमांशोदितो राज्ञ तुरुङ्गान्वेषणे ययौ । पितृव्यखातानुपथं भस्मान्ति ददुगे ह्ययम् ।२०।  
 तत्रासीनं मुनिं वीक्ष्य कपिलाख्यमयोक्षजम् । अस्तीत् समाहितमनाः प्राङ्गलिः प्रणतो यहान् ।२१।

He who is referred to (by the ignorant) under the name of Asamañjasa (i.e., not good, although—really speaking—he was exceedingly good) was another son of Emperor Sagara,

born of Keśini (another wife of the emperor). And Asamañjasa's son, who was devoted to the interests of his grandfather (King Sagara), was named Amśumān. (15) Asamañjasa—who was given to contemplation in his previous birth, but had strayed from the path of Yoga through evil association, although he (still) remembered his previous birth—showed himself as a wicked fellow. (16) He did what was reproachful (in the eyes of the world) and (as such) unpalatable to his relations (too). (For example) he hurled forth playing children into the (river) Sarayū, (thus) frightening the people. (17) Conducting himself in this way, he was actually forsaken (exiled) by his father, who set aside his (parental) affection. Showing (to his father as alive) the children (that had been drowned in the river and taken for dead) by virtue of his Yogic power, Asamañjasa departed from that place (Ayodhyā). (18) Seeing their (lost) children as having returned (to life), all the residents of Ayodhyā felt (much) amazed, O Parikṣit; and the king (Sagara) too was filled with (great) remorse. (19) Commanded by the emperor, Amśumān (Asamañjasa's son) went out in search of the (sacrificial) horse by the path dug out by his uncles, and discovered the horse near (a number of) heaps of ashes. (20) Beholding Lord Viṣṇu (who is above sense-perception) seated in the garb of a sage bearing the name of Kapila, the great Amśumān glorified the Lord with a collected mind (in the following words) bowing down (to Him) with joined palms. (21)

अंशुमानुवाच

न पश्यति त्वां परमात्मनोऽज्जनो न बुध्यतेऽद्यापि समाधिभुक्तिभिः ।

कुतोऽप्यरे तस्य मनःशरीरधीविसर्गसृष्टा वयमप्रकाराः । २२ ।

ये देहभाजस्त्रिगुणप्रधाना गुणान् विपश्यन्त्युत खा तमश्च ।

यन्मायया मोहितचेतसस्ते विदुः स्वसंस्थं न बहिःप्रकाराः । २३ ।

तं त्वामहं ज्ञानघनं स्वभावप्रध्वस्तमायागुणभेदमोहैः ।

सनन्दनाद्यैर्मुनिभिर्बिभाव्यं कथं हि मूढः परिभाषयामि । २४ ।

प्रशान्तमायागुणकर्मलिङ्गमनामरूपं सदसद्विमुक्तम् ।

ज्ञानोपदेशाय गृह्यतेदेहं नमामहे त्वां पुरुषं पुराणम् । २५ ।

त्वन्मायावर्चिते लोके वस्तुबुद्ध्या गृह्यदिषु भ्रमन्ति कामलोभेष्वर्धमोहविभ्रान्तचेतसः । २६ ।

अथ नः सर्वभूतात्मन् कामकर्मेन्द्रियाश्रयः । मोहपाशो दृढश्छिन्नो भगवंस्त्व दर्शनात् । २७ ।

**Amśumān prayed :** (Even) Brahmā (who is not born like us) is unable even to this day to perceive (directly) through Samādhi (abstract meditation of self-absorption) or (even) to comprehend through reasoning of various kinds You, who are higher than his own self. How (then) could other living beings—belonging to various species (such as gods, men and sub-human creatures), evolved (severally) by his mind, body and intellect (the products of Sattva, Tamas and Rajas respectively), much less we (youngsters altogether) devoid of light (wisdom), perceive or know You ? (22) They who are identified with a body and are (consequently) dominated by the (aforesaid) three Guṇas, (nay,) whose intellect is bewildered by Your Māyā (deluding potency) and whose light (of wisdom) illuminates (only) the objects of senses (which are external to the mind), perceive (only such) objects of senses (during their waking and dream states) and (sheer) darkness (total lack of knowledge) in the other case (during deep sleep). They (however) are unable to realize You (who transcend the three Guṇas), even though You (ever) dwell in them (as their very Self and Inner Controller too). (23) Such that You are, how can I, an ignorant person, (even) investigate You, who are knowledge personified (and hence incapable of being known) and are (only) fit to be contemplated upon by sages like Sanandana, who have by their very birth got rid of the

notion of difference and infatuation, born of the attributes of Māyā (modes of Prakṛti, viz., Rajas and Tamas respectively)? (24) O Lord, let us (therefore, simply) bow to You, the most ancient Person, in whom the (aforesaid) attributes of Māyā (Prakṛti), actions prompted by them as well as bodies engendered by such actions are altogether absent, who have no (material) name or form, who are entirely free from merit and sin, (yet) who have (by Your own independent will) assumed (revealed) a (divine) form in order to teach wisdom (to Your devotees)! (25) In this world evolved by Your Māyā (creative will) people revolve (are born again and again) in the midst of houses and other objects of senses, taking them to be real, their intellect being deluded by lust, greed, jealousy and infatuation. (26) Today, O Lord, the (very) Self of all created beings, by your sight (alone) the strong cord of our ignorance (in the shape of identification with the body and so on)—the root of all craving (for sensuous enjoyment), as well as of actions (prompted by such craving) and the Indriyas (the instruments of such actions)—has been cut asunder. (27)

श्रीशुक उवाच

इत्थंगीतानुभावस्तं भगवान् कपिलो मुनिः । अंशुमन्तपुत्राचेदमनुगृह्य धिया नृप । २८ ।

**Śrī Śuka went on :** The Divine sage Kapila, whose glory was thus sung (by Prince Amśumān), mentally blessed the said Amśumān and spoke (to him) as follows, O protector of men ! (28)

श्रीभगवानुवाच

अधोऽयं नीयतां वत्स पितामहपद्भुस्तव । इमे च पितरो दग्धा गङ्गाभ्योर्हन्ति नेतरत् । २९ ।

तं परिक्रम्य शिरसा प्रसह्य हयमानवत् । सगरस्तेन पशुना क्रतुशेषं समापयत् । ३० ।

राज्ययंशुमति न्यस्य निःस्पृहो मुक्तबन्धनः । और्वोपदिष्टमार्गेण लेभे गतिमनुत्तमाम् । ३१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां नवमस्कन्धे सगरपुत्राख्यानेऽष्टमोऽध्यायः । ८ ।

**The glorious Lord replied :** This horse, the animal to be sacrificed by your grandfather (Emperor Sagara), may be taken away (by you), dear child. And these uncles of yours, that lie burnt (here) stand in need of the water of the (holy) Gāṅgā (for being redeemed) and nothing else." (29) Walking round Him (from left to right as a mark of respect) and bowing to Him with his head (bent low), the prince brought (back) the horse. And with that animal Emperor Sagara concluded the sacrifice, which had remained uncompleted (all these days). (30) Having entrusted the kingdom to Prince Amśumān, Sagara, who was (now) free from (all) craving and had thrown off his fetters (in the shape of identification with the body etc.), reached the highest goal (viz., final beatitude) by following the course recommended by (his preceptor) the sage Aurva. (31)

*Thus ends the eighth discourse, hinging on the story of Sagara,  
in Book Nine of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramahansa-Saṁhitā.*



## अथ नवमोऽध्यायः

### Discourse IX

The story of King Bhagiratha: the descent of the holy Gaṅgā

श्रीशुक उवाच

अनुयाञ्चं तपस्तेपे गङ्गानयनकाम्यया । कालं महान्तं नाशकोत् ततः कालेन संस्थितः । १ ।  
दिलीपस्तत्सुतस्तद्वदशक्तः कालमेयियान् । भगीरथस्तस्य पुत्रस्तेपे स सुमहत् तपः । २ ।  
दर्शयामास तं देवी प्रसन्ना वरदास्मि ते । इत्युक्तः स्वपथिप्रार्थं शशंसावन्तो नृपः । ३ ।  
कोऽपि धारयिता वेगं पतन्त्या मे महीतले । अन्यथा भूतले पित्त्वा नृप चास्ये रसातलम् । ४ ।  
किं चाहं न भुवं यास्ये नरा भय्यामृजन्धयम् । मृजामि तदघं कुत्र राजंस्तत्र विचिन्त्यताम् । ५ ।

Śrī Śuka resumed : (Even like Sagara, who renounced his kingdom,) Arhsumān too (abdicated the throne in favour of his son and) practised asceticism for a long time with a desire to bring down (from heaven) the holy Gaṅgā, but did not succeed. Then, in course of time he passed away. (1) His son, Dīlpa (too) was unsuccessful like him and met his death (in the course of his efforts). Dīlpa's son was Bhagiratha and he (too) performed very great Tapas. (2) The goddess (presiding over the holy river) got pleased (with his devotion) and revealed herself (in person) to him, saying; "I am prepared to confer a boon on you." Thus spoken to (by the goddess), the king (Bhagiratha), bent low (with humility) and submitted (to her) his object (in carrying on his austerities). (3) Somebody must sustain my force (even) as I descend on earth. Piercing the (hard) crust of the earth, otherwise, O protector of men. I shall penetrate into Rasātala (the sixth subterranean sphere from above). (4) Further, I am not inclined to go down to the terrestrial region; (for) people would wash away their sin into me. Where shall I wash off that sin (myself), O Bhagiratha? Let some thought be bestowed on this point. (5)

भगीरथ उवाच

साधवो न्यासिनः शान्तं ब्रह्मिष्ठा लोकपावनः । हरन्धयं तेऽङ्गसङ्गात् तेऽज्ञास्ते ह्यघभिद्धरिः । ६ ।  
धारयिष्यति ते वेगं रुद्रस्त्वात्वा शरीरिणाम् । यस्मिन्नोतमिदं प्रोतं विश्वं शाटीव तनुषु । ७ ।  
इत्युक्त्वा स नृपो देवं तपसातोषयच्छिवम् । कालेनाल्पीयसा राजंस्तस्येशः समतुष्यत । ८ ।  
तथेति राज्ञाभिहितं सर्वलोकहितः शिवः । दधाराकहितो गङ्गां पादपूतकलां हरेः । ९ ।  
भगीरथः स राजर्षिर्निन्दे भुषनपावनीम् । वत्र स्वपितृणां देहा भस्मीभूताः स्म शोस्ते । १० ।  
रथेन वायुवेगेन प्रयान्तमनुधावती । देशान् पुनन्ती निर्दधानासिद्धत् सगरात्मजान् । ११ ।  
यज्जलस्पर्शमात्रेण ब्रह्मदण्डहता अपि । सगरात्मजा दिवं जन्तुः केवलं देहभस्मभिः । १२ ।  
भस्मीभूताङ्गसङ्गेन स्वर्याताः सगरात्मजाः । किं पुनः श्रद्धया देवीं ये सेवन्ते धृतव्रताः । १३ ।  
न ह्येतत् परमाश्चर्यं स्वर्धन्या यदिहोदितम् । अनन्तचरणाभ्योजप्रसूताया भवच्छिदः । १४ ।  
संनिवेश्य मनो यस्मिन्नङ्गद्वया धनयोऽमलाः । त्रैगुण्यं दुस्वयं हित्वा सद्यो यातास्तदात्मताम् । १५ ।

King Bhagiratha submitted : Pious souls who have given up attachment to actions as well as to their fruit, are pure of mind, (nay,) foremost among the knowers of Brahma and capable of purifying the (whole) world, shall wash off your sin through the (very) contact of their body (while bathing in your water); for in them (in their heart) dwells Śrī Hari, the Destroyer of sins. (6) Again, Lord Rudra, the (very) Self of embodied souls--into whom this

universe is woven, warp and woof, as a piece of cloth into its threads—will bear your force. (7) Having spoken thus, the said king (Bhagiratha) proceeded to propitiate Lord Śiva by means of his austerities. (And) after a very short time, O Parīkṣit, the Lord (Śiva) became highly pleased (with him). (8) Having accepted the king's prayer, saying, "So be it!" Lord Śiva, the Friend of the whole world, cautiously bore (on His head) the Gaṅgā, whose water stands hallowed by (the touch of) Śrī Hari's foot. (9) The said royal sage, Bhagiratha, led the Gaṅgā (which is capable of purifying the whole universe) to the spot where the bodies of his great granduncles lay reduced to ashes. (10) (Closely) following Bhagiratha, who rode in advance in a chariot swift as the wind, and hallowing the lands on its way, the Gaṅgā bathed the burnt-up sons of Sagara. (11) Though destroyed by their own offensive behaviour towards a (holy) Brāhmaṇa, the sons of Sagara ascended to heaven through the mere touch of its waters with their ashes alone! (12) When the (aforesaid) sons of Sagara rose to heaven through the (mere) contact of its waters with their body converted into ashes, what need be said about them who make use of this heavenly stream with reverence (everyday), having taken a vow to this effect? (13) That which has been said here with regard to this heavenly river—emanated (as it is) from the lotus-feet of the infinite Lord (Viṣṇu) and (therefore) capable of ending transmigration—is not something which should excite great wonder. (14) (For) by fully concentrating their mind on those feet with reverence pure-hearted sages have speedily attained oneness with the Lord, shaking off their identification with the body (a product of the three Guṇas or modes of Prakṛti)—identification with which is (so) difficult to give up. (15)

श्रुतो भगीरथाञ्जने तस्य नाभोऽपरोऽभवत् । सिन्धुद्वीपस्ततस्तदाप्युतायुस्ततोऽभवत् । १६ ।

ऋतुपर्णां नलसखो योऽश्वविद्याभ्यात्रलात् । दत्त्वाक्षहृदयं चासौ सर्वकामस्तु तत्सुतः । १७ ।

ततः सुदासस्तनुत्रो पदयन्तीपतिर्नृप । आर्हुर्मित्रसहं यं वै कल्माषाङ्घ्रिपुत्रं क्वचित् ।

वसिष्ठशापाद् रक्षोऽभूदनपत्यः स्वकर्मणा । १८ ।

From (the loins of) Bhagiratha sprang up Śruta, whose son was Nābha. Of the latter was born Sindhudwīpa; of Sindhudwīpa, Ayutāyu; and from him sprang up Ṛtuparna a friend of Nala, who received the knowledge of training horses from Nala, imparting to him (in return) the secret of winning the game of dice. And Ṛtuparna's son was Sarvakāma. (16-17) From (the loins of) Sarvakāma sprang up Sudāsa and his son, O king, was Saudāsa (the husband of Madayanī), whom people actually called Mitrasaha, while in some places they referred to him as Kalmāsapāda. Due to the curse pronounced by the sage Vasiṣṭha (his preceptor) he turned out to be an ogre and had no issue (sprung from his own loins) in consequence of his own action. (18)

राजोवाच

किं निमित्तो गुरोः शापः सौदासस्य महात्मनः । एतद् वेदितुमिच्छामः कथ्यतां न रहो यदि । १९ ।

The king (Parīkṣit) submitted : What was the occasion for the curse pronounced by the preceptor (the sage Vasiṣṭha) on the high-souled Saudāsa? We desire to know this, which may (kindly) be pointed out (to us) unless it is a secret. (19)

श्रीशुक उवाच

सौदासो मृगायां कञ्चिद्वनं रक्षो जघान ह । मुमोक्ष भ्रातरं सोऽथ गतः प्रतिचिकीर्षया । २० ।

स चिन्तयन्नथ राज्ञः सुदरूपधरो गृहे । सुरवे भोक्तुकामाय पक्त्वा निन्ये नरामिषम् । २१ ।

परिवेक्ष्यमाणो भयवान् विलोक्यभक्ष्यमञ्जसा । राजानमशपत् क्रुद्धो रक्षो ह्येवं भविष्यति । २२ ।

रक्षःकृतं तद् विदित्वा चक्रे द्वादशवार्षिकम् । सोऽप्यपोऽञ्जलिनाऽऽदाय गुरुं शत्रुं समुद्यतः । २३ ।

वारितो मद्दयन्त्यापो रुशतीः पादयोज्ज्वलैः । दिशः खमवनीं सर्वं पश्यन्नीवमयं नृपः । २४ ।

राक्षसं भावमापन्नः पादे कल्माषतां गतः । व्यवापकाले ददुदो यज्ञोकोदम्पती द्विजौ । २५ ।  
 क्षुधातोर् अगृहे विप्रं तत्पत्न्याहाकृतार्थवत् । न भवान् राक्षसः साक्षाद्विश्वाकृणां महारथः । २६ ।  
 मदयन्त्याः पतिर्वीरं नाधर्मं कर्तुमर्हसि । देहि मेऽपत्यकामाया अकृतार्थं पतिं द्विजम् । २७ ।  
 देहोऽयं भानुषो राजन् पुरुषस्याखिलार्थदः । तस्मादस्य वधो वीर सर्वार्थवध उच्यते । २८ ।  
 एष हि ब्राह्मणो विद्वांस्तपःशीलगुणान्वितः । आरिगणयिषुर्ब्रह्म महापुरुषसंज्ञितम् ।

सर्वभूतात्मभावेन भूतेष्वन्तर्हितं गुणैः । २९ ।

सोऽयं ब्रह्मविषयस्ते राजर्षिप्रवराद् विभो । कथमर्हति धर्मज्ञ वधं पितुरिवात्मजः । ३० ।  
 तस्य साधोरापापस्य भ्रूणस्य ब्रह्मवादिनः । कथं वधं यथा बध्नोर्मन्यते सन्मतो भवान् । ३१ ।  
 यद्यथं क्रियते भक्षस्तर्हि यं खाद पूर्वतः । न जीविष्ये विना येन क्षणं च मृतकं यथा । ३२ ।  
 एवं करुणधाषिण्या विलपन्त्या अनाथवत् । घ्यान्नः पशुमिवाखादत् सौदासः शापमोहितः । ३३ ।  
 ब्राह्मणो वीक्ष्य दिधिषुं पुरुषादेन भक्षितम् । शोचन्त्यात्मानमुर्वीशमरसत् कुपिता सती । ३४ ।  
 यस्मान्धो भक्षितः पाप कामार्तायाः पतिस्त्वया । तवापि मृत्युराधानादकृतप्रज्ञं दर्शितः । ३५ ।  
 एवं पित्रसहं शप्त्वा पतिलोकपरायणा । तदस्थोनि समिद्धेऽग्नौ प्रास्य भर्तुर्गतिं गता । ३६ ।

**Śrī Śuka replied :** While roaming in pursuit of game, so the tradition goes, Saudāsa (son of Sudāsa) killed a certain ogre and let go his brother, who immediately left with the intention of retaliating. (20) Contemplating harm to the king (Saudāsa), he assumed the form of the latter's cook at his palace and, having dressed human flesh, took it to his preceptor (the sage Vasistha), who had called at the palace with intent to dine. (21) Immediately perceiving human flesh (which is ever prohibited as food) about to be served to him, the glorious sage flew into a rage and uttered an imprecation on the king saying, "You will surely turn an ogre through this (improper) conduct of yours." (22) Learning (in the meantime) that it was the work of an ogre, the sage limited (the operation of) the curse to (a period of) twelve years (only); (while) Saudāsa too (in his turn) took water in the hollow of his joined palms, fully prepared to utter a (counter) curse on his preceptor (who had cursed him for no fault of his). (23) Stopped by (his wife) Madayanti, and finding the (four) quarters, the sky and the earth all instinct with life, the king (Saudāsa) dropped that harmful water (burning with the fire of his wrath) on his own feet (lest it might injure any other living being, thus justifying his appellation, Mitrasaha, which means he who is indulgent towards his friends and well-wishers). (24) Blackened in his feet (by the action of the water thrown by him and hence named as Kalmāṣapāda) and having acquired an ogre-like disposition, Saudāsa saw (one night) a Brāhmaṇa couple dwelling in a forest at the time of copulation. (25) Pinched by hunger, Saudāsa seized the Brāhmaṇa (with the intention of devouring him), whereupon his wife pleaded like one afflicted:—"You are no ogre as such; you are (on the other hand) a great car-warrior among the scions of Ikṣvāku and the husband of Madayanti, O valiant monarch! You ought not to do what is unrighteous. (Pray,) restore (to me—eager as I am to have a son—my husband, who is a Brāhmaṇa and has not yet attained his object (in the form of a son). (26-27) This human body, O king, is capable of yielding all the objects sought after by a Jīva. Therefore, the destruction of this body, O heroic king, is spoken of as the frustration of all one's objects. (28) Indeed this Brāhmaṇa is not only learned but endowed with asceticism, an amiable disposition and other virtues. (Nay,) he seeks to worship Brahma (the Absolute), known by the name of Lord Viṣṇu (the supreme Person)—which, though present in (all) created beings is screened by ego etc., (the products of the three Guṇas or modes of Prakṛti)—by looking upon all living beings as his (very) self. (29) As such how can he, the

foremost of Brāhmaṇa sages, deserve death, O lord knowing what is right, at the hands of the foremost of royal sages in you, any more than a son at the hands of his father ? (30) How can you, esteemed of the righteous, approve of the death (at your own hands) of this pious and sinless Brāhmaṇa, an expositor of the Vedas even when unborn, any more than you would the slaughter of a cow? (31) If (in spite of my protests) this Brāhmaṇa—without home I shall not survive even for a moment—is to be made a victim by you, then first devour me, as good as dead." (32) In spite of her pleading pitifully in this way and crying like a helpless woman, King Saudāsa, who was deluded by the curse (of his preceptor, the sage Vasiṣṭha) devoured the Brāhmaṇa even as a tiger would devour a beast. (33) Finding her husband (lit., impregnator) eaten up by Saudāsa (who behaved like an ogre), and lamenting herself, the chaste Brāhmaṇa woman, full of anger, cursed the king (in the following words):—(34) "Since my husband, O wicked soul, has been devoured by you while I was stricken with love, your death too, O foolish one, will be shown by me to follow from sexual intercourse." (35) Having cursed King Mitrasaha in the aforesaid words and consigning his husband's bones to a flaming fire, the lady—who looked upon the world of her husband (the region to which the soul of her husband had gone) as her ultimate destination—followed the course of her husband (burnt herself to death). (36)

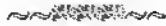
विशापो ह्यदशाब्दान्ते मैथुनाय समुद्यतः । विज्ञाय ब्राह्मणीशापं महिष्या स निवारितः । ३७ ।  
 तत ऊर्ध्वं स तत्याज स्त्रीसुखं कर्मणाप्रजाः । वसिष्ठस्तदनुज्ञातो भद्रयन्त्र्या प्रजामधात् । ३८ ।  
 सा वै सप्त समा गर्भमधिभ्रज व्यजायत । जज्ञेऽश्मनोदरं तस्याः सोऽश्मकस्तेन कथ्यते । ३९ ।  
 अश्मकान्मूलको जज्ञे यः स्त्रीभिः परिरक्षितः । नारीकञ्च इत्युक्तो निःक्षेत्रे मूलकोऽभवत् । ४० ।  
 ततो दशरथस्तस्मात् पुत्र ऐडविडस्ततः । राजा विश्वसहो यस्य खट्वाङ्गश्चक्रवर्त्यभूत् । ४१ ।  
 यो देवैरर्थितो दैत्यानवधीद युधि दुर्जयः । मुहूर्तमायुर्जातैव स्वपुंरं संदधे मनः । ४२ ।  
 न मे ब्रह्मकुलात् प्राणाः कुलदैवात्र चात्मजाः । न भ्रियो न मही राज्यं न दाराश्चातिवल्लभाः । ४३ ।  
 न बाल्येऽपि मतिर्मह्यमधमे रमते क्वचित् । नापश्यन्तुतभश्श्लोकादन्यत् किञ्चन वस्त्वहम् । ४४ ।  
 देवैः कामवरो दत्तो मह्यं त्रिभुवनेधरैः । न युगे तमहं कामं भूतभावनभावनः । ४५ ।  
 ये विश्वमेन्द्रियधियो देवास्ते स्वहृदि स्थितम् । न विन्दन्ति प्रियं शश्वदात्मानं किमुतापरे । ४६ ।  
 अथेशमदारयितेषु सङ्गं गुणेषु गन्धर्वपुरोपमेषु ।  
 रूढं प्रकृत्याऽऽत्मनि विश्वकर्तृभावेन हित्वा तमहं प्रपद्ये । ४७ ।  
 इति व्यवसितो बुद्ध्या नारायणगृहीतया । हित्वान्यभावमज्ञानं ततः स्वं भावमाभितः । ४८ ।  
 यत् तद् ब्रह्म परं सूक्ष्मभद्रशून्यं शून्यकल्पितम् । भगवान् चास्तुदेवैति यं गृणन्ति हि सात्वताः । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंसी संहितायां नवमस्कन्धे सूर्यवंशानुवर्णने नवमोऽध्यायः । १ ।

Rid of the curse (of his preceptor) at the end of twelve years, and fully intent upon copulation, he was stopped by his wife (Madayanti), who had come to know of the curse pronounced on him by the (aforesaid) Brāhmaṇa lady. (37) Thenceforth he gave up the pleasures of sex and (consequently) did not have any issue due to his (own) action (of devouring a Brāhmaṇa). Entreated by him, the sage Vasiṣṭha begot an issue through Madayanti. (38) She actually bore the child in her womb for seven years; the boy (however) did not see the light (yet). Vasiṣṭha (thereupon) hit her abdomen with a stone; and the boy (who thus emerged from the womb) was for that reason called Aśmaka. (39) From (the loins of) Aśmaka sprang up Mūlaka, who was effectively protected (against the wrath of Paraśurāma) by women (who actually shielded his body as an armour). (Hence) he was called by the name of Nārīkavaca. When not a single Kṣatriya was left (after the

extermination of the Kṣatriya race by Paraśurāma), it was he who served as the stock of the regenerated Kṣatriya race. (Hence he became known as Mūlaka). (40) Of Mūlaka, Daśaratha was born and from (the loins of) the latter sprang up a son, Aiḍaviḍa (by name). Of Aiḍaviḍa (again) was born Viśwasaha, whose son, Khaṭvāṅga, turned out to be a universal monarch. (41) Hard to conquer (himself), he slew demons in battle at the entreaty of the gods. On coming to know (at the conclusion of the battle) that (only) an hour's life was left (to him), he forthwith returned to his capital (by an aerial car lent to him by the gods) and concentrated his mind (on-God). (42) (He said to himself,) "Neither life nor sons nor riches nor earth nor kingship nor wife is dearer to me than the Brāhmaṇa race, the adored of my family. Even during my childhood my mind never took delight under any circumstance in unrighteousness. Nor did I (ever) find any other reality than the Lord of excellent renown. (43-44) Although a boon of my choice was offered to me by the gods, the rulers of (all) the three worlds (heaven, earth and the intermediate region), I did not hanker after such enjoyment, engrossed as I was in the thought of Lord Viṣṇu (the Maker and Protector of all beings). (45) (Even) the aforesaid gods, whose senses and mind (too) are bewildered (by the objects of senses) fail to discover their beloved Lord, ever present in their own heart as their very self; how, then, could others know Him? (46) Therefore, shaking off, by means of Devotion to the Maker of the universe, the attachment, rooted by the very nature of things in the mind, for the objects of senses (which are products of the three Guṇas or modes of Prakṛti), produced by the Māyā (creative energy) of the Lord and no more real than a fanciful project, I (hereby) betake myself to Him." (47) Having thus resolved by force of his reason, which was drawn towards Himself by Lord Viṣṇu (who has His abode in water), and shedding his ignorance in the form of identification with the body and so on (which are other than the self), Khaṭvāṅga forthwith regained his essential character (divine state), which is the same as that transcendent Absolute, which, though not unsubstantial, is conceived as intangible (because lying beyond the range of speech and other organs) and is (very) subtle (too), (nay,) which devotees of God undoubtedly refer to as the almighty Lord Vāsudeva. (48-49)

*Thus ends the ninth discourse, forming part of an account of the solar dynasty,  
in Book Nine of the great and glorious Bhāgavata-Purāṇa,  
otherwise known as the Paramaharīsa-Saṁhitā.*



## अथ दशमोऽध्यायः

### Discourse X

#### An account of Śrī Rāma's pastimes

श्रीशुक उवाच

खट्वाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुश्रवाः । अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् ॥ १ ॥

तस्यैषि भगवानेव साक्षाद् ब्रह्ममयो हरिः । अंशोशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।

रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥ २ ॥

तस्यानुचरितं राज्ञुषिभिस्तत्त्वदर्शिभिः । श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥ ३ ॥

गुर्वथं त्यक्तराज्यो व्यचरदनुवनं पद्यपद्व्यां प्रियायाः

पाणित्यर्शाक्षमाभ्यां मुजितपथरुजो यो हरीन्द्रानुजाभ्याम् ।

वैरूपाक्ष्यर्पणस्याः

प्रियविरहह्रयाऽऽरोपितभ्रुविकृम्भ-

त्रस्ताब्धिर्वद्धनेतुः

खलद्वन्द्वहनः

कोसलेन्द्रोऽयत्नतः । ४ ।

Śrī Śuka resumed : From (the loins of) Khaṭvāṅga sprang up Dirghabāhu (the long-armed one), of whom was born Raghu of wide renown. From (the loins of) the latter sprang up the great king Aja, of whom Daśaratha was born. (1) Again entreated by the gods, Lord Śrī Hari Himself (who has already been seen by you in your mother's womb and) who is (entirely) constituted of Brahma (the Absolute), assumed the role of a son to (the blessed) Daśaratha—appearing in (as many as) four forms under the names of Śrī Rāma, Bharata, Lakṣmaṇa and Śatrughna—Himself in His entirety and His brothers as His part manifestation. (2) The story in the form of a chronicle of the aforesaid Śrī Rāma (the Spouse of Sītā) has (already) been narrated in detail, O Parīkṣit, by seers (like Vālmiki) who had realized the truth, and has undoubtedly been heard by you time and again. (I shall accordingly content myself with reproducing it only in a nutshell.) (3) Having abandoned for the sake of (redeeming the pledge of) His father (King Daśaratha) (His title to) kingship, He roamed about from forest to forest by His lotus-feet, which were too soft (even) for the touch of the (petal-like) hands of His beloved Consort (Sītā), His fatigue from the journey being relieved (now and again) by (the blessed) Hanumān (the monkey chief) and His own younger brother (Lakṣmaṇa, who accompanied Him to the forest and kneaded His feet and other limbs alongwith Hanumān). (The deity presiding over) the ocean was terrified by the (very) display of His brows knit in anger excited by the (grievous) separation from His Darling (Sītā), which had been brought about by the mutilation of Śūrpaṅkhā (sister of Rāvaṇa, the demon king of Laṅkā, so-called because she had nails as big as a winnowing basket, nay, whose nose and ears were chopped off by Lakṣmaṇa at the instance of Śrī Rāma, an incident which provoked Rāvaṇa to steal away Sītā in the absence of Śrī Rāma and Lakṣmaṇa). May that Lord of Kosala (Udha)—who (subsequently) caused a bridge to be built across the sea and exterminated the host of wicked demons (including Rāvaṇa) even as a wild fire consumes a (whole) forest—protect us! (4)

विश्वामित्राध्वरे येन मारीचाद्या निशाचराः । पश्यतो लक्ष्मणस्यैव हता नैर्ऋतपुङ्गवाः । ५ ।

यो लोकेऽवीरसमितौ धनुर्गशयुग्ं सीतास्वयंवरगृहे त्रिशतोपनीतम् ।

आदय्य बालगजलोल इवेक्षुयष्टिं सजीकृतं नृप विकृष्य द्रुमञ्च मध्ये । ६ ।

जित्वानुरूपरुणशीलवधोऽङ्गरूपां सीताभिधां श्रियमुरस्यभिलम्बमानाम् ।

मार्गे ब्रजन् भृगुपतेर्व्यनयत् प्ररूढं दपं महीमकृत यत्त्रिराजवीजाम् । ७ ।

यः सत्यपाशपरिखीतपितुनिदेशं स्त्रैणस्य चापि शिरसा जगृहे सभार्यः ।

राज्यं श्रियं प्रणयिनः सुहृदो निवासं त्यक्त्वा त्रयीं वनमसुनिव मुक्तसङ्गः । ८ ।

रक्षःस्वसुर्व्यकृत रूपमशुद्धबुद्धेस्तस्याः खरत्रिशिरदूषणमुख्यबन्धून् ।

जग्ने चतुर्दशसहस्रमपारणीयकोदण्डपाणिरटमान उवास कृच्छ्रम् । ९ ।

सीताकथाश्रवणदीपितहृच्छयेन सृष्टं त्रिलोक्य नृपते दशकथरेण ।

जग्नेऽद्भुतैणवपुषाऽऽश्रमतोऽपकृष्टो मारीचमाशु विशिखेन यथा कमुद्रः । १० ।

रक्षोऽधमेन वृकवद् विपिनेऽसमक्षं कैदेहराजदहितयंपथापिताथाम् ।

धारां वने कृपणवत् प्रियया वियुक्तः स्त्रीसङ्गिनां गतिमिति प्रथयेश्चकार । ११ ।

दग्धाऽऽवकृत्यहतकृत्यमहन् कवचं सख्यं विधाय कपिभिर्दयितागतं तैः ।

बुद्ध्याथ बालिनि हते पूजगेन्द्र सैन्यैर्बलामगतं स मनुजोऽजभवाचित्ताङ्घ्रिः । १२ ।

यद्रोषविभ्रमविवृतकटाक्षपातसंभ्रान्तनक्रमकरो भयगीर्णघोषः ।  
 तिस्र्युः शिरस्यह्रणं परिगृह्य रूपी पादारविन्दपुपगम्य बभूव एतत् ॥१३॥  
 न त्वां वयं जडधियो नु विदाम भूमन् कूटस्थमादिपुरुषं जगतामधीशम् ।  
 यत्सत्त्वतः सुराणां रजसः प्रजेशा मन्योश्च भूतपतयः स भवान् गुणेशः ॥१४॥  
 कामं प्रयाहि जहि विश्रवसोऽवमेहं त्रैलोक्यरावणमवाप्सुहि वीर पत्नीम् ।  
 बध्नीहि सेतुमिह ते यशसो वितत्यै गायन्ति दिग्बजयिनो यमुपेत्य भूपाः ॥१५॥  
 बद्धोदशी रघुपतिर्विद्यमदिकूटैः सेतुं कपीन्द्रकरकम्पितभूरुहङ्गैः ।  
 सुग्रीवनीलहनुमत्प्रमुखैरनीकैर्लङ्कां विभीषणदृशाऽऽविशदप्रदग्धाम् ॥१६॥  
 सा धानरेन्द्रबलरुद्धविहारकोष्ठश्रीङ्गारगोपुरसदोवलभीविटङ्का ।  
 निर्भज्यमानधिषणध्यजहेनकुम्भभृङ्गाटका गजकुलहृदिनीय चूर्णां ॥१७॥  
 रक्षःपतिसद्वलोक्य निकुम्भकुम्भधृप्राक्षदुर्मुखसुरान्मनरान्नाकादीन् ।  
 पुत्रं प्रहस्यमतिकायविकम्पनादीन् सर्वानुगान् सपत्नियोदथ कुम्भकर्णाम् ॥१८॥  
 तां चात्धानपूतनामत्तिशूलचापप्रासष्टिशक्तिशरतोमररङ्गदुर्गाम् ।  
 सुग्रीवलक्ष्मणमरुत्सुतगन्धपादनीलाङ्गदक्षपनसादिभिरन्वितां गताम् ॥१९॥  
 तेऽनीकपा रघुपतेरभिपत्य सर्वे इन्द्रं वरूथमिभपत्तिरथाश्रयोधैः ।  
 जघ्नुर्दुर्मिर्गिण्णिदेपुभिरङ्गदाद्याः सीताभिपत्तेशतमङ्गलरावणेशान् ॥२०॥

(Earlier) in the course of a sacrificial performance of the sage Viśvāmītra, Māricā and other demon chiefs, who roamed about (and carried on their nefarious activities) at night, were beaten by Him (all alone), Lakṣmaṇa standing (aloof) as a mere spectator. (5) Picking up in the midst of an assembly of world-renowned heroes the formidable bow of Lord Śiva, lying in a hall (specially) built for the choice-marriage of Princess Sitā and brought (conjointly) by three hundred men, He strung it and, (then) drawing it, broke it in the middle, O protector of men, as sportfully as an immature elephant would snap a stick of sugar-cane! (6) Having won (as the prize for his feat of valour). Śrī (the goddess of beauty and prosperity)— whose virtues, disposition, age, limbs and appearance (eminently) matched His, (nay,) who (in the form of a golden streak) had (already) secured an honourable place on His bosom and who (now) bore the name of Sitā—He tamed, while on His way (back to Ayodhyā) the overgrown pride of Paraśurāma (the chief of the Bhṛgu), who had thrice seven times swept the earth clean (even) of the seed of the Kṣatriya race. (7) The Lord accepted with His head bent low the command of even His uxorious father (King Daśaratha), who was bound by the cords of truthfulness, and, relinquishing (His claim to) the throne, (of Ayodhyā), the (imperial) fortune, His loving relations (mother and so on), friends and dwelling-place—even as an ascetic (who has shaken off all attachment) would give up the ghost, left for the woods along-with His (divine) Spouse (Sitā). (8) (While in the forest) He mutilated the features of Śūrpaṅakhā (the sister of the demon king) a woman of unclean mind, slew her kinsmen, numbering (not less than) fourteen thousand, Khara, Dūṣaṇa and Trīśirā being the foremost (of them), and roaming about with an irresistible bow in His hand, led a hard life (in order to teach a lesson to humanity). (9) Observing the demon Māricā deputed in the form of a weird (golden) deer, O protector of men, by Rāvaṇa (the ten-headed monster)—whose passion had been kindled on hearing a description of Sitā (from the lips of Śūrpaṅakhā)—and drawn away from His hermitage (by the aforesaid deer), He forthwith killed Māricā with an arrow

(even) as Virābhadrā (who was no other than Lord Śiva) slew Dakṣa\* (a lord of created beings). (10) On Sitā (the Daughter of Janaka, the ruler of the Vīdeha country, now known as Tirhut in north Bihar) having been (forcibly) carried away in the forest during His absence by Rāvaṇa (the vilest of the demons), even as (a sheep is snatched away by a wolf), the Lord, who was (thus) disunited from His beloved Consort, wandered in that forest alongwith His (younger) brother (Lakṣmaṇa) like a forlorn creature, exemplifying in that way the (sad) plight of those attached to women. (11) Having cremated (like a devoted son) Jaṭāyu (the king of vultures)—who had (all) his (stock of) Karma wiped out through his (heroic) action (in the shape of a duel with the mighty Rāvaṇa) for His own sake (for the deliverance of His beloved Spouse from the clutches of that tyrant)—the Lord slew the demon Kabandha (who had stretched his arms to seize Him). (Then,) cultivating friendship with the monkeys (Sugrīva, Hanumān and others) and ascertaining through them, when Vālī had been killed, the whereabouts of His Darling, the Lord—who behaved as a human being even though His feet are worshipped (even) by Brahmā (the birthless creator) and Lord Śiva (the Source of creation)—marched with the forces of Sugrīva (the ruler of the monkeys) to the seashore. (12) The deity presiding over the ocean found the crocodiles and alligators in it agitated by a fierce glance cast by Him in seeming anger (provoked by his failure to appear before the Lord in spite of His waiting for him for three days without food and water), nay, its very roar silenced through fear. (Therefore,) assuming a living form and taking articles of worship on his head, he approached the Lord's lotus-feet and spoke as follows:—(13) "Dull-witted as we are, O infinite Lord, we ate unable to know You, the most ancient Person, the immutable supreme Ruler of (all) the worlds. (Surely) You are (no other than) that Lord of Prakṛti (consisting of the three Guṇas) from whose Sātvika aspect sprang up hosts of divinities, from whose Rājāsika aspect, the (various) lords of created beings and from whose Tāmasika aspect appeared the lords of ghosts. (14) (Be pleased now to) march (across the ocean) at Your will; slay Rāvaṇa (the refuse of his father, the sage Viśravā), who (by his atrocities) makes the three worlds weep; recover Your Spouse, O valiant One; (and) for the expansion of Your fame construct here a bridge, reaching which monarchs intent on the conquest of the (four) quarters may sing Your glory." (15) Having (accordingly) constructed across the sea a bridge with mountain-peaks of every description—full of trees the boughs of which were shaken by the hands of monkey chiefs (who handled them)—the Lord, accompanied by armies (of monkeys) led by Sugrīva, Nīla and Hanumān, entered under the guidance of Vibhiṣaṇa (the fortress of) Laṅkā, already burnt (by Hanumān in course of his quest for Sitā). (16) With its sports grounds, granaries, treasuries, doorways, city-gates, council-chambers, porticos and pigeon-cots occupied by the army of monkey chiefs and its platforms, flags, jars of gold (placed on both sides of its entrances) and crossroads being destroyed, the city shook like a river churned by herds of elephants. (17) Perceiving this (calamity), Rāvaṇa (the lord of the demons) deputed Nīkumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and others, his son (Meghanāda), Prahasta, all his followers headed by Atikāya and Vikampana and afterwards (his younger brother) Kumbhakarṇa (to meet the invading army). (18) Accompanied by Sugrīva (the lord of the monkeys), Lakṣmaṇa (His own younger brother), Hanumān (son of the wind-god), Gandhamādana, Nīla, Prince Aṅgada (Sugrīva's nephew and heir-apparent), Jāmbavān (the king of the bears), Panasa and others, Śn Rāma (too) marched against that army of the demons, which was difficult to penetrate, armed as it was with cutlasses, Sūlas (sharp-pointed steel weapons), bows, Prāsas (darts), Rṣṭis (double-edged swords), javelins, Tomaras (iron clubs) and swords. (19) Meeting in a single combat

\* Vide IV.V. 24.

the hostile army (consisting of elephants, foot-soldiers, chariots and cavalry, all the aforesaid generals of Śrī Rāma (the Lord of the Raghus)—Aṅgada and others—struck with trees, rocks, maces and arrows the demons whose Lord, Rāvaṇa, had (all) his good luck wiped off by the abduction of Sītā. (20)

रक्षःपतिः स्वबलनष्टिमयैक्ष्य लृष्ट आरुह्य यानकमथाभिससार रामम् ।

स्वःस्यन्दने द्युमति मातलिनोपनीते विभ्राजमानपहनत्रिशितैः क्षुभ्रैः ।२१।

- रामसमाह पुरुषादपुरीष यन्नः कान्तासपक्षमसतापहता श्वत् ते ।

त्यक्तव्रणस्य फलमद्य जुगुप्सितस्य वच्छाणि फाल इव कर्तुरलङ्घ्यवीर्यैः ।२२।

एवै क्षिपन् धनुषि संधितमुत्ससर्ज बाणं स वज्रमिव तदधुदयं विभेद ।

सोऽसृग् वयन् दशमुखैर्यपतद् विमानाद्बाहोर्नि जल्पति जने सुकृतीव रिक्तः ।२३।

Enraged to see the destruction of his army and mounting the aerial car (viz., Puṣpaka that had been snatched away by him from Kubera, the god of riches), Rāvaṇa (the lord of the demons) forthwith marched against Śrī Rāma—shining brightly in a splendid heavenly car brought by Mātali (the charioteer of Indra)—and struck Him with sharpened arrows having crescent-shaped heads. (21) Śrī Rāma said to him, "O refuse of ogres, I, whose prowess cannot be prevailed against, shall award this very day to you, who have cast (all) shame to the winds—(even) as Kāla does to a perpetrator of sin—the fruit of your detested action consisting in the fact that our beloved spouse was stolen away during our absence by your wicked self, who behaved like a dog." (22) Scolding him thus, the Lord discharged (at him) an arrow fitted (by Him) to His bow and it split his heart, hard as adamant. Like a virtuous soul whose stock of merit is exhausted, he fell from his aerial car, vomiting blood through his ten mouths, in the midst of his people crying "Dear me! Dear me!" (23)

ततो निक्रम्य लङ्काया यातुधान्यः सहस्रशः । मन्दोदर्या समं तस्मिन् प्ररुदय उपद्रवन् ।२४।

त्वान् त्वान् बभूवुः परिभ्रज्य लक्ष्मणेषुभिरदितान् । रुक्तुः सुस्वरं दीना इत्य्य आत्मानमात्मना ।२५।

हा हाताः स वयं नाथ लोकरावण रावण । कं यायाच्छरणं लङ्का त्वद्दीहिना परार्दिता ।२६।

नैवं वेद महाभाग भवान् कापवशं गतः । तेजोऽनुभावं सीताया येन नीतो दशापिमाम् ।२७।

कृतैवा विधवा लङ्का वयं च कुलनन्दन । देहः कृतोऽज्ञं पृथ्वाणामात्मा नरकहेतवे ।२८।

Issuing forth from Laṅkā in (their) thousands, with Mandodarī (the principal consort of Rāvaṇa), Rākṣasa women now rushed, weeping bitterly, to the spot (where Rāvaṇa lay dead). (24) Hugging each her own relations struck down by the shafts of Lakṣmaṇa (Śrī Rāma's younger brother), they helplessly wailed in loud tones (as follows), beating their person with their own hands:—(25) "Alas, undone we are, O lord! O Rāvaṇa, who made the (whole) world weep (by your tyranny)!! Bereft of you and overrun by the enemy, whom should Laṅkā seek as its protector? (26) Swayed by passion, you did not realize, O highly blessed one, such (extraordinary) power of Sītā's glory, by which you have been reduced to this (miserable) plight!! (27) Widowed is this Laṅkā as well as we, O delight of your race! (Nay,) your body has been made the food of vultures and your soul rendered fit for hell. (28)

### श्रीशुक उवाच

स्वानां विभीषणशुक्ते कोसलेन्द्रानुमोदितः । पितृमेधविधानेन यदुक्तं साम्परायिकम् ।२९।

ततो ददर्श भगवान्नोकवनिकाश्रमे । क्षामां स्वविरहव्याधिं शिशुपामूलमास्थिताम् ।३०।

रामः द्वियतमो भार्या दीनां वीक्ष्यान्यकथत । आत्यसंदर्शनह्लादविकसन्मुखपङ्कजात् ।३१।

आरोप्यारुहे चानं भ्रातृभ्यां हनुमद्युतः । विभीषणाय भगवान् दत्त्वा रक्षोणेपसताम् ।३२।

लङ्कामयाशु कल्पान्तं ययौ चीर्णव्रतः पुरीम् । अवकीर्यमाणः कुसुमैर्लोकपालार्पितैः पथि । ३३ ।  
 उपगीयमानवरितः शतधृत्यादिभिर्मुदा । गोमूत्रयावकं श्रुत्वा भ्रातरं वत्कल्गाम्बरम् । ३४ ।  
 महाकारुणिकोऽप्यजटिलं स्थण्डिलेशयम् । भरतः प्राप्तामाकर्ष्य पौरामात्यपुरोहितैः । ३५ ।  
 पादुके शिरसि न्यस्य रामं प्रत्युद्यतोऽप्रजम् । नन्दिग्रामात् स्वशिविराद् गीतवादित्रनिःस्वनैः । ३६ ।  
 ब्रह्मघोषेण च मुहुः पठद्ब्रह्मवादिभिः । स्वर्णकक्षपताकाभिर्द्वैमिश्रिष्यजै रथैः । ३७ ।  
 सदद्यै रुमसत्राहैर्भटैः । पुरटवर्माभिः । श्रेणीभिर्वारिमुख्याभिर्धृत्यैश्चैव पदानुपैः । ३८ ।  
 पारमेष्ठ्यानुपादाय पथान्बुध्वाववानि च । पार्श्वोन्वापतत् प्रेष्णा प्रङ्क्तिर्ब्रह्मदयैक्षणः । ३९ ।  
 पादुके न्यस्य पुरतः प्राङ्गलिजाप्यलोचनः । तपारिर्लुष्य चिरं दोर्थां स्नापयन् नेत्रजैर्जलैः । ४० ।  
 रामो लक्ष्मणसीताभ्यां विप्रेभ्यो वेद्मैस्तमाः । तेभ्यः स्वयं नमश्चक्रे प्रजाभिश्च नमस्कृतः । ४१ ।  
 धुन्वन्त उत्तरासङ्गान् पतिं यीक्ष्य विरागतम् । उत्तराः कोसला माल्यैः किरन्तो ननुमुदा । ४२ ।  
 पादुके भरतोऽगृह्णाध्वामरव्यजनोत्तमे । विभीषणः ससुग्रीवः श्वेतच्छत्रं मरुत्सुतः । ४३ ।  
 धनुर्निधङ्गाञ्छत्रघ्नः सीता तीर्थकमण्डलुम् । अविभ्रदङ्गदः खड्गं हैमं चर्मपराण् नृप । ४४ ।  
 पुष्पकस्थोऽजितः स्त्रीभिः स्तूयमानश्च चन्दिभिः । विरेजे भगवान् राजन् प्रहैक्षन्द् इवोदितः । ४५ ।

**Śrī Śuka continued :** Encouraged (commanded) by Śrī Rāma (the uncrowned King of Kosala), Vibhiṣaṇa (the youngest brother of Rāvaṇa) performed for the benefit of his Kinsmen (Rāvaṇa and others) whatever is ordained (in the scriptures) by way of obsequies according to the procedure laid down for a sacrifice intended to propitiate the manes. (29) The Lord then saw in a retreat in the Aśoka garden His most beloved Spouse (Sītā) emaciated due to the disease of separation from Him and seated at the foot of a Śirīśāpa (Aśoka) tree. Observing Her in that wretched plight Śrī Rāma was filled with compassion. Bestowing on Vibhiṣaṇa the rulership of the Rākṣasa hordes, (the city of) Laṅkā and longevity extending to the end of the Kalpa, and (first) helping Sītā—the lotus of whose countenance was now blooming with joy caused by His full vision—to mount the aerial car (Puṣpaka), the Lord, who had (now) completed His vow of residing in a forest (for fourteen years), stepped into the car (Himself) along with His two brothers (His half-brother Lakṣmaṇa and His adopted brother Sugrīva) and, (further) accompanied by Hanumān, flew (back) to His capital (Ayodhyā), showered over on the way with flowers offered by the guardians of the (various) worlds, His (heroic) deeds being joyfully celebrated (all along) by Brahmā (the creator) and others. The highly merciful Lord (however) felt (much) pained to learn about His (younger) brother (Bharata), who, covering himself with the bark of trees, was living on barley boiled in the urine of cows, wore matted locks (on his head) and slept on the ground strewn with blades of (the sacred) Kuśa grass. Hearing of Śrī Rāma having arrived, Prince Bharata placed on his head the latter's wooden sandals (lent to him by the Lord as a token of love) and, accompanied by the citizens (of Ayodhyā), his ministers and family priests, proceeded from Nandigrāma—where he was camping (with a vow not to enter Ayodhyā till Śrī Rāma's return)—to meet his elder Brother in the midst of songs and sounds of musical instruments and (further) accompanied by (great) exponents of the Vedas, repeatedly chanting in loud tones (sacred texts from) the Vedas, by flags with gilded edges, chariots of gold decked with flags of various colours, noble horses with trappings of gold, warriors protected by gold armours, traders (of every description), courtezans and servants following on foot, and (also) taking with him royal insignia (in the shape of an umbrella, chowries and so on) and (valuable) commodities (jewels etc.), of every description (great and small by way of presents). Placing the sandals before Śrī Rāma, he dropped down at His feet, his heart and eyes moistened with

love, and stood with joined palms and eyes full of tears. Keeping him folded in His arms for a long time and bathing him with tears flowing from His eyes, Śrī Rāma Himself alongwith Lakṣmaṇa and Sītā offered His greetings to the Brāhmaṇas as well as to those (others) who were most deserving of honour and was (in His turn) saluted by the people. (30—41) Observing their lord returned (home) after a long time, the inhabitants of north Kosala joyfully danced, waving their upper cloths and showering flowers on Him. (42) Bharata took His pair of wooden sandals; Vibhiṣaṇa alongwith Sugrīva (who stood severally on His right and left), a chowrie and an excellent fan (respectively); and Hanumān (son of the wind-god, who stood behind the Lord) held the white umbrella (over Him). (43) Śatrughna (the youngest brother of Śrī Rāma) bore His bow and the pair of quivers; Sītā held the Kamaṇḍalu (water-pot of cocoanut-shell) containing the water of sacred lakes and rivers; Aṅgada carried His sword and Jāmbavān (the king of the bears), His shield of gold, O protector of men! (44) Seated in (the aerial car named) Puṣpaka, attended by (the aforesaid dancing) women and panegyriized by bards, the Lord shone brightly, O king, like the rising moon in the midst of minor planets. (45)

भ्रातृभिर्नन्दितः सोऽपि सोत्सवां प्राविशत् पुरीम् । प्रविश्य राजभवनं गुरुपत्नीः स्वमातरम् । ४६ ।  
 गुरुन् वयस्यावस्रजान् पूजितः प्रत्यपूजयत् । धेदेही लक्ष्मणश्चैव यथावत् समुपेयतुः । ४७ ।  
 पुत्रान् स्वमातरस्तास्तु प्राणोस्तान् इवोत्थिताः । आरोप्याङ्कुशमिषिञ्चनयो वाधौधैर्विज्रहः शुभः । ४८ ।  
 जटा निमृष्य विधिवत् कुलपुङ्गवैः समं गुरुः । अभ्यषिञ्चत् यथैवेन्द्रं चतुःसिन्धुजलादिभिः । ४९ ।  
 एवं कृतशिरःस्नानः सुवासाः त्वाव्यलङ्कृतः । स्वलङ्कृतैः सुवासोमिभ्रातृभिर्भार्यया बभौ । ५० ।  
 अग्रहीदासनं भ्रात्रा प्रणिपत्य प्रसादितः । प्रजाः स्वधर्मनिरता नर्पाश्रमगुणाव्विताः ।  
 जुषोप पितृवद् रामो येनिरे पितरं च तम् । ५१ ।

प्रेतायां वर्तमानायां कालः कृतसमोऽभवत् । रामे राजनि धर्मज्ञे सर्वभूतसुरावाहे । ५२ ।  
 वनानि नद्यो गिरयो वषाणि द्वीपसिन्धवः । सर्वे कामदुया आसन् प्रजानां भरतर्षभ । ५३ ।  
 नाधिव्याधिजरागलानिदुःखशोकभयङ्गमाः । मृत्युश्चानिच्छतां नासीद् रामे राज्यधोक्षजे । ५४ ।  
 एकपत्नीप्रलथरो राजर्षिचरितः शुचिः । स्वधर्मं गृहमेधीयं शिक्षयन् स्वयमाचरत् । ५५ ।  
 प्रेय्यानुवृत्त्या शीलैर्न प्रश्रयावनता सती । धिया ह्रिया च भावजा भर्तुः सीताहरन्मनः । ५६ ।

इति श्रीमद्भागवते महापुराणे चारमहर्षी संहितायां नवमस्कन्धे उपचरिते दशमोऽध्यायः । १० ।

Welcomed by His (younger) brothers, the Lord too entered the festive city and, on entering the royal palace, duly honoured His stepmothers (Kaikeyī and so on), His own mother (the blessed Kausalyā), preceptors (Vasiṣṭha and others), His equals in age as well as those younger than He, and was honoured (in return) by them. (Likewise) Sītā and Lakṣmaṇa too met them in a befitting manner. (46-47) Rising (from their seats), like dead bodies returning to life, the aforesaid mothers of these princes placed their sons on their lap and, bathing them all over with a flood of tears, shed their grief (of separation from them). (48) Causing the matted locks (of Śrī Rāma) to be unravelled, the sage Vasiṣṭha (His preceptor) alongwith the elders of His race (the Rāghus) bathed Him with the water of (all) the four oceans (in the four quarters) and other (sacred) waters (even) as the sage Bṛhaspati (the preceptor of the gods) bathed Indra (the ruler of the gods). (49) Having thus washed His whole body including His head, nay, clad in beautiful attire and adorned with wreaths of flowers and ornaments, the Lord shone with His (younger) brothers (Bharata, Lakṣmaṇa and Śatrughna) and (divine) Consort (Sītā), who were (all) well-adorned (with jewels) and elegantly dressed. (50) Won over by His brother (Bharata) through prostrations, Śrī Rāma

accepted the throne (of Ayodhyā) and like a father protected the people (of His kingdom), who were (all) devoted to their respective duties and endowed with the characteristics of their (own) Varṇa (grade in society) and Āśrama (stage in life); while they (in their turn) recognized Him as their father. (51) So long as Śrī Rāma—who knew what is right and brought happiness to all created beings—reigned as king, time was like Kṛtayuga (Satyayuga, the first Yuga) though (actually) Tretā (the second Yuga) prevailed. (52) Forests, rivers, mountains, Varṣas (subdivisions of a Dwīpa), Dwīpas (principal divisions of the globe) and oceans, all yielded the desired objects of the people, O chief of the Bharatas! (53) While Śrī Rāma—who is the same as Lord Viṣṇu—ruled as king, mental and bodily ailments, old age, self-disparagement, sorrow, grief, fear and fatigue were non-existent. (Nay,) death too did not overtake the unwilling. (54) (Strictly) observing the vow of having (only) one wife (throughout His life) and conducting Himself like a sage even though a king, the pious Lord Himself (scrupulously) performed His household duties (just) in order to give a lesson (to the world). (55) By Her affection, obedience, amiable disposition, intelligence and bashfulness, Sītā, who was not only virtuous but meek through humility and knew His intention, captivated the mind of Her (divine) Spouse. (56)

*Thus ends the tenth discourse, forming part of the Narrative of Śrī Rāma, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकादशोऽध्यायः

### Discourse XI

#### The other pastimes of Śrī Rāma

श्रीशुक उवाच

भगवानाखनाऽऽत्मानं राम उत्तमकरूपकैः । सर्वदेवपर्यं देवमीज आचार्यवान् परैः । १ ।  
 होत्रेऽद्वाद दिशं प्राचीं ब्रह्मणे दक्षिणां प्रभुः । अध्वर्यवे प्रतीचीं च उदीचीं सामगाय सः । २ ।  
 आचार्याय ददौ शेषां यावती भूस्तदन्तरा । पश्यमान इदं कृत्स्नं ब्राह्मणोऽर्हति निःस्पृहः । ३ ।  
 इत्ययं तदलङ्कारवासोभ्यामवशेषितः । तथा राज्ञापि वंदेही सौमङ्गल्यावशेषिता । ४ ।  
 ते तु ब्रह्मण्यदेवस्य वात्सल्यं वीक्ष्य संस्तुतम् । प्रीताः क्षिप्रधियस्तस्मै प्रत्ययंदं यभाषिरे । ५ ।  
 अप्रतप्तं नस्त्वया किं नु भगवन् भुवनेश्वर । यन्नोऽन्तर्हृदयं विश्व तपो हंसि स्वरोचिषा । ६ ।  
 नमो ब्रह्मण्यदेवाय रामायानुष्ठमेधसे । उत्तमश्लोकधुर्याय न्यस्तदण्डार्पितदुग्धये । ७ ।

Śrī Śuka resumed: Guided by His preceptor (the sage Vasīṣṭha), the divine Śrī Rāma Himself propitiated—by means of sacrificial performances conducted with excellent material—His own Self in the form of Lord Viṣṇu, representing all the gods on His person. (1) (At the conclusion of the sacrifices) the Lord gave away (by way of sacrificial fees) the eastern quarter to the Hotā, the southern quarter to the Brahmā, the western quarter to the Adhwaryu and the northern quarter to the Udgātā (the chanter of Sāmaveda). (2) To His preceptor He gave away the entire land that remained at the centre, recognizing (as He did) that the Brāhmana (alone) was entitled to the whole of this earth, Himself being free from (all) craving. (3) In this way Śrī Rāma (who had given away His valuables and cash too) was left

with the ornaments and the two pieces of cloth He had (on His person); and Empress Sītā (Daughter of Janaka, the ruler of the Videha country) too was left (only) with Her Maṅgala-Sūtra\* (every other ornament even on Her person having been given away by Her to Brāhmaṇa ladies). (4) Delighted to witness the most praiseworthy parental affection of the Lord, who is (so) fond of the Brāhmaṇas, they however returned (all) that to Him and spoke as follows, their mind moistened with affection—(5) "As a matter of fact what has not been given to us by You, O Lord, O Ruler of the universe, when (we know that), entering our innermost heart, You wipe out our ignorance by Your (divine) splendour? (6) Hail to Lord Śrī Rāma, a votary of the Brāhmaṇas, the foremost of those enjoying excellent renown, whose wisdom knows no obstruction and whose (holy) feet are cherished by those who have given up (all forms of) violence. (7)

कदाचिल्लोकजिज्ञासुर्गौत्रे रात्र्यामलक्षितः । चरन् वाचोऽश्रुणोद् रामो भार्यामुद्दिश्य कस्यचित् । ८ ।  
 नाहं विभक्तिं त्वं दुष्टामसनीं परवेशमगाम् । स्त्रीलोभी विभूयात् सीतां रामो नाहं भजे पुनः । ९ ।  
 इति लोकाद् बहुमुख्याद् दुराराध्यादसंविदः । पत्या भीतेन सा स्वका प्राप्ता प्राचेतसाश्रयम् । १० ।  
 अन्तर्बल्यागतं काले यत्र सा सुपुत्रे सुतौ । कुशो लव इति ख्यातौ तयोश्चक्रे किंचा मुनिः । ११ ।  
 अद्भुतश्चिप्रेकेतुश्च लक्ष्मणस्यात्मजौ स्मृतौ । तक्षः पुष्कल इत्यास्तां भरतस्य महीपते । १२ ।  
 सुबाहुः श्रुतसेनश्च शत्रुघ्नस्य बभूवतुः । मधुवर्नि कोटिशो जग्ने भरतो विजये दिशाम् । १३ ।  
 तदीयं धनमानीय सर्वं राज्ञे न्यवेदयत् । शत्रुघ्नश्च मधोः पुत्रे लवणं नाम राक्षसम् ।

हत्वा मधुवने चक्रे मधुरां नाम वै पुरीम् । १४ ।

मुनौ निक्षिप्य तनयौ सीता भर्त्रां विवासिता । ध्यायन्ती रामचरणौ विवरं प्रविवेश ह । १५ ।  
 तच्छ्रुत्वा भगवान् रामो रुध्रपि धिया युचः । स्मरन्तस्या गुणांसांस्तान्नाश्रुतेद रोदधूमिधरः । १६ ।  
 स्त्रीपुत्रसङ्ग एतादृक्सर्वत्र त्रासमावहः । अपीक्षराणां किमुत प्राप्यस्य गृह्वेतसः । १७ ।

On a certain night, while moving about incognito and unperceived (in the capital) with the intention of knowing the mind of the people, Śrī Rāma overheard the (following) remarks of someone concerning His own Spouse (Sītā):—(8) "I would have you no more, a wicked and unchaste woman that you are, since you have lived in the house of another. King Rāma, who is excessively fond of his wife, may retain Sītā (in his house); (but) I am not going to accept you again (in any case)." (9) Forsaken by Her (divine) Consort (Śrī Rāma), who was afraid of the ignorant and myriad-mouthed world, which could not be easily placated, Sītā reached the hermitage of the sage Vālmīki (son of Pracetā, the god of water). (10) Being enceinte, She gave birth, when the time came, to twins who became (severally) known as Kuśa and Lava. The sage (Vālmīki) performed the (purificatory) rites concerning them. (11) The two sons of Lakṣmaṇa were called Aṅgada and Citraketu; while Takṣa and Puṣkala were the two sons of Bharata, O lord of the earth! (12) (Further) Subāhu and Śrutasena were the two sons of Śatrughna. In the course of his conquest of the (four) quarters Bharata slew Gandharvas (celestial musicians) in tens of millions and, bringing their wealth (to Ayodhyā), presented it all to the King (Śrī Rāma). Again, getting rid of the demon, Lavaṇa by name, son of Madhu, Śatrughna for his part founded on the site of (the forest of) Madhuvana a city known as Mathurā (13-14) Having committed Her sons (Kuśa and Lava) to the care of the sage (Vālmīki) and contemplating on Śrī Rāma's feet—so the tradition goes—Sītā, who had been exiled by Her (divine) Spouse (and could no longer bear separation from Him) found Her way into the bowels of the earth (that parted asunder to take Her). (15) Hearing of this and

\* The auspicious thread with a piece of gold at the centre worn by married women round their neck as long as their husband lives.

recalling Her manifold virtues, Śrī Rāma, the almighty Lord, could not restrain His grief, even though He tried to suppress it by force of reason. (16) Excessive fondness of men and women for each other is always such as brings fear (and grief in its train) even to powerful souls, and much more to a voluptuary whose thoughts are riveted on his household ! (17)

तत ऊर्ध्वं ब्रह्मचर्यं धारयन्नजुहोत् प्रभुः । त्रयोदशाब्दसाहस्रमग्निहोत्रमखण्डितम् । १६ ।

स्मरतां हृदि विन्यस्य विद्वं दण्डककण्ठकैः । स्वपादपल्लवं राम आत्मज्योतिरगात् ततः । १७ ।

नेदं यशो रघुपतेः । सुरयाच्ययाऽऽत्तलीलातनोरधिकसाम्यवियुक्तधाम्नः ।

रक्षोवधो जलधिवन्धनमन्त्रपुरैः किं तस्य शत्रुहृदने कपयः सहायाः । २० ।

यत्पापलं नृपसदसु यशोऽधुनापि गायन्वचयन्नृषयो द्विगिधेन्द्रपट्टम् ।

तं नाकपालवसुपालकिरीटजुष्टपादाद्भुजं रघुपति शरणं प्रपद्ये । २१ ।

स वैः स्पृष्टोऽभिदुष्टो वा संविष्टोऽनुगतोऽपि वा । कोसलास्ते ययुः स्थानं यत्र गच्छन्ति योगिनः । २२ ।

पुरुषो रामचरितं श्रवणैरुपधारयन् । आनृशंस्यपरो राजन् कर्मबन्धैर्विमुच्यते । २३ ।

Since then for (a period of) thirteen thousand years without interruption the Lord poured oblations into the sacred fire, observing (a strict vow of) celibacy (throughout). (18) Leaving, in the heart of those who remember Him, an impression of His feet—tender as a pair of young leaves—pierced (earlier) by the thorns of the Daṇḍaka forest, Śrī Rāma then left for His own effulgent (divine) realm. (19) Extirpation of demons through the instrumentality of multitudes of missiles and the bridging of the ocean—this is no praise to Śrī Rāma (the Lord of the Raghus), who assumed a form for the sake of sport at the entreaty of the gods and whose glory is absolutely matchless and unsurpassed. Did monkeys (actually) serve as His helpmates in disposing of the enemy? (No, not at all, Destruction of demons was as good a sport on His part as enlisting the help of monkeys for that purpose.) (20) I seek as my protector the aforesaid Lord of Raghus, whose unsullied glory—which is capable of destroying (all) sins and serves as an adornment for the elephants guarding the (four) quarters (pervades all the quarters)—sages sing in royal courts even to this day, and whose lotus-feet are touched by the crowns of (even) rulers of heaven (like Indra) and custodians of wealth (like Kubera, the god of riches). (21) (All) those people of the Kosala country by whom He was lovingly touched or fully observed or seated by their side or even followed (while moving about) reached the goal which Yogis (those adept in Yoga or deep meditation) attain to. (22) A man treasuring up (in his mind) the narrative of Śrī Rāma through the repeated process of hearing, and pledged to (a vow of) tenderness (cessation from violence), O Parīkṣit, is freed from the shackles of Karma (in the shape of virtue and sin, which make for transmigration). (23)

#### राजोवाच

कथं स भगवान् रामो भ्रातॄन् वा स्वयमात्मनः । तस्मिन् वा तेऽन्ववर्तन्त प्रजाः पौराश्च ईश्वरे । २४ ।

The king (Parīkṣit) submitted : How did the said Lord Śrī Rāma conduct Himself and how did He behave towards His (younger) brothers (Bharata, Lakṣmaṇa and Śatrughna), who were His own selves (part manifestations)? How, again, did they (Bharata and others) as well as His subjects and residents of Ayodhyā (in particular) behave in their turn towards Him, their (almighty) lord? (24)

#### श्रीशुक उवाच

अथादिशद् दिग्विजये भ्रातृन्निभुवनेश्वरः । आत्मानं दर्शयन् स्वानां पुरीमैक्षत सन्तुः । २५ ।

आसिक्तमार्गा गन्धोदैः करिणां मदशीकैः । स्वामिन् प्राप्तमालोक्य मत्तां वा सुतरामिव । २६ ।

प्रासादगोपुरसभाचैत्यदेवगृहादिवु । विन्यसहमेकलक्षैः पताकाभिश्च यण्डिताम् । १७।  
 पुरैः सवृत्तै रस्थाभिः पट्टिकाभिः सुवाससाम् । आदर्शैर्युक्तैः स्त्रिभिः कृतकौतुकतोरणाम् । १८।  
 तमुपेयुस्तत्र तत्र यैरा अहङ्गपाणयः । आशिषो युयुमुद्वेव पाहीमां प्राक् स्वयोदयुताम् । १९।  
 ततः प्रजा वीक्ष्य पतिं विरागन्तं दिदृक्षुस्तुष्टगृहाः स्त्रियो नराः ।  
 आरुह्य ह्यर्घ्याण्यरविन्दलोचनमनुत्तनेत्राः कुसुमैरवाकिरन् । ३०।

**Śrī Śuka replied :** Śrī Rāma (the Ruler of the three worlds) now charged His (younger) brothers with the conquest of the (four) quarters, and Himself looked round the city with His followers (attendants), allowing Himself to be seen by His people. (25) With its roads sprinkled all over with perfumed water and (fragrant) drops of temporal fluid (emitted by elephants in rut), the city looked highly inebriated (exhilarated) as it were to see her lord arrived. (26) It was adorned with domes of gold set on the top of palaces, city gates, council-chambers, sanctums and temples, as well as with flags. (27) It had festal arches erected by means of (fresh) arecā-nuts joined with their foot-stalks and banana trees (fixed in the ground), strips of beautiful cloths, mirrors, tapestries and wreaths of flowers. (28) With articles of worship in their hands citizens met Him at various points and pronounced their benedictions (on Him) with the prayer, "Protect, O Lord, this (earth), lifted up of yore by Yourself (in the form of the divine Boar)!" (29) On learning that their lord had arrived (there) after a long interval, the people—both men and women—forthwith climbed up to the top of their mansions with intent to see Him, leaving their household (duties), and showered flowers on the lotus-eyed Lord, their eyes (still) unsated. (30)

अथ प्रविष्टः स्वगृहं जुष्टं स्वैः पूर्वराजभिः । अनन्ताखिलकोशाख्यमनर्थ्यैरुपरिच्युतम् । ३१।  
 विद्मोदुन्वद्वारैर्वैदूर्वास्ताभ्यपङ्क्तिभिः । स्थलैर्मारकतैः स्वच्छैर्भातस्फटिकपिप्तिभिः । ३२।  
 चित्रस्त्रिभिः पट्टिकाभिर्वासोमणिगणार्शुकैः । मुक्ताफलैश्चिदुल्लासैः कान्तकामोपपत्तिभिः । ३३।  
 धूपदीपैः सुरभिर्भिर्मण्डितैः पुष्पमण्डनैः । स्त्रीपुम्भिः सुरसंकाशैर्जुष्टं भूषणभूषणैः । ३४।  
 तस्मिन् स भगवान् रामः स्निग्धवा प्रिययेष्टया । रेमे स्वारापधीराणामुभयः सीतया किल । ३५।  
 बुभुजे च यथाकालं कामान् धर्ममपीडयन् । वर्षपूरान् बहून् नृणामभिध्याताइन्द्रिपल्लवः । ३६।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां नवमस्कन्धे श्रीरामोपाख्यानैकव्यदशोऽध्यायः । १९।

The Lord then returned to His palace occupied (in the past) by His own predecessors, rich in unlimited treasures of every kind and equipped with an invaluable variety of articles of household use. (31) It was graced with entrances having thresholds of coral, rows of pillars of car's-eye, transparent floors of emerald and walls of shining crystals, wreaths of various colours, flags, cloths, gems and canopies, pearls effulgent as consciousness and (all) luxuries coveted by men, fragrant incenses and lights and decorations of flowers, and attended by men and women akin to gods and lending charm to ornaments themselves (32—34) In that palace the said Lord Śrī Rāma, the foremost of wise men revelling in the Self, enjoyed life, so the tradition goes, with His beloved and affectionate Spouse, Sītā. (35) Nay, the Lord, whose feet—tender as young leaves—are contemplated upon by men, enjoyed pleasures of sense each at its proper time for very many years, taking care not to twist (the principles of) righteousness. (36)

*Thus ends the eleventh discourse, forming part of the Narrative of Śrī Rāma,  
 in Book Nine of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

#### The genealogy of (the remaining kings of) Ikṣvāku's line

श्रीशुक उवाच

कुशस्य चातिथिस्तस्मात्प्रिषयस्तत्सुतो नभः । पुण्डरीकोऽथ तत्पुत्रः क्षेमधन्वाभवत्ततः । १ ।  
 देवानीकस्ततोऽनीहः पारियात्रोऽथ तत्सुतः । ततो बलस्थलस्तस्माद् वज्रनाभोऽर्कसम्भवः । २ ।  
 खगणस्तत्सुतस्तस्माद् विधृतिश्चाभवत् सुतः । ततो हिरण्यनाभोऽभूद् योगाचार्यस्तु जैमिनेः । ३ ।  
 शिष्यः कौसल्य आध्यात्मं याज्ञकत्वोऽध्यगाद् यतः । योगं महोदयमुचिर्हृदयप्रस्थिभेदकम् । ४ ।  
 पुष्यो हिरण्यनाभस्य ध्रुवस्थितस्ततोऽभवत् । सुदर्शनोऽथाप्रिवर्षः शीघ्रस्तस्य मरुः सुतः । ५ ।  
 योऽसावास्ते योगसिद्धः कलापश्चापयाश्रितः । कलेरन्ते सूर्यवंशं नष्टं भावयिता पुनः । ६ ।  
 तस्मात् प्रसुश्रुतस्तस्य सन्धिलस्तस्याप्यमर्षणः । महस्वास्तत्सुतस्तस्माद् विश्वसाह्येऽन्वजायत । ७ ।  
 ततः प्रसेनजित् तस्मात् तक्षको भविता पुनः । ततो बृहद्बलो यस्तु पित्रा ते समरे हतः । ८ ।

**Śrī Śuka resumed :** Now, Kuśa's son was Atiṭhi, of whom was born Niṣadha and the latter's son was Nābha. Then came Puṇḍarīka, whose son was Kṣemadhānva; and from (the loins of) the latter sprang up Devānika. Of Devānika was born Aniha and his son was Pāriyātra. From (the loins of) the latter sprang up Balasthala and of the latter was born Vajranābha, who emanated from (a ray of) the sun-god. (1-2) His son was Khagaṇa and of the latter was born a son, Vidhṛti (by name). From (the loins of) Vidhṛti sprang up Hiraṇyanābha, a teacher of Yoga and a pupil of the sage Jaimini. From him the sage Yājñavalkya of Kosala received instruction in Yoga relating to the Spirit, (which is) conducive to great elevation and capable of snapping the knot of ignorance existing in the heart. (3-4) Hiraṇyanābha's son was Puṣya, of whom Dhruvasandhi was born. Then came Sudarśana; from Sudarśana, Agnivarṇa and from the latter sprang up Śighra, whose son was Maru. He is the same (Maru) who, having attained perfection through Yoga, stays (even to this day) as an inhabitant of Kalāpagrāma (a famous colony of Yogis in an obscure part of the Himālayas), and will revive the solar dynasty, when extinct, at the end of the Kali age. (5-6) From (the loins of) Maru sprang up Prasuśruta, whose son was Sandhi and the son of Sandhi, again, was Amarśaṇa. The latter's son was Mahaswān, of whom Viśvasāhva was born. (7) Of him was born Prasenajit and from (the loins of) the latter sprang up Takṣaka; and of the latter was born Bṛhadbala, who was slain in battle (O Parikṣit!) by your father (Abhimanyu). (8)

एते हीक्ष्वाकुभूपाला अनीताः शृष्वनागतान् । बृहद्बलस्य भविता पुत्रो नाम बृहद्गणः । ९ ।  
 उरुक्रियस्ततस्तस्य यत्नवृद्धो भविष्यति । प्रतिष्योमस्ततो भानुर्दिवाको वाहिनीपतिः । १० ।  
 सहदेवस्ततो वीरो बृहदक्षोऽथ भानुमान् । प्रतीकाक्षो भानुमतः सुप्रतीकोऽथ तत्सुतः । ११ ।  
 भविता मरुदेवोऽथ सुनक्षत्रोऽथ पुष्करः । तस्यान्तरिक्षस्तत्पुत्रः सुतपास्तदमित्रजित् । १२ ।  
 बृहद्राजस्तु तस्यापि बर्हिस्तस्मात् कृतज्ञश्च । रणञ्जयस्तस्य सुतः सञ्जयो भविता ततः । १३ ।  
 तस्माच्छाक्योऽथ शुद्रोद्वेपो लाङ्गलस्तत्सुतः स्मृतः । ततः प्रसेनजित् तस्मात् तक्षको भविता ततः । १४ ।  
 रणको भविता तस्मात् सुरथस्तनयस्ततः । सुमित्रो नाम निष्ठान्त एते बार्हिद्वलान्वयाः । १५ ।

इक्ष्वाकूणामयं वंशः सुमित्रान्तो भविष्यति । पतसं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । १६ ।

इति श्रीमद्भागवते महापुराणे पारमेहस्यां संहितायां नवमस्कन्धे इक्ष्वाकूवंशवर्णनं नाम द्वादशोऽध्यायः । १२ ।

These are all the past kings of Ikṣvāku's line; (now) hear (the names) of the coming ones. Bṛhadbala's son will be named Bṛhadraja, of whom will be born urukriya and from (the loins of) the latter will spring up Vatsavṛddha. Of the latter will be born Prativyoma; from Prativyoma Bhānu and from him will follow Divāka, a (great) general. (9-10) Of him will be born the vallant Sahadeva. Bṛhadaśwa will be the son of Sahadeva and Bhānumān, of Bṛhadaśwa. Bhānumān's son will be Pratikāśwa and the latter's son will be Supratika. (11) Then will follow Marudeva; from Marudeva, Sunakṣatra and Sunakṣatra's son will be Puṣkara, Puṣkara's son will be Antarikṣa; Antarikṣa's son will be Sutaṭā and the latter's Amitrajit. (12) Again, Bṛhadraja will be the son of Amitrajit; Barhi of Bṛhadraja and from the latter will follow Kṛtañjaya. His son will be Raṇaṇjaya and from (the loins of) Raṇaṇjaya will spring up Sañjaya. (13) From the latter will follow Śākya; from Śākya, Śuddhoda and his son will be called Lāṅgala. Of him will be born Prasenañjit and from Prasenañjit will follow Kṣudraka. (14) From (the loins of) Kṣudraka will spring up Raṇaka and of the latter will be born a son, Suratha (by name). From Suratha will follow a son, Sumitra by name, who will be the last of his line. These are (all) the scions of Bṛhadbala. (15) This race of the Ikṣvākus will have its end in Sumitra; for, having reached this king, the line will actually terminate in the Kali Yuga. (16)

*Thus ends the twelfth discourse, "A genealogy of (the remaining kings of) Ikṣvāku's line" in Book Nine of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramaharṣa-Saṛhita.*

## अथ त्रयोदशोऽध्यायः

### Discourse XIII

#### The posterity of Nimi described

श्रीशुक उवाच

निमिरिक्ष्वाकुकुतनयो वसिष्ठपवृत्तवर्जम् । आरभ्य सत्रं सोऽप्याह शक्रेण प्राम्बुतोऽसि भोः । १ ।  
 तं निर्वर्त्यांगमिष्यमि तावन्थां प्रतिपालय । तूष्णीमासीद् गृहपतिः सोऽपीन्द्रात्कारणेन खम् । २ ।  
 निमिश्चलमिदं विद्वान् सप्रमारभदात्मवान् । ऋत्विग्भरपरस्तावन्नागमद् यावता गुरुः । ३ ।  
 दिग्बन्ध्यातिक्रमं वीक्ष्य निर्वर्त्य गुरुतगतः । अशपत् पतताद् देहो निमिः पण्डितमानिनः । ४ ।  
 निमिः प्रतिददौ शापं गुरुवेऽधर्मवर्तिनः । तवापि पतताद् देहो लोभाद् धर्मयजानतः । ५ ।  
 इत्युत्ससर्ज स्वं देहं निमिरध्यात्मकोविदः । मित्रावरुणयोर्जज्ञे उर्वर्यां प्रपितामहः । ६ ।  
 गन्धवस्तुषु तद्देहं निधाय मुनिसत्तमाः । समाप्ते सत्रयागेऽथ देवानूचुः समागतान् । ७ ।  
 राज्ञो जीवतु देहोऽयं प्रसशाः प्रभवो यदि । तद्येत्युक्ते निमिः प्राह या भूमौ देहवन्द्यम् । ८ ।  
 यस्य योगं न वाञ्छन्ति वियोगभयकातराः । भर्जन्ति चरणाम्भोजं मुनयो हरिमेघसः । ९ ।  
 देहं नावरुत्सेऽहं दुःखशोकभयावहम् । सर्वत्रास्य यतो मृत्युर्मत्स्यानामुदके यथा । १० ।

Śrī Śuka began again : After commencing a sacrificial session King Nimi, son of Ikṣvāku, invited the sage Vasiṣṭha to be the (chief) priest. He too replied, "I have already been invited by Indra (to conduct his sacrifice), O king ! (1) I shall (therefore) return after concluding that; (please) what for me till then". The householder (sacrificer, King Nimi) kept silent and the sage too (left for heaven and) conducted the sacrificial performance of Indra. (2) Knowing all this (his life and everything connected with it) to be evanescent, the thoughtful Nimi proceeded with the sacrificial session with the help of other priests and continued it till his preceptor (the sage Vasiṣṭha) did not return. (3) Coming back after concluding the sacrifice and perceiving the indecorum on the part of his disciple (King Nimi), the sage Vasiṣṭha cursed the latter (in the following words):—"Let the body of Nimi, who regards himself (very) learned, fall !" (4) Nimi (as well) pronounced a counter-curse on his preceptor, who had acted unrighteously (in the eyes of Nimi), saying:—"Let your body too fall because of your not knowing what is right on account of greed." (5) With these words, Nimi, (who was) well-versed in spiritual lore, gave up his ghost; while the sage (my ancestor) was reborn of the gods Mitra and Varuṇa through Urvaśī (a celestial nymph). (6) Placing the body of Nimi in balms (with a view to preserving it), the foremost of the sages (who were conducting the sacrificial session on behalf of Nimi) said to the gods assembled there, after the conclusion of the sacrificial session (as follows):—" (7) "Let this (dead) body of King Nimi come back to life, if you are pleased, O gods !" When the gods said 'Amen', (the spirit of) Nimi spoke aloud, "Let me not be imprisoned in a body (again). (8) Stricken with the fear of separation, sages do not long for union with a body and worship the lotus-feet of Śrī Hari (devotion to whom dispels the fear of transmigration). (9) I (too therefore) am not eager to get (back) a body, which brings in its train suffering, grief and fear and because of which death threatens the Jīva everywhere, as it follows the fish in water." (10)

देवा ऊचुः

विदेह उच्यते कामं लोचनेषु शरीरिणाम् । उन्मेषणनिवेवाभ्यां लक्षितोऽध्यात्मसंस्थितः । ११ ।

अराजकभवं नृणां मन्वयाना महर्षयः । देहं ममन्युः स निमोः कुमारः समजायत । १२ ।

जन्मना जनकः सोऽभूद् वैदेहस्तु विदेहजः । मिथिले मथनाज्जातो मिथिला येन निर्मिता । १३ ।

The gods replied : "Bereft of a body, may you reside at will in the eyes of embodied souls." (In this way) Nimi took up his abode in the body (of all the Jīvas), being indicated by the opening and closing of eyes. (11) Perceiving the risk of anarchy for the people; the great sages (who officiated as priests at the sacrificial performance of Nimi) churned the body of the king, whence a son was born (to him). (12) By virtue of his extraordinary birth (or by reason of his being the progenitor of a new line of Kṣatriya kings) the prince was called Janaka; born in the line of king Nimi (who remained without a body), again, he became known as Vaideha (son of Videha). Sprung from the process of churning and further because (the city of) Mithilā was built by him, he came to be known as Mithilā. (13)

तस्मादुदावसुस्तस्य पुत्रोऽभूजन्दिवर्धनः । ततः सुकेतुस्तस्यापि देवरातो महीपते । १४ ।

तस्माद् बृहद्रथस्तस्य महावीर्यः सुधृत्पिता । सुधृतेर्धृष्टकेतुर्वै हर्यश्चोऽथ मरुस्ततः । १५ ।

मरोः प्रतीपकस्तस्माज्जातः कृतिरथो यतः । देवमीडस्तस्य सुतो विश्रुतोऽथ महाधृतिः । १६ ।

कृतिरातस्ततस्तस्मान्महारोमाथ तत्सुतः । स्वर्णरोमा सुतस्तस्य ह्यस्वरोमा अजायत । १७ ।

ततः सीरध्वजो जज्ञे यज्ञार्थं कर्षते महीम् । सीता सीरायतो जाता तस्मात् सीरध्वजः स्मृतः । १८ ।

कुशध्वजस्तस्य पुत्रस्ततो धर्मध्वजो नृपः । धर्मध्वजस्य द्वै पुत्रौ कृतध्वजमितध्वजौ । १९ ।

कृतध्वजात् केशिध्वजः खाण्डिक्यस्तु मितध्वजात् । कृतध्वजसुतो राजन्नात्वविद्याविशारदः । १० ।  
 खाण्डिक्यः कर्मतस्वज्ञो भीतः केशिध्वजाद् द्रुतः । धानुमांस्तस्य पुत्रोऽभूच्छतद्युप्रस्तु तत्सुतः । ११ ।  
 शुचिस्तत्तनयस्तस्मात् सनद्वाप्यस्ततोऽभवत् । ऊर्ध्वकेतुः सनद्वाजादथ पुत्रजित्सुतः । १२ ।  
 अरिष्टनेमिस्तस्यापि धृतायुस्तत्पुपार्धकः । दत्तद्वित्ररथो यस्य क्षेमधिर्मिथिलाधिपः । १३ ।  
 तस्मात् समरथस्तस्य सुतः सत्वरथस्ततः । आसीदुपयुक्तस्पादुपगुप्तोऽप्रिसंभवः । १४ ।  
 वस्वनन्तोऽथ तत्पुत्रो युयुधो यत् सुभाषणः । श्रुतस्ततो जयस्तस्माद् विजयोऽस्मादृतः सुतः । १५ ।  
 शुनकस्तत्सुतो जज्ञे श्रीतहृष्यो धृतिस्ततः । बहुलाश्रे धृतेस्तस्य कृतिरस्य महावशी । १६ ।  
 एते वै पंधिला राजन्नात्वविद्याविशारदाः । योगेश्वरप्रसादेन हृद्दैर्मुक्ता गृहेषुपि । १७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायाम् नवमस्कन्धे निमिबंशानुवर्णनं नाम त्रयोदशोऽध्यायः १३ ॥

Of Janaka was born Udāvasu, whose son was Nandivardhana. From Nandivardhana followed Suketu and his son, again, was Devarāta, O protector of the earth! (14) From (the loins of) Devarāta sprang up Bṛhadratha, whose son Mahāvīrya was the father of Sudṛṭh (Sudṛṭhi). Sudṛṭhi's son indeed was Dhṛṣṭaketu. Then came Haryaśwa, of whom was born Maru. (15) Maru's son was Pratīpaka, of whom was born Kṛtirātha. From (the loins of) Kṛtirātha sprang up Devamidha, whose son was Viśruta, and then came Mahādṛṭi. (16) Of him was born Kṛtirāta, from whom followed Mahāroma. Again, his son was Swararomā, and Hrasvaromā was born as his son. (17) Of Hrasvaromā was born Siradhwaia. (The divine) Sītā (the Spouse of Śrī Rāma) appeared from his ploughshare while he was ploughing the earth for the purpose of a sacrifice; hence he is remembered as Siradhwaia (who owed his celebrity to a plough). (18) His son was Kuśadhwaia, of whom was born King Dharmadhwaia; and Dharmadhwaia had two sons, Kṛtadhwaia and Mitadhwaia (by name). (19) From (the loins of) Kṛtadhwaia sprang up Keśidhwaia and from Mitadhwaia (Kṛtadhwaia's younger brother) followed Khāṇḍikya. (Of these) Keśidhwaia (the son of Kṛtadhwaia), O king, was well-versed in the science of the Spirit. (20) Khāṇḍikya (on the other hand) was proficient in the science of rituals and fled (left his kingdom) for fear of Keśidhwaia. Keśidhwaia's son was Bhānumān, whose son was Śatadyumna. Śatadyumna's son was Śuci, of whom was born Sanadhwaia; and from the said Sanadhwaia followed Urdhvaketu. From Urdhvaketu followed Aja and his son was Purujit. (21-22) His son, again, was Ariṣṭanemi. From the latter followed Śrutāyu and his son was Supārśwaka. Of the latter was born Citraratha, whose son was Kṣemadhī, the (famous) king of Mithilā. (23) From (the loins of) Kṣemadhī sprang up Samaratha, whose son was Satyaratha. Of Satyaratha was born Upaguru and from him followed Upagupta, who emanated from (a ray of) the god of fire (Agni). (24) Then came Vasvananta and his son was Yuyudha, from whom followed Subhāṣaṇa. Then came Śruta, from whom followed Jaya and from (the loins of) the latter sprang up Vijaya, of whom was born a son, Rta (by name). (25) Then came Śunaka, of whom was born a son Vītahavya by name and from him followed Dhṛti. Dhṛti's son was Bahulāśwā, of whom Kṛti was born and from (the loins of) Kṛti sprang up Mahāvaśī. (26) (All) these kings of Mithilā, O king, were really proficient in the knowledge of the Spirit. By the grace of masters of Yoga (like the sage Yājñavalkya) they were rid of pairs of opposites (such as joy and sorrow) even in their household life. (27)

Thus ends the thirteenth discourse entitled "The posterity of Nimi described",  
 in Book Nine of the great and glorious Bhāgavata-Purāṇa,  
 otherwise known as the Paramahansa-Saṁhitā.



## अथ चतुर्दशोऽध्यायः

### Discourse XIV

#### A brief survey of the Lunar Dynasty

श्रीशुक उवाच

अथातः श्रुवतां राजन् वंशः सोमस्य पावनः । यस्मिन्नैलादयो भूपाः कीर्त्यन्ते पुण्यकीर्तयः । १ ।  
 सहस्रशिरसः पुंसो नमिहृदसरोरुहात् । जातस्यासीत् सुतो यातुरग्निः पितृसमो गुणैः । २ ।  
 तस्य दग्धोऽभवत् पुत्रः सोमोऽमृतमयः किल । विप्रौषध्युडुगणानां ब्रह्मणा कल्पितः पतिः । ३ ।  
 सोऽयजद् राजसूयेन विजित्य भुवनत्रयम् । पर्वां बृहस्पतेर्दर्पात् तारां नामाहरद् बलात् । ४ ।  
 यदा स देवगुरुणा याचितोऽभीक्ष्णशो मदात् । नात्यजत् तत्कृते जज्ञे सुरदानवविग्रहः । ५ ।  
 शुक्रो बृहस्पतेर्हेषादग्रहीत् सामसुरेडुपम् । हरो गुरुमुत् स्रेहात् सर्वभूतगणावृतः । ६ ।  
 सर्वदेवगणोपेतो महेन्द्रे गुरुपन्वयात् । सुरासुरविनाशोऽभूत् समरस्तारकामयः । ७ ।

**Śrī Śuka began again :** Now hereafter hear, O king, of the hallowed race of Soma (the moon-god), in which are mentioned kings of sacred renown such as Aila (King Purūravā, the son of Ilā). (1) Of Brahmā (the creator), sprung of the lotus (in the form of the cosmos) evolved out of the pool-like navel of the (supreme) Cosmic person possessed of countless heads, there was a son, Atri (by name), who was a replica of his father in point of excellences. (2) Out of his tears of joy, so the tradition goes, sprang up a son, Soma (by name), who is an embodiment of nectar. He was appointed by Brahmā as the lord of the Brāhmaṇas, herbs and annual plants, as well as of the hosts of stars. (3) Having completely subdued all the three worlds, he worshipped the Lord by means of a Rājāsūya sacrifice and out of arrogance he forcibly carried away the wife of the sage Brhaspati, Tārā (by name). (4) Though solicited time and again by the sage Brhaspati (the preceptor of the gods), he did not leave her through vanity. On that account there ensued a war between the gods and the demons. (5) Due to jealousy towards Brhaspati, Śukrācārya (the preceptor of the demons) together with the Asuras took the side of the moon-god (the ruler of the stars); while Lord Śiva (the Destroyer of the Universe), surrounded (accompanied) by all the hosts of ghosts espoused the cause of Brhaspati (son of the sage Aṅgirā, the teacher of Lord Śiva) due to his affection (for Brhaspati). (6) Accompanied by all the hosts of heaven, the mighty Indra followed Brhaspati. (In this way) there raged a battle for the sake of Tārā, which caused the annihilation of (both) the gods and the Asuras. (7)

निवेदितोऽथाङ्गिरसा सोमं निर्भर्त्य विश्वकृत् । तारां स्वर्ध्वं प्रायच्छदन्तर्वत्नोमवैत् पतिः । ८ ।  
 त्वज् त्वजान् बुभुक्षे मक्षेत्रादाहितं परैः । नाहं त्वां भस्मसात् कुर्यां स्त्रियं सान्त्वानिकः सति । ९ ।  
 तत्याज व्रीडिता तारा कुमारं कनकप्रभम् । स्पृहामाङ्गिरस्सशक्रे कुमारे सोम एव च । १० ।  
 ममायं न तवेत्युद्यैत्सिन् विवदमानयोः । पप्रच्छुर्ऋषयो देवा नैवोच व्रीडिता तु सा । ११ ।  
 कुमारो मातरं प्राह कुपितोऽलीकलजया । किं न खोचस्यसद्वृते आत्मावष्टं वदाशु मे । १२ ।  
 ब्रह्मा तौ रह आहूय समप्राक्षीष्ट सान्त्वयन् । सोमस्येत्याह शनकैः सोमस्तं तावदग्रहीत् । १३ ।  
 तस्यात्वयोनिरकृत बुध इत्यभिधां नृप । बुद्ध्या गम्भीरया येन पुत्रेणापोडुशाणमुदम् । १४ ।  
 ततः पुरूरवा जज्ञे इलायां य उदाहृतः । तस्य रूपगुणौदार्यद्वैलशक्तिविक्रमान् । १५ ।  
 श्रुत्वोर्वशीन्द्रभवने गीयमानान् सुरारिणां । तदन्तिकमुपेयाय देवीं स्वरशरदिता । १६ ।

मित्रावरुणयोः शापादापन्ना नरलोकात्पम् । निशम्य पुरुषश्रेष्ठे कन्दर्पमिव रूपिणम् ।

धृतिं विष्टुभ्य ललना उपतस्थे तदन्तिके । १७।

स तं विलोक्य नृपतिर्हर्षेणोत्कृल्ललोचनः । उवाच इलक्षण्या वाचा देवीं हृष्टनूरुहः । १८।

Now, apprised of the (whole) situation by the sage Aṅgirā, Brahmā (the creator of the universe) harshly rebuked Soma and had Tārā restored to her husband, who perceived her to be enceinte. (8) (He said to her), "Cast away, cast away at once from my soil, O evil-minded one! the seed sown by others. I am not going to burn you a woman, O good lady, anxious as I am to have children (through you)." (9) Full of shame, Tārā brought forth a son effulgent as gold. The sage Brhaspati (son of Aṅgirā) as well as Soma conceived a longing for the boy. (10) While the two were hotly disputing with regard to the child, each saying, "It is mine, not yours!" sages and gods questioned her (as to whose progeny it was). She, however, said nothing, overcome as she was by shame. (11) Full of wrath the child said to the mother, "Why do you out of false modesty not speak (the truth), O immoral woman! (Therefore) tell me of your sin at once." (12) Calling her aside and reassuring her, Brahmā gently interrogated her. She (then) gradually intimated that the child belonged to Soma, on which Soma took possession of the child. (13) Brahmā (the self-born) gave him the name of Budha (the wise one), in virtue of his profound wisdom, O protector of men! From this son, the moon-god (the king of the stars) derived (great) joy. (14) Of Budha was born, through Ilā, Purūrāvā, who has already been referred to." Smitten with shafts of jove to hear of his personal charm, excellences, liberally, amiable disposition, affluence and valour, which were being extolled by the celestial sage (Nārada), in the court of Indra (the lord of paradise), the celestial nymph Urvaśī sought his presence. (15-16) Having developed a human disposition, thanks to the curse of the gods Mitra and Varuna, that charming damsel saw Purūrāvā (the foremost of men), who was as handsome as Love, and, controlling herself, arrived in his presence. (17) Seeing that celestial nymph, Purūrāvā spoke to her in a polite language (as follows), his eyes blooming with delight and the hair of his body standing on end. (18)

राजावाच

स्वागतं ते वरागेहे आस्यतां करवाम किम् । संरपस्य मया साकं रतिनीं शाश्वतीः समाः । १९।

The king said : I welcome you, O charming one, let yourself be (comfortably) seated. What shall we do for you? Revel with me here. Let our enjoyment extend over numberless years. (19)

उर्वर्युवाच

कस्यास्त्वयि न सजेत मनो दृष्टिश्च सुन्दर । यदङ्गान्तरमासाद्य ध्ववते ह रिरंसया । २०।

एतावुरणकां राजन् न्यासी रक्षस्य मानद । संगस्ये भवता साकं श्लाघ्यः स्त्रीणां वरः स्मृतः । २१।

घृतं मे वीर भक्ष्यं स्वाप्रेक्षे त्वान्यत्र मैथुनात् । विधाससं तत् तथेति प्रतिपदे महामनाः । २२।

अहो रूपमहो धावो नरलोकाविमोहनम् । को न सेवेत मनुजो देवीं त्वां स्वयमागताम् । २३।

तया स पुरुषश्रेष्ठो रम्यचन्दा यथाहंतः । रेमे सुरविहारेषु कार्यं चैत्ररथादिषु । २४।

रममाणस्तया देव्या पराकिञ्चत्कगन्धया । तप्युस्तामोदयुषितो मुमुदेऽङ्गणान् बहून् । २५।

अपश्यन्नुर्वशीमिन्द्रो गन्धर्वान् समचोदयत् । उर्वशीरहितं महापास्थानं नातिशोभते । २६।

त उपेत्य महारात्रे तमसि प्रत्युपस्थिते । उर्वर्या उरणीं जह्वन्त्यर्त्ता राजनि जायया । २७।

निशप्याक्रन्दितं देवीं पुत्रयोर्नीचमानयोः । हतास्थं कुन्वाथेन नपुंसा वीरपानिना । २८।

यद्विश्रम्भादहं नष्टा हतापत्या च दस्युभिः । यः शेते निशि संव्रतो यथा नारी दिवा पुपान् ॥२९॥  
 इति वाक्सायकैर्विद्वः प्रतोत्रैरिव कुञ्जरः । निशि निखिंशमादाय विबलोऽभ्यवदत् रुवा ॥३०॥  
 ते विसृज्योरणौ तत्र व्यद्योत्तत्त स्म विद्युतः । आदाय मेवावायान्तं नद्रमैक्षत सा पतिम् ॥३१॥

**Urvaśī replied :** Whose mind and eyes will not be riveted on you, O handsome prince? Lo! on (mentally) reaching your bosom, my presence of mind leaves me, seized as I am with a longing to enjoy life with you. (20) Please take care, O king showing honour to others, of these two rams as my pledges. (Till then) I shall revel with you; (for) he who is praiseworthy (from the point of view of comeliness and other virtues) has been declared as acceptable to women. (21) Ghee (alone) will be my food, O valiant one, and I should not see you unclothed except during colition. Full of great joy, the king accepted (all) these conditions, saying, "Amen"! (22) "What wonderful beauty, what lovely gesture, that ravish humanity! What human being would not accept you, a celestial lady, come of her own accord?" (23) Along-with her, who delighted him (in everyway) in a befitting manner that jewel among men revelled at will in the pleasure-gardens of the gods such as the Caitraratha (the garden of Kubera). (24) Revelling with that celestial nymph emitting the fragrance of lotus filaments and captivated by the (sweet) odour of her mouth, Purūravā rejoiced for many years. (25) Not finding Urvaśī (in his court) Indra earnestly urged the Gandharvas to look for her, saying:—"Bereft of Urvaśī, my court does not look very charming." (26) Approaching at dead of night, when darkness fully prevailed, they stole away the two rams pledged with the king by his wife Urvaśī. (27) Hearing the scream of the two rams (who were dear as sons), while they were being carried away, Urvaśī (the celestial lady) exclaimed:—"I am robbed of my life (as it were) by my unworthy husband, lacking in manliness though accounting himself a (great) hero. (28) By putting faith in him, I am ruined and have been despoiled by robbers of my rams (who were dear as my own progeny). At night he sleeps in fright like a woman and behaves as a man during the day time." (29) Thus pierced with arrows in the form of pungent words as an elephant with goads, and seizing a sword, Purūravā angrily rushed forth in (that dark) night with no clothes on. (30) Leaving the rams on that (very) spot, the Gandharvas shone brightly like flashes of lightning, so that (in the light shed by them) Urvaśī saw her husband coming back in state of nature taking the rams (with him) and left for heaven. (31)

ऐल्लोऽपि शयने जायामपश्यन् विषना इव । तच्छित्तो विह्वलः शोचन् वभ्रापोन्मत्तवन्महीम् ॥३२॥

स तां वीक्ष्य कुरुक्षेत्रे सरस्वत्यां च तत्सखीः । पञ्च प्रहृष्टवदनाः प्राह सूक्तं पुरुरुवाः ॥३३॥

अहो जाये तिष्ठ तिष्ठ घोरे न त्यक्तुमर्हसि । मां त्वमद्याप्यनिर्वृत्य वचांसि कृणवायहै ॥३४॥

सुदेहोऽयं पतत्र्यत्र देवि दूरं हतस्त्वया । खादन्त्येनं वृका गुधास्त्वत्ससादस्य नास्यम् ॥३५॥

Not finding his wife in the bed, Purūravā (the son of Ilā) appeared like one out of wits, his mind being fixed on her. Restless and grieving for her, he ranged over the globe like a madman. (32) Seeing her as well as her five female companions with their faces lit with keen delight (on one occasion) at Kurukṣetra on the bank of the Sarasvatī, Purūravā uttered the (following) adaptation of a famous Vedic text:—(33) Oh! my darling, Stop! Stop!! Having remained ungratified (yourself) till now, you ought not to consign me (as well) to misery. Let us have a (heart-to-heart) talk. (34) Drawn away too far, this charming body of mine will fall here, O celestial lady! (Nay,) wolves and vultures will devour it since it is no longer the recipient of your favour. (35)

उर्वरुदुवाच

मा पृथाः पुरुषोऽसि त्वं मा स्म त्वाद्युर्वृका इमे । क्वपि सख्यं न वै स्त्रीणां वृकाणां हृदयं यथा ॥३६॥

स्त्रियो ह्यकरुणाः क्रूरा दुर्गर्भाः प्रियसाहसाः । ब्रह्मन्वल्पाथेऽपि विश्रब्धं पतिं भ्रातरमप्युत ॥३७॥

विधायालीकविभ्रमणनेपु स्यक्तसौहृदाः । नवं नवमभीमन्व्यः पुंक्ष्वल्यः खैरवृत्तयः । ३८।

संवत्सराने हि भवानेकरात्रे मयेश्वर । चत्स्थत्यपत्यानि च ते भविव्यन्धपराणि भोः । ३९।

**Urvaśī replied :** Do not die, a man that you are; nor let these wolves (in the form of the turbulent senses) eat you up. Indeed there is no friendly feeling for anyone in women, their heart being akin to that of wolves. (36) Women kill for the sake of even a trifle their trusting husband or even a brother; for they are merciless, cruel, not easily forgiving, (and) ready to take great risks for their beloved objects. (37) Having cast away (all) friendly feeling after inspiring confidence in ignorant people through deceit and ever longing newer and newer lovers, immoral women lead a wanton life. (38) At the end of a year you will cohabit with me for a single night, O powerful lord; and you will have other issues too (in addition to the one already conceived by me through union with you). (39)

अन्तर्बलीमुपालक्ष्य देवीं स प्रथयौ पुरम् । पुनस्तत्र गतोऽब्दान्त उर्वशीं वीरमातरम् । ४०।

उपलभ्य मुदा वृक्तः समुवास तथा निशाम् । अर्थेनपुर्वशीं प्राह कृपणं विरहादुरम् । ४१।

गन्धर्वानुपधावेयांस्तुभ्यं दास्यन्ति यामिति । तस्य संस्तुवतस्तुष्टा अग्निस्थालीं ददुर्नुप ।

उर्वशीं मन्यमानस्तां सोऽबुध्यत चरन् वने । ४२।

स्थालीं न्यस्य वने गत्वा गृह्णानाध्यावतो निशि । त्रेतायो संप्रवृत्तायां मनसि ब्रह्मवर्तत । ४३।

स्थालीस्थानं गतोऽश्वत्थं शर्मोर्गर्भं विलक्ष्य सः । तेन द्वे अरणी कृत्वा उर्वशीलोककाम्यया । ४४।

उर्वशीं मन्त्रतो ध्यात्यन्नधरारणिमुत्तराम् । आत्मानपुभयोर्मध्ये चत् तत् प्रजननं प्रभुः । ४५।

तस्य निर्मथनाज्जातो जातवेदा विभावसुः । ब्रह्म्या स विद्याया राजा पुत्रत्वे कल्पितस्त्रिवृत् । ४६।

तेनायजत वज्ञेशं भगवन्तमधोक्षजम् । उर्वशीलोककयन्विच्छन् सवदेवमये हरिम् । ४७।

एक एव पुरा वेदः प्रणवः सर्ववाङ्मयः । देवो नारायणो नान्य एकोऽग्निर्वर्ण एव स । ४८।

पुरूरवस एवासीत् त्रयी त्रेतामुखे नृप । अग्निना प्रजया राजा लोकं गान्धर्वपेधियान् । ४९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितार्यां नवमस्कन्धे ऐलोपाख्ये चतुर्दशोऽध्यायः । १९४।

Perceiving Urvaśī (the celestial lady) to be gravid, Purūravā returned to his capital. Going there (to Kurukṣetra) once more at the end of a year, he found Urvaśī the mother of a hero and, full of joy, cohabited with her for the night. Finding him impatient at his separation from her and (therefore) afflicted, (the next day), Urvaśī lovingly said to him as follows:— "Propitiate these Gandharvas (by means of prayer and so on) and they will hand me over to you." (40-41) Pleased with him (even) while he was glorifying them, they bestowed on him, O protector of men, a vessel holding fire (for the purpose of propitiating it and thereby attaining to the realm of Urvaśī). Thinking the vessel to be Urvaśī (blinded as he was with passion), and roaming about in the forest with that vessel, he discovered the reality of the vessel (when he was just going to embrace it sexually, taking it to be Urvaśī). (42) Leaving the vessel in the forest, he returned home and began contemplating on Urvaśī at night. (In the meantime) when the Tretā age commenced (at the end of Satyayuga), the knowledge of the science of rituals (as represented by the three Vedas—R̥k, Yajus and Sāma), dawned on his mind. (43) Going to the spot where he had left the vessel, and perceiving (there) a peepul tree sprouting from inside a Śāml tree, he hewed out of it a pair of Aranis (churning sticks) for kindling fire by attrition. (44) (Then) visualizing the lower Arani to be Urvaśī, and the upper one as his own self and the piece that intervened the two as their son, the king churned them with a longing to reach the realm of Urvaśī, uttering sacred texts (detailing the procedure of producing fire through such churning). (45) As a result of his churning was produced a flame of fire, which is known by the name of Jātavedā (that which has everything

created in this universe by way of its property or food). Through the ceremony of consecration (as enjoined by the three Vedas) it was adopted by the king (Purūravā) in three forms (viz., the Āhavanīya, the Gārhapatya and the Dākṣiṇāgni) as his son (because leading to sacred regions above). (46) Seeking after the realm of Urvaśī, Purūravā worshipped by means of that fire Lord Śrī Hari, the Ruler of sacrifices (the Bestower of their fruit), who is above sense-perception and represents all the gods in His person. (47) Of yore (before the time of Purūravā) there was but one Veda in the form of Praṇava (the mystical syllable OM), the seed of all speech; there was one deity, Nārāyaṇa, and no other; there was but one fire (and not three) and only one caste known as the Harisās. (48) The three Vedas (the cult of rituals expounded by them) came into being from Purūravā alone at the dawn of the Tretā age, O protector of men, and the king attained (after death) to the realm of the Gandharvas by means of the sacred fire, adopted by him as his son. (49)

*Thus ends the fourteenth discourse bearing (inter alia) on the story of Purūravā (the son of Ilā), in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चदशोऽध्यायः

### Discourse XV

#### The stories of R̥cika, Jamadagni and Paraśurāma

श्रीशुक उवाच

ऐलस्य चोर्वशीगर्भात् षड्दामनात्मजा नृप । आयुः श्रुतायुः सत्यायु रयोऽथ विजयो जयः । १ ।  
श्रुतायोर्वसुमान् पुत्रः सत्यायोश्च श्रुतञ्जयः । रयस्य सुत एकश्च जयस्य तनवोऽमितः । २ ।  
भीमस्तु विजयस्याथ काञ्चनो होत्रकस्ततः । तस्य जह्नुः सुतो गङ्गं गण्डीकृत्य योऽपिबत् ।  
जह्नुस्तु पूरुस्तत्युत्रो बलाकश्चात्मजोऽजकः । ३ ।

ततः कुशः कुशस्यापि कुशाम्बुस्तनयो वसुः । कुशनाभश्च चत्वारो गाधिं रासीत् कुशाम्बुजः । ४ ।

**Śrī Śuka resumed :** Purūravā (the son of Ilā), again, O protector of men, had by Urvaśī six sons, Āyu, Śrutāyu, Satyāyu, Rāya, Vijaya and Jaya. (1) Vasumān was the son of Śrutāyu and Śrutāñjaya, of Satyāyu. Rāya's son was Eka and Jaya's son was Amīta. (2) Again, Bhīma was the son of Vijaya; from Vijaya followed Kāñcana and of Kāñcana was born Hoṭra. Hoṭra's son was Jahnu, who took the (holy) Gaṅgā in the hollow of his palms and quaffed it. Again, Jāhnu's son was Pūru, whose son was Balāka, and the latter's son was Aja. (3) Then came Kuśa; from (the loins of) Kuśa, again, sprang up four sons—Kuśāmbu, Tanaya, Vasu and Kuśāñbha. Gādhi was the son of Kuśāmbu. (4)

तस्य सत्यवती कन्यामृषीकोऽजावत् द्विजः । वरं विसृष्टं मत्वा गाधिर्भागवमब्रवीत् । ५ ।  
एकतः श्यामकर्णांशो हयानां चन्द्रचर्मसाम् । सहस्रं दीयतां शुक्तं कन्यायाः कुशिका धयम् । ६ ।  
इत्युक्तस्तन्मते ज्ञात्वा गतः स वरुणात्तिकम् । आनीय दत्त्वा तानश्चानुपयेमे वराननाम् । ७ ।  
स ऋषिः प्रार्थितः पत्न्या श्रुत्वा चापत्यकामया । भ्रपथित्वो भयैर्मन्त्रैश्चरं स्नातुं गतो मुनिः । ८ ।  
तावत् सत्यवती प्राजा स्वचक्रं याचिता सती । श्रेष्ठं मत्वा तयाचच्छन्मात्रे भानुदत्तं स्वयम् । ९ ।

तद् विज्ञाय मुनिः प्राह पर्यां कण्ठप्रकारणीः । घोरो दण्डधरः पुत्रो भ्राता ते ब्रह्मजितम् । १० ।  
 प्रसादितः सत्यवत्या यैवं भृदिनि भार्गवः । अथ तर्हि भवेत् पौत्रो जमदग्निस्ततोऽप्यवत् । ११ ।  
 सा चाभूत् सुमह्यपुण्या कौशिकी लोकपावनी । रेणोः सुतां रेणुकां वै जमदग्निस्त्वाह याप । १२ ।  
 तस्यो वै भार्गवः स्यात् सुता वसुमदादयः । दधीचाङ्ग एतेषां राम इत्यभिविश्रुतः । १३ ।  
 यमाहुर्वसुदेवांश्च हेहयानां कुलान्तकम् । त्रिःसप्तकृत्यो य इमौ चक्रे निःक्षत्रियां पहीम् । १४ ।  
 दुष्टं क्षत्रं ध्रुवो भारमब्रह्मण्यमनीनरात् । रजसमोऽसुतमहन् फल्गुव्यपि कुतैः जसि । १५ ।

A Brāhmaṇa, the sage R̥cika, asked in marriage Gādhī's daughter, Satyavati. Considering him to be an unworthy match, Gādhī spoke to R̥cika (a scion of the sage Bhr̥gu, as follows):— (5) "Let a thousand horses, white as the moon, (each) having one black ear, be given as the price of the girl; (for) we belong to the race of Kuśika (renowned for our noble pedigree)." (6) Thus spoken to and having come to know his mind, the sage sought the presence of Varuṇa (the god of water) and, having brought and delivered the horses of the aforesaid description, married that lovely princess. (7) Entreated by his wife (Satyavati) as well as by his mother-in-law, each of whom was desirous of (having) a son, he prepared a Caru (an oblation of rice, barley and pulse boiled with butter and milk for presentation to the gods), uttering both kinds of Mantras (those invoking the birth of a Brāhmaṇa for his wife and that of a Kṣatriya for his mother-in-law), and went out to bathe. (8) Meanwhile, being solicited by her aforesaid mother, who (naturally) thought the Caru prepared for her daughter as superior (because of the sage's affection for her), Satyavati (the sage's wife) gave the Caru meant for herself to her mother and herself ate that intended for her mother. (9) The sage having understood this (exchange of Caru between his wife and mother-in-law) politely said to his wife, "You have committed a grave blunder. Your son will be a cruel chastiser (of foes); (while) your brother will be one foremost among the knowers of Brahma." (10) Implored by Satyavati in the words "Let this not be", the sage R̥cika (a scion of the sage Bhr̥gu) said, "If so, then your grandson will be such. Accordingly Jamadagni was born (of Satyavati)." (11) And Satyavati became transformed into the most sacred river Kauśiki (Kosi), capable of sanctifying the (whole) world. Indeed, of the sage Jamadagni were born through Reṇukā, the daughter of Reṇu—whom the aforesaid sage had duly married—(a number of) sons, Vasumān and others. The youngest of these became widely celebrated under the name of Rāma (Paraśurāma), whom the learned speak of as a part manifestation of Lord Vāsudeva (Viṣṇu) and the destroyer of the race of the Haihayas, (nay) who divested this earth of the Kṣatriya race thrice seven (twenty-one) times and struck and exterminated the wicked Kṣatriyas, that had turned hostile to the Brāhmaṇas and constituted a (veritable) burden on the earth—enveloped (overcome) as they were by the (element of) Rajas (passion) and Tamas (ignorance)—even though they committed the slightest offence. (12—15)

राजोवाच

किं तद्दोषो भगवतो राजर्षेरजितात्मभिः । कुत येन कुले नष्टे क्षत्रियणामभीक्ष्णशः । १६ ।

The king (Parīkṣit) submitted: What was that offence which was committed against the glorious sage (Paraśurāma) by Kṣatriyas of uncontrolled mind, for which (the entire) race of the Kṣatriyas was wiped out (by him) time and again ? (16)

श्रीशुक उवाच

हेहयानापधिपतिर्युनः क्षत्रियर्षभः । दत्तं नारायणस्यांशामाराध्यं परिकर्मभिः । १७ ।  
 बाहून् दशशतं लेभे दुर्धर्षत्वमरातिषु । अब्याहतेन्द्रियैः श्रुतेः कोवीर्यवशो बलम् । १८ ।  
 योगेश्वरत्वमैश्वर्यं गुणा यत्रापिमादयः । चचाराव्याहतगतिलोकैषु पवनो यथा । १९ ।

खीरलैराकृतः क्रीडन् रेवाभ्यसि पदोत्कटः । वैजयन्तीं स्रजं शिभ्रद् रुधो सरिते भुञ्जे । १२० ।  
विप्रावितं स्वशिविरं प्रतिच्योतःसस्जिलैः । नामुष्यत् तस्य तद् वीर्यं वीरभानी दशाननः । १२१ ।  
गृहीतो लीलया स्त्रीणां समक्षं कृतकिल्बिषः । माहिष्यत्या संनिरुद्धो मुक्तो येन कपिर्यथा । १२२ ।

**Sri Śuka replied :** Having propitiated Lord Datta (better known as Dattātreya), a part manifestation of Lord Nārāyaṇa, through acts of worship, Arjuna, the jewel among the Kṣatriyas and the then ruler of the Haihayas, had secured a thousand arms, formidableness in the eyes of foes, uninterrupted soundness of the senses and organs of action, affluence, glory, prowess, fame and bodily strength, mastery of Yoga and superhuman power which was characterized by virtues such as the capacity to assume an atomic form. His movement being unimpeded (everywhere), he went about the worlds like the wind. (17—19) Sporting in the water of the Revā (Narmadā), surrounded by jewels among women and intoxicated with excessive pride, King Arjuna, who wore a necklace made of precious stones of the (well-known) nine varieties, obstructed (the stream of) the river with his (thousand) arms. (20) Finding his (military) encampment inundated by the water of the river flowing upwards, Rāvaṇa (the ten-headed monster), who thought himself to be a (great) hero, did not brook this (show of) valour (on the part) of Arjuna. (21) Having offended against Arjuna, Rāvaṇa was seized by way of sport in the presence of those women (by Arjuna) and was imprisoned in Māhiṣmatī (his capital) like a monkey and (eventually) set free. (22)

स एकदा तु मृगवी विचरत् विपिने वने । यद्ब्रूवाऽऽभ्रमपदं जपदप्रेरुपाविशत् । १२३ ।  
तस्मै स नत्वेवाय मुनिरहणमाहरत् । ससैन्यामात्यवाहाय हविष्यत्या तपोधनः । १२४ ।  
स वीरस्रज तद् दृष्ट्वा आत्सैश्वर्यातिशायनम् । तत्राद्रियतामिहोद्भ्रान्तो साभिलाषः स हैहयः । १२५ ।  
हविर्धानीमृषेर्दर्पात्ररत्नं हनुमचोदयत् । ते च माहिष्यतीं निन्युः सवत्सां क्रन्दतीं बलात् । १२६ ।  
अथ राजनि निर्यति राम आश्रम आगतः । श्रुत्वा तत् तस्य वीरात्म्यं क्रुद्धोधाहिरिवाहृतः । १२७ ।  
घोरयादाय परशुं सतृणं चर्मं कार्मुकम् । अन्वधावत् दुर्धर्षो मृगेन्द्र इव वृथपम् । १२८ ।

Ranging in a dense forest in pursuit of game, on one occasion, Arjuna for his part found his way perchance into the precincts of the hermitage of the sage Jamadagni. (23) By the good offices of Kāmadhenu (the cow of plenty) the sage, rich in asceticism, extended his hospitality to that ruler of men including his army, ministers and animals carrying them. (24) Seeing that affluence (of the sage), which surpassed his own, in that hermitage, and full of longing for the cow of plenty (which was so useful for Agnihotra or pouring oblations into the sacred fire, and which was responsible for all the affluence displayed by the sage), the hero (Arjuna) including the (other) Haihayas (his kinsmen that had accompanied him in his hunting expedition) did not make much of that hospitality. (25) In his arrogance the king (did not think it necessary to seek the permission of the sage and) commanded his men to take away the cow of plenty (lit., a storehouse of milk, ghee and so on, fit for being poured as oblation into the sacred fire). And they (in their turn) forcibly took away to Māhiṣmatī the screaming cow along with its calf. (26) Now, on the king having gone away Rāma (who had been out) returned to the hermitage and, having heard of his aforesaid wickedness, flew into a rage like a serpent that had been hit. (27) Taking his terrible axe, shield and bow with a quiver, the formidable hero pursued the king like a lion (the king of beasts) chasing the leader of a herd of elephants. (28)

तनापतन्तं भृगुवर्यमोजसा घनुर्धरं बाणपरशुधायुधम् ।  
ऐणोयत्तमांश्रमर्कधामभिर्दुतं जटभिर्ददृशे पुरीं विशन् । १२९ ।  
अचोदयद्ब्रह्मिस्त्रिशाश्रपतिभिर्गदासिबाणघृष्टिशतभिःशक्तिभिः ।

अक्षौहिणीः सप्तदशतिभौषणास्ता राम एको भगवानसूदधत् ।३०।  
 यतो यतोऽसी प्रहरत्यरक्षधो मनोऽनिलोजाः परचक्रसुदनः ।  
 ततस्ततश्छिन्नभुजोरुकन्धरा निपेतुरुष्माँ हतसूतबाहनाः ।३१।  
 दृष्ट्वा स्वसैन्यं रुधिरौघकर्दमे रणाजिरे रामकुटारसायकैः ।  
 विवृक्काद्यमध्वजचापविग्रहं निपातितं हैहय आपतद् रुषा ।३२।  
 अधार्जुनः पञ्चशतेषु बाहुभिर्धनुःषु बाणान् युगपत् स सन्दधे ।  
 रामाय रामोऽस्त्रभृतां समग्रणीस्तान्येकधन्वेषुभिराच्छिनत्समम् ।३३।  
 पुनः स्वहस्तैरवलान् मृधेऽङ्घ्रियानुलिक्ष्य वेगादधिधावतो युधि ।  
 भुजान् कुठारेण कटोरनेमिना चिच्छेद रामः प्रसभं त्वहेरिव ।३४।  
 कृतबाहोः शिरस्तस्य गिरेः शृङ्गमिवाहरत् । हते पितरि तस्युत्र असुतं दुद्रुर्भयात् ।३५।

(Even) while entering his capital, Arjuna saw rushing with (great) vehemence Paraśurāma (the foremost of the Bhṛgus), wielding a bow and armed with an arrow and an axe, clad in the skin of a black antelope and marked with matted locks brilliant as (the rays of) the sun. (29) Arjuna sent forth (against the intruder) seventeen most formidable Akṣauhiṇis\* characterized by elephants, chariots, horses and foot-soldiers and armed with maces, swords, arrows, javelins, Śataghnis (a stone or cylindrical piece of wood studded with iron spikes) and darts. The glorious Rāma destroyed them (all) single-handed. (30) In whatever direction appeared Rāma (the destroyer of hostile armies), quick as mind and the wind, whose axe was (ever) prone to strike, there fell down to the ground warriors with their arms, thighs and necks severed and their charioteers and animals slain. (31) Seeing his army laid low in the battle-field—rendered miry with streams of blood—with their shields, ensigns, bows and bodies cut to pieces by the axe and shafts of Rāma, Arjuna (the chief of the Haihayas) rushed forward in rage. (32) Now, with his (one thousand) arms the celebrated Arjuna synchronously fitted arrows to his five hundred bows in order to pierce Rāma. Rāma (however), who was by far the foremost of those that (ever) wielded missiles and who had (only) one bow, simultaneously cut them down with his arrows. (33) Again, with his hard-edged axe Rāma, for his part, violently lopped off, like the hoods of a serpent, (all the thousand) arms of Arjuna, who came rushing forward in battle with (terrible) speed uprooting with his (numerous) hands rocks and trees on the battle-field. (34) Rāma severed, like the peak of a mountain, the head of Arjuna, whose arms had (thus) been lopped off. On the father having been killed, his ten thousand sons ran away out of fear. (35)

अग्निहोत्रीमुपावर्त्य सबस्तां परचीरहा । समुपेत्याश्रमं पित्रे परिहृष्टो समर्पयत् ।३६।  
 स्वकर्म तक्तते रामः पित्रे भ्रातृथ एव च । वर्षाद्यामास तच्छ्रुत्वा जपदमिरभाषत् ।३७।  
 राम राम महाबाहो भवान् पापमकारषीत् । अवधीत्ररेदं यत् सर्वदिवयं वृथा ।३८।  
 यवं हि ब्राह्मणास्तात क्षमयार्हतां गताः । यया लोकगुर्ध्वेवः पारमेष्ठयमगतं पदम् ।३९।  
 क्षमया रोचते लक्ष्मीब्राह्मी सौरी यथा प्रभा । क्षमिणापाशु भगवांस्तुष्यते हरिरीश्वरः ।४०।  
 राज्ञो मूर्धाभिक्तस्य बधो ब्रह्मवधाद् गुरुः । तीर्थसंसेवया चाहो जहाङ्गच्युतवेतनः ।४१।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां नवमस्कन्धे पञ्चदशोऽध्यायः ।१५।

Bringing back the cow of plenty—sore distressed (at its having been removed by force from the hermitage)—together with her calf, and returning safe to his hermitage, Rāma (the

\* For the strength of an Akṣauhiṇī see foot-note below I, viii, 48.

slayer of hostile warriors) duly made her over to his father (sage Jamadagni). (36) Rāma recounted to his father as well as to his (elder) brothers his own achievement and also that which was done by Arjuna. Having heard the account, Jamadagni spoke (as follows):—(37) "Rāma, O Rāma of mighty arms you have committed a (great) sin in that you slew for no purpose a ruler of men, who represented all the gods (in his person). (38) We, Brāhmaṇas, O dear child, have earned a title to adoration through forgiveness alone, by virtue of which Brahmā, the adored of the (whole) world, attained to the position of the supreme ruler (of the universe). (39) Through forgiveness the glory of a Brāhmaṇa shines forth like the brilliance of the sun. (Nay,) with the forgiving the almighty Lord Śrī Hari is quickly pleased. (40) Slaying a king whose head has been (duly) consecrated (at the time of coronation) is more sinful than the killing of a Brāhmaṇa. Therefore, O dear one, atone for the sin by reverently visiting the holy places with your mind fixed on Śrī Viṣṇu (the immortal Lord). (41)

*Thus ends the fifteenth discourse in Book Nine of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as the  
Paramaharīsa-Sarhītā.*

## अथ षोडशोऽध्यायः

### Discourse XVI

**Extermination of the Kṣatriyas by Paraśurāma : an account  
of the posterity of the sage Viśwāmītra**

श्रीशुक उवाच

पित्रोपशिक्षितो रामस्तथेति कुलन्दन। संवत्सरं तीर्थयात्रां चरित्वाऽऽश्रममाव्रजत् । १ ।  
कदाचिद् रेणुका माता गङ्गायां पंचामलिनम्। गन्धर्वराजं क्रीडन्तमसरोभिरपश्यत् । २ ।  
विलोकयन्ती क्रीडन्तमुदकार्थं नदीं गता। ह्यमवेलां न सस्पर किञ्चिन्निरथस्मृत् । ३ ।  
कालात्ययं तं विलोक्य मुनेः शापविशङ्कित्वा। आगत्य कलशं तस्यै पुरोधाय कृताञ्जलिः । ४ ।  
व्यभिवारं मुनिर्हात्वा पत्न्याः प्रकुपितोऽज्रवीत्। घ्नैनां पुत्रकाः पापामित्युक्तास्ते न चक्रिरे । ५ ।  
रामः सञ्ज्ञोदितः पित्रा भ्रातृन् मात्रा सहावधीत्। प्रभावज्ञो मुनेः सम्यक् समाभेस्तपसश्च सः । ६ ।  
वरेणञ्छन्दयामास प्रीतः सत्यवतीमुतः। वज्रे हतानां रामोऽपि जीवितं चास्मृति वधे । ७ ।  
उत्स्युस्ते कुशलिनो निद्रापाय इवाञ्जसा। पितुर्विद्वांस्तपोवीर्यं रामश्चक्रे सुहृद्वधम् । ८ ।

**Śrī Śuka resumed :** Admonished by his father (as aforesaid)\* and saying "So be it", Paraśurāma returned to his hermitage (only) after having performed pilgrimage for a year, O delight of the Kurus! (1) On a certain day, having gone to the Gaṅgā, Reṇukā (Paraśurāma's mother saw (there) Citraratha (the king of the Gandharvas)—adorned with a lotus garland—sporting with celestial nymphs. (2) It was for water that she had gone to the river. (But) gazing at the sporting Gandharva, she did not remember the time scheduled for offering oblations into the sacred fire (when the water was required by her husband), her heart being seized with a slight longing for Citraratha. (3) Perceiving the delay thus caused, and terribly afraid

\* Vide verses 38—41 of Discourse XV above.

of the sage's (her husband's) curse, she returned (forthwith) and, placing the pitcher before him, stood with joined palms. (4) Enraged to know (through Yoga) the (mental) lapse of his wife, the sage exclaimed, "My sons! do away with this sinful woman." Though enjoined thus, they did not carry out his command. (5) Peremptorily urged by the father, Paraśurāma, who knew well the power of the sage's deep concentration of mind and austerities killed his brothers alongwith the mother. (6) The gratified Jamadagni (the son of Satyawati) asked him to seek a boon. Rāma for his part requested that those despatched by himself might be restored to life and forget their having been killed (by him). (7) They instantly rose (quite) whole (again) as if after sleep. Paraśurāma put his dear ones to death (only) because he knew the power of his father's austerities. (8)

येऽर्जुनस्य सुता राजन् स्मरन्तः स्वपितृवधम् । रामवीर्यपराभूता लेभिरे शर्म न क्वचित् । १ ।  
 एकदाऽऽश्रमतो रामे सभ्रातरि वनं गते । धैरं तिसाधयिषवो लब्धच्छिद्रा उपगमन् । २० ।  
 दृष्टुमन्धगार आसीनमावेक्षितधियं मुनिम् । भगवत्युत्तमश्लोके जस्युत्ते पापनिश्चयाः । २१ ।  
 याच्यमानाः कृपणया राममात्रातिदारुणाः । प्रसह्य शिर उक्त्वय निन्युत्ते क्षत्रबन्धवः । २२ ।  
 रेणुका दुःस्वशोकार्ता निग्नन्त्याऽऽत्मानमात्मना । राम रामेहि तातेति विचुक्रोशोश्चक्रेः सती । २३ ।  
 तदुपश्रुत्य दूरस्थो हा रामेत्यार्तवत्स्वनम् । त्वरयाऽऽश्रममासाद्य ददृशे पितरं हतम् । २४ ।  
 तद् दुःस्वरोयमर्षातिशोकवेगनिमोहितः । हा तात साधो धर्मिष्ठं त्यक्त्वाऽत्मानं स्वर्गतो भवान् । २५ ।  
 विलय्यैवं पितृद्वेहं निधाय भ्रातृषु स्वयम् । प्रगृह्य परशुं रामः क्षत्रान्ताय मनो दधे । २६ ।

Those sons of Arjuna that had been vanquished by Rāma's valour found peace nowhere, recollecting as they did the death of their father (at the hands of Paraśurāma), O king! (9) One day, when Paraśurāma, alongwith his (elder) brothers, had gone to the woods from his hermitage, Arjuna's sons (who were anxious to repay their grudge) came to the hermitage, finding a suitable opportunity (to accomplish their object). (10) Perceiving the sage seated in the hut consecrated to the sacrificial fire, with his mind fixed on the Lord of sacred renown, they of sinful resolve made short work of him. (11) Though entreated by the helpless mother of Paraśurāma (to spare her husband), those vile and extremely heartless Kṣatriyas forcibly lopped off the sage's head and took it away (with them). (12) Stricken with agony and grief and violently beating herself with her hands, the virtuous Reṇukā loudly and plaintively cried, "Rāma ! O Rāma !! Come, dear child !!!" (13) Attentively hearing that cry of "Oh Rāma!" uttered as though by one in distress, Paraśurāma, who was at a distance, hastily returned to the hermitage and beheld his father done to death. (14) Utterly confounded with an outburst of agony, anger, indignation, affliction and grief, Paraśurāma then cried:—"Ah noble and most virtuous father, leaving us, you have ascended to heaven!" (15) Wailing thus, he himself tightly gripped his battle-axe and, entrusting the father's dead body to the care of his brothers, made up his mind to extirpate the Kṣatriya race". (16)

गत्वा माहिष्यतीं रामो ब्रह्मघ्नविहृतश्रियम् । तेषां स शीर्षी राजन् मध्ये चक्रे महागिरिम् । १७ ।  
 वदन्तेन नदीं योरामब्रह्मण्यभयावहाम् । हेतुं कृत्वा पितृवधं क्षत्रेऽभङ्गलकारिणि । १८ ।  
 त्रिःसप्तकृत्वः पृथिवीं कृत्वा निःक्षत्रियां प्रभुः । सपन्नपङ्कके चक्रे शोणितोदान् हृदन् नृप । १९ ।  
 पितुः कायेन सन्ध्याय शिर आदाय बर्हिषि । सर्वदेवमयं देवमात्मानमयजन्परैः । २० ।  
 ददौ प्राचीं दिशं होत्रे ब्रह्मणे दक्षिणां दिशम् । अध्वर्यवे प्रतीर्षी वै उद्गाने उक्तो दिशम् । २१ ।

\* Tradition says that in her deep agony caused by her husband's brutal murder Rāma's mother beat her breast twenty-one times. In order to pacify her, Paraśurāma too wiped out the Kṣatriya race as many times.

अन्येभ्योऽजान्तरिक्षः कश्यपाय च मध्यतः । आयावर्तमुपद्रष्टे सदस्येभ्यस्ततः परम् । २२ ।  
 ततश्चावभृथस्त्रानविधृताशेषकिल्बिषः । सरस्वत्यां ब्रह्मणद्यां रेजे व्यध्न इवांशुमान् । २३ ।  
 स्वदेहं जमदग्निस्तु लब्ध्वा संज्ञानलक्षणम् । ऋषीणां मण्डले सोऽभूत् सप्तमो रामपूजितः । २४ ।  
 जामदग्न्योऽपि भगवान् रामः कमललोचनः । आगामिन्यन्तरे राजन् वर्तयिष्यति वै बृहत् । २५ ।  
 आस्तेऽद्यापि महेंद्राद्रौ न्यस्तदण्डः प्रशान्तधीः । उपगीयमानचरितः सिद्धगन्धर्वचारणैः । २६ ।  
 एवं भृगुषु विश्वात्मा भगवान् हरिरीश्वरः । अवतीर्य परं भारं भृगोऽह्न् बहुशो नृपान् । २७ ।

Going to Māhiṣmatī (that had been) completely robbed of its splendour by the (sin of the) murderers of a Brāhmaṇa (sage), Paraśurāma raised in the heart of the city a huge mountain of their heads and with their blood created a ghastly river that inspired terror into (the heart of) Brāhmaṇa-haters. Making the murder of his father an excuse—on the Kṣatriyas having taken to unrighteous ways—the mighty Paraśurāma rid the globe of the Kṣatriyas thrice seven times and (from their blood) created at Samantapañcaka (Kurukṣetra) tanks filled with blood instead of water, O protector of men ! (17—19) Having brought (back) the head of his father, Paraśurāma joined it to his trunk and, placing his body on (blades of) the sacred Kuśa grass, propitiated through (a number of) sacrifices the (supreme) Deity, his own Self, who represents all the gods in His person. (20) (At the end of these sacrifices) he actually gave away the eastern quarter to the Hotā, the southern to the Brahmā, the western to the Adhvaryu (and) the northern to the Udgātā. (21) He bestowed the intermediate corners on the other priests, the central region on the sage Kaśyapa, the Āryāvarta (the tract of land bounded on the north by the Himālayas and on the south by the Vindhya mountains), on the Upadraṣṭā (the supervisor) and the region beyond (viz., that lying to the south of the Vindhya range) on the Sadasyas (superintending priests). (22) And then, having washed off his entire sin (incurred by killing numberless Kṣatriyas) through a bath, taken at the conclusion of the sacrifices in (the waters of) the Sarasvatī, a river representing the Vedas, he shone like the cloudless sun. (23) Having regained his own body (which was now completely) spiritualized (consisting as it did of consciousness alone), Jamadagni too, the adored of Paraśurāma, became the seventh in the group of the seven seers (looking after the welfare of the universe). (24) Indeed, Jamadagni's son, the worshipful Paraśurāma too, who has eyes beautiful as a pair of lotuses, will propagate the Vedas (as one of the seven seers), O king, in the ensuing Manvantara. (25) He stays even to this day on Mount Mahendra, having renounced (all forms of) violence and with a perfectly serene mind, his exploits being sung by Siddhas, Gandharvas and Cāraṇas. (26) Descending in the midst of the Bhrgus, the almighty Lord Śrī Hari, the Soul of the universe, thus slew several times kings (Kṣatriyas) who constituted a great burden on the (bosom of the) earth. (27)

गाधेरभृमहातेजाः सपिद्ध इव पावकः । तपसा क्षात्रपुत्स्युय चो लेभे ब्रह्मवर्चसम् । २८ ।  
 विश्वामित्रस्य वैवासनं पुत्रा एकशतं नृप । मध्यमस्तु मधुच्छन्दा मधुच्छन्दस एव ते । २९ ।  
 पुत्रे कृत्वा शुनःशेषं देवरातं च भार्गवम् । आजीर्णतं सुतानाह ज्येष्ठ एष प्रकल्प्यताम् । ३० ।  
 यो वै हरिश्चन्द्रमखे विक्रीतः पुरुषः पशुः । स्तुत्वा देवान् प्रजेशादीन् मुमुषे पाशवन्धनात् । ३१ ।  
 यो रातो देवयजने देवैर्गाधिषु तापसः । देवरात इति ख्यातः शुनःशेषः स भार्गवः । ३२ ।  
 ये मधुच्छन्दसो ज्येष्ठोः कुशलो मेनिरे न तत् । अशपत् ताम्पुनिः कृद्धो म्लेच्छा भवत दुर्जनाः । ३३ ।  
 स होवाध मधुच्छन्दाः सार्धं पञ्चाशता ततः । यज्ञो भवान् संजानीते तस्मिंस्तद्वामहे वयम् । ३४ ।  
 ज्येष्ठं मन्त्रदुर्गं चक्रुस्त्यामन्वञ्चो वयं स हि । विश्वामित्रः सुतानाह वीरवन्तो भविष्यथ ।

ये मान् मेऽनुगृह्णन्तो वीर्यवन्तमकर्त माप् ॥३५॥

एष सः कुशिका वीरो देवरातस्तमन्वित । अत्ये चाष्टकहारितजयक्रतुपदादयः ॥३६॥  
एवं कौशिकगोत्रं तु विश्वामित्रैः पृथग्विधम् । प्रवरास्त्रमापन्नै तद्भिर्देवं प्रकल्पितम् ॥३७॥

इति श्रीमद्भागवतो महापुराणे पारमहेंस्यो संहितायां नवमस्कन्धे षोडशोऽध्यायः ॥१६॥

Gādhi's son was (the celebrated sage) Viśwāmītra possessed of extraordinary effulgence, like a blazing fire, who, shedding his Kṣatriyahood, attained Brahmanical glory through (his) asceticism. (28) And Viśwāmītra had one hundred and one sons, O protector of men! The fifty-first son (who formed the middle of the whole lot, was (named) Madhucchandā; (hence) they (all) came to be known as Madhucchandās. (29) Adopting Ajigarta's son Śunaḥśeṣa, also known as Devarāta, a scion of the sage Bṛghu, as his own son, the sage Viśwāmītra said to his sons, "Let this boy be treated as the eldest (of you all)." (30) He was the same Śunaḥśeṣa (a descendant of Bṛghu) who was sold (by his parents) to be used as a human victim in the sacrificial performance of King Hariścandra.\* (Having sought the protection of Viśwāmītra,) he was freed from bond in the shape of a cord by extolling (as instructed by Viśwāmītra) gods such as the lords of creation. (Thus) saved by the gods (Varuṇa and others) in a sacrificial performance meant to propitiate the god Varuṇa, the ascetic boy became celebrated among the scions of Gādhi by the name of Devarāta. (31-32) The (fifty) sons of Viśwāmītra, older than Madhucchandā, did not approve of Śunaḥśeṣa being treated as the eldest. Full of anger, the sage (Viśwāmītra) cursed them, "Become Mlecchas (barbarians), O evil ones!" (33) Alongwith his fifty (younger) brothers—so the tradition goes—Madhucchandā then said: "We shall abide by whatever you enjoin on us." (34) They (accordingly) took Śunaḥśeṣa, a seer of Vedic Mantras, as the eldest (of them all) and said to him, "Indeed we are (all) your followers (younger brothers)." (Gratified at this) Viśwāmītra said to these (latter) sons, "You will be blessed with sons—you who have made me a father of worthy sons by conceding my superiority (accepting my command). (35) This valiant Devarāta is one of you (as good a scion of Kuśika as you), O scions of Kuśika! (Hence) follow him (as an elder brother)." There were other sons too of Viśwāmītra—Aṣṭaka, Hārīta, Jaya, Kratumān and so on. (36) Thus, of course, the line of Kuśika was ramified into various off-shoots due to the sons of Viśwāmītra. And it acquired a different Pravara (branch name, viz., that of Devarāta) inasmuch as it was given a new shape (with Devarāta as the eldest son of Viśwāmītra). (37)

*Thus ends the sixteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



\* Vide verses 20 and 21 of Discourse VII above.

आत्मानमर्चयामास प्रह्लादाद्यदिशङ्कितः । पितर्वुपारते पुत्रा याचमानाय नो ददुः । १४ ।  
 त्रिविष्टपं महेन्द्राय यज्ञभागान् समददुः । गुरुणा ह्ययमानेऽग्रे जलभित् तनयान् रवेः । १५ ।  
 अवधीद् भ्रंशितान् मार्गान् कश्चिदलदोषितः । कुहाद् प्रतिः क्षात्रवृद्धान् सञ्जयलत्सुतो जयः । १६ ।  
 ततः कृतः कृतस्यापि जज्ञे हर्षयनो नृपः । सहदेवस्ततो हीनो अयसेनस्तु तत्सुतः । १७ ।  
 सकृत्तिस्तस्य च जयः क्षत्रधर्मा महारथः । क्षत्रवृद्धान्वया भूपाः शृणु वंशं च नाहुषात् । १८ ।

इति श्रीमद्भागवते महापुराणे पारमहंसी संहितायां नवमस्कन्धे चन्द्रवंशानुवर्णने सप्तदशोऽध्यायः । १७ ।

(All) these aforesaid kings in the line of Kṣatraprddha were the descendants of Kāśi. Ramba's son was Rabhasa, whose son (again) was Gambhīra and from him followed Akriya. (10) Through his wife was sprung a line of Brāhmaṇas; (now) listen to the posterity of Anenā. From (the loins of) Anenā sprang up Śuddha, from whom followed Śuci. Of him was born Trikakud, alias Dharmasārathi. (11) Of him was born Śāntaraya, who had his object (in the shape of final beatitude) accomplished and was enlightened (too so that he did not beget any child). Raji had five hundred sons, who were (all) possessed of immense strength. (12) Solicited by the gods, he slew the demons and restored (the kingdom of) heaven to Indra. Returning it to him (Raji) and clasping his feet, Indra placed himself in his hands, afraid as he was of Prahrāda and other enemies. On the death of their father, the sons of Raji did not return to the great Indra, even though he asked for it, (the sovereignty of) heaven and (even) fully appropriated the sacrificial offerings. When oblations were being poured by the preceptor (the sage Bṛhaspati) into the sacred fire (according to the procedure laid down for the employment of spells for a malevolent purpose), Indra (the slayer of the demon Bala) slew (all) the sons of Raji, who had strayed from the path of virtue, and none (of them) was left alive. From (the loins of) Kuśa, the grandson of Kṣatraprddha, sprang up Prati; then came Sañjaya, whose son was Jaya. (13—16) From Jaya followed Kṛta and of Kṛta, again, was born King Haryavana. Next came Sahadeva and from Sahadeva followed Hina; while Hina's son was Jayasena. Then came Saṅkṛti and the latter's son was Jaya, a great car-warrior devoted to the course of conduct of a Kṣatriya. These are all the kings born in the line of Kṣatraprddha; now hear of the line which originated from King Yayāti (the son of Nahuṣa). (17-18)

*Thus ends the seventeenth discourse, forming part of an account of the lunar dynasty, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṅghilā.*

## अथाष्टादशोऽध्यायः

### Discourse XVIII

#### The story of Yayāti

श्रीशुक उवाच

यतिर्ययातिः संयातिरायतिरियतिः कृतिः । षड्भिरे नहुषस्यासन्निन्द्रियाणीव देहिनः । १ ।  
 राज्यं नैच्छद् यतिः पित्रा दत्तं तत्परिणाभवित् । यत्र प्रविष्टः पुरुष आत्मानं नावबुध्यते । २ ।  
 पितरि भ्रंशिते स्थानादिद्राण्या धर्षणाद् द्विजेः । प्रापितेऽजगरत्वं वै ययातिरभवन्नृपः । ३ ।  
 चतसृष्टादश दिक्षु भ्रान्तु भ्राता यवीयसः । कृतदारो जुगोपीर्वी काव्यस्य वृषपर्वणः । ४ ।

**Śrī Śuka resumed :** Like the six senses (including the mind) of an embodied soul, the following six were the sons of Nahuṣa—Yati, Yayāti, Saṁyāti, Āyati, Viyati and Kṛti. (1) Yati (the eldest) did not desire the sovereignty, offered by his father, since he knew the end of sovereignty, having entered which one is no longer able to realize the Self. (2) On his father (Nahuṣa) having been hurled from heaven and transformed into a python by the (curse of) the Brāhmaṇas (the sage Agastya and others) due to the former's impudence towards Indra's wife, therefore, (it was) Yayāti (who) became the king. (3) Yayāti (the elder brother) appointed (his four) younger brothers (Saṁyāti and others) as governors in the four quarters (each in one quarter) and, having taken to wife the daughters of Śukrācārya and Vṛṣaparvā, ruled over the globe (as its suzerain lord). (4)

राजोवाच

ब्रह्मर्षिर्भगवान् काव्यः क्षत्रबन्धुश्च नाहुषः । राजन्यविप्रयोः कस्माद् विवाहः प्रतिलोमकः । ५ ।

**The king (Parīkṣit) submitted :** The glorious Śukrācārya was a Brāhmaṇa sage and Yayāti (the son of Nahuṣa), a mere Kṣatriya. How did the irregular marriage of a Kṣatriya king with a Brāhmaṇa girl take place ? (5)

श्रीशुक उवाच

एकदा दानवैन्द्रस्य शर्मिष्ठा नाम कन्यका । सखीसहस्रसंयुक्ता गुरुपुत्र्या च भामिनी । ६ ।  
 देवयान्या पुरोद्याने पृथितद्रुमसङ्कुले । व्यचरत् कलगीतालिनिलिनीपुलिनेज्वला । ७ ।  
 ता जलाशय्यसाद्य कन्याः कमललोचनाः । तीरे न्यस्य दुकूलानि विजद्भुः सिद्धतीर्षिथः । ८ ।  
 वीक्ष्य व्रजन्ते गिरिशं सह देव्या वृषस्थितम् । सहस्रोत्तीर्य वासांसि पर्यधुर्ग्रीडिताः स्त्रियः । ९ ।  
 शर्मिष्ठाजानती वासो गुरुपुत्र्याः समज्ययत् । स्वीयं मत्वा प्रकृपिता देवयानीदमव्रवीत् । १० ।  
 अहो निरीक्ष्यतामस्य दस्याः कर्म ह्यसाम्प्रतम् । अस्मद्द्वार्यं धृतवती शुनीव हविरध्वरे । ११ ।  
 यैरिदे तपसा सृष्टं मुखं पुंसः परस्य ये । धार्यते यैरिह ज्योतिः शिवः पन्थाश्च दर्शितः । १२ ।  
 यान् बन्दन्त्युपतिष्ठन्ते लोकनाथाः सुरेश्वराः । भगवानपि विश्वात्मा पावनः श्रीनिकेतनः । १३ ।  
 ययं तत्रापि भृगवः शिष्योऽस्मा नः पितासुरः । अस्मद्द्वार्यं धृतवती शुनो वेदमिवासती । १४ ।  
 एवं शपन्ती शर्मिष्ठा गुरुपुत्रीमभाषत । रुषा श्वसन्त्युरङ्गीव धर्षिता दष्टदच्छदा । १५ ।  
 आत्मवृत्तमविज्ञाय कल्पसे बहु पिक्षुकि । किं न प्रतीक्षसेऽस्माकं गृहान् बलिभुजो यथा । १६ ।  
 एवंविधैः सुपर्णैः क्षिप्याऽज्ज्वार्यमुतां सतीम् । शर्मिष्ठा प्राक्षिपत् कूपे वास आदाय मन्युना । १७ ।

**Śrī Śuka replied :** Accompanied by a thousand girl companions as well as by Devayāni, the daughter of Śukrācārya (the preceptor of the Dānavas), Śarmisthā, the virgin daughter of Vṛṣaparvā (the celebrated Dānava chief)—who, though belonging to the weaker sex, was (yet) very proud—was strolling, on one occasion, in the city garden, full of flowering trees and adorned with the sandy strands of a lotus pond swarming with sweetly humming bees. (6-7) Arriving at the pond and leaving their clothes on the margin, those maidens with eyes beautiful as a pair of lotuses sported in it, sprinkling one another with water. (8) Observing Lord Śaṅkara, mounted on a bull alongwith His divine Consort (Goddess Pārvatī) passing (that way), the damsels felt abashed and put on their clothes, coming out of the pond at once. (9) Śarmisthā unwittingly put on the raiment of the preceptor's daughter, regarding it as her own. Getting enraged (at this), Devayāni spoke thus:—(10) "Oh I just look at the indecorum of this servant-maid in that like a bitch snatching away the oblation in a sacrifice she has put on the clothing which was meant to be put on by us. (11) Even among the

Brāhmaṇas—by whom this world has been created by dint of (their) asceticism, who represent the mouth of the supreme Person (in the sense that they emanated from the mouth of the Cosmic Person and also because it is by feeding them that the Lord is easily propitiated) and by whom is cherished (as the object of their worship) the (transcendent) Brahma (that is all effulgence), by whom has been revealed the way to blessedness (in the shape of the Vedic religion), whom hail and extol the guardians of the spheres and the rulers of the gods, (nay,) even the almighty Lord, the Soul of the universe, the Purifier (of all) and the abode of Śrī (the goddess of beauty and prosperity)—we are the descendants of Bhr̥gu ! Her (Śarmiṣṭhā's) father, a demon chief, is a disciple of ours. (Yet) like a Śūdra who has learnt by heart the Veda, this wench has put on the garment which was to be worn by us !" (12—14) Hissing like a female serpent and biting her lips in anger, the ill-treated Śarmiṣṭhā spoke (as follows) to the preceptor's daughter, who was thus abusing her:—(15) "Not knowing your own status, O beggar-maid, you brag much ! Do you not (all) wait at our door like a swarm of crows (the eaters of crumbs offered to them as representatives of the feathered kingdom)?" (16) Reproaching in such exceedingly harsh words the preceptor's daughter, who was worthy of respect, Śarmiṣṭhā violently dashed her into a well after snatching her clothes through anger. (17)

तस्यां गतायां स्वगृहे ययातिर्मृगयां चरन् । प्राप्तो यदुच्छ्रया कूपे जलार्थं तां ददर्श ह । १८ ।

दृष्ट्वा स्वमुत्तरे वासस्तस्यै राजा विवाससे । गृहीत्वा पाणिना पाणिमुज्जहार दशपरः । १९ ।

तं वीरपाह्लेशनस्यै प्रेमनिर्भरया गिरा । राजस्त्वया गृहीतो मे पाणिः परपुरुष्य ॥ २० ॥

हस्तग्राहोऽपरो मा भूद् गृहीतायास्त्वया हि मे । एष ईशकृतो वीर सप्रत्यो नौ न पौरुषः ।

यदिदं कूपलगाया भवतो दर्शनं यम । २१ ।

न ब्राह्मणो मे भविता हस्तग्राहो महाभुजः । क्वचस्य बाह्यस्यत्यस्य शापाद् यमरागं पुरा । २२ ।

ययातिरनभिप्रेतं दैवोपहृतमात्मनः । मनस्तु तद्गतं युद्ध्वा प्रतिजग्राह तद्वचः । २३ ।

When Śarmiṣṭhā had left for her home, Yayāti, who had been wandering in search of game, arrived there by chance. Being desirous of water, he looked into the well and descried her (Devayāni)—so the tradition goes. (18) Giving to the naked girl the piece of cloth covering the upper part of his body, the kind-hearted king lifted her out, grasping (her) hand by his own. (19) Devayāni, (the daughter of the sage Uśanā) spoke to the hero in a language full of love (as follows):—"O king, the conqueror of (your) enemy's cities ! my hand has been accepted by you. (20) Indeed, let none else take my hand, now that I have been accepted by you. This union of ours, O valiant king, has been brought about by Providence and is not man-made inasmuch as this sight of yours has been vouchsafed to me while I was clinging to a well. (21) A Brāhmaṇa is not destined to be my husband, thanks to the imprecation of Kaca (the son of the sage Brhaspati)—Kaca, whom I had cursed\* on a former occasion, O long-armed one !" (22) Recognizing the connection as having been pre-ordained by fate, even though it was not (at all) acceptable to him (inasmuch as it was against the recognized code of ethics), and perceiving his mind too (which could not lean towards unrighteousness) drawn towards her, Yayāti agreed to her proposal. (23)

गते राजनि सः वीरे तत्र स हृदती पितुः । न्यवेद्यत् ततः सर्वमुक्तं शर्मिष्ठया कृतम् । २४ ।

\* Kaca was receiving instruction in the science of reviving the dead from Śukracārya at the latter's house. While he was returning home after finishing his course of instruction, Devayāni wooed him, but was refused by Kaca on the ground of her being like a sister to him. Devayāni thereupon pronounced an imprecation on him that the instruction received by him would bear no fruit. Kaca too uttered a counter-curse on Devayāni, saying that no Brāhmaṇa would take her to wife.

दुर्माना भगवान् काव्यः पौरोहित्यं विगर्हयन् । सुत्वरं वृत्तिं च कापोतीं दुहित्रा स ययौ पुरात् ॥२५॥  
 वृषपर्वा तमाज्ञाय प्रत्यनीकविवक्षितम् । गुरुं प्रसादयन् मूर्धा पादयोः पतितः पथि ॥२६॥  
 क्षणार्धमन्युर्भगवान् शिष्यं व्यासष्ट भागवं । कामोऽस्याः क्रियतां राजन् नैनां त्यक्तुमिहोत्सहे ॥२७॥  
 तथेत्यवस्थिते प्राह देवयानी मनोगतम् । पित्रा दत्ता यतो वास्तु सानुगं यादु मामनु ॥२८॥  
 स्वानां तत् सङ्घट्टं वीक्ष्य तदर्थस्य च गौरवम् । देवयानीं पर्यवरात् स्त्रीसहस्रेण दासवत् ॥२९॥  
 नाहुषाय सुतां दत्त्वा सह शर्मिष्ठयोश्नान् । तमाह राजञ्छर्मिष्ठामाश्रास्तल्पे न कर्हिचित् ॥३०॥  
 विलोक्यौशनसीं राजञ्छर्मिष्ठ्या सप्रजां क्वचित् । तमेव वज्रे रहसि सरख्याः पतिमृतौ सती ॥३१॥  
 राजपुत्र्यार्थितोऽप्यते धर्मं चावेक्ष्य धर्मवित् । स्मरञ्छुक्रवचः काले दिष्टमेवाभ्यपद्यत ॥३२॥  
 यद् च त्वर्षसु चैव देवयानी व्यजायत । द्रुह्युं चानुं च पूर्वं च शर्मिष्ठ्या चार्धपर्यणी ॥३३॥  
 गर्भसम्भवमासुर्या भर्तुर्विज्ञाय मानिनी । देवयानी पितुर्गोहं चयौ क्रोधविमूर्च्छिता ॥३४॥  
 प्रियामनुगतः कापी यचोभिरुपमन्त्रयन् । न प्रसादयितुं शोके पादसंवाहनादिभिः ॥३५॥  
 शुकस्तमाह कुपितः स्त्रीकामानुतपूष्य । त्वं जरा विशतां मन्द वरिषुकरणी नृणाम् ॥३६॥

On the valiant king having departed, Devayānī (too) repaired from the garden to her father, weeping (all the way), and forthwith related to him all that had been said and done by Śarmiṣṭhā. (24) Condemning the vocation of a priest and praising the way of life of a pigeon (that gleans grains of corn lying scattered in a field where the harvest has been reaped and lives on such gleanings alone), that glorious sage, Kāvya (Śukrācārya), went out of the city (the capital of Vṛṣaparvā), sad at heart, alongwith his daughter (Devayānī). (25) Concluding him to have hostile intentions (of bringing victory to the gods), and anxious to placate the preceptor, Vṛṣaparvā fell (prostrate) at his feet on the road. (26) The worshipful Śukrācārya (a scion of Bhṛgu), whose anger lasts but half a moment, gently said to his disciple, "Let Devayānī's wish (condition) be fulfilled, O king ! I am unable to ignore her". (27) When Vṛṣaparvā remained standing, (even) after uttering the words, "So be it !", Devayānī declared what was in her mind, saying, "Given away by my father, whithersoever I go, let Śarmiṣṭhā follow me with (all) her companions." (28) Perceiving the danger to her own people from the exit of Śukrācārya and the magnitude of good expected from his staying over, Śarmiṣṭhā waited upon Devayānī like a menial alongwith her thousand female companions. (29) Giving away to Yayāti (son of Nahuṣa) his daughter alongwith Śarmiṣṭhā, the sage Uśanā (Śukrācārya) said to him, "O king ! let not Śarmiṣṭhā ever share your bed." (30) Perceiving on a certain occasion Devayānī (Uśanā's daughter) blessed with a son. Śarmiṣṭhā (too) who was leading a chaste life, sought during the period favourable for conception the bed in seclusion of the very husband of her friend (Devayānī), (with a longing to be similarly blessed with progeny). (31) Solicited by the princess for progeny and considering it a sacred duty (to grant her prayer), Emperor Yayāti (who knew what was right) sought her embrace as something ordained by destiny itself (and not through concupiscence), even though recollecting in time the warning of Śukrācārya. (32) Devayānī duly gave birth to Yadu and Turvasu as well, while Śarmiṣṭhā, the daughter of Vṛṣaparvā, bore Druhyu and Anu and Pūru. (33) Overwhelmed with rage on concluding that Śarmiṣṭhā (the daughter of the Asura king) too had conceived through her (own) husband, the haughty Devayānī went away to her father's house. (34) Having followed his darling, the uxorious Yayāti tried to reconcile her with blandishments, as well as by kneading her feet and other such devices, but could not please her. (35) The angry Śukrācārya said to the king, "O fool ! O liar, hankering after women † Let old age, which disfigures a man, overtake you." (36)

## ययातिरुवाच

अनुमोऽस्म्यथ कामान् ब्रह्मन् दुहितरि स्म ते । स्वत्यस्यर्ता यथाकामं वयसा योऽभिधास्यति । ३७ ।

इति लब्धव्यवस्थानः पुत्रं ज्येष्ठमवोचत । यदो तात प्रतीच्छेमां जरां देहि निजं वयः । ३८ ।

मातामहकृता वत्स न मृगो विषयेऽब्रह्म । वयसा भवदीयेन रस्ये कतिपयाः समाः । ३९ ।

**Yayāti submitted :** I am unsated till today with sensuous enjoyments in the company of your daughter, O holy Brāhmaṇa! (Śukrācārya replied) "Old age may be exchanged (by you) at will with the youth of any other who may voluntarily accept it." (37) Having obtained a solution (of his problem) in this form, Yayāti (returned to his capital and) said to his eldest son, "Yadu dear, take this old age (of mine), brought about by (the curse of) your grandfather (mother's father, Śukrācārya) and part with your own youth, my darling ! (for) I am not yet satiated with the pleasures of sense and intend to revel some (more) years with (the help of) your youth. (38-39)

## यदुरुवाच

नोत्सहे जरसा स्थातुमन्तरा प्राप्नुया तव । अविदित्वा सुखं ग्राम्यं वैतृष्यं नैति पूरुवः । ४० ।

तुवंसुश्रोदितः पित्रा द्रुशुशानुशु भारत । प्रत्याचक्ष्युरधर्मज्ञा ह्यनित्ये नित्यमुद्धयः । ४१ ।

अपृच्छत् तनयं पूर्वं वयसोऽन गुणाधिकम् । न त्वमग्रजवद् वत्स मां प्रत्याख्यातुमर्हसि । ४२ ।

**Yadu replied :** I have no courage to (accept and) live with your old age, got (by you) in the middle of your life. (For,) having not (actually) tasted the vulgar pleasures a man does not attain to desirelessness. (40) Though urged by their father, Turvasu and Druhyu and Anu too declined, O scion of Bharata, since they did not know what was right and locked upon the transient (body etc.) as eternal. (41) (Now) Yayāti asked his son, Pūru—who, though youngest in age, was superior in point of virtues—and added, "Dear one ! like your elder brothers you should not refuse me." (42)

## पूरुरुवाच

को नु लोके मनुष्येऽत्र पितृरात्मकृतः पुमान् । प्रतिकर्तुं क्षमो यस्य प्रसादाद् विन्दते परम् । ४३ ।

उत्तमश्चिन्तितं कुर्वात् प्रोक्तकारी तु मध्यमः । अधमोऽश्रद्धया कुर्यादिकर्तोरिते पितुः । ४४ ।

**Pūru replied :** As a matter of fact, what man in this world, O ruler of men ! can requite his father, the procreator of his body, by whose grace he can attain the highest (object of his life)? (43) The best son is he who accomplishes (in anticipation) whatever is expected by his father (without waiting to be told what is wanted by him). A mediocre son is he who does (only) that which he is (expressly) told to. The lowest is he who does his father's bidding with irreverence; while he who refuses to do his bidding is (no more than) the refuse of his father. (44)

इति प्रमुदितः पूरुः प्रत्यगुह्याजरां पितुः । सौऽपि तद्वयसा कामान् यथावञ्जुजुषे नृप । ४५ ।

सप्तद्वीपपतिः सभ्यक् पितृवत् पालयन् प्रजाः । चथोपजोषं विषयाञ्जुजुषेऽव्याहतेन्द्रियः । ४६ ।

देवधान्यप्यनुदिनं मनोवाग्देहवस्तुभिः । प्रेयसः परमां प्रतिमुवाह प्रेयसी रत्नः । ४७ ।

अयजद् यज्ञपुरुषं क्रतुभिर्भूरिदक्षिणीः । सर्वदेवमयं देवं सर्ववेदमयं हरिम् । ४८ ।

यस्मिन्निदं विरचितं ख्योऽग्रीव जलदावलिः । नानेव भाति नाभाति स्वप्रभायामनोरथः । ४९ ।

तमेव हृदि विन्यस्य वासुदेवं गुराशयम् । नाराक्षणमण्डौवासं निराशीरयजत् प्रभुम् । ५० ।

एवं वर्षसहस्राणि मनःषट्षर्पनःसुखम् । विदधानोऽपि ननुप्यत् सार्वभौमः कदिन्द्रियैः । ५१ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां नवमस्कन्धेऽष्टादशोऽध्यायः । १८ ।

Saying so, Pūru most gladly accepted his father's old age. The latter too, O protector of men, enjoyed the pleasures of sense with (the help of) his (Pūru's) youth, as enjoined by the scriptures. (45) Duly protecting his subjects like a father, Yayāti (the ruler of all the seven divisions of the globe) enjoyed the sense-objects according to his pleasure, his senses remaining unimpaired. (46) Devayāni too, the beloved of her husband, afforded supreme delight in private to her beloved husband from day to day with mind, speech, body and (various) articles (of enjoyment). (47) Yayāti (also) propitiated through sacrifices with liberal gifts of money Lord Śrī Viṣṇu (the Destroyer of sins), the Deity presiding over sacrifices, the embodiment of all the Vedas, who represents all the gods in His Person. (48) Like a mass of clouds in the sky, this world—which is (no better than) a dream, a hoax and a fancy—is superimposed on God; it now appears as different (in the shape of numberless names and forms) and now disappears (during deep sleep as well as at the time of final dissolution). (49) Installing in his heart the selfsame Lord Vāsudeva, the Indweller of all hearts, who has His abode in water and is subtler than the subtle, Yayāti, who had no desire (left) in him, worshipped Him there. (50) Though enjoying the pleasures of sense—which are only conceptual—with his (five) wicked senses as well as with the mind, which is the sixth, for thousands of years, Yayāti (the ruler of the entire globe) did not feel sated. (51)

*Thus ends the eighteenth discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकोनविंशोऽध्यायः

### Discourse XIX

#### Yayāti's Renunciation

श्रीशुक उवाच

स इत्थमाचरन् कामान् खैणोऽपह्नवमात्मनः । बुद्ध्वा प्रियायै निर्विण्णो गाथाभेतामगायत् ॥ १ ॥  
 शृणु भार्गव्यमु गाथां मद्द्विधाचरितां भुवि । धीरा यस्यानुशोचन्ति वने प्रामनिवासिनः ॥ २ ॥  
 वस्त एको वने कश्चिद् विचिन्वन् प्रियमात्मनः । ददर्श कूपे पतितां स्वकर्मवशगामजाम् ॥ ३ ॥  
 तस्या उद्धरणोपायं वस्तः कामी विचिन्तयन् । व्यधत् तीर्थमुदधुत्स्य विधाणाप्रेण रोधसी ॥ ४ ॥  
 सोत्तीर्य कूपात् सुश्रोणी तमेव चकपे किल । तया वृतं समुद्रीक्ष्य बहूयोऽजाः कान्तकामिनीः ॥ ५ ॥  
 पीवान् इमश्चुलं प्रेष्ठं मीढ्वांसं थाभकोविदम् । स एकोऽजवृषस्तामं बहूनां रतिवर्धनः ॥

रेमे कामग्रहप्रस्त आत्मनं नावबुध्यत । ६ ॥

तमेव प्रेष्ठतमया रषयाणमजान्यया । विलोक्य कूपसंविन्ना नामुष्कद् वस्तकर्म तत् ॥ ७ ॥  
 तं दुर्हृदं सुहृदं कामिनं क्षणसौहृदम् । इन्द्रियाराममुत्सृज्य स्वामिनं दुःखिता ययौ ॥ ८ ॥  
 सोऽपि चानुगतः खैणः कृपणस्तां प्रसादितुम् । कुर्वन्निडविडाकारं नाशकनोत् पथि संधितुम् ॥ ९ ॥  
 तस्यास्तत्र द्विजः कश्चिदजास्याभ्यच्छिन्द रूषा । लम्बन्तं वृषणं भूयः सन्दधेऽर्थाय योगवित् ॥ १० ॥  
 सम्बद्धवृषणः सोऽपि ह्यजया कूपलब्धया । कालं बहुतिथं भद्रे कामैर्नाद्यापि नुष्यति ॥ ११ ॥

तथाहं कृपणः सुभ्रु भवत्याः प्रेययन्त्रितः । आत्मानं नाभिजानामि मोहितस्तव मायया । १२ ।  
 यन् पृथिव्यां ब्रीहियवं हिरण्यं पशवः त्विवः । न दुर्वाप्तिं पनः प्रीतिं पुंसः कामहतस्य ते । १३ ।  
 न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मव भूय एवाभिन्नयन्ते । १४ ।  
 यदा न कुलने भानं सर्वभूतेष्वमङ्गलम् । समदृष्टेस्तदा पुंसः सर्वा सुखमया दिशः । १५ ।  
 या दुस्त्यजा दुर्मतिभिर्जीयते या न जीयते । ता तृष्णां दुःखनिबन्धां शर्मकामो द्रुतं त्यजेत् । १६ ।  
 मात्रा स्वस्त्रा दुहित्रा वा नाविधिक्तासनो भवेत् । बलवानिन्द्रियश्राभो विद्वांसमपि कर्षति । १७ ।  
 पूर्णं वर्षसहस्रं मे विषयान् सेवतोऽसकृत् । तथापि चानुसवनं तृष्णां तेषूपजायते । १८ ।  
 तस्मादेतामहं त्यक्त्वा ब्रह्मण्याधाय धानसम् । निर्द्वन्द्वो निरङ्कारश्चिष्यामि मृगैः सह । १९ ।  
 दृष्टं श्रुतमसद् बुद्ध्या नानुध्यायेन्न संविशेत् । संसृतिं चात्यनाशं च तत्र विद्वान् स आत्मदृक् । २० ।

**Śrī Śuka resumed :** Thus enjoying the pleasures of sense, Yayāti, who had been enslaved by his wife, woke up to his spiritual fall and, disgusted with the world narrated the following (story in the form of a ) parable to Devayāni (his beloved wife). (1) "Listen, O Devayāni (a scion of the sage Bhṛgu), the true story of one on this earth who had a conduct similar to mine and who was full of lust (lit., lived in a village), yet for whom (and others like him) the wise residing in the woods constantly grieve. (2) Hunting for his beloved object in a forest all alone, a certain goat saw a she-goat fallen in a well, subject (as she was) to her own destiny. (3) Intently thinking of a means of rescuing the she-goat, the passionate goat created an outlet (for her) by digging out the earth at the brim with the end of his horns. (4) Coming out of the well, that beautiful she-goat, it is said, fell in love with that very goat. Observing him selected by her—stout, mature, most lovable, capable of procreation and expert in the art of copulation as he was—many more she-goats, who longed for a beloved companion, also conceived a passion for the goat. Enhancing the delight of those numerous she-goats, that king of goats revelled with them alone and ceased to think of himself, possessed as he was by the devil of concupiscence. (5-6) Perceiving that very goat enjoying himself with another most beloved she-goat, the one that had fallen into the well and (consequently) got bewildered, could not brook that act of the goat. (7) Deserting that lustful goat, who though disguised as a friend had played her false and whose love was (only) momentary, given as he was to the gratification of his senses, the she-goat returned full of agony to her owner. (8) The goat too, a slave of his beloved she-goat, felt (very) wretched and followed her, uttering a bleat all the way in order to pacify her, but could not reconcile her. (9) There (in her owner's house) a certain Brāhmaṇa, who was her owner, amputated, in anger, his dangling scrotum and rejoined it in the interest of the she-goat (herself), proficient as he was in (all) such expedients. (10) With his scrotum restored, the goat too revelled for a long time indeed with the she-goat that had been found (by him) in the well, O dear one! But he does not feel satiated with sense-enjoyments till this day. (11) Bound in the same way with the cords of your love and deluded by your charm, O pretty one, I fail to recognize my own self, wretched as I am. (12) (All) the rice and barley, gold, animals and women that exist on earth—they cannot yield satisfaction to the mind of a man who is buffeted by lust. (13) The craving for sense-gratification never ceases with the enjoyment of sense-objects. On the other hand it grows stronger and stronger like fire fed by ghee. (14) When a man does not entertain the notion of diversity (in the form of likes and dislikes, which are undesirable,) with regard to any living being, then to such a man, looking upon all with

the same eye, all the quarters turn blissful. (15) One desirous of happiness should speedily get rid of the thirst for pleasure, which is productive of sorrow, nay, which cannot be easily given up by the evil-minded and which does not get worn out even though one's body grows old. (16) A man should not sit close (even) to his mother, sister or daughter. (For) the powerful senses lead astray even a learned man. (17) Full one thousand years have slipped by while I have been busy repeatedly enjoying the pleasures of sense. And yet each time (I enjoy them) my thirst for them is renewed. (18) Therefore, giving up this (thirst for pleasure) and fixing my mind on the Absolute, I shall roam about with deer, being rid of the pairs of opposites (such as joy and sorrow) and free from egotism. (19) Knowing both that is seen and heard of as unreal and foreseeing transmigration and the degradation of his soul to follow from their thought (etc.), he who neither thinks of nor enjoys them is the knower of his self." (20)

इत्युक्त्वा नाहुषो जायां तदीयं पूरवे वयः। दत्त्वा स्वां जरसं तस्मादाददे विगतस्पृहः। १२१।  
दिशि दक्षिणपूर्वस्यां द्रुह्युं दक्षिणतो यदुम्। प्रतीच्यां तुर्वसुं चक्र उदीच्यामनुमीश्वरम्। १२२।  
भूमण्डलस्य सर्वस्य पूरुमर्हत्तमं विशाम्। अधिषिच्याग्रजांस्तस्य वशे स्थाप्य वनं ययौ। १२३।  
आसेवितं वर्षपूगान् षड्वर्षं विषयेषु सः। क्षणेन मुमुचे नीडं जातपक्ष इव द्विजः। १२४।  
स तत्र निर्मुक्तसमस्तसङ्ग आत्मानुभूत्या विधुतत्रिलिङ्गः।  
परेऽमले ब्रह्मणि वासुदेवे लेभे गतिं भागवतीं प्रतीतः। १२५।  
श्रुत्वा गाथां देवयानी मेने प्रस्तोभमात्मनः। स्त्रीपुंसोः स्नेहवैङ्क्यत् परिहासमिवेरितम्। १२६।  
सा संनिवासं सुहृदां प्रपायामिव गच्छताम्। विज्ञावेश्वरतन्त्राणां मायाविरचितं प्रभोः। १२७।  
सर्वत्र सङ्गमुत्सृज्य स्वप्नोपयेन भार्गवी। कृष्णे मनः समावेश्य व्यधुनोल्लिङ्गमात्मनः। १२८।  
नमस्तुभ्यं भगवते वासुदेवाय वेधसे। सर्वभूताधिवासाय शान्ताय बृहते नमः। १२९।  
इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां नवमस्कन्धे एकोनविंशोऽध्यायः। १२९।

Having spoken thus to his wife (Devayānī) and returned Pūru's youth to him, Yayāti received (back) his own old age (from him), all craving for enjoyment having left him for good. (21) He appointed Druhyu as the ruler in the south-eastern quarter, Yadu in the south, Turvasu in the west and Anu in the north. (22) Having duly installed (on the throne) Pūru, the worthiest, (though the youngest, of all his sons) as the suzerain lord of the entire globe and master of its wealth, and placing his elder brothers (Yadu and others) under his control, Yayāti retired to the forest. (23) He renounced in a moment the pleasures of the six senses (including the mind), constantly enjoyed (by him) for very many years through their objects, (even) as a bird leaves its nest when fledged. (24) Having totally shaken off all attachment (to the body and whatever is connected with it) and dissociated himself from his subtle body (a product of the three Guṇas), by virtue of his self-realization in that forest, the celebrated Yayāti attained absorption into the supreme Brahma, known by the name of Vāsudeva, which is free from the taint of Māyā—a state which is obtainable (only) through devotion to the Lord. (25) Hearing the (aforesaid) parable, Devayānī took it as a taunt to herself; (nay) she thought it to be a joke uttered (by her husband) in the agony of love subsisting between a husband and a wife. (26) Realizing the association of near and dear ones, who are (all) subject to the control of the Lord, as akin to the gathering of travellers in a place where water is supplied to the passers-by, and as having been brought about by the Lord's will (guided by their past Karma), Devayānī (a scion of Bṛṅgu) renounced attachment to everything, regarding all to be as unreal as a dream, and focussing her mind on Śrī Kṛṣṇa, gave up her subtle body (attained Liberation like her husband). (27-28) Hail, hail to You, the all-tranquil and all-pervading Lord Vāsudeva, the Maker of this universe, the Indweller of all created

beings. (29)

*Thus ends the nineteenth discourse, in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ विंशोऽध्यायः

### Discourse XX

The posterity of Pūru and the stories of Duṣyanta and Bharata

श्रीशुक उवाच

पूरोर्वंशं प्रबक्ष्यामि यत्र जातोऽसि धरतः । यत्र राजर्षयो वंश्या ब्रह्मवंश्याश्च जज्ञिरे । १ ।  
जनमेजयो ह्यभूत् पूरोः प्रचिन्वास्तसुतस्ततः । प्रवीरोऽथ नमस्युर्वं तस्माच्चारुपदोऽभवत् । २ ।  
तस्य सुद्युभूत् पुत्रस्तस्माद् बहुगवस्ततः । संयातिस्तस्माहंयाती रौद्राश्चस्तसुतः स्मृतः । ३ ।  
ऋतेयुस्तस्य कुक्षेयुः स्थण्डिलेयुः कृतेयुकः । जलेयुः सन्ततेयुश्च धर्मसत्यव्रतेयवः । ४ ।  
दर्शितेऽपरसः पुत्रा वनेयुश्चावपः स्मृतः । घृताद्यामिन्द्रियाणीव मुख्यस्य जगद्गतमनः । ५ ।  
ऋतेयो रन्तिभारोऽभूत् त्रयस्तस्यात्मजा नृप । सुमतिर्धृष्योऽप्रतिरथः कण्वोऽप्रतिरथात्मजः । ६ ।  
तस्य मेधातिथिस्तस्मात् प्रस्कण्वाद्या द्विजातयः । पुत्रोऽभूत् सुपते रैभ्यो दुष्यन्तस्तसुतो मतः । ७ ।

Śrī Śuka resumed : I shall (now) give a detailed account of the line of Pūru, in which you were born, O scion of Bharata, and in which (many) royal sages and Brāhmaṇas, each propagating his line, appeared. (1) Now, Janmejaya was born of Pūru and Janmejaya's son was Pracinvān, from whose loins appeared Pravīra. From him indeed followed Namasyu (and) to him was born Cārupada. (2) From his loins appeared a son named Sudyu, of whom was born Bahugava, and from him followed Saṁhyāti. His son was Aharhyāti, whose son was called Raudrāśwa. (3) Rṣeyu, Kuṁṣeyu, Sihaṅḍileyu, Kṛteyu, Jaleyu and Santateyu, Dharmeyu, Satyeyu, Vrateyu and the youngest known as Vaneyu—these ten were the sons of Raudrāśwa, born of the celestial nymph Ghṛtācī, (even) as the ten Indriyas (the five senses of perception and the five organs of action) are evolved from Prāṇa, the chief of the five vital airs (viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna), the life of the microcosm. (4-5) Rṣeyu's son was Rantibhāra, who had three sons—Sumati, Dhruva and Apratiratha, a protector of men ! Apratiratha's son was Kaṇva. (6) His son was Medhātīthi, from whom originated the Brāhmaṇas, Praskaṇva and others. Sumati's son was Raibhya; (and) Duṣyanta is held to be his son. (7)

दुष्यन्तो नृगर्भं यातः कण्वाश्रमपदं गतः । तत्रासीनां स्वप्रभया मण्डयन्तीं रयामिव । ८ ।  
विलोक्य सद्यो मुमुक्षे देवमायामिव स्त्रियम् । बभाषे तां वरारोहां भूतैः कतिपयेवैतः । ९ ।  
तद्दर्शनप्रमुदितः संनिवृत्तपरिश्रमः । पप्रच्छ कामसन्तप्तः प्रहसन् दलक्ष्णया गिरा । १० ।  
का त्वं कमलपत्राक्षि कस्यासि हृदयङ्गमे । किं वा चिकीर्षितं त्वत्र भवत्या निर्जने वने । ११ ।  
ह्यक्ते राजन्यतनयां वेदयह्यं त्वां सुमध्यमे । न हि चेतः पौरवाणापधर्मं रमते क्वचित् । १२ ।

(One day,) surrounded (accompanied) by a few bodyguards, Duṣyanta, who had gone a hunting, arrived at the hermitage of Kaṇva. He saw sitting there a charming damsel, who was a compeer of Rāmā (the goddess presiding over beauty and prosperity) and a personification as it were of the enchanting potency of the Lord, and was illuminating the

hermitage with her effulgence. The king instantly fell in love with her and spoke to her. (8-9) Greatly rejoiced at her sight and sore stricken with love, he questioned her in soft words (as follows), gracefully smiling, his fatigue having completely disappeared:—(10) "Who are you with eyes resembling the petals of a lotus? Whose daughter are you, O charming one? And what is the purpose of your staying in this lovely forest? (11) I clearly perceive you to be the daughter of a Kṣatriya, O pretty one! For, nowhere does the mind of the scions of Pūru find delight in (leans towards) unrighteousness." (12)

शकुन्तलावाच

विश्रामिप्रात्यजैवाहं त्यक्त्वा मेनकया वने । वेदैतद् भगवान् कण्वो वीर किं करवाय ते । १३ ।

आस्यतां ह्यारविन्द्राक्ष गृह्यतामर्हणं च नः । भुज्यतां सन्ति नीवाय उष्यतां यदि रोचते । १४ ।

**Śakuntalā replied :** Certainly I am the daughter of Viśvāmītra, forsaken by Menakā in the forest. The worshipful sage Kaṇva knows this (life-history of mine). What may we do for you, O hero? (13) Have your seat, O lotus-eyed one, and indeed let our hospitality be accepted (by you). There is (enough of) wild rice, which may (kindly) be partaken of; (and) stay (here) if it pleases you. (14)

दुष्यन्त उवाच

उपपन्नमिदं सुभ्रु जातायाः कुशिकान्वये । स्वयं हि वृणहे राज्ञी कन्यकाः सदृशं वरम् । १५ ।

ओमित्युक्ते यथाधर्मपुष्येमे शकुन्तलाम् । गान्धर्वविधिना राजा देशकालविधानवित् । १६ ।

अपोद्यवीर्यो राजर्विर्यहिव्या वीर्यमादधे । श्वोभूते स्वपुरं यातः कालेनासूत सा सुतम् । १७ ।

कण्वः कुमारस्य वने चक्रे समुचिताः क्रियाः । बद्ध्या मृगेन्द्रांस्तरसा क्रीडति स्म स बालकः । १८ ।

**Dusyanta replied :** What you say is (quite) becoming of you, born (as you are) in the line of Kuśika, O beautiful one! For, princesses choose a suitable partner by themselves. (15) The king, who knew what was enjoined at a particular time and place, married, consistently with the ethical code, Śakuntalā—who had (tacitly) expressed her consent—according to the Gāndharva system (which is based on mutual consent alone). (16) The royal sage, who was possessed of unflinching procreative energy, deposited his seed (at night) in the womb of his wedded wife (Śakuntalā). The next morning he went (back) to his capital. (And) in course of time she gave birth to a son. (17) The sage Kaṇva performed the appropriate (purificatory) rites relating to the (new-born) prince (commencing from Jātakarma, the rite performed at the time of the birth of a child), in the forest. While (yet) an infant, he used to play with lions, binding them with his superior strength. (18)

तं दुरत्ययविक्रान्तपादाय प्रमदोत्तमा । हरेरंशांशसम्भूतं भर्तृन्तिकामागम् । १९ ।

यदा न जगृहे राजा भार्यापुत्रावनिन्दितौ । शृण्वतां सर्वभूतानां खे वापाहाशरीरिणी । २० ।

माता भक्ष्वा पितुः पुत्रो येन जातः स एव सः । भरस्व पुत्रं दुष्यन्त भावयंस्थाः शकुन्तलाम् । २१ ।

रेतोधाः पुत्रो नयति नरदेव वमक्षयात् । त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला । २२ ।

Śakuntalā (the jewel among young women) sought the presence of her (royal) husband (Emperor Dusyanta), taking along with her that boy of formidable prowess, born with a minute ray (of the divine essence) of Śrī Hari. (19) When the king (Dusyanta) did not accept (as his own) Śakuntalā (his wife) and her son, who were (both) irreproachable, an ethereal voice in the heavens spoke (as follows), all living beings listening:—(20) "Mother is but a leathern bag (to hold and develop the seed). The son belongs to his father (alone); nay, he is the same as his father" (of whom he was born). (Therefore,) O Dusyanta! have your son

\* This is corroborated by the Śulī, which says:—'आत्मा वै पुत्रमायति'.

† The command of the ethereal voice asking Dusyanta to accept the child (भरस्व) was responsible for the child being given the name of Bharata.

(and) do not spurn Śakuntalā (your wedded wife). (21) A son who procreates (and thus propagates his line) leads (his father) out of the abode of Yama, O ruler among men! Śakuntalā truly says that you are the procreator of this child." (22)

पितृव्यरते सोऽपि चक्रवर्ती महायशः। महिषा गीयते तस्य हरिश्शुभो भुवि।२३।

चक्रं दक्षिणहस्तेऽप्य पञ्चकोशोऽप्य पादयोः। ईजे महाभिवेकेण सोऽभिषिक्तोऽधिपराद् विभुः।२४।

पञ्चपञ्चाशता मेधैर्गङ्गायामनु याजिभिः। मापतेयं पुरोधाय यमुनायामनु प्रभुः।२५।

अष्टसप्ततिषेष्ट्याश्चान् बबन्ध प्रददद् यसु। भरतस्य हि दौष्यन्तेरभिः साधीगुणे जितः।

सहस्रं बद्धशो यस्मिन् ब्राह्मणा गा विभेजिरे।२६।

त्रयस्त्रिंशच्छतं शृङ्गान् बद्ध्वा विस्मापयन् नृपान्। दौष्यन्तिरत्यागान्मायां देवानां गुरुपावयौ।२७।

भृगाञ्छुद्धतः कृष्णान् हिरण्येन परीवृत्तान्। अदात् कर्मणि मण्यारे निवृत्तानि चतुर्दश।२८।

भरतस्य महत् कर्म न पूर्वं नापरे नृपाः। नैवापुर्वेव प्राप्यन्ति बाहुभ्यां त्रिदिवं यथा।२९।

किरातहृणान् चवनानन्धान् कङ्कान् खशाञ्चकान्। अब्रह्मणयान् नृपांश्चान् लेन्त्रान् दिग्बिजयेऽखिलान्।३०।

जित्वा पुरासुरा देवान् ये रसौकांसि भेजिरे। देवस्त्रियो रसां नीताः प्राणिभिः पुनराहरत्।३१।

सर्वकामान् दुदुहन्तुः प्रजानां तस्य रोदसी। सप्राश्चिणवसाहर्षीर्दिक्षु चक्रमवर्तयत्।३२।

स सप्राइ लोकपालाख्यमैश्वर्यमधिगत् श्रियम्। चक्रं चास्त्रैर्लले प्राणान् पृथेत्युरराम ह।३३।

After his father's death Bharata too became a universal monarch of great renown. The glory of the said monarch, born with a ray of Śrī Hari, is sung on earth (even to this day). (23) He bore the mark of a discus in his right palm and that of a lotus-bud on (the soles of) his feet. Having been (duly installed on the throne after being) consecrated by means of a grand (religious) bath, the powerful emperor performed (as many as) fifty-five horse-sacrifices on the banks of the (holy) Gaṅgā in order of sequence (from the source to the mouth) and seventy-eight sacrifices (lit., he tied seventy-eight holy horses) along the Yamunā in the same order, choosing Dīrghatamā (the son of Amatā) as his priest and freely gifting (ample) wealth. The sacrificial fire of Bharata, the son of Duṣyanta, was set up on an exceedingly excellent (most sacred) site where a thousand Brāhmanas divided among themselves cows (gifted by Bharata)—each getting as his share a Badva (thirteen thousand and eighty four\*). (24)—(26) Having (thus) performed one hundred and thirty-three horse-sacrifices (lit., having tied to the sacrificial post 133 horses) to the (great) wonder of (other) kings, Bharata (the son of Duṣyanta) not only overcame the Lord's Māyā (the deluding potency) but (also) attained to Lord Śrī Hari (the adored of the gods). (27) In the sacrificial function called 'Maṅgāra' Bharata gave away (to the Brāhmanas) fourteen lakhs of dark elephants of excellent breed with white tusks—all adorned with gold. (28) Neither did kings that have gone by nor will future kings emulate the great example of Bharata any more than one can touch heaven with one's hands. (29) In the course of his conquest of the (four) quarters he crushed all the Kirātas, Hūnas, Yavanas, Andhras, Kaiikas, Khaṣas, Śakas and Mlecchas as well as kings who despised the Brāhmanas and the Vedas. (30) He (Further) recovered wives of gods that had been carried away to Rasātala (the sixth subterranean region from above) by the demons, who having conquered the gods in the past had occupied (various) parts of Rasātala. (31) (During his reign) heaven as well as the earth yielded to his subjects all the objects of their desire. (In this way) he held sway in all the (four) quarters for thrice nine millenniums. (32) Realizing his sovereignty, that had carried his fame (even) to the guardians of the spheres, imperial fortune, his authority, which was unobstructed

\* चतुर्दशार्धं लक्षार्धं सप्तधिक्रतोरारकः। ऋद् चतुर्दशत्यग्रसहस्राणि त्रयोदश ॥

(everywhere), nay, (his) life (itself) to be unreal, the aforesaid emperor withdrew himself from the world. (33)

तस्यास् नृप वैदर्भ्यः पत्न्यस्तिस्रः सुसम्पताः । जघृक्ष्यामभयात् पुत्रान् नानुल्पा इतीरिते । ३४ ।  
 तस्यैवं वितथे वंशे तदर्थं यजतः सुतम् । परुस्तोमेन मरुतो भरद्वाजमुपाददुः । ३५ ।  
 अन्तर्वन्यां भ्रातृपत्न्यां मैथुनाय बृहस्पतिः । प्रवृत्तो वारितो गर्भं शप्त्वा वीर्यमवासुजत् । ३६ ।  
 तं त्यक्तुकामां ममतां भर्तृत्यागविशङ्किताम् । नामनिर्वचने तस्य श्लोकमेतं सुरा जगुः । ३७ ।  
 मूढे भर द्वाजमिमं भर द्वाजं बृहस्पते । यातो यदुक्त्वा पितरौ भरद्वाजस्ततस्त्वयम् । ३८ ।  
 चोद्यमाना सुरैरेवं मत्वा वितथमात्मजम् । व्यसृजन् मरुतोऽबिभ्रन् दत्तोऽयं वितथेऽज्यथे । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां नवमस्कन्धे विंशोऽध्यायः १२० ।

Bharata had three beloved wives, (all of them) daughters of the king of Vidarbha, O protector of men ! They disposed of their own sons for fear of being forsaken by their husband, because it was remarked (by him) that the sons were not after him. (34) On his race being thus threatened with extinction, the Maruts (wind-gods) handed over a son, Bharadvāja by name, to the emperor, who was propitiating them through (a sacrifice known by the name of) Marutstoma. (35) Proceeding to copulate with his brother's wife (Mamatā), who was (already) pregnant, Brhaspati forcibly discharged his seed (in her womb), cursing the foetus\* by which he was stopped. (36) Addressing Mamatā (as well as Brhaspati), who was inclined to abandon the child (into which the seed was immediately transformed), terribly afraid as she was of being forsaken by her husband (Utathya), the gods uttered the following couplet, explaining the etymology of the child's name (and giving utterance to a disputation between Brhaspati and Mamatā):—(37) (Says Brhaspati to Mamatā): "O foolish one, nourish (Bhara) this child, born of two, (viz., my brother and myself, because begotten by me through my brother's wife)." (Mamatā replied:) "O Brhaspati ! nourish this child (yourself), born (as it is) of us two (and particularly because I was forcibly impregnated by you)." Since, having spoken thus, the two (father and mother) went away (leaving the child), hence this child is (named) Bharadvāja. (38) (Though) urged by the gods in this way (in order to absolve Mamatā of guilt in the eyes of her husband and thus disarm her fear of being forsaken by her husband), Mamatā (as well as Brhaspati) abandoned the son (Bharadvāja), regarding him as useless (because born of an illicit union and hence a source of infamy). The Maruts (however) brought him up and (by them) he was handed over to Bharata on the latter's line being threatened with extinction. (39)

*Thus ends the twentieth discourse in Book Nine of the great and  
 glorious Bhāgavata-Purāṇa, otherwise known  
 as the Paramahansa-Saṁhitā.*



\* This forcible impregnation resulted firstly in the child in the womb (named afterwards as Dīrghatamā) getting blind through the curse of Brhaspati and secondly in the seed discharged by the latter being kicked out by the foetus and assuming the form of a fully developed male child as soon as it dropped on the ground.

## अथैकविंशोऽध्यायः

### Discourse XXI

#### The posterity of Bharata and the story of Rantideva

श्रीरुक् उवाच

वितथस्य सुतो मन्वुर्बृहक्षत्रो जयसतः । महावीर्यो नरो गर्गः सङ्कतिसु नरात्पजः । १ ।  
 गुरुश्च रन्तिदेवश्च सङ्कतेः पाण्डुनन्दन । रन्तिदेवस्य हि यश इहामुत्र च गीयते । २ ।  
 वियद्वितस्य ददतो लब्धं लब्धं दुभुक्षतः । निष्किञ्चनस्य धीरस्य सकुटुम्बस्य सीदतः । ३ ।  
 व्यतीपुरद्वत्वारिंशदहान्यपिब्रतः किल । घृतपायससंथावं तोयं प्रातरुपस्थितम् । ४ ।  
 कृच्छ्रप्राप्तकुटुम्बस्य क्षुत्तृभ्यां जातवेधोः । अतिथिप्राह्वणः काले भोक्तुकामस्य चागमत् । ५ ।  
 तस्यै संव्यभजत् सोऽजमादृत्य श्रद्धयान्वितः । हरिं सर्वत्र संपश्यन् स भुक्त्वा प्रययौ द्विजः । ६ ।

Śrī Śuka resumed : The son of Vitatha (Bharadwāja) was Manyu, of whom were born Bṛhatkṣatra, Jaya, Mahāvīrya, Nara and Garga; and Nara's son was Saṅkṛti. (1) Saṅkṛti's sons were Guru and Rantideva, O delight of Paṇḍu ! The glory of Rantideva is, as a matter of fact, sung both in this world and the world beyond. (2) In the case of Rantideva, who subsisted on whatever was obtained without any effort and who, though feeling hungry (himself), gave away all that was got, and was thus rendered (utterly) destitute (having no provision even for the evening much less for the next day), and therefore suffering terrible hardship, alongwith his family—who were reduced to (great) straits—(nay), trembling due to (excessive) hunger and thirst, yet calm, passed (not less than) forty-eight days—so the tradition goes—without his taking (even) water. In the morning (of the forty-ninth day) there came to him (by chance) ghee, rice cooked in milk with sugar, Saṅhāva\* (a kind of porridge made of wheat flour with ghee and) milk, as well as water. And when he was intending to partake of it, there arrived, at that (very) time, a newcomer in the person of a Brāhmaṇa. (3—5) Viewing Śrī Hari everywhere and (therefore) full of reverence, Rantideva welcomed him and gave to him a proportionate share (of those dishes). (And) the Brāhmaṇa went away after taking that food. (6)

अथान्यो भोक्ष्यमाणस्य विभक्तस्य महीपते । विभक्तं व्यभजत् तस्यै वृषलाय हरि स्मरन् । ७ ।  
 याते शूद्रे तमन्योऽगादतिथिः श्वभिरावृतः । राजन् मे दीयतामन्नं सगणाय दुभुक्षते । ८ ।  
 स आदृत्यावशिष्टं यद् बहुमानपुरस्कृतम् । तच्च दत्त्वा नमश्चक्रे श्वभ्यः श्वपतये विभुः । ९ ।  
 पानीयमात्रमुच्छेवं तर्ह्यकपरितर्पणम् । पास्यतः पुलकसोऽध्यागादयो देह्यसुभयस्य मे । १० ।  
 तस्य तां करुणां वाचं निशाम्य विपुलश्रमाम् । कृपया भृशसन्तप्त इदमहामृतं वन्नः । ११ ।  
 न कामयेऽहं गतिमीश्वरात् परामष्टर्द्धियुक्तामपुनर्भवं वा ।  
 आर्तिं प्रपद्येऽखिलदेहभाजामन्तःस्थितो येन भवन्त्यदुःखाः । १२ ।  
 क्षुत्तृक्षमो गात्रपरिश्रमश्च दैत्यं क्लमः शोकविषादमोहाः ।  
 सर्वं निवृत्ताः कृपणस्य जन्तोर्जिजीविषोर्जीवजलार्पणान्मे । १३ ।

\* संथावस्तु घृतमैर्गुह्नोभूमपाकलः ।

इति प्रभाष्य पानीयं त्रियमाणः पिपासया। पुत्कसायाद्दाद्धीरो निसर्गकरुणो नृपः। १४।  
 तस्य त्रिभुवनाधीशः फलस्यः फलपिच्छताम्। आत्मानं दर्शयाम्बुकर्याया विष्णुविनिर्मिताः। १५।  
 स वै तेभ्यो नमस्कृत्य निःसङ्गो विगतस्पृहः। वासुदेवे भगवति भक्त्या चक्रे मनः परम्। १६।  
 ईश्वरलम्बने चित्तं कुर्वतोऽनन्यराधसः। माया गुणमयी राजन् स्वप्रवृत् प्रत्यलीयत। १७।  
 तत्रसङ्गानुभावेन रत्नदेवानुवर्तिनः। अभवन् योगिनः सर्वे नारायणपरायणाः। १८।

In the meantime, O ruler of the earth, while he was going to eat, having divided the remaining fare among themselves, yet another stranger came. Remembering Śrī Hari, he gave away to the newcomer, who was a Śūdra, a share of the food (already) divided (among themselves). (7) When the Śūdra had left, there came to him another stranger surrounded (followed) by dogs. He said, "O king, let food be given to me, seized (as I am) with hunger alongwith my followers (the dogs)." (8) Receiving the newcomer kindly, the king gave away with great reverence whatever was left to the dogs as well as to their master and bowed to them (as so many manifestations of the Lord). (9) There was but some water left, which was barely sufficient to slake the thirst of (only) one individual. When he was about to drink it, there unexpectedly came a Cāṅḍāla (one belonging to the lowest rank in Hindu society) saying, "(Kindly) give the water to me, an unlucky fellow." (10) Hearing that pitiful request, uttered with great effort (due to exhaustion), the king, who was sore stricken with pity, spoke the following nectar-like words:—(11) "I do not seek from the Lord the highest position attended with the eightfold Yogic power (Añimā and so on) or even final beatitude (cessation of rebirth). Dwelling in their heart (as the sufferer) I would (rather) undergo the suffering of all embodied souls, so that (through such vicarious suffering of mine) they may be relieved of misery. (12) My exhaustion due to hunger and thirst, the weariness of my limbs, low spirits, langour, grief, despondency and infatuation have all disappeared on account of my giving away the water, which meant life to this miserable fellow, anxious to survive." (13) Having expressed such noble sentiments, the king, who was full of fortitude and merciful by nature, gave the water to the Cāṅḍāla, though himself dying of thirst. (14) The Lords of the three spheres (Brahmā, Viṣṇu and Śīva), who bestow rewards on those who seek them, and who appeared (a short while ago) in (three) illusory forms (viz., those of a Brāhmaṇa, Śūdra and a Cāṅḍāla) created by Lord Viṣṇu (in order to test the fortitude of Rantideva), (now) revealed themselves (in their own form) in his (Rantideva's) presence (15) Greeting them (all), Rantideva, who was (entirely) free from attachment and whose craving had altogether ceased, simply fixed his mind on Lord Vāsudeva with (great) devotion (and did not ask anything of them). (16) Māyā (the Lord's deluding potency)—consisting of the three Guṇas (Sattva, Rajas and Tamas)—dissolved like a dream into (its own source, viz.,) the Spirit, O king, in the case of Rantideva, who concentrated his mind on God and sought no other boon from Him (than Devotion to His feet). (17) By virtue of their close association with him, all that followed in the footsteps of Rantideva became Yogis exclusively devoted to Lord Nārāyaṇa. (18)

गार्गीच्छिनस्ततो गार्भ्यः क्षवाद् ब्रह्म ह्यवर्तत। दुरितक्षयो महावीर्यात् तस्य त्रय्यारुणः कविः। १९।  
 पुष्करारुणिरित्यत्र ये ब्राह्मणगति गताः। बृहक्षत्रस्य पुत्रोऽभूद्धस्ती यद्धस्तिनापुरम्। २०।  
 अजमीढो द्विमीढश्च पुरुमीढश्च हस्तिनः। अजमीढस्य वंश्याः सुः प्रियमेधादयो द्विजाः। २१।  
 अजमीढाद् बृहद्विषुस्तस्य पुत्रो बृहद्भुः। बृहत्कायस्ततस्तस्य पुत्र आसीज्यव्रथः। २२।  
 तत्सुतो विशदस्तस्य सेनजित् समजायत। रुचिराश्वो दूढहनुः काश्यो वत्सश्च तत्सुताः। २३।  
 रुचिराश्वसुतः पारः पृथुसेनस्तदात्मजः। पारस्य तनयो नीपस्तस्य पुत्रशतं स्वभूत्। २४।

स कृत्वां शुक्रकन्यायां ब्रह्मदत्तपौत्रजनत् । स योगी गवि भार्यायां विद्वक्सेनमघात् सुतम् । २५ ।  
जैगीष्व्योपदेशेन योगतत्रं चकार ह । उदक्स्वनस्ततस्तस्माद् भल्लादो ब्रह्मदीशवाः । २६ ।

From (the loins of) Garga sprang up Śini, of whom was born Gārgya. From him, indeed, even though he was a Kṣatriya, started a line of Brāhmaṇas. From Mahāvīrya appeared Duritakṣaya, whose sons were Trayyārūṇi, Kavi and Puṣkarārūni, who attained to Brahmanhood though born in a line of Kṣatriyas. Brhatkṣatra's son was Haṣṭī, by whom was built (the city of) Hastināpura. (19-20) Haṣṭī's sons were Ajamiḍha, Dwimiḍha and Punumiḍha. Priyamedha and other Brāhmaṇas were the progeny of Ajamiḍha. (21) From (the loins of) Ajamiḍha sprang up (another son) Bṛhadīṣu, whose son was Bṛhaddhanvā. Of the latter was born Brhatkāya, whose son was Jayadratha. (22) His son was Viśada, to whom was born in course of time Senajit, Rucirāśwa, Dṛḡahanu, Kāśya and Vatsa were the (four) sons of Senajit. (23) Rucirāśwa's son was Pāra, whose son (again) was (named) Pṛthusena. There was (another) son of Pāra, Nipa by name, who had no less than a hundred sons. (24) Through Kṛtvī, the daughter of Śuka\* Nipa begot (another son) Brahmadatta. The latter, (who was) a Yogi, begot through his wife Gau (Saraswati), (a son named) Viṣwaksena. (25) Inspired by the teachings of Jaigīṣavya, it is said, he produced a work on Yoga. From (the loins of) Viṣwaksena sprang up Udaḥswana and from him followed Bhallāda. These are the descendants of Bṛhadīṣu. (26)

यवीनरो द्विमीढस्य कृतिर्मास्तसुतः सुतः । नाग्रा सत्वधृतिर्यस्य दुइनेमिः सुपार्श्वकृत् । २७ ।  
सुपार्श्वान्तं भुमतिस्तस्य पुत्रः सन्नतिर्मास्ततः । कृतिर्हिण्यनाथाद् यो योगं प्राप्य जगौ स्य पद् । २८ ।  
संहिताः प्राच्यसाग्रां वै नीपो ह्युप्रायुधस्ततः । तस्य श्लेष्यः सुवीरोऽथ सुवीरस्य रिपुञ्जयः । २९ ।  
ततो बहुदुधो नाम पुरुमादोऽग्रजोऽभवत् । नलिन्यामजमीढस्य नीलः शान्तिः सुतस्ततः । ३० ।  
शान्तेः सुरान्तितस्युत्रः पुरुजोऽकस्ततोऽभवत् । धर्म्याश्चसनयस्तस्य पञ्चासमुद्गलयदयः । ३१ ।  
यवीनरो बृहदिषुः काम्पिल्यः संजयः सुताः । धर्म्याश्चः प्राह पुत्रा मे पञ्चानां रक्षणाय हि । ३२ ।  
विषवाणामलपिमे इति पञ्चालसंज्ञिताः । मुद्गलाद् ब्रह्म निर्वृतं गोत्रं पौत्रत्यसंज्ञितम् । ३३ ।

Dwimiḍha's son was Yavinara, whose son is remembered by the name of Kṛtimān. His son was Satyadhṛti by name, whose son, Dṛḡhanemī, begot Supārśwa. (27) From Supārśwa followed Sumati, whose son was Sannatimān. From (the loins of) the latter appeared Kṛti, who having received instruction in Yoga from Hiranyanābha taught (separately) indeed the six Saṁhitās (or collections of sacred texts) known as Prācyaśāmas. His son to be sure was Nipa, from whom followed Ugrāyudha. His son was Kṣemya, of whom was born Suvīra, whose son was Ripuñjaya. (28-29) From (the loins of) the latter appeared a son named Bahuratha. (Dwimiḍha's younger brother) Purumiḍha remained issueless. Ajamiḍha's son, through his (second) wife Nalinī, was Nīla, of whom was born a son, Śānti (by name). (30) Śānti's son was Suśānti, and Suśānti's son was Puruḡa, of whom was born Arka. His son was Barmyāśwa, who had five sons (viz.,) Mudgala, Yavinara, Bṛhadīṣu, Kāmpilya and Sañjaya. Barmyāśwa said, "These five sons of mine are competent enough to protect five lands." Hence, they were known as the Pañcālas. From Mudgala sprang up a line of Brāhmaṇas called the Maudgalyas. (31—33)

मिथुनं मुद्गलाद् धर्म्याद् दिवोदासः पुमानभूत् । अहल्या कन्यका यस्यां शतानन्दस्तु गौतमात् । ३४ ।

\* Although Śuka (the son of Vedvyāsa) renounced his father's home even without being invested with the sacred thread, and remained a celibate ever afterwards, he is said to have left for the solace of his disconsolate father a shadow-form of his, known by the name of Chāyāśuka, who lived as a householder and begot children.

तस्य सत्यधृतिः पुत्रो धनुर्वेदविशारदः । शरहांस्तत्सुतो यस्पादुर्वशीदर्शनात् किल । ३५ ।  
 शरस्तम्बेऽपतद् रेतो मिथुनं तदभूच्छुभम् । तद् दृष्ट्वा कृपयागृह्णाच्छन्तनुर्मृगयां चरन् ।  
 कृपः कुमारः कन्या च द्रौणपत्न्यभवत् कृपी । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां नवमस्कन्धे एकविंशोऽध्यायः । २१ ।

From (the loins of ) Mudgala, son of Bhārmyāśwa, appeared a pair (a son and a daughter), of whom the male was (named) Divodāsa and the girl became known as Ahalyā; of the latter through the sage Gautama (her husband) was born Śātānanda. (34) His son, Satyadhṛti, was an adept in archery. His son was Śaradvān, so-called because his seed, it is said, fell at the sight of Urvaśī on a clump of reeds (Śaras). The seed (however) assumed the form of a blessed pair. Seeing that pair, King Śāntanu, who was wandering in pursuit of game, picked it up out of compassion. The boy came to be Kṛpa, (a teacher of the Kauravas) and the girl Kṛpī, who (later on) became Droṇācārya's wife. (35-36)

*Thus ends the twenty-first discourse in Book Nine of the great and glorious Bhāgevaīa-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*

## अथ द्वाविंशोऽध्यायः

### Discourse XXII

The genealogy of the Pañcālas, the Kurus and the kings of Magadha

श्रीशुक उवाच

मित्रेयुश्च दिवोदासाच्चयवनस्तत्सुतो नृप । सुदासः सहदेवोऽथ सोमको जन्तुजन्मकृत् । १ ।  
 तस्य पुत्रशतं तेषां बवीयान् पृषतः सुतः । हृपदो द्रौपदी तस्य धृष्टद्युम्नादयः सुताः । २ ।  
 धृष्टद्युम्नाद् धृष्टकेतुर्भार्म्याः पद्मालका इमे । योऽजमीडसुतो ह्यन्य ऋक्षः संवरणस्ततः । ३ ।  
 तपत्यां सूर्यकन्यायां कुरुक्षेत्रपतिः कुरुः । परीक्षित् सुधनुर्जङ्घनिषथाश्चः कुरोः सुताः । ४ ।  
 सुहोत्रोऽभूत् सुधनुषश्चयवोऽथ ततः कुन्ती । वसुस्तस्योपरिच्छरो बृहद्रथमुखास्ततः । ५ ।  
 कुशाग्वमत्स्यप्रत्यग्रचेदिपाद्याश्च शेदिपाः । बृहद्रथात् कुशाग्रोऽभूत्बभ्रस्तस्य तत्सुतः । ६ ।  
 जज्ञे सत्यहितोऽपत्यं पुष्यवांस्तत्सुतो जहुः । अन्यस्यां चापि भार्यायां शकले द्वे बृहद्रथात् । ७ ।  
 ते मात्रा बहिरुत्सृष्टे जरया चाभिसन्धिते । जीव जीवन्ति क्रीडन्त्या जरासन्धोऽभवत् सुतः । ८ ।  
 ततश्च सहदेवोऽभूत् सोमापिर्यच्छुभ्रवाः । परीक्षितनपत्योऽभूत् सुरोधो नाम जाह्नवः । ९ ।  
 ततो विदूरथस्तस्मात् सार्वभौमस्ततोऽभवत् । जयसेनस्तननयो राधिकोऽतोऽयुतो ह्यभूत् । १० ।  
 ततश्च क्रोधनस्तस्माद् देवातिथिरमुष्य च । ऋष्यस्तस्य दिल्लीपोऽभूत् प्रतीपस्तस्य चात्मजः । ११ ।  
 देवापिः शन्तनुस्तस्य ब्राह्मीक इति चात्मजाः । पितृराज्यं परित्यज्य देवापिस्तु वनं गतः । १२ ।  
 अभयच्छन्तू राजा प्राङ्महाभिषसंज्ञितः । धं यं कराभ्यां स्पृशति जीर्णं यौवनमेति सः । १३ ।  
 शान्तिपाप्रोति घ्नैवाग्र्यां कर्मणा तेन शन्तनुः । समा द्वादश तद्राज्ये न खर्वथ यदा विधुः । १४ ।

शन्तनुर्जाह्नवीरुक्तः परिवेत्तायमग्रभुक् । राज्यं देहप्रजायाश्च पुराणविवृद्धये । १५ ।  
 एवमुक्ते द्विजेभ्यं ह्ये छन्द्यामास सोऽब्रवीत् । तन्मन्त्रिप्रहितैर्विश्रैर्वेदा विभ्रंसितो गिरा । १६ ।  
 वेदवादातिवादान् यै तदा देवो ववर्ष ह । देवापि योगमास्थाय कलापयाममाश्रितः । १७ ।  
 सोमवंशे क्लीं नष्टे कृतदौ स्थापयिष्यति । बाह्योक्तान् सोमदत्तेऽभूद् भूरिभूर्भ्रवास्ततः । १८ ।  
 शलश्च शन्तनोरासीद् गङ्गायां भीष्म आस्यवान् । सर्वप्रभविदां श्रेष्ठो महाभागवतः कविः । १९ ।  
 वीरयूथप्रणीयेन रामोऽपि युधि तोयितः । शन्तनोदाशकन्यायां जज्ञे चित्राङ्गदः सुतः । २० ।  
 विचित्रवीर्यश्चावरजो नाम्ना चित्राङ्गदो हतः । यस्यां पराशरात् साक्षादवतीर्णो हरेः कल्प । २१ ।  
 वेदगुप्ते मुनिः कृष्णो यतोऽह्मिदमध्यगाम् । हिक्वा स्वशिष्यान् पैलादीन् भगवान् बादरायणः । २२ ।  
 मह्यं पुत्राय शान्ताय परं गुह्यमिदं जगौ । विचित्रवीर्योऽथोवाह काशिराजसुते बलत् । २३ ।  
 स्वयंवरादुपानीते अश्विकाम्बालिके उभे । तयोरासकहृदयो गृहीतो यक्ष्मणा मृतः । २४ ।  
 क्षेत्रेऽग्रजस्य वै भ्रातृभ्रात्रोक्तो बादरायणः । धृतराष्ट्रं च पाण्डुं च विदुरं चाप्यजीवत् । २५ ।

**Śānti Śūka resumed :** From (the loins of) Divodāsa appeared Mitreyu; and his sons, O protector of men, were Cyavana, Sudāsa, Sahadeva and Somaka, the father of Jantu. (In fact,) Somaka had a hundred sons, of whom Pṛṣāta was the youngest. His son was Drupada, whose sons (again) were Dhṛṣṭadyumna and others; while Draupadī was his daughter. (1-2) From (the loins of) Dhṛṣṭadyumna appeared Dhṛṣṭaketu. These are the scions of Bharmyāśwa, also known as the Pañcālas. From (the loins of) Ṛkṣa, who was another son of Ajamidha, appeared Sañvaraṇa. (3) From his loins appeared, through Tapalī, a daughter of the sun-god, Kuru, the lord of Kurukṣetra, Parīkṣit, Sudhanvā, Jahnu and Niṣadhāśwa were the sons of Kuru. (4) Sudhanvā's son was Suhotra, from whom followed Cyavana; and of Cyavana was born Kṛti. His son was Uparicara Vasu, of whom were born Bṛhadratha and others. (5) (Of them) Kuśāmba, Matsya, Pratyagra, Cedipa and others were the rulers of the kingdom of Cedi. From (the loins of) Bṛhadratha sprang up Kuśāgra. His son was Ṛṣabha. Of the latter was born a son, Satyahita (by name) whose son was Puṣpavān and the son of the last-named was Jahu. From (the loins of) Bṛhadratha through another wife appeared two halves (of a fully developed human foetus). (6-7) They were thrown away by the mother and were sportingly joined together by (an ogress named) Jarā, uttering the words "Live ! Live !!" and there appeared the son, Jarāsandha (united by Jarā) (by name). (8) Of him was born Sahadeva, and from (the loins of) Sahadeva appeared Somāpi, from whom appeared Śrutaśravā. (Of the four sons of Kuru,) Parīkṣit, (the eldest) remained issueless, while Jahu's son was named Suratha. (9) From the loins of the latter sprang up Vidūratha, of whom Sārvabhauma was born; and from Sārvabhauma followed Jayasena, whose son was Rādhnika and from (the loins of) the last-named indeed appeared Ayuta. (10) From (the loins of) Ayuta, again, sprang up Krodhana, of whom was born Devātithi; and his son was Ṛṣya. The son of Ṛṣya was Dilīpa whose son, again, was Pratīpa. (11) Devāpi, Śāntanu and Bāhlika—these were the sons of Pratīpa. Relinquishing his (claim to the) ancestral kingdom, Devāpi, for his part, retired to the forest. (12) (Hence his younger brother) Śāntanu, who was called by the name of Mahābhiṣa (a great physician) in his previous birth, became the king. (Even in that life) whatever old man he touched with his hands would regain his youth and also experience great relief. Through this act of his he came to be known as Śāntanu (affording relief to one's body). (Once upon a time) when Indra (the god of rain) did not send down showers in his kingdom for a period of twelve years, Śāntanu (on approaching and seeking the advice of Brāhmaṇas) was replied to by the Brāhmaṇas (as follows):—He (too) who (like

you) enjoys sovereignty first (in the presence of his elder brother) falls under the category of Parivettā\* (and is therefore a sinner in the eyes of the Śāstras). (Hence) return the kingdom at once to your elder brother (Devāpi) for the prosperity of the city as well as of the state (which depends on a good rainfall, the latter having been obstructed by your aforesaid sin)." (13—15) Thus exhorted by the Brāhmaṇas, Śantanu (approached and) tried to persuade his elder brother (Devāpi) to accept the throne. Having (already) been led away from (the path of) the Vedas by Brāhmaṇas—sent (to him in advance) by Śantanu's minister (Aśmarāta)—through their speech (expressing heretical views), Devāpi, however, spoke words blaspheming the teachings of the Vedas. It is then that the god of rain released showers (because Devāpi now became disqualified for the throne due to his apostasy and Śantanu ceased to be guilty any more). Devāpi (who was eventually disillusioned) took to (the practice of) Yoga and took up his abode in Kalāpagrāma (where he is still residing). (16-17) When the lunar dynasty gets extinct in Kaliyuga, he will revive it at the dawn of (the following) Satyayuga. From (the loins of) Bāhlika (Śantanu's younger brother) appeared Somadutta, from whom followed Bhūri, Bhūriśravā and Śala. Śantanu's son by (the goddess presiding over the holy) Gaṅgā (who under a curse from Brahmā got a human form and chose Śantanu for her husband) was Bhīṣma, a man of (perfect) self-control, the foremost among those who knew what is right, a great devotee of the Lord (and) spiritually enlightened (too). (18-19) He was a (recognized) leader of troops of heroes, by whom even Paraśurāma (his own Guru and a world-renowned warrior) was pleased in battle. From (the loins of) Śantanu through (his other wife) Satyavati (the foster-daughter of a chief† of Dāsas or ferrymen) appeared a son (named) Citrāṅgada, and (also) a younger son, Vicitravīrya (by name). Citrāṅgada was killed in battle, (while he was still unmarried, by a Gandharva of the same name). Through the same Satyavati (before she was married to Śantanu) appeared, from the loins of Parāśara, a ray of Śrī Hari Himself in the person of the sage Kṛṣṇa (better known as Kṛṣṇa-Dwaipāyana), by whom the Vedas have been (duly) preserved (by being divided into four books viz., Ṛk, Yajus, Sāma and Atharva) and from whom I learnt this (Śrīmad Bhāgavata Mahāpurāṇa, which I am reciting to you). In preference to his own pupils, Paila and others,‡ the divine Bādarāyaṇa taught this supremely esoteric poem (embodying the quintessence of all the Vedas and Itihāsas) to me, his son, tranquil (by nature) as I was. Now, Vicitravīrya married Ambikā and Ambālikā, the two daughters of the king of Kāśī (the modern Banaras), both of whom were carried away by force from the gathering of princes convened (by their father) to give them an opportunity to elect their husband. (With his heart strongly attached to them) Vicitravīrya was caught in the grip of phthisis and died (very young). (20—24) Enjoined by the mother (Satyavati), the sage Bādarāyaṇa begot through the wives of his half-brother (Vicitravīrya) Dhṛtarāṣṭra and Pāṇḍu (the former through Ambikā and the latter through Ambālikā) as well as Vidura (through a maid-servant). (25)

\* The Smṛti says:—

दादाग्निहोत्रसंयोगं कुरुते योऽग्रजे स्थिते।  
परिवेत्ता स विशेयः परिवित्तिस्तु पूर्वजः॥

"He who marries or installs the sacred fire (offering oblations to it thrice everyday) in the presence of (before) an elder brother should be recognized as a Parivettā and the elder brother so ignored should be called a Parivitti."

† Satyavati (also known as Matsyagandhā or Yojanagandhā) was really a daughter of Uparicara Vasu (mentioned in verse 5 above), whose seed was swallowed by a fish and ultimately developed into a human foetus, which was cut out of the belly of the fish by the aforesaid ferrymen and presented to their chief, who brought it up as his own child.

‡ For their names vide I. lv. 21-22.

गान्धार्वा धृतराष्ट्रस्य जज्ञे पुत्रज्ञानं नृप । तत्र दुर्वीधनो ज्येष्ठो दुःशला चापि कन्यका । २६ ।

शारपार्श्वधनुर्द्वय पाण्डोः कुन्यां महारथाः । जाता धर्मानिलेन्द्रेभ्यो युधिष्ठिरमुखाख्यवः । २७ ।

A hundred sons were born to Dhṛtarāṣṭra by (his wife) Gāndhārī (a princess of Gāndhāra, the modern Afghanistan), O protector of men ! Of them Duryodhana was the eldest and there was a Daughter also, Duḥśalā (by name). (26) Through Kuntī, the (elder) wife of Pāṇḍu, who was prevented from copulation due to a curse (pronounced by some sage who had been shot dead with an arrow by Pāṇḍu while pairing with his wife in the form of a pair of deer), three car-warriors—Yudhiṣṭhira and others (viz., Bhīma and Arjuna)—appeared (severally) from the loins of Dharma (the god of piety), Anīla (the wind-god) and Indra (the lord of paradise). (27)

नकुलः सहदेवश्च माद्र्यां नसत्यदत्तयोः । द्रौपद्यां पञ्च पञ्चभ्यः पुत्राले पितरोऽभवन् । २८ ।

युधिष्ठिरात् प्रतिविन्द्याः श्रुतसेनो वृकोदरात् । अर्जुनाञ्जुतकीर्तिस्तु शतानीकस्तु नाकुलिः । २९ ।

सहदेवसुतो राजञ्जुतकर्मा तथापरे । युधिष्ठिरात् तु पौरव्यां देवकीञ्च घटोत्कचः । ३० ।

भीमसेनाङ्घ्रिदिम्बायां काल्यां सर्वगतस्ततः । सहदेवात् सुहोत्रं तु विजयासूतं पार्वती । ३१ ।

करोणुमत्यां नकुलो निरमित्रं तथाऽर्जुनः । इरावन्तमुलूयां च सुतायां बभ्रुवाहनम् ।

पणिपूरपतेः सोऽपि तस्युत्रः पुत्रिकासुतः । ३२ ।

तव तातः सुभद्रायामधिपन्चुरजायत । सर्वातिरथजिद् वीर उत्तरायां ततो भवान् । ३३ ।

परिक्षीणेषु कुरुषु द्रौणेर्ब्रह्मात्मनेजसा । त्वं च कृष्णानुभावेन सजीवो मेचितोऽन्तकत् । ३४ ।

(And) through (his second wife) Mādrī appeared Nakula and Sahadeva from (the loins of) Nāsatiya and Dasra (the two Aświnikumāras). Of these, five sons, (all) your uncles, were born (one of each) through Draupadī. (28) Pratiṅvindhya was born of Yudhiṣṭhira; Śrutasena from Bhīmasena, (who was voracious as a wolf) and Śrutakīrti, from Arjuna. Again, Śatānīka was the son of Nakula; while Sahadeva's son, O Parikṣit, was Śrutakarmā. Besides (these) there were other sons (too). From (the loins of) Yudhiṣṭhira through (his other wife) Pauravī appeared Devaka; from Bhīmasena through Hīḍimbā (an ogress) sprang up Ghaṭotkaca, and from (the selfsame) Bhīma through Kālī (his third wife) appeared Sarvagata. And through Sahadeva, (his second wife) Vijayā, the daughter of Parvata, bore Suhotra. (29—31) Nakula begot Niramitra through (his second wife) Kareṇumatī and Arjuna begot Irāvān indeed through Ulūpi; while through the daughter of the king of Maṅḍipūra (the modern Manipur In Assam), he begot Babhruvāhana, who though sprang from the loins of Arjuna was recognized as the son of his maternal grandfather (inasmuch as the princess of Manipur was given in marriage to Arjuna on the express understanding that the son born of her would be taken in adoption by her father). (32) Of Subhadrā (the last wife of Arjuna and the younger sister of Lord Śrī Kṛṣṇa) was born your father, the valiant Abhimanyu, who conquered all the Atirathas\* (great car-warriors who encountered him on the battle-field). And from him through Uttarā appeared you (O Parikṣit!). (33) (All) the Kurus (with the exception of the five Pāṇḍava brothers) having perished, you too had (almost) been burnt by the (fierce) blaze of the mystic missile presided over by Brahmā (the creator), released by Aśvatthāmā (the son of Droṇācārya). But by the (supreme) might of Śrī Kṛṣṇa you were rescued alive from (the jaws of) death. (34)

\* A car-warrior who encounters numberless adversaries on the battle-field is known as an Atiratha: 'अतिक्रान् गोभवेद् यस्तु मय्यतिक्रोतिरिच्छतु सः'

तवमे तनयास्तात जनपेजयपूर्वकाः । श्रुतसेनो भीमसेन उग्रसेनश्च वीर्यवान् । ३५ ।  
 जनमेजयस्त्वां विदित्वा तक्षकान्निधने गतम् । सर्पान् वै सर्पवागाग्रौ स ह्येष्विति ख्यान्वितः । ३६ ।  
 कावषेयं पुरोधाय तुरं तुरगमेधयाद् । स्मन्तात् पृथिवीं सर्वां जिता यक्ष्यति चाध्वरेः । ३७ ।  
 तस्य पुत्रः शतानीको याज्ञवल्क्यात् त्रयीं पठन् । अन्नज्ञानं क्रियाज्ञानं शौनकात् परमेष्यति । ३८ ।  
 सहस्रानीकस्तनुग्रस्ततश्चैवाश्वमेधजः । भसीमकृष्णस्तस्यापि नेमिक्रस्तु तत्सुतः । ३९ ।  
 गजाह्वये हृते नद्या कौशाम्भ्यां साधु वत्यति । उक्तस्तत्क्षित्रयस्तस्मात् कविरथः सुतः । ४० ।  
 तस्माच्च वृष्टिर्मांस्तस्य सुवेणोऽथ महीपतिः । सुनीथस्तस्य भविता नृचक्षुर्यं सुखीनलः । ४१ ।  
 परिप्लवः सुतस्तस्मान्चेधावी सुनयात्मजः । नृपञ्जयस्ततो दूर्ध्वस्तिमितस्माज्जन्व्यति । ४२ ।  
 तिमैर्वृहद्रथस्तस्माच्छतानीकः । सुदामजः । शतानीकाद् दुर्दमनस्तस्यापत्यं बर्हीनरः । ४३ ।  
 दण्डपाणिर्निमित्तस्य क्षेमको भविता नृपः । ब्रह्मक्षत्रस्य वै प्रोक्ते वंशो देवर्षिसत्कृतः । ४४ ।  
 क्षेमकं प्राप्य राजानं संस्थां प्राप्स्यति वै कलौ । अथ भागधराजानो भवितारो वदामि ते । ४५ ।

Here are your (own) sons, O dear Parikṣit—Janamejaya and others following him, (viz.,) Śrutasena, Bhimasena and Ugrasena; each of them possessed of (great) valour. (35) Perceiving you to have met your death through (the serpent) Takṣaka, the said Janamejaya, full of rage, will (attract by means of spells and) actually offer serpents as an oblation to the flames in a serpent-sacrifice. Having conquered the entire globe on all sides and appointing Tura, the son of Kavaṣa, as his priest, Janamejaya, (who will be celebrated as) a performer of horse-sacrifices, will propitiate the Lord through a number of (such) sacrifices. (36-37) His son, Śatānika, will learn the three Vedas and receive the knowledge of rituals from the sage Yājñavalkya and acquire knowledge of (the use of) missiles (from Kṛpācārya) and will attain the highest knowledge (knowledge of the Self) from the sage Śaunaka. (38) Śatānika's son will be Sahasrānika, and of him will be born Aśwamedhaja. His son, again, will be Asimakṣṣa, whose son on the other hand will be Nemicakra. (39) On Hastināpura being washed away by the river (Gaṅgā) he will duly settle down in (the city of) Kauśāmbi. The son sprung from his loins is called Citraratha, and of him will be born a son named Kaviratha. (40) From him, again, will follow Vṛṣṭimān, whose son, Suṣeṇa, of course will be a king. His son will be Sunītha and Sunītha's son will be Nṛcakṣu, from whom will follow Sukhīnala. (41) His son will be Pariplava, from whom will follow Sunaya and his son will be Medhāvi. Medhāvi's son will be Nṛpañjaya, of whom will be born Dūrva and from (the loins of) the latter will appear Timi. (42) Timi's son will be Bṛhadratha, from whom will follow Sudāsa, and his son will be Śatānika. From (the loins of) Śatānika will appear Durdamana, whose son will be Vahīnara. (43) From Vahīnara will follow Daṅḍapāṇi and of Daṅḍapāṇi will be born Nimi, whose son Kṣemaka will be a ruler of men. An account of the line of Pūru, from which sprang up races of (both) Brāhmaṇas and Kṣatriyas, and which is esteemed by gods and Rsis (alike), has indeed been told (by me). (44) Having reached up to Kṣemaka, this line as a matter of fact will come to an end in (the age of) Kali. Now, I shall enumerate the future kings of Magadha (South Bihar). (45)

भविता सहदेवस्य मार्जारिर्विकृतश्रवाः । ततोऽपुतायुस्तस्यापि निरवित्रोऽथ तत्सुतः । ४६ ।  
 सुनक्षत्रः सुनक्षत्राद् बृहत्सेनोऽथ कर्मजित् । ततः सुदञ्जयाद् विप्रः शुचिस्तस्य भविष्यति । ४७ ।  
 क्षेमोऽथ सुव्रतस्तस्माद् धर्मसूत्रः शपस्ततः । द्युमत्सेनोऽथ सुपतिः सुबलने जनिता ततः । ४८ ।  
 सुनीयः सत्यजिदथ विश्वजिद् यद् रिपुञ्जयः । बार्हदथाश्च भूपाला भाव्याः साहस्रवत्सरम् । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां नवमस्कन्धे द्वाविंशोऽध्यायः । १२१ ।

The son of Sahadeva (Jarāsandha's son) will be Mānjāri, of whom will be Śrutaśravā. From him will follow Ayutāyu. His son, again, will be Niramitra and his son will be Sunakṣatra. From (the loins of) Sunakṣatra will appear Bṛhatsena, and from him will follow Karmajit. Then will come Śṛtañjaya and (from the loins of) the latter will spring up Vipra, whose son will be Śuci. Then will come Kṣema, from whom will follow Suvrata. From (the loins of) Suvrata will appear Dharmasūtra, from whom will follow Śama. Then will appear Dyumatsena, and from Dyumatsena will follow Sumati, of whom will be born Subala. (46—48) Then will come Suniṭha, of whom will be born Satyajit. His son will be Viśwajit, from whom will follow Ripuñjaya. And the (said) Bṛhadratha's line will rule for a thousand years. (49)

*Thus ends the twenty-second discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharsha-Saṁhitā.*

## अथ त्रयोविंशोऽध्यायः

### Discourse XXIII

An account of the posterity of Anu, Druhyu, Turvasu and Yadu

श्रीशुक उवाच

अनोः सभानरक्षुः परोक्षश्च त्रयः सुताः । सभानरात् कालनरः सुवृषस्तस्तुतस्ततः । १ ।  
 जनमेजयस्तस्य पुत्रो महाशौले महामनाः । उशीनरस्तितिक्षुश्च महामनस आत्मजा । २ ।  
 शिविर्बनः शमिर्दक्षश्चत्वारोशीनरात्मजाः । वृषादर्धः सुवीरश्च मद्रः कैकेय आत्मजाः । ३ ।  
 शिवेश्चत्वार एवासस्तितिक्षोश्च रुद्रश्च । ततो हेमोऽथ सुतपा बलिः सुतपसोऽभवत् । ४ ।  
 अङ्गवङ्गकलिङ्गाद्याः सुहृदपुण्ड्राभ्यर्षिताः । जज्ञिरे दीर्घतमसो बलेः क्षेत्रे महीक्षितः । ५ ।  
 घक्रुः स्वनाम्ना विषयान् षड्भिमान् प्राच्यकांश्च ते । खनपानोऽङ्गतो जज्ञे तस्माद् दिविरथस्ततः । ६ ।  
 सुतो धर्मरथो यस्य जज्ञे चित्ररथोऽप्रजाः । रोमपाद् इति ख्यानस्तस्मै दशरथः सखा । ७ ।  
 शान्तां स्वकन्यां प्रायच्छदुष्यश्च उवाह ताम् । देवेऽवर्षति यं रामा अनिन्दुर्हीरणीसुतम् । ८ ।  
 नाट्यसङ्गीतवादित्रैर्विभ्रमालिङ्गनार्हणैः । स तु राष्ट्रोऽनपत्यस्य निरूप्येष्टि मरुत्वतः । ९ ।  
 प्रजामदाद् दशरथो येन लंघेऽप्रजाः प्रजाः । चतुरङ्गो रोमपादात् पृथुलाक्षस्तु तस्तुतः । १० ।  
 बृहद्रथो बृहत्कर्मा बृहद्भानुश्च तत्सुताः । आद्याद् बृहन्बानास्तस्माज्जयद्रथ उदाहृतः । ११ ।  
 विजयस्तस्य सम्भृत्यां ततो धृतिरजायत । ततो धृतव्रतस्तस्य सत्कर्माधिरथस्ततः । १२ ।  
 योऽसौ गङ्गातटे क्रीडन् मञ्जुपान्तर्गतं शिशुम् । कुन्ध्यापविद्धं कानीनमनपत्योऽकरोत् सुतम् । १३ ।  
 वृषसेनः सुतस्तस्य कर्णस्य जगतीपतेः । द्रुह्योश्च तनयो ब्रभुः सेतुस्तस्यात्वजस्ततः । १४ ।  
 आरब्धस्तस्य गाभ्यास्तस्य धर्मस्ततो धृतः । धृतस्य दुर्पनास्तस्यात् प्रचेताः प्राचेतसं शतम् । १५ ।  
 फ्लेच्छाधिपतयोऽभुवमुदीचीं दिशमाश्रिताः । तुर्वसोश्च सुतो वह्निर्वह्नेर्भगोऽथ भानुमान् । १६ ।  
 त्रिभानुस्तस्तुतोऽप्यापि करभ्यम् उदारधीः । मरुतस्तस्तुतोऽपुत्रः पुत्रं पौरवमन्वभूत् । १७ ।

**Śrī Śuka resumed :** Sabhānara, Cakṣu and Parokṣa were the three sons of Anu. From (the loins of) Sabhānara appeared Kālanara and his son was Śrījaya. From him followed Janamejaya, whose son was Mahāśīla and his son was Mahāmanā. Uśīnara and Titikṣu were the sons of Mahāmanā. (1-2) Śibi, Vana, Śamī and Dakṣa—were the four sons of Uśīnara. (Similarly) Vṛṣādarbha, Śuvira, Madra and Kaikeya were the only four sons of Śibi. And Titikṣu's son was Ruśādratha, of whom was born Hema; and then came Sutapā, whose son was Bali. (3-4) Through the wife of Bali (who evidently remained issueless) appeared from (the loins of) the sage Dīrghatamā (six) sons—all rulers of the earth—bearing the names of Aṅga, Vaṅga, Kaliṅga, Suhma, Puṅdra and Andhra, the first three being the foremost of them. (5) They founded after their own names six principalities, (all) lying in the east. Of Aṅga (the eldest of them) was born Khanapāna, from whom followed Diviratha; and from Diviratha followed his son Dharmaratha, of whom was born Citraratha, who had no issue and was (better) known as Romapāda. To him, his friend, the (celebrated) King Daśaratha (the father of Lord Śrī Rāma) gave in adoption his own daughter Śāntā: the sage Ṛṣyaśṛṅga married her. On Indra (the god of rain) witholding showers, courtisans drew (to the Aṅga territory) the sage Ṛṣyaśṛṅga (born of a deer) by their dance and music, (both) vocal and instrumental, as well as by their coquetry, (loving) embrace and presents (of various kinds), Conducting a sacrifice in honour of Indra, the sage also secured progeny for the issueless king (Romapāda). And through a similar sacrifice conducted by him the issueless Emperor Daśaratha (too) got (four celebrated) sons. Of Romapāda was born Caturāṅga and his son was Pṛthulākṣa. (6—10) Pṛthulākṣa's sons were Bṛhadratha, Bṛhatkamā and Bṛhadbhānu. From (the loins of) the eldest (Bṛhadratha) appeared Bṛhanmanā, the son born of whom was called Jayadratha. (11) His son by (his wife) Sambhūtī was Vijaya, of whom was born Dhṛti. From Dhṛti followed Dhṛtavrata, whose son was Satkarmā and from (the loins of) the latter appeared Adhiratha. (12) While sporting on the bank of the (holy) Gaṅgā, the latter, who was issueless, (caught hold of and) adopted as his son the baby (Kama) born of Kuntī (while she was still unmarried) and (therefore) abandoned by her (for fear of obloquy), enclosed in a box. (13) Vṛṣasena was the son of the aforesaid Kama, who (eventually) became a king. Again, Babhru was the son of Druhyu and Babhru's son was Selu. Of him was born Ārabdha, whose son was Gāndhāra and Gāndhāra's son was Dharma. From him followed Dhṛta and Dhṛta's son was Durmanā. From (the loins of) the latter appeared Pracetā. The hundred sons of Pracetā became the rulers of Mlecchas (barbarians) and settled in the northern quarter. Again Vahni was the son of Turvasu and Vahni's son was Bharga, from whom followed Bhānumān. (14—16) His son was Tribhānu and Tribhānu's son, again, was the generous-minded Karandhama. His son was Maruta, who, being issueless, adopted as his son Duṣyanta (a scion of Pūru). (17)

दुष्यन्तः स पुनर्भेजे स्वं वंशं राज्यकामुकः । ययातेज्यैर्हृपुत्रस्य यदोर्वंशं नरर्वंशं । १८ ।  
 वर्णयामि महापुण्यं सर्वपापहरं नृणाम् । यदोर्वंशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते । १९ ।  
 यत्रावतीर्णो भगवान् परमात्मा नराकृतिः । यदोः सहस्रजित्कोष्ठा नलो रियुरिति श्रुताः । २० ।  
 चत्वारः सूनवस्तत्र शतजित् प्रथमात्सजः । महाहयो वेणुहवी हैहयश्चेति तत्सुताः । २१ ।  
 धर्मस्तु हैहयसुतो नेत्रः कुन्तेः पिता ततः । सोहस्त्रिरभवत् कुन्तेर्महिम्नान् भद्रसेनकः । २२ ।  
 दुर्मदो भद्रसेनस्य धनकः कृतवीर्यसूः । कृतायिः कृतवर्मा च कृतौजा धनकात्पथाः । २३ ।  
 अर्जुनः कृतवीर्यस्य सप्तद्वीपेश्वरोऽभवत् । दत्तप्रेथाद्धरेरशान्त् प्राप्नोयोगमहागुणः । २४ ।  
 न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः । यज्ञदानतपोयोगश्रुतवीर्यजयादिभिः । २५ ।

पद्माशीतिसहस्राणि द्वाव्याहृतबलः समाः । अनष्टवित्तस्मरणो बुभुजेऽक्षयपङ्कसु । २६ ।  
तस्य पुत्रसहस्रेषु पञ्चैवैरिता मृधे । जयध्वजः चुरसेनो वृषभो मधुस्त्वर्जितः । २७ ।

Longing for the (imperial) throne, however, the said Duṣyanta reverted to his own line. (Now,) O jewel of men, I (proceed to) give an account of the posterity of Yadu, the eldest son of Yayāti, which is productive of extraordinary religious merit and capable of wiping out all the sins of men. A man is completely rid of all sins by listening to an account of Yadu's line, in which the almighty Lord, the supreme Spirit, took His descent in the semblance of a man. Sahasrajit, Kroṣṭā, Nala and Ripu were the four celebrated sons of Yadu. Of these (four), the son of the eldest was Śatajit; and Mahāhaya, Veṇuhaya and Haihaya were the sons of Śatajit. (18—21) Haihaya's son again was Dharma and from him followed Netra, the father of Kunti. From (the loins of) Kunti sprang up Sohañji. Then followed Māhiṣmān, whose son was Bhadrasena. (22) Durmada and Dhanaka were the (two) sons of Bhadrasena, the latter of whom was the father of Kṛtavīrya. Kṛtāgni, Kṛtavarmā and Kṛtauja were the (other) sons of Dhanaka. (23) Arjuna, the son of Kṛtavīrya, became the ruler of (all) the seven divisions of the globe. He (further) attained from Lord Daitātreyā, a part manifestation of Śrī Hari, proficiency in Yoga (concentration of mind) as well as great achievements (in the form of the eight mystic powers). (24) Surely, no (other) kings (lit, rulers of the earth) will attain to the level of Arjuna (the son of Kṛtavīrya) in point of sacrificial performances, munificence, asceticism, Yogic power, learning, valour, victory and so on. (25) Indeed for eighty-five thousand years he enjoyed the objects of the six senses, which could not be exhausted, his strength (of body, mind and senses too) remaining unimpaired and his very thought proving (for the people who remembered him) a security against loss of wealth. (26) Of thousands of his sons, only five survived in battle (with Paraśurāma)—Jayadhwaजा, Śūrasena, Vṛṣabha, Madhu and Ūrjita. (27)

जयध्वजात् तालजङ्घस्य पुत्रशतं त्वभूत् । क्षत्रं यत् तालजङ्घास्वयमैवंतेजोपसंहृतम् । २८ ।  
तेषां ज्येष्ठो वीतिहोत्रो वृष्णिः पुत्रो मधोः स्मृतः । तस्य पुत्रशतं स्वासीद वृष्णिज्येष्ठं वतः कुलम् । २९ ।  
माधवा वृष्णो राजन् यादवाश्चेति संज्ञिताः । यदुपुत्रस्य च क्रोष्टेः पुत्रो वृजिनवांसतः । ३० ।  
श्राहिस्ततो रुद्रो कुर्वे तस्य चित्ररथस्ततः । शशविन्दुर्महायोगी महाभोजो महानभूत् । ३१ ।  
चतुर्दशमहारथश्चक्रदर्व्यपराजितः । तस्य पत्नीसहस्राणां ददानां सुमहायशाः । ३२ ।  
दशलक्षसहस्राणि पुत्राणां तास्यजीवन्तः । तेषां तु षट्प्रधानानां पृथुश्रवस आत्मजः । ३३ ।  
धर्मो नायोश्चना तस्य हयमेघशतस्य यादः । तत्सुतो लूककन्तस्य पद्मासत्रात्मजाः शृणु । ३४ ।  
पुरुजिह्वकर्मरुवेमेषु पृथुज्यामघसंज्ञिताः । ज्यामघस्वप्रजोऽयन्यां भार्या शैब्यापतिर्भयात् । ३५ ।  
नाविन्दच्छृभवनाद् भोज्यां कन्यामहारपीत् । रथस्थं तां निरीक्ष्याह शैब्या पतिमभर्षिता । ३६ ।  
केयं कुहक मत्स्थानं रथमारोपितेति वै । क्षुषा तवेत्यभिहिते स्मयन्ती पतिमब्रवीत् । ३७ ।  
अहं वन्द्यासपत्नी च क्षुषा मे युज्यते कथम् । जनयिष्यसि ये राज्ञि तस्येयमुपयुज्यते । ३८ ।  
अन्वमोदन्त तद्विश्वेदेवाः पितर एव च । शैब्या गर्भमधात् काले कुमारं सुपुत्रे शुभम् ।

स विदर्भ इति प्रोक्त उपनेमे स्तृषां सतीम् । ३९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां नबनस्कन्धे यदुवंशानुवर्णने त्रयोविंशोऽध्यायः । २३ ।

From (the loins of) Jayadhwaजा (the eldest of Arjuna's sons) appeared Tālajaṅgha, of whom again were born a hundred sons. The race of Kṣatriyas known by the name of the Tālajaṅghas (sons of Tālajaṅgha) was exterminated by King Sagara (strengthened by the

glory of the sage Aurva). (28) The eldest of Tālajaṅgha's sons was Vitihotra, whose son was Madhu and Madhu's son was called Vṛṣṇi. In fact he had a hundred sons, of whom Vṛṣṇi was the eldest. It was to these (viz., Yadu, Madhu and Vṛṣṇi) that the Yādava race owed its existence and (again) it was due to them that their descendants became known as the Yādavas, the Mādhas and the Vṛṣṇis (as time went on), O king ! The son of Kroṣṭu, the (second) son of Yadu was Vṛjīnavān, of whom was born Śwāhi. From the latter indeed followed Ruṣeku, whose son was Citraratha and from the (loins of the) latter sprang up Śaśabindu, a great mystic, who had extensive enjoyments and was exalted (in point of virtues). (29—31) He was possessed of (all) the fourteen\* varieties of excellent jewels, ruled over the entire globe and was invincible. Through his ten thousand wives that exceedingly renowned emperor begot a thousand million sons (a lakh through each). Of those (thousand million) sons, of whom six (viz., Pṛthuśravā and others) were the foremost. The son of Pṛthuśravā was Dharma by name, whose son was Uśanā, who performed a hundred horse-sacrifices. His son was Rucaka, who had five sons. (Please) hear of them. (32—34) They bore the names of Purujit, Rukma, Rukmeṣu, Pṛthu and Jyāmagha. Even though issueless, Jyāmagha, the husband of Śaibyā, dared not take another woman to wife for (sheer) fear (of Śaibyā). On one occasion (however, having conquered his enemies) he brought as a booty from the enemy's house a princess of the Bhoja dynasty (called Bhojyā). † Observing her seated in the (king's) chariot, Śaibyā indignantly spoke to her husband straight in the following words:—(35-36) "O traitor, who is this girl made to occupy this chariot meant for me?" When the reply came, "She is your daughter-in-law," she smilingly rejoined, "I am a barren woman and have no co-wife either; how could there be a daughter-in-law to me?" The king replied, "She will prove a suitable match, O queen, for the boy whom you will bear." (37-38) The Viśwedevas as well as the manes (took pity on Jyāmagha, who was shaking and perspiring too all over through fear of his wife, and) heartily approved of his words so that Queen Śaibyā conceived not long afterwards and gave birth to a handsome male child. He was called by the name of Vidarbha and married that chaste girl, who had already been accepted as a daughter-in-law (by his parents). (39)

*Thus ends the twenty-third discourse in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhītā.*



\* In the Mārkaṇḍeya-Purāṇa, we find mention of the following fourteen varieties of jewels, viz., the elephant, horse, chariot, woman, arrow, treasury, a wreath of flowers, raiment, a tree, Śakti (a javelin), noose, gem, umbrella and an aerial car:—  
मृगबाजिन्धस्त्रीषुनिर्मिताल्पान्धद्रुमाः । शक्तिपाशमणिच्छत्रविमानानि चतुर्दश ॥

† Among the Kṣatriyas it has been customary to call a married woman in the house of her husband by the family name of her father.

## अथ चतुर्विंशोऽध्यायः

### Discourse XXIV

#### An account of the posterity of Yadu

श्रीशुक उवाच

तस्यां विदर्भाजनयत् पुरीं नाम्न कुशक्रथौ । तृतीयं रोमपादे च विदर्भकुलनन्दनम् । १ ।  
 रोमपादसुतो बभ्रुर्वभ्रोः कृतिरजायत । उशिकस्तसुतस्तस्माद्येदिश्रैष्ठादयो नृप । २ ।  
 क्रथस्य कुन्तिः पुत्रोऽभूद् धृष्टिस्तस्याथ निर्वृतिः । नतो दशार्हां नाम्नाभूत् तस्य व्योमः सुतस्ततः । ३ ।  
 जीमूतो विकृतिस्तस्य यस्य भीमरथः सुतः । ततो नवरथः पुत्रो जातो दशरथस्ततः । ४ ।  
 करम्भिः शकुनेः पुत्रो देवरातस्तदात्मजः । देवक्षत्रस्ततस्तस्य मधुः कुरुवशादनुः । ५ ।  
 पुरुहोत्रस्त्वनोः पुत्रस्तस्यापुः सात्वतस्ततः । भजमानो भजिर्दिव्यो वृष्णिर्देवावृधोऽन्धकः । ६ ।  
 सात्वतस्य सुताः सप्त महाभोजश्च पारिव । पजमानस्य निम्लोचिः किङ्किणो धृष्टिरेव च । ७ ।  
 एकस्यामात्मजाः पत्यामन्यस्यां च त्रयः सुताः । शताजिच्च सहस्राजिद्युताजिदिति प्रभो । ८ ।  
 बभ्रुर्देवावृधसुतस्तयोः श्लोकीं पठन्वमू । यथैव शृणुमो दूरात् सम्परयामस्तथान्तिकात् । ९ ।  
 बभ्रुः श्रेष्ठो मनुष्याणां देवर्देवावृधः समः । पुरुषाः पञ्चषष्टिश्च षट् सहस्राणि चाष्ट च । १० ।  
 येऽमृतत्वमुपप्राप्तं बभ्रुर्देवावृधादपि । महाभोजोऽपि धर्मात्सा भोजा आसंसहन्वये । ११ ।

**Srī Śuka resumed :** Through Bhojyā, Vidarbha begot two sons, Kuśa and Kratha by name, and (also) a third, called Romapāda, who was the delight of Vidarbha's family. (1) Romapāda's son was Babhru and of Babhru was born Kṛṣi. His son was Uśika, of whom Cedi was born. And from (the loins of) the latter appeared Damaghoṣa (the son of Cedi) and so on, O protector of men ! (2) Kratha's son was Kunti, whose son was Dhṛṣṭi; and then came Nirvṛi. From (the loins of) Nirvṛi appeared a son, Daśārha by name, whose son was Vyoma. From Vyoma followed Jimūta, and his son was Vikṛti, whose son was Bhimaratha. From (the loins of) the latter sprang up a son Navaratha (by name). And from him followed Daśaratha. (3-4) (Daśaratha's son was Śakuni); Śakuni's son was Karambhi and Karambhi's son was Devarāta, from whom followed Devakṣatra; Devakṣatra's son was Madhu and Madhu's son was Kuruvaśa, of whom was born Anu. (5) Anu's son again was Puruhotra, whose son was Āyu; and of the latter was born Sāvata, Bhajamāna, Bhaḥji, Divya, Vṛṣṇi, Devāvṛdha, Andhaka and Mahābhoja were the (seven) sons of Sāvata, O worthy king ! Nimloci, Kirkiṇa and even so Dhṛṣṭi were the sons of Bhajamāna by his one wife; and Śatājit, Sahasrajit and Ayutājit—these were his three sons by the other, O lord ! (6—8) Devāvṛdha's son was Babhru; of these two (father and son) they recite the following two couplets:—"As we heard from a distance, so do we observe from near. Babhru is the foremost of men. (while) Devāvṛdha compares with the gods. Men who attained immortality (freedom from birth and death) through (the precepts of) Babhru and Devāvṛdha too numbered fourteen thousand and sixty-five." Mahābhoja (the seventh son of Sāvata) too had given his mind to piety, and those born in his line came to be (known as) the Bhojas. (9—11)

वृष्योः सुमित्रः पुत्रोऽभूद् द्युताजिच्च परंतप । शिनिस्तस्यानमित्रश्च निम्नोऽभूदनमित्रतः । १२ ।  
 सत्राजितः प्रसेनश्च निग्रस्याप्यास्तुः सुतौ । अनमित्रसुतो योज्यः शिनिस्तस्याथ सत्यकः । १३ ।  
 युयुधानः सात्यकिर्ध्वजसत्य कुणिस्ततः । युगन्धरोऽनमित्रस्य वृष्णिः पुत्रोऽपरस्ततः । १४ ।

श्रफल्कश्चित्ररथश्च गान्दिन्यां च श्रफल्कतः । अक्रूरप्रमुखा आसन् पुत्रा द्वादश विश्रुताः । ११ ।  
 आसङ्गः सारमेयश्च मृदुरो मृदुविद् गिरिः । धर्मवृद्धः सुकर्मा च क्षेत्रोपेक्षोऽरिभर्दनः । १२ ।  
 शत्रुघ्नो गन्धमादश्च प्रतिबाहुश्च द्वादश । तेषां स्वसा सुचीराख्या श्रवक्रूरसुतावपि । १३ ।  
 देववानुपदेवश्च तथा चित्ररथात्मजाः । पृथुर्विदूरथाद्याश्च ब्रह्मो वृष्णिनन्दनाः । १४ ।  
 कुकुरो भजमानश्च शुचिः कम्बलबर्हिषः । कुकुरस्थ सुतो वह्निर्विलोमा तनयस्ततः । १५ ।  
 कपोतरोमा तस्यानुः सरता यस्य च तुम्बुरुः । अन्धको दुन्दुभित्तस्यादिद्योतः पुनर्वसुः । १६ ।  
 तस्याहुकशाहुकी च कन्या चैवाहुकात्मजौ । देवकक्षोप्रसेनश्च चत्वारो देवकात्मजाः । १७ ।  
 देववानुपदेवश्च सुदेवो देववर्धनः । तेषां स्वसारः सप्रासन् धृतेर्देवादयो नृप । १८ ।  
 शान्तिदेवोपदेवा च श्रीदेवा देवरक्षिता । सहदेवा देवकी च वसुदेव उवाह ताः । १९ ।  
 कंसः सुनामा न्यग्रोधः कङ्कः शङ्कुः सुहस्तथा । राष्ट्रपालोऽथ सृष्टिश्च सृष्टिमातौप्रसेनयः । २० ।  
 कंसा कंसवती कङ्का शूरधू राष्ट्रपालिका । उपसेनदुहितरो वसुदेवानुजस्रियवः । २१ ।

Sumitra was the son of Vṛṣṇi and (so) Yudhājit too, O chastiser of foes ! Yudhājit's sons were Śini and Anamitra and Nimna was born of Anamitra. (12) Again, Satrājī and Prasena were born of Nimna; and Satyaka was the son of Śini, who has been shown above to be the other son of Anamitra. The son of Satyaka indeed was Yuyudhāna (also known as Sātyaki), whose son was Jaya, from whom followed Kuṇi; and of him was born Yugandhara. (Yet) another son of Anamitra was Vṛṣṇi, of whom were born Śwaphalka and Citraratha. From (the loins of) Śwaphalka through Gāndini were born twelve celebrated sons (besides Akrūra), Akrūra being the foremost of them all. (13—15) The twelve sons were Āsaṅga and Sārameya, Mṛdura, Mṛduvid, Giri, Dharmavṛddha and Sukarmā, Kṣetropekṣa, Arimardana and Śatrughna, Gandhamāda and Fratibāhu. They had a sister (also), bearing the name of Sucirā. Again, Devavān and Upadeva were the two sons of Akrūra. Similarly, Pṛthu, Vidūratha and many others were the sons of Citraratha (the younger brother of Śwaphalka), (all) scions of Vṛṣṇi. (16—18) Kukura, Bhajamāna, Śuci and Kambalabārhiṣa were the sons of Andhaka\*. Kukura's son was Vahnī, whose son was Vilomā and from Vilomā followed Kapotaromā. His son was Anu, whose friend was (the famous Gandharva) Tumburu, a master of music. Anu's son was Andhaka, of whom was born Dundubhi. Then came Aridyota, whose son was Punarvasu. (19-20) The latter had a son. Āhuka, as well as a daughter, Āhukī. Again, Devaka and Ugrasena were the two sons of Āhuka. Devavān, Upadeva, Sudeva and Devavardhana were the four sons of Devaka. They had seven sisters, the eldest of whom was Dhṛtadevā, O protector of men ! (21-22) They were (besides Dhṛtadevā) Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Devakī. Vasudeva (the father of Śrī Kṛṣṇa) married them (all). (23) Karṇsa, Sunāmā and Nyagrodha, Karṅka and Saṅku, Suhū, Rāṣṭrapāla, Sṛṣṭi and Tuṣṭimān were the (nine) sons of Ugrasena. (24) Karṇsā, Karṇsavatī, Karṅkā, Sūrabhū and Rāṣṭrapālikā were the daughters of Ugrasena, (all) wives of Vasudeva's younger brothers (Devabhāga and others). (25)

शूरो विदूरथादासीद् भजमानः सुतस्ततः । शिनिस्तस्मात् स्वयम्भोजो हृदीकस्तसुतो मत्तः । १६ ।  
 देवबाहुः शतधनुः कृतवर्मेति तत्सुताः । देवमीढस्य शूरस्य मारिषा नाम पत्न्यभूत् । १७ ।

\* The Viṣṇupurāna says:—

कुकुरभजमानशुचिकम्बलबर्हिषाख्यासामानकस्य चत्वारः पुत्राः । (IV. XIV 12)

It is on the authority of this passage in the Viṣṇupurāna that Kukura and others have been concluded to be the sons of Andhaka, although the latter's name has not been mentioned in the text here.

तस्यां स जनयामास दश पुत्रानकल्पवान् । वसुदेवं देवभागं देवश्रवसमानकम् । २८ ।  
 सुभ्रवं श्यामकं कङ्कं शमीकं वल्लकं वृकम् । देहदुन्दुभयो नेदुरानका वस्य जम्पिन । २९ ।  
 वसुदेवं हरेः स्थानं वदन्मानकदुन्दुभिम् । पृथा च श्रुतदेवा च श्रुतकीर्तिः श्रुतश्रवाः । ३० ।  
 राधाभिदेवी चैतेषां भगिन्यः पञ्च कन्यकाः । कुन्तेः सख्युः पिता स्रो ह्यपुत्रस्य पृथामदात् । ३१ ।  
 साऽप्य दुर्वाससो विद्यां देवहृतीं प्रतोषितात् । तस्या शीर्षपरीक्षाधर्मानुहाव रविं शुचिम् । ३२ ।  
 तदौषोपागतं देवं वीक्ष्य विस्मितमानसा । प्रत्ययार्थं प्रयुक्ता ये चाहि देव क्षमस्व मे । ३३ ।  
 अमोघं दर्शनं देवि आधत्से त्वयि चात्मजम् । योनिर्यथा न द्रुयेत कर्ताहं ते सुमध्यमे । ३४ ।  
 इति तस्यां स आधाय गर्भं सूर्यो दिवं गतः । सद्यः कुमारः संजज्ञे द्वितीय इव भास्करः । ३५ ।  
 तं स्यात्पञ्चदशैतोषे कृच्छ्रल्लोकस्य विध्यती । प्रपितामहस्तामुवाह पाण्डुर्वै सत्यविक्रमः । ३६ ।

From (the loins of) Vīdūratha (the son of Citraratha) appeared Sūra, whose son was Bhajamāna. From Bhajamāna followed Śini, of whom was born Swayambhoja; and Hṛdika was recognized as the latter's son. (26) Devabhāhu, Satadhanvā and Kṛtavarmā were the sons of Hṛdika. Sūra (Sūrasena) was the son of Devamīḍha (who is known from other sources\* to be the fourth son of Hṛdika). Sūra's wife was Marīṣā by name. (27) Through her he begot ten faultless sons—Vasudeva, Devabhāga, Devaśravā, Ānaka, Smṛjaya, Śyāmaka, Kaṅka, Śamika, Vatsaka and Vṛka. They call Vasudeva—a (fit) receptacle for the descent of Śrī Hari—as Ānakadundubhi inasmuch as on the (happy) occasion of his birth kettledrums (Dundubhis) and larger drums (Ānakas) of the gods sounded (of themselves). Pṛthā (Kuntī) and Śrutadevā, Śrutakīrti, Śrutaśravā and, Rājādhidevī—these five girls were the sisters of the aforesaid (Vasudeva and others). Their father, Sūra, actually gave Pṛthā (in adoption) to his friend, Kuntī, who was issueless. (28—31) From the sage Durvāsā, who got highly pleased with her (for her services rendered to him when he called on her father as an unexpected guest), she received a (certain) Mantra by means of which gods can be easily invoked; (and) in order to test its efficacy she invoked the lustrous sun-god. (32) Astonished in mind to behold the god arrived in her presence that very moment, she (apologetically) said, "The spell was employed by me for the sake of trial (alone). (Therefore, kindly) return and forgive me (my audacity)." (33) (The sun god replied), "My sight never goes in vain, O godly virgin! I intend to beget a son through you. I shall (so) arrange that your virginity is not impaired, O beautiful damsel!" (34) So saying, the son-god deposited his seed in her womb and returned to heaven. That very moment a male child—who was another sun as it were, was born of her without any travail. (35) Afraid of the world (however), she painfully consigned the child to the stream of a river. (Later on) your great grandfather, Pāṇḍu, of genuine valour duly married her. (36)

श्रुतदेवो तु कारुषो वृद्धशर्मा समग्रहीत् । यस्यापभृद् दन्तवक्रत्र ऋषिशसो दितेः सुतः । ३७ ।  
 कैकेयो धृष्टकेतुश्च श्रुतकीर्तिमिन्दत । सन्तर्दानद्यत्स्य पञ्चासन् कैकयाः सुताः । ३८ ।  
 राजाभिदेव्यामावन्त्यौ जयसेनोऽजनिष्ठ ह । द्रपघोषश्रेदिराजः श्रुतश्रवसमग्रहीत् । ३९ ।  
 शिशुपालः सुतस्तस्याः कथितस्तस्य सम्भवः । देवभागस्य कंसायां चित्रकेतुवृहद्वली । ४० ।  
 कंसवत्यां देवश्रवसः सुवीर इषुपांस्तथा । कङ्कापामानकाजातः सत्यजित् पुरुजित् तथा । ४१ ।  
 सुभ्रवो राष्ट्रपाल्यां च वृषदुर्भण्णादिकान् । हरिकेशहरिण्याक्षौ शूरधूम्यां च ह्यामकः । ४२ ।

\* The Viṣṇupurāṇa says:—तस्यापि कृत्रवंशतपनुर्देवमोदुषायाः पुत्रा बभूवुः । देवमोदुषस्य भूरस्यापि नारिषा नाभ वस्यवन्तः । तस्यां चाम्नी शेष उच्यते नमस् वसुदेवस्यैवम् ।

मिश्रकेश्यामपमसि वृकादीन् वत्सकस्तथा । तक्षपुष्करशालादीन् दुर्वाश्यां ष्टक आदधे । ४३ ।  
सुमित्रार्जुनपालादीञ्छोकाकान् सुदामिनी । कङ्कश कर्णिकायां वै ऋतधामजयावपि । ४४ ।

Again, Vṛddhaśarmā, a scion of Karūṣa, duly espoused Śrutadevā, of whom was born Dantavaktra, who was (first) born of Diti (as the demon Hiranyākṣa), because cursed by the sages (Sanaka and others). (37) And Dhṛṣṭaketu, the (then) ruler of the territory of Kekaya, took Śrutakīrti to wife. His sons were Santardana and others, the five princes of Kekaya. (38) Through Rājādhidevi (his wife) Jayasena—so the tradition goes—begot Vinda and Anuvinda (who became rulers of Avanti); (while) Damaghoṣa, the king of Cedi, accepted (for his wife) Śrutaśravā. (39) The latter's son was Śiśupāla, the story of whose birth has already been told\* Citraketu and Bhṛadbala were the sons of Devābhāga by his wife Karmā. (40) Suvirā and Iṣumān were the two sons of Devaśravā by Karmāvatī, while Satyajit as well as Purujit were born of Kaṅkā, through Ānaka. (41) Again, Śrījaya begot through Rāṣṭrapālī Vṛṣa, Durmarṣaṇa and others; while Śyāmaka begot through Śūrabhūmi Harikeśa and Hiranyākṣa, (42) Similarly, Vatsaka begot through Mīśrakesī—a celestial nymph—Vṛka and others; while Vṛka begot through (his wife) Durvārṣī, Takṣa Puṣkara, Śāla and so on. (43) Through (her union with) Samika, again, his wife Sudāmini bore Sumitra, Arjunapāla and others; while Kaṅka too, for his part, begot Rīdhāma and Jaya. (44)

पौरवी रोहिणी भद्रा मदिरा रोचना इत्या । देवकीप्रमुखा असन् पत्या आनकदुन्दुभेः । ४५ ।  
बलं गदं सारणं च दुर्मदं विपुलं ध्रुवम् । वसुदेवस्तु रोहिण्यां कृतादीनुदपादयत् । ४६ ।  
सुभद्रो भद्रवाहश्च दुर्मदो भद्र एव च । पौरव्यास्तनया ह्येते भूताद्या द्वन्द्वशोभवन् । ४७ ।  
नन्दोपनन्दकृतकशूराद्या मदिरात्मजाः । कौसल्या केशिनिं त्वेकमसूत कुलनन्दनम् । ४८ ।  
रोचनायामतो जन्ता हस्तहेमाङ्गदादयः । इत्यायामुरुवल्कादीन् यदुमुख्यानजीजनत् । ४९ ।  
विपुष्टो धृतदेवायामेक आनकदुन्दुभेः । शान्तिदेवात्मजा राजञ्छ्रमप्रतिश्रुतादयः । ५० ।  
राजानः कल्पवर्षाद्या उपदेवासुता दश । वसुहंससुवर्षाद्याः श्रीदेवायास्तु षट्सुताः । ५१ ।  
देवरक्षितया लब्धा नव चात्र यदादयः । वसुदेवः सुतानष्टावादिधे सहदेवया । ५२ ।  
पुरुविश्रुतमुखास्तु साक्षाद् धर्मो वसूनिव । वसुदेवस्तु देवव्यापष्ट पुत्रानजीजनत् । ५३ ।  
कीर्तिमन्तं सुपेणं च भद्रसेनपुदारधीः । ऋजुं सम्पर्दनं भद्रं संकर्षणमहीश्वरम् । ५४ ।  
अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल । सुभद्रा च महाभागा तव राजन् पितामही । ५५ ।

Pauravi, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā, Devakī and others (Dhṛtadevatī†—and so on, all sisters of Devakī) were the wives of Ānakadundubhi (Vasudeva). (45) Now, Vasudeva begot through Rohiṇī Bala, Gada, Sāraṇa, Durmada and also Bhadra and (seven) others—these twelve indeed were the sons born of Pauravi. (47) Similarly Nanda, Upananda, Kṛtaka, Śūra and so on were the sons of Madirā. Bhadrā (hailing from Kosala), however, brought forth only one son (the delight of his race), Keśī by name. (48) Through Rocanā from (the loins of) Vasudeva appeared Hasta, Hemāṅgada and others; (and) through Ilā he begot Uruvāka and others, foremost among the Yadus. (49) Vipṛṣṭha alone appeared from (the loins of) Ānakadundubhi through Dhṛtadevā; while Śrama, Pratiśruta and others were the sons of Śāntidevā, O Parikṣit ! (50) Kalpavarṣa and other kings, numbering ten, were the sons of Upadevā; while Vasu, Harṣa, Suvaṅśa and (three others) were the six sons of Śrīdevā. (51)

\* Vide Book VII.

† Vide Verses 22-23 above.

Again, nine sons, Gada and others were obtained by Devarakṣitā through Vasudeva; (while) he begot through Sahadevā eight sons, the foremost of whom was Puruṣīrta, as Dharma beg of the (eight) Vasus themselves. Further the highminded Vasudeva begot through Devakī (eight) more sons—Kirtimān, Suśeṇa, Bhadrāsena, Bhadra, Ṛju, Sammardana and Lord Saṅkarṣaṇa, who was the same as Śeṣa (the king of serpents); while the eighth son of (the blessed) Vasudeva and Devakī indeed was Lord Śrī Hari Himself. And the highly blessed Subhadra, your grandmother, was their daughter, O king! (52—55)

यदा यदेह धर्मस्य क्षयो वृद्धिक्ष पाप्मनः । तदा तु भगवानीश आत्मानं सृजते हरिः । ५६ ।  
 न ह्यस्य जन्मनो हेतुः कर्मणो वा महीपते । आत्मपापां विनेशस्य परस्य द्रष्टुरात्मनः । ५७ ।  
 यन्मायाचेष्टितं पुंसः स्थित्युत्पत्त्यव्ययाय हि । अनुग्रहस्तत्रिवृत्तेरात्मलाभाय चेष्टते । ५८ ।  
 अक्षौहिणीनां पतिभिरसुरैर्नृपलाञ्छनैः । भुव आक्रम्यमाणाय आभाराय कृतोद्यमः । ५९ ।  
 क्रमाण्यपरिप्रेयाणि मनसापि सुरेश्वरैः । सहस्रकर्षणक्षत्रे भगवान् मधुसूदनः । ६० ।  
 कलौ जनिष्यमाणानां दुःखशोकतमोनुदम् । अनुग्रहाय भक्तानां सुपुण्यं व्यतनोद् यशः । ६१ ।  
 यस्मिन् सत्कर्णपीयूषे यदास्तीर्थावरे सकृत् । श्रोत्राञ्जलिरुपस्युख्य ध्रुवते कर्मवासनाम् । ६२ ।  
 भोजवृष्यन्त्यकमधुसूरसेनदशाहकैः । श्लाघनीयेहितः शश्वत् कुरुमुद्गयपाण्डुभिः । ६३ ।  
 त्रिभन्धस्मितेक्षितोदारैर्वाक्यैर्विक्रमलीलाया । नृलोकं रमयामास मूर्त्यां सर्वाङ्गरव्यथा । ६४ ।

यस्याननं मकरकुण्डलज्वरुकर्णध्राजत्कपोलसुभगं सविलाससहासम् ।  
 नित्योत्सवं न तनुपुट्टीशिभिः पिबन्त्यो नार्यो नराश्च मुदिताः कुपिता निमेषे ॥ ६५ ॥  
 जातो गतः पितृगृहाद् ब्रजमेधिताथो हस्ता रिपून् सुतशतानि कृतोत्तदारः ।  
 उत्पाद्य तेषु पुरुषः क्रतुभिः समीजे आत्मानमात्मनिगमं प्रथयञ्जनेषु ॥ ६६ ॥  
 पृथ्व्याः स र्षे गुरुभरं क्षपयन् कुरुणामन्तःसमुत्थकलिना युधि भूपचम्बः ।  
 दृष्ट्या विभूय विजये जयमुद्घियोष्य प्रोच्योद्धवाय च परं समगात् स्वधाम ॥ ६७ ॥

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशोऽध्यायः परमहंस्यो संहितायो नवमस्कन्धे

श्रीसूर्यसोमवंदानुकीर्तने बटुवंशानुकीर्तने नाम चतुर्विंशोऽध्यायः ॥२४॥

इति नवमः स्कन्धः समाप्तः

हरिः ॐ तत्सत्

Whenever there is decline of virtue and growth of sin in this world, the almighty Lord Śrī Hari actually manifests Himself at that time. (56) Indeed, for the appearance and actions of the all-pervading Lord Śrī Hari, the (absolutely) unattached witness, O ruler of the earth, there is no ground other than His own will to sport. (57) For, the activity of His Māyā (deluding potency) conduces to the birth, continuance and destruction of every embodied soul; while His grace is intended to bring Self-Realization through cessation of birth. (58) Endeavouring to remove the burden of the earth, which was overrun by demons disguised as kings, who led more than one Akṣauhiniṣ, Lord Śrī Kṛṣṇa (the slayer of the demon Madhu), accompanied by (His elder brother) Lord Saṅkarṣaṇa (better known as Balarāma), performed deeds which cannot be comprehended even in thought by the rulers of gods. (59-60) (Nay,) in order to shower His grace on the devotees He spread far and wide (through those deeds) a most sacred glory capable of driving away the sorrow, grief and ignorance of those

going to be born in the (ensuing) Kali age. (61) Sipping with the hollow of his joined palms in the form of his ears but once from the holiest stream of His glory, which is nectar to the ears of the righteous, a man shakes off the tendencies of actions (standing in the way of Liberation). (62) Through words sweetened by His loving smiles and glances, His valourous pastimes and (divine) personality, charming in every limb, He brought joy to mankind, His activities being ever praised by the Bhojas, Vṛṣṇis, Andhakas, Madhus, Śūrasenas and Dāśārhas (on the one hand) and by the Kurus, Śrījayas and Pāṇḍus on the other. (63-64) Drinking, full of joy, with their eyes the beauty of His face—rendered (all the more) lovely by ears adorned with alligator-shaped ear-rings and lustrous cheeks, (nay,) lit up with a graceful smile and ever steeped in joy—men and women not only did not feel sated but grew angry with Nimi\* (who was responsible for the twinkling of their eyes, that interrupted the joy flowing from his sight). (65) As soon as born, Śrī Kṛṣṇa (the supreme Person) went to the dales of Vraja from His father's house (at Mathurā) and, having heightened the joy of the residents of Vraja, returned to Mathurā, slew enemies, married numerous wives, begot through them hundreds of sons, and worshipped His own Self by means of (a number of) sacrifices in order to popularize His own Vedic path (leading to His realization). (66) Intending to reduce the heavy burden of the earth by means of the internal discord appearing among the Kurus, He swept away by His (mere) glance the armies of kings on the battle-field, loudly proclaimed far and wide the victory of Vijaya (Arjuna), taught the highest truth to (His beloved disciple) Uddhava and returned with an easy mind to His own (divine) Abode. (67)

*Thus ends the twenty fourth discourse, entitled "An account of the posterity of Yadu", forming part of an account of the solar and lunar dynasties (of kings), in Book Nine of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.*

END OF BOOK NINE

\* We have already seen in Discourse XIII above how Nimi—when his body fell due to the curse of his Guru, the sage Vasiṣṭha—sought and secured a boon from the gods by virtue of which he resides in a subtle form in the eyefield of all living beings and directs their closing and opening.

ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

दशमः स्कन्धः

(पूर्वार्धः)

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata-Mahāpurāṇa

Book Ten (First Half)

Discourse I

The Lord reassures Mother Earth; Vasudeva marries Devakī and Kamsa  
despatches the six sons of Devakī

उजोवाच

कथितो वंशविस्तारो भवता सोमसुवंध्योः । राज्ञां चोभयवंशयानां चरितं परमाद्भुतम् । १ ।  
यदोक्ष धर्मशीलस्य नितरां मुनिसत्तम । तत्राशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः । २ ।  
अवतीर्य वदोर्वीशे भगवान् भूतभावनः । कृतवान् पानि विश्वतमा तानि वो वद विस्तारात् । ३ ।

निवृत्ततर्पेरुपगीयमानाद् भवौषधाच्छ्रेत्रमनोऽभिभामात् ।

क उतपश्लोकगुणानुवादात् पुमान् विरुज्येत सिना पशुभ्याम् । ४ ।

पितामहा मे समरेऽमरस्यर्धेदेवव्रताद्यातिरथेस्तिमिङ्गिलैः ।

दुरत्यथे कौरवसैन्यसागरं कृत्वातरन् वत्सपदं स यत्प्रवाः । ५ ।

श्रेण्यखविपुष्टमिदं यदङ्गं सत्तानवीजं कुरुपाण्डवानाम् ।

सुगोप कुक्षिं गत आतत्रको मातुश्च मे यः शरणं गतास्यः । ६ ।

धीर्याणि तस्याखिलदेहभाजामन्तर्बहिः पूरुषकालरूपैः ।

प्रवञ्छतो मृत्युमुतापृतं च मायामनुष्यस्य वदस्व विद्वन् । ७ ।

The king began again : The extent of the lunar and solar dynasties and (an account of) the most wonderful deeds of the kings born in both the dynasties as well as of the extremely pious Yadu have been told by you, O jewel among sages! (Now kindly) recount to us exploits of Lord Viṣṇu descended in that line alongwith Śrī Balarāma (His part manifestation). (1-2) (Pray,) narrate to us in detail (all) those deeds which the (said) Lord, the Soul of the universe and the Protector of created beings, performed, appearing in the line of Yadu. (3) What mah other than the killer of animals would desist from a recital of the excellences of the illustrious Lord—a (sure) remedy for (the malady of) transmigration, (and highly) pleasing to the ear as well as to the mind, and constantly sung (even) by souls from whom the thirst for pleasure has departed (for ever). (4) Using Him for a raft my grandfather (Arjuna) and granduncles

(Yudhiṣṭhira and others) indeed crossed the ocean of the Kaurava army—(so) difficult to cross because (of the presence) of whales in the form of great car-warriors like Devavrata (more popularly known by the name of Bhiṣma), vanquishers in battle of (even) immortals—treating it as a (mere) footprint of a calf. (5) Again, having entered, discus in hand, the womb of my mother (Uttarā), who had sought Him as her refuge, He protected this body of mine, the seed of the race of the Kurus and the Pāṇḍavas, and badly burnt by the (mystic) missile hurled by Aśwatthāmā (the son of Droṇa). (6) Recount, O sage, the exploits of that Lord, disguised as a human being, by His transcendental creative energy, who, dwelling (both) within and outside all embodied beings, (severally) in the form of the Inner Controller and Time, metes out to them (according to their deserts) death (metempsychosis) as well as immortality. (7)

रोहिण्यास्तनयः प्रोक्तो रामः सङ्कर्षणस्तवया । देवक्या गर्भसन्धयः कुतो देहान्तरं विना । ८ ।  
 कस्यामुकुन्दो भगवान् पितुर्गोहाद् ब्रजं गतः । क्व वसतः ज्ञातिभिः सार्धं कृतवान् सात्वतांपतिः । ९ ।  
 ब्रजे वसन् किमकरोन्मधुपुर्यां च केशवः । भ्रातरं चावधीत् कंसं मातुर्द्भ्रतदर्शनम् । १० ।  
 देहं मानुषमाश्रित्य कति वर्षाणि वृष्णिभिः । यदुपुर्यां सहायात्सीदत् पत्युः कत्यभवन् प्रभोः । ११ ।  
 एतदन्वद्य सर्वं मे मुने कृष्णविवेचितम् । वत्सुमर्हसि सर्वज्ञ श्रद्धयान्नाय विस्तृतम् । १२ ।  
 नैवातिदुःसहा क्षुत्वां त्यक्तोदमपि ज्ञाधते । पिबन्तं त्वन्मुखाम्भोजच्युतं हरिकथामृतम् । १३ ।

Sankarṣaṇa (Balarāma) was (first) referred\* to by you as a son of Rohiṇī. How could his connection be conceived with the womb of Devakī† without his assuming another body? (8) Wherefore did Lord Śrī Kṛṣṇa (the Bestower of Liberation) shift to Vraja from His father's residence (at Mathurā)? And where (in what different places) did that Lord of the Yadus take up His abode along with His kinsfolk? (9) What did Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva), do while residing in Vraja as well as at Mathurā (the city founded by the demon Madhu)? And wherefore did He personally slay Kaṁsa, His (own) mother's cousin and (therefore) not deserving such fate (at His hands) ? (10) Having assumed a human semblance, for how many years did He reside in the company of the Vṛṣṇis at Mathurā (the capital of the Yadus), and how many were the wives of the Lord ? (11) You ought to relate fully to me, endowed (as I am) with faith, O omniscient sage, this and all other exploits of Śrī Kṛṣṇa. (12) This hunger, (so) very difficult to bear, does not (at all) afflict me, although I have given up even water, drinking as I am the nectar of Śrī Hari's story, flowing from your lotus lips. (13)

सूत उवाच

एषं निशम्य भृगुनन्दन साधुवादं वैयासकिः स भगवतस्तथ विष्णुरातम् ।  
 प्रत्यर्थं कृष्णचरितं कल्किकल्मषघ्नं व्याहर्तुमारभत भागवतप्रधानः । १४ ।

**Sūta resumed:** Having heard the said laudable question, O Śauṅkara (a scion of Bhṛgu), and complimenting Parīkṣit (the protege of Lord Viṣṇu), the glorious sage Śuka (the son of Vyāsa), the foremost of the Lord's devotees, proceeded to narrate (as follows) the story of Śrī Kṛṣṇa, that destroys the impurities of the Kālī age. (14)

श्रीशुक उवाच

सम्यग्व्यवसिता बुद्धिस्तव राजर्षिसततम् । वासुदेवकथायां ते यजाता नैष्ठिकी रतिः । १५ ।  
 वासुदेवकथाप्रश्नः पुरुषार्थीन् पुनाति हि । वक्तारं पृच्छकं श्रोतृस्तथादसलिलं यथा । १६ ।

\* Vide IX, xxiv, 46.

† See IX, xxiv, 54.

भूमिर्दुर्गन्धमुष्याजद्वैत्यानीकशतायुतैः । आक्रान्ता भूरिभारेण ब्रह्मार्ण शरणं ययौ । १७ ।  
 गौर्भूत्वाश्रमुष्वी निशान्ना क्रन्दन्ती करुणं विभोः । उपस्थितान्तिके तस्मै व्यसनं स्वमयोचत । १८ ।  
 ब्रह्मा तदुपघार्याथ सह देवैस्तया सह । जगाम सत्रिमपनस्तीरं क्षीरपयोनिधेः । १९ ।  
 तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् । पुरुषं पुरुवसुक्तेन उपतस्थे समाहितः । २० ।  
 गिरं समाधीं गगने समीरितां निशम्य वेधाखिदशानुवाच ह ।  
 मां पौर्ण्वी मे शृणुतामराः पुनर्विधीयतामानु तथैव मा चिरम् । २१ ।  
 पुरैव पुंसावधृते धराज्वरो भवद्विरंशैर्यदुषूपजन्म्यताम् ।  
 स यावदुर्व्या भरयोश्चरेश्वरः स्वकालशक्त्या क्षपयंश्चरद् भुवि । २२ ।

वसुदेवगृहे साक्षाद् भगवान् पुरुषः परः । जनिष्यते तत्रियार्थं सम्भवन्तु सुरस्त्रियः । २३ ।  
 वासुदेवकलानन्तः सहस्रवदनः स्वराद् । अग्रतो भविता देवो हरेः प्रियचिकीर्षया । २४ ।  
 विष्णोर्माया भगवती यया सम्पोहितं जगत् । आदिष्टा प्रभुर्णारोने कार्याथं सम्भविष्यति । २५ ।

**Śrī Śuka replied :** Your mind has arrived at a right conclusion, O jewel among royal sages, as a sequel to which lasting devotion to the story of Lord Vāsudeva has sprung up in your heart. (15) An inquiry concerning the story of Lord Vāsudeva indeed purifies all the three persons, viz., the reciter, the interlocutor and the audience (even) as the water touched by the Lord's feet (the water in which an image of the Lord has been washed or the Gaṅgā) hallows all. (16) Oppressed with stupendous weight by millions of detachments of Daityas in the disguise of arrogant kings, Mother Earth sought Brahmā (the creator) as her refuge. (17) Appearing as a disconsolate cow, its face wet with tears and piteously lowing, she sought the presence of Brahmā (the supreme ruler) and told him of her distress. (18) Realizing her calamity, Brahmā accompanied by Lord Śiva (the three-eyed One) forthwith proceeded to the shore of the ocean of milk (the abode of Lord Viṣṇu) alongwith the (other) gods as well as with her. (19) Having arrived there and fully collected (in mind), Brahmā prayed to Lord Viṣṇu, the Supreme Person, the Ruler of the universe, the adored (even) of the gods, in the terms of the Puruṣa-Sūkta (a celebrated Vedic hymn addressed to the Supreme Person). (20) Hearing in the course of a trance (state of complete absorption) a voice uttered in the sky (the source of which was invisible), the creator clearly said to the gods (as follows): "Hear from me, O gods, the word of the Supreme Person, and then do accordingly at once; let there be no delay. (21) The affliction of Mother Earth had already been known by the Supreme Person. (Therefore) let yourselves be born among the Yadus in part manifestation (and continue there) till that suzerain Lord walks on earth, reducing the burden of Mother Earth through His own (Divine) Energy in the shape of Time. (22) Lord Viṣṇu Himself (the glorious Supreme Person) will be manifested in the house of Vasudeva; let celestial women (also therefore) be born for His pleasure. (23) With intent to do what pleases Śrī Hari, the thousand-headed and self-efulgent Lord Ananta (the serpent-god Śeṣa), a part manifestation of Lord Vāsudeva, will precede Him (as His elder brother). (24) Commanded by the Lord, the Divine Māyā (enchanting potency) of Lord Viṣṇu, by whom the (whole) universe stands bewitched, will (also) be born in part manifestation for the purpose of doing His work." (25)

श्रीशुक उवाच

इत्यादिश्रियापरगणान् प्राजापतिपतिर्विभुः । आश्रास्य च महौ गीर्भिः स्वधाय परमं ययौ । २६ ।

**Śrī Śuka resumed :** Having thus directed the hosts of gods and reassured Mother Earth with His (comforting) words, Brahmā (the supreme lord), the ruler of Prajāpatis (lords of

created beings), returned to his exalted abode. (26)

शूरसेनो यदुपतिर्मथुरामावसन् पुरीम् । माथुराज्जूरसेनांश्च विषयान् क्षुभुजे पुरा । २७ ।  
 राजधानी ततः साभूत् सर्वयादवभूषुजाम् । मथुरा भगवान् यत्र नित्यं संनिहितो हरिः । २८ ।  
 तस्यां तु कर्हिञ्चिच्चौर्गिर्वसुदेवः कृणोद्बहः । देवक्या सूर्यया सार्धं प्रयागे रथमारूढत् । २९ ।  
 उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया । रथीन् हयामां जग्राह रौक्म्यै रथशतैर्वृतः । ३० ।  
 चतुःशतं पारिवर्हं गजानां हेममालिनाम् । अश्वानामयुतं सार्धं रथानां च त्रिषदशतम् । ३१ ।  
 दासीनां सुकुमारीणां द्वे शते समलङ्कृते । दुहित्रे देवकः प्रादात् याने दुहितृवत्सलः । ३२ ।  
 शङ्खचूर्णमृदङ्गश्च नेदुर्बुन्दुभयः समम् । प्रयाणप्रक्रमे तावद् वरवध्वाः सुमङ्गलम् । ३३ ।  
 पथि प्रप्रहिणं कंसमाभाष्याहाशरीरवाक् । अस्यास्तामपृष्ट्यो गर्भो हन्ता यो ब्रह्मसेज्जुघ । ३४ ।  
 इत्युक्तः स खलः पापो भोजानो कुलपीसनः । भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत् । ३५ ।  
 ते जुगुप्सितकर्माणं नृशंसं निरपत्रम् । वसुदेवो महाभाग उवाच परिसान्त्वयन् । ३६ ।

Of yore Śūrasena, the chief of the Yadus, ruled the principalities of Mathurā and Śūrasena, (himself) residing in the city of Mathurā (his capital). (27) Since then the said Mathurā, in which Lord Śrī Hari is ever present, continued to be the capital of all Yādava kings. (28) Having gone through his wedding ceremony indeed in that city, one day, Vasudeva, son of Śūra (a noble man of the kingdom of Mathurā), mounted the chariot alongwith his newly wedded wife, Devakī, while departing (for his home). (29) Surrounded by hundreds of chariots plated with gold, Prince Kaṁsa, the (eldest) son of King Ugrasena (the then ruler of Mathurā) held the reins of the horses (assumed the role of a charioteer) in order to oblige his cousin (Devakī). (30) At the time of their departure Devaka (the younger brother of Ugrasena), who was (so) fond of his daughter gave away to his daughter by way of dowry four hundred elephants decked with necklaces of gold, fifteen thousand horses, eighteen hundred chariots and two hundred graceful servant-maids profusely adorned. (31-32) As the procession of the bride and the bridegroom was just going to start, conchs, clarionets, clay tomtoms and kettledrums sounded all at once in a most auspicious manner. (33) Addressing Kaṁsa, who held the reins while on the way, an incorporeal voice said, "O foolish one! the eighth child of this girl, whom you are (now) conducting, will slay you." (34) Told thus, that wicked and sinful fellow, the disgrace of the Bhojas, seized his cousin by the hair, sword in hand, and proceeded to kill her. (35) The highly blessed Vasudeva pleaded with that hard-hearted and shameless fellow of detestable deeds, trying to appease him (as follows). (36)

वसुदेव उवाच

श्लाघनीयगुणः शूरर्भवान् भोजयशस्करः । स कथं भगिनीं हन्यात् स्त्रियमुद्गाहपर्वणि । ३७ ।  
 मृत्युर्नृष्यतां वीर देहेन सह जायते । अद्य वाब्दशदानो वा मृत्युर्वै प्राणिनां ध्रुवः । ३८ ।  
 देहे पञ्चत्वमापत्रे देही कर्मानुगोऽवशः । देहान्तरमनुप्राप्य प्राक्तनं त्यजते वपुः । ३९ ।  
 क्रजंस्तिष्ठन् पदैकेन यथैवैकेन गच्छति । यथा नृणञ्जलूकैव देही कर्मगति गतः । ४० ।

स्वप्ने यथा पश्यति देहमीदृशं मनोरथेनाभिनिविष्टचेतनः ।  
 दृष्टश्रुताभ्यां मनसानुबिन्तयन् प्रपद्यते तत् किमपि ह्यपस्मृतिः । ४१ ।  
 यतो यतो धावति दैवघोदितं मनो विकारात्मकमाप पञ्चसु ।  
 गुणेषु भायारचितेषु देह्यस्मौ प्रपद्यमानः सह तेन जायते । ४२ ।  
 ज्योतिर्व्यथैत्रोदकपाथिवेषुदः समीरवेगानुगतं विभाव्यते ।

एवं स्वमायारचितेऽसौ पुमान् गुणेषु रागानुगतो विपुह्यति ।४३।

तस्मात्प्र कस्वयिद् श्रेयमाचरेत् स तथाविधः । आत्मनः क्षेममविच्छन् प्रोद्गुर्वै परतो भयम् ।४४।

एषा त्वानुजा बाला कृपणा पुत्रिकोपमा । हन्तुं नार्हसि कल्याणीमिमाम् त्वे दीनवत्सलः ।४५।

**Vasudeva said :** You are possessed of virtues worthy of being extolled by heroes and are the glory of the Bhojas. As such how can you slay your (own) cousin, a woman, on the festive occasion of her wedding ? (37) The death of those that are born is ordained alongwith their birth, O valiant prince! Death is indeed inevitable to (all) living beings (no matter) whether it comes this (very) day or at the end of a hundred years. (38) When the body is about to expire (lit., to be dissolved into its five constituent elements, viz., earth, water, fire, air and ether), the soul (tenanting it), following (the course of) its destiny, helplessly quits the former body on (mentally) obtaining another corporeal form. (39) As indeed a walking man paces forward with another leg while sticking to the earth by one leg or even as a caterpillar leaves a blade of grass (only) when it has caught hold of another, so does the embodied soul, following the course of its destiny, leave the former body only when it has caught hold of another. (40) Just as a man in a dream state or one whose mind is entirely possessed with a longing and who is contemplating on the object of his desire with a mind coloured by that which has (either) been (actually) perceived (by him in his waking life) or heard of, visualizes a corresponding conceptual form (of the kind actually seen or heard of by him) and (unconsciously) comes to identify himself with it, and (forthwith) indeed forgets his (living) body, so does the embodied soul quit the previous body on attaining a new one. (41) Identifying itself with that (particular) body out of the (numberless) material bodies (which are nothing but the five elements) moulded (into diverse forms) by Māyā (the creative energy of the Lord)—which his mind, consisting of (various) ideas and impelled by destiny, flows towards and clings to, the embodied soul passes into that very form alongwith the mind. (42) Even as the sun or the moon, with which we are so familiar, when reflected in earthen vessels full of water, appears as shaking due to the force of the wind (though not actually shaking), so does the soul, entering through attachment the material forms brought forth by its own ignorance, gets deluded (seized with the fear of death and so on). (43) As such (i.e., inevitably exposed to the fear of death), the embodied soul, seeking after its own welfare, should not therefore do wrong to anyone; for there is fear to the wrong-doer from others (viz., from the individual wronged, its kith and kin and the god of retribution). (44) This younger cousin of yours is a (mere) helpless girl and is like a daughter to you. You ought not (therefore) to kill this girl, who has just gone through the auspicious nuptial rites, kind as you are to the helpless. (45)

श्रीसुक उवाच

एवं स सामधिर्भेदबोध्यामानोऽपि दारुणः । न न्यवर्तत कौरव्य पुरुषादाननुव्रतः ।४६।

निर्वन्धं तस्य तं ज्ञात्वा विचिन्त्यानकदुन्दुभिः । प्राप्तं कालं प्रतिव्योद्बुधिदं तत्रान्वपद्यत ।४७।

मृत्युर्वृद्धिमतापोह्यो यावद्वह्निद्विलोदयम् । यद्यसौ न निवर्तत नापराधोऽस्ति देहिनः ।४८।

प्रदाय मृत्यवे पुत्रान् मोक्षवे कृपणांमिमाम् । सुता ये यदि जायेन् मृत्युर्वा न श्रियेत चेत् ।४९।

विपर्ययो वा किं न स्याद् गतिर्धातुर्दुस्तथा । उपस्थितो निवर्तत निवृत्तः पुनरापतेत् ।५०।

अग्नेयथा दारुणियोगयोगयोरदुष्टतोऽन्यत्र निमित्तमस्ति ।

एवं हि जन्तोऽपि दुर्लिभाभ्यः शरीरसंयोगवियोगहेतुः ।५१।

एवं विमृश्य तं पापं यावदात्मनिदर्शनम् । पूजयामास वै शौरिर्बहुमानपुरःसरम् ।५२।

प्रसन्नवदनाम्भोजो नृशंसं निरपन्नयम् । मनसा दूयमानेन विहसन्निदमन्नवीत् ॥ ५३ ॥

**Śrī Śuka went on:** Even though admonished through conciliatory words and those inspiring fear as aforesaid, Kaṁṣa, who was heartless (by nature) and followed the ways of ogres (besides), did not desist (from his purpose), O Paṁkṣiṭ (a scion of Kuru)!(46) Perceiving such obstinacy of his (in the matter of slaying Devakī) and contemplating how to avert her imminent death, Ānakadundubhi (Vasudeva) resolved upon the following expedient in that behalf. (47) (He said to himself,) "Death should be warded off by a wise man so long as his reason and might are intact. If, however, death does not turn back there is nothing wrong on the part of the embodied soul. (48) Promising to hand over sons (that may be born to Devakī) to Kaṁṣa (who is death personified), I ought to rescue this helpless girl and I shall have to forgo my sons only in case they are actually born (hereafter) and provided Kaṁṣa (himself) does not expire (in the meantime). (49) Or might not the contrary happen (i.e., might not Kaṁṣa himself suffer death at the hands of my sons); (for) the ways of Providence are hard to comprehend. What is imminent may turn away and what has turned away may appear again. (50) (Just) as in the case of a (forest) fire there is no cause other than destiny for its coming into contact with a (particular) tree (however distant it may be) and its remaining aloof from another (though quite near to it), so indeed in the case (even) of a living being the ground (other than destiny) of its being connected with or dissociated from a (particular) body is difficult to conceive." (51) Having thus pondered to the best of his intellectual acumen, Vasudeva (the son of Śūra) actually eulogized that sinful fellow with great esteem. (52) With a blooming lotus-like countenance, yet with an aching heart, he smilingly addressed the following words to that hard hearted wretch. (53)

वसुदेव उवाच

न ह्यस्यास्ते भयं सौम्य यद् वागाहाशरीरिणी । पुत्रान् सम्पदेष्वेऽस्या चतस्ते भयसुस्थितम् । ५४ ।

**Vasudeva observed :** Indeed there is no fear to you, O gentle one, from this girl as the incorporeal voice (from heaven) has conveyed (to you). I shall (accordingly) make over (to you) her sons, from whom fear has arisen in you. (54)

श्रीशुक उवाच

स्वसुर्वधानिववृते कंसस्तद्वाक्यसारवित् । वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद् गृहम् । ५५ ।

अथ काल उपावृत्ते देवकी सर्वदेवता । पुत्रान् प्रसुषुवे चाष्टी कन्यां चैवानुवत्सरम् । ५६ ।

कीर्तिमन्तं प्रथमजं कंसायानकदुन्दुभिः । अर्पयामास कृच्छ्रेण सोऽनुतादतिविह्वलः । ५७ ।

किं दुःसहं नु साधुनां विदुषां किमपेक्षितम् । किमकार्यं कदर्याणां दुस्त्यजं किं धृतात्मनाम् । ५८ ।

दृष्ट्वा समस्तं तच्छौरेः सत्यं चैव व्यवस्थितम् । कंसस्तुष्टमना राजन् प्रहसन्निदमन्नवीत् । ५९ ।

प्रतियातु कुमारोऽयं न ह्यस्यादस्ति मे भयम् । अष्टमाद् युवयोर्गर्भान्मृत्युर्मै विहितः किल । ६० ।

तथेति सुतमादाय यथात्मानकदुन्दुभिः । नाभ्यनन्दत सद्वाक्यमसतोऽसिञ्जितात्मनः । ६१ ।

**Śrī Śuka continued :** Kaṁṣa, who knew the truthfulness of Vasudeva's words, ceased from killing Devakī (his own cousin). Applauding him, Vasudeva too reached home full of delight. (55) Now, when the time came, Devakī, who (being the abode of Śrī Hari) represented all the gods (on her person), (successively) brought forth eight sons and a daughter too (Subhadra by name) besides, one every year. (56) Much afraid of falsehood, Vasudeva handed over to Kaṁṣa with (great) difficulty his first-born son, Kīrtimān (by name). (57) Indeed what is difficult to endure in the eyes of the righteous? What is needed by the wise? What is unworthy in the eyes of the depraved? And what is difficult to renounce for those who have cherished Śrī Hari (the Self of all)? (58) Rejoiced at heart to perceive such

equanimity in Vasudeva (the son of Śūra) as well as his unflinching devotion to truth, Kāṛṇa, O Paṅkṣit, smilingly spoke the following words—(59) "Let this boy return (to your protection); for there is no fear to me from him. Obviously my death has been decreed at the hands of your eighth progeny." (60) Taking the boy with the word "Amen", Vasudeva returned (home). (Of course) he did not rejoice over those words of Kāṛṇa (the wicked one) of uncontrolled mind. (61)

नन्दाद्यो ये व्रजे गोपा याश्चामीषां च योषितः । वृषण्यो वसुदेवाद्या देवक्राद्या यदुत्थितः । ६२ ।  
 सर्वे वै देवताप्राया उभयोरपि भारत । ज्ञातयो बन्धुमुहुर्यो ये च कंसमनुव्रताः । ६३ ।  
 एतत् कंसाय भगवाञ्छंसाध्येत्य जादः । भूमेर्भारयमाणानां दैत्यानां च यथोद्यमम् । ६४ ।  
 ऋषेर्विनिर्गमे कंसो यदुन् मत्वा सुरानिति । देवक्या गर्भसम्भूतं विष्णुं च स्ववधं प्रति । ६५ ।  
 देवकीं वसुदेवं च निगृह्य निगडं गृहि । जातं जातमहन् पुत्रं तयोरजनशङ्कया । ६६ ।  
 यातरं पितरं ध्रातुन् सर्वांश्च सुहृदस्तथा । प्रान्ति ह्यसुतुषो लुब्धा राजानः प्रायशो भुवि । ६७ ।  
 आत्मानमिह सज्जानं जानन् प्रायं विष्णुना हतम् । महासुरं कालेनेमिं यदुभिः स व्यरुध्यत । ६८ ।  
 उग्रसेनं च पितरं यदुभोजान्धकाधिपम् । स्वयं निगृह्य बुभुजे शूरसेनान् महाबलः । ६९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां दशमस्कन्धे पूर्वार्धे श्रीकृष्णवतारोपक्रमे प्रथमोऽध्यायः । ११ ।

"Whatever cowherds there are in Vraja, the foremost of whom is Nanda, and again (all) those who are their wedded wives, the Vṛṣṇis led by Vasudeva, and Yādava women headed by Devakī, nay, (even) the kinsmen, relatives and friends of both Nanda and Vasudeva, who are devoted to Kāṛṇa (yourself) are all for the most part gods themselves." This was what the all-powerful sage Nārada communicated to Kāṛṇa, going to him (of his own accord), and also apprized him of the endeavours (of Brahmā and the other gods) for the destruction of the Daityas, that constituted a burden to Mother Earth, O Paṅkṣit (a scion of Bharata)! (62—64) Believing the Yadus to be (so many) gods, and Lord Viṣṇu as about to appear from the womb of Devakī for the purpose of slaying him, and binding Devakī and Vasudeva with fetters in their own residence after the departure of the (celestial) sage, Kāṛṇa did to death every son of the said couple even as he was born, suspecting him to be the (birthless) Viṣṇu (Himself). (65-66) Greedy monarchs given to self-gratification on this earth generally, as a matter of fact, kill their (own) father and mother, brothers as well as all their relations. (67) Knowing himself to have been, in a previous existence, the great demon Kālanemi, slain by Viṣṇu and reborn (as Kāṛṇa) in current life, he entered into hostilities with the Yadus. (68) Nay, putting in prison his (own) father, Ugrasena—the lord of the Yadus, the Bhojas and the Andhakas—the mighty Kāṛṇa ruled over the Śūrasena territory himself. (69)

*Thus ends the first discourse, forming an introduction to the descent of Lord Śrī Kṛṣṇa, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ द्वितीयोऽध्यायः

### Discourse II

The Lord enters the womb of Devakī and is extolled by the gods

श्रीशुक उवाच

प्रलम्बबकचापूरतृणावर्तमहाशनैः । मुष्टिकारिद्विद्विदपुतनाकेशिधेनुकैः । १ ।  
 अन्यैश्चासुरभूपालैर्बाणभौमादिभिर्युतः । यदूनां कदनं चक्रे बली मागधसंश्रयः । २ ।  
 ते पीडिता निविविशुः कुरुपञ्चालकेकयान् । शाल्वाम् विदर्भान् निषयान् विदेहान् कोसलानपि । ३ ।  
 एके तपनुरूथाना ज्ञातयः पर्युपासते । हतेषु षट्सु बालेषु देवक्या औग्रसेनिना । ४ ।  
 सप्तमो वैष्णवं धाम चयनन्तं प्रचक्षते । गर्भो बभूव देवक्या हर्षशोकविबर्धनः । ५ ।

**Śrī Śuka resumed :** Conjoined with Pralamba, Baka, Cāṇūra, Tṛṇāvarta and Aghāsura (who in the form of a python ate much), Muṣṭika, Aṛiṣṭa, Dvīvida, Pūtanā, Keśī and Dhenuka, as well as with other demon kings, the foremost of whom were Bāṇa and Bhauma, and with Jarāsandha (the ruler of Magadhā, whose two daughters had been married to him) as his ally, the powerful Kāṁsa set about (the task of) destroying the Yadus. (1-2) Hard pressed, they migrated to the territories of the Kurus, Pañcālas and Kekayas, Śālvās, Vidarbhas, Niṣadhas, Viḍehas and Kosalas too. (3) Remaining faithful to him, a few kinsmen (of theirs, however,) continued to serve him. When six boys of Devakī had been killed by Kāṁsa (the son of Ugrasena), a ray of Lord Viṣṇu, whom the devotees speak of as Lord Ananta, entered the womb of Devakī as her seventh child, that went to enhance her delight and grief at the same time. (4-5)

भगवानपि विश्रान्ता विदित्वा कंसजं भयम् । यदूनां निजनाथानां योगमाशं समदिरात् । ६ ।  
 गच्छ देवि ब्रजं भद्रे गोपगोभिरलङ्कृतम् । रोहिणीं वसुदेवस्य धार्याऽस्ते नन्दगोकुले ।  
 अन्यैश्च कंससंविप्रा विबरेषु वसन्ति हि । ७ ।

देवक्या जठरे गर्भं शेषारथ्यं धाम मामकम् । तत् संनिकृष्य रोहिण्या उदरे संनिवेशय । ८ ।  
 अथाहमंशभागो देवक्याः पुत्रतां शुभे । प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि । ९ ।  
 अर्चिष्यन्ति मनुष्यास्त्वं सर्वकामयेश्वरीम् । धूपोपहारबलिभिः सर्वकामधरप्रदाम् । १० ।  
 नामधेयानि कुर्वन्ति स्थानानि च नरा भुवि । दुर्गेति भद्रकालीति विजया वैष्णवीति च । ११ ।  
 कुमुदा चण्डिका कृष्णा माधवी कन्यकेति च । माया नासयणीशानी शारदेत्यम्बिकेति च । १२ ।  
 गर्भसंकर्षणात् तं वै प्राहुः संकर्षणं भुवि । रामेति लोकरमणाद् बलं बलवदुच्छ्रयात् । १३ ।

Perceiving the fear born of Kāṁsa to the Yadus, His proteges, the Lord too, the Soul of the universe, commanded (as follows) Yogamayā (His transcendent creative energy):—(6) "Proceed, O good goddess, to Vraja enriched by cowherds and cows. Rohiṇī, Vasudeva's wife, is staying in the village of Gokula owned by Nanda; and, afraid of Kāṁsa, his other wives too are residing in secret places. (7) There exists in Devakī's womb, in the form of an embryo, My own part manifestation known by the name of Śeṣa (the serpent-god). Taking it out, place it in the womb of Rohiṇī. (8) Then I shall assume the role of a son of Devakī with all My divine potencies, which constitute so many parts of My being as it were, O blessed lady; while you shall be born of Yaśodā, the wife of Nanda. (9) People will worship you by means of incense, offerings of food and other presents, recognizing you as the supreme controller (of the

destinies) of men seeking various boons and as the bestower of all desired blessings. (10) Men will erect temples (sacred to you) on earth and give (diverse) appellations (to you) such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṅḍikā, Kṛṣṇā, Mādhavī and Kanyakā, Māyā, Nārāyaṇī, Śānī, Śārādā and Ambikā. (11-12) People on earth will call the son of Rohiṇī Sankarṣana, particularly because of his being taken out of the womb (of Devakī); by the name of Rāma because of his giving delight to the world and Bala because of his pre-eminence among those possessed of strength." (13)

सन्दिह्येवं भगवता तथेत्योमिति तद्वचः । प्रतिगृह्य परिक्रम्य गां गता तत् तथाकोत् । १४ ।

गर्भे प्रणीते देवक्या रोहिणीं योगनिद्रया । अहो विस्मितो गर्भ इति पौरा विचुकुशुः । १५ ।

Thus instructed by the Lord and accepting His command with the words, "O yes, let it be so!" and going round Him from left to right (as a mark of respect), the goddess descended on earth and carried out His behest as she was told. (14) When the embryo in the womb of Devakī was transferred to that of Rohiṇī by Yogamāyā (who represents the Lord's trance-sleep at the time of universal dissolution), the people of Mathurā wailed aloud saying, "Ah! the embryo (in the womb of Devakī) has perished!" (15)

भगवानपि विश्वात्सा भक्तानामभयङ्करः । आविवेशशांशभागेन मन आनकदुन्दुभेः । १६ ।

स विभ्रत् पौरुषं धाम भ्राजमानो यथा रविः । दुरासदोऽतिदुर्धर्षो भूतानां सख्यभूव ह । १७ ।

ततो जगन्मङ्गलमच्युतांशं समाहितं शूरसुतेन देवी ।

दधार सर्वात्मकमात्यभूतं काष्ठा यथाऽऽनन्दकरं मनसः । १८ ।

सा देवकी सर्वजगत्रिवासनिवासभूता नितरां न रेजे ।

भोजेन्द्रगेहेऽग्निशिखेव रुद्धा सरस्यती ज्ञानखले यथा सती । १९ ।

तां वीक्ष्य कंसः प्रभवान्जितान्तरां विरोचयन्तीं भवनं शुचिस्मिताम् ।

अह्वेय मे प्राणहरो हरिर्गुहां ध्रुवं श्रितो यन्न पुयेयमीदृशी । २० ।

किमद्य तस्मिन् करणीयमाशु मे यदर्धतन्त्रो न विहन्ति विक्रमम् ।

स्त्रियाः स्वसुरुरुमत्या यधोज्यं यशः श्रियं हत्यन्कालमापुः । २१ ।

स एष जीयन् खलु सम्परोतो वर्तेत योज्यन्तनुसंसितेन ।

देहे मृते तं मनुजाः शपन्ति गन्ता तपोऽन्धे तनुभानिनो ध्रुवम् । २२ ।

इति धोस्तमाद् भावात् सत्रिवृत्तः स्वयं प्रभुः । आस्ते प्रतीक्षस्तज्ज्व होर्वैरानुबन्धकृत् । २३ ।

आसीनः संविशंस्तिष्ठन् भुञ्जानः पर्यटन् महीम् । चिन्तयानो हृषीकेशमपश्यन् तन्मयं जगत् । २४ ।

The Lord too, who is the Soul of the universe and rids His devotees of (all) fear, entered the mind of Vasudeva with all His divine potencies constituting parts of His being as it were. (16) Carrying (in him) the glorious presence of Lord Viṣṇu (the Supreme Person) and (consequently) shining as the sun, Vasudeva evidently grew to be most formidable and hard to approach in the eyes of (all) living beings. (17) Thereupon, just as the eastern quarter bears the moon (the delighter of all), the glorious Devakī conceived in her mind the Lord carrying (with Him all) His divine potencies (constituting so many parts of His Being), and embodying the good-luck of the world—the Lord who comprises all and represented her very self—duly communicated (to her) by Vasudeva (through mere sight even as a preceptor would impress on the mind of his disciple a mental image of the Lord). (18) Imprisoned within (the four walls of) the palace of Kamsa (the chief of the Bhojas) like an enclosed flame or like useful knowledge pent up in (the mind of) a (selfish) scholar who keeps his knowledge to himself, Devakī, who had (now) turned into an abode of the Lord Himself (the abode of the

universe), did not shine fully (failed to delight the outside world). (19) Perceiving Devakī—who bore the invincible Lord within her—illuminating the palace by her (uncommon) lustre and having a bright smile (on her countenance), Kāṁsa said (to himself): "Hari, who is going to take my life, has clearly and surely entered her womb, like a lion entering a cave; for she was not like this (so bright) before. (20) What should be speedily done by me now with reference to him? For (if I attempt to make short work of him, the moment he is born) he is not going to withhold his prowess (even as a new-born babe would do), intent as he is on his purpose (of advancing the interests of the gods). (And if I dispose of Devakī herself, before my enemy is born,) such destruction of Devakī (my cousin), who is not only a woman but *enceinte* (too), will forthwith mar my reputation and prosperity and cut short my life. (21) Such a one is indeed (as good as) dead, though breathing, who lives by most atrocious deeds; (for) people curse such a man (even during his lifetime) and, when his body gets defunct, he is surely destined to go to hell (consisting of blinding darkness), the inevitable fate of one identifying oneself with the body." (22) Pondering thus, Kāṁsa, though powerful himself, ceased from that darkest design (of killing Devakī) and kept awaiting the birth of Śrī Hari, cherishing a feeling of enmity for Him. (23) Thinking of Lord Śrī Kṛṣṇa (the Ruler of the senses) while sitting, lying down, standing, taking his food and walking on earth, he saw the world full of Him. (24)

ब्रह्मा भवश्च तत्रैस्य पुनिर्भारदादिभिः । देवैः सानुचरैः साकं गीर्भिवृषणमैड्यन् ॥२५॥  
 सत्यव्रतं सत्यपरं त्रिसत्यं सत्यस्य धोनिं निहितं च सत्ये ।  
 सत्यस्य सत्यपृतसत्यनेत्रं सत्यात्मकं त्वां शरणं प्रपन्नाः ॥२६॥  
 एकायनोऽर्सा द्विफलस्त्रिमूलक्षतुसः पञ्चविधः षड्भावा ।  
 सप्ततृणगृष्ट्रितयो नवाक्षो दशच्छदी द्विस्रगो ह्यादिवृक्षः ॥२७॥  
 त्वमेक एवास्य सतः प्रसूतिस्त्वं सन्निधानं त्वमनुग्रहश्च ।  
 त्वन्मायया संवृतचेतसस्त्वां पश्यन्ति नाना न विपश्चितो ये ॥२८॥  
 विभर्षिं रूपण्ययबोध आत्मा क्षेमाय लोकस्य चराचरस्य ।  
 सत्त्वोपपन्नानि सुखावहानि सतामभद्राणि मुहुः खलनाम् ॥२९॥  
 त्वय्यन्बुजाक्षारखिलसत्त्वधाम्नि समाधिनाऽऽशेषितचेतसैके ।  
 त्वत्पादपोतेन महत्कृतेन कुर्वन्ति गोवत्सपदे भवाब्धिम् ॥३०॥  
 स्वयं समुत्तीर्य सुदुस्तरं द्युमन् भवार्णवं भीमपदभ्रसौहृदाः ।  
 भवत्पदाभ्मोक्हनावपत्र ते निधाय याताः सदनुग्रहो भवान् ॥३१॥  
 येऽन्येऽरविन्दाक्ष विमुक्तमानिनस्त्वव्यस्तभावादिशुद्धबुद्धयः ।  
 अरुह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मद्भ्रम्यः ॥३२॥  
 तथा न ते पाधव तावकाः क्वचिद् प्रश्यन्ति मार्गात्त्वयि बद्धसौहृदाः ।  
 त्वयाभिगुप्ता विचरन्ति निर्भया विनायकानीकपमूर्धसु प्रभो ॥३३॥  
 सत्त्वं विशुद्धं श्रयते भवान् स्थितौ शरीरिणां श्रेयउपायनं वपुः ।  
 वेदक्रिययोगतपःसमाधिभिस्तवाहृणं येन जनः समीहते ॥३४॥  
 सत्त्वं न चेद्भ्रातरिदे निजं भवेद् विज्ञानमज्ञानभिदापयार्जनम् ।  
 गुणप्रकाशैरनुभीयते भवान् प्रकाशते यस्य च येन वा गुणः ॥३५॥  
 न नामरूपे गुणजन्यकर्मभिर्विर्लूपितज्ये तव तस्य साक्षिणः ।

मनोक्वचोऽप्यापनुयेयवर्त्मनो देव क्रियायाम् प्रतिन्यथापि हि ॥३६॥  
 शृण्वन् गुणन् संस्मर्यंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते ।  
 क्रियासु यस्त्वरूपारविन्दयोरविष्टरेता न भवाय कल्पते ॥३७॥  
 दिष्ट्या हरेऽस्या भवतः पदो भुवो भारोऽपनीतस्तत्र जन्मेनोऽसित् ।  
 दिष्ट्याङ्गितां त्वत्पदकैः सुरोर्भनेर्द्रक्ष्याम गां छां च तवानुकम्पिताम् ॥३८॥  
 न तेऽभवत्प्रेष भवस्य कारणं विना विनोदं व्रत तर्कयामहे ।  
 भवो निरोधः स्थितिरप्यविद्यया कृता यतस्त्वय्यभयाश्रयात्मनि ॥३९॥  
 मत्पराश्वकच्छपन्सिंहवराहहंसराजन्मविप्रसिद्धेषु कृतावतारः ।  
 त्वं पासि नस्त्रिभुवनं च यथाभुनेश भारं भुवो हर यदुत्तम यन्दनं ते ॥४०॥  
 दिष्ट्याम्ब ते कुक्षिगतः परः पुमान्नेन साक्षाद् भगवान् भवाय नः ।  
 मा भूत् भयं भोजपतेर्मूर्खोर्गोप्ता यदूनां ध्विता तवात्मजः ॥४१॥

Going thither, with sages headed by Nārada and gods accompanied by their attendants (such as Gandharvas), Brahmā and Śiva (the Source of the universe), glorified (in the following words) Lord Viṣṇu (who showers all desired boons). (25) "We seek as our shelter You of true resolve, existing in the past, present and future (i.e., before, during and after creation), the (ultimate) Source of earth, water and fire (collectively referred to in the Vedic literature by the term 'Sat'), as well as of air and ether (collectively known as Tyat<sup>1</sup>) and dwelling in the aforesaid (five) elements (called by the name of 'Satyam'), as the Reality underlying them (all), the Prompter of truthful speech as well as of undifferentiating vision, and consisting of truth, which is (at the same time) the highest means of attaining You. (26) This beginningless tree of creation indeed has one ground (in the shape of Prakṛti or Primordial Matter), a couple of fruits (in the form of pleasure and pain), three roots (in the form of the three modes of Prakṛti viz., Sattva, Rajas and Tamas), four kinds of sap (in the form of the four objects of human pursuit, viz., religious merit, earthly possessions, sensuous pleasure and final Beatitude), five media of perception (in the form of the five senses of perception), six states (viz., birth, existence, growth, ripeness, decay and destruction) or six forms of anguish, viz., hunger and thirst, grief and infatuation, old age and death), seven layers of barks (in the form of the seven constituents of a body, viz., chyle, blood, flesh, fat, bone, marrow and semen), eight boughs (in the shape of the five elements—viz., earth, water, fire, air and ether—mind, reason and ego) and nine hollows (in the form of the nine apertures of the body, viz., the two sockets of eyes, the two cavities of ears, the two nostrils, the mouth and the organs of urination and defecation) and a pair of birds (viz., the individual soul and the Inner Controller inhabiting it) and is endowed with ten leaves (in the form of the ten vital airs, viz., Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kūrma, Kṛkālā, Devadatta and Dhanañjaya). (27) You alone are the Cause of the aforesaid tree in the form of the phenomenal universe; You are its resting-place and you are its preserver (too). Those whose wisdom is clouded by Your Māyā (deluding potency) look upon You as many, (but) not so those who are wise. (28) Being the Spirit, which is consciousness itself, You repeatedly assume (reveal) for the welfare of the mobile and the immobile creation forms constituted of Sattva (unmixed with Rajas and Tamas), which bring delight to the righteous and are harmful (bring destruction) to the wicked. (29) With their mind fixed through concentration on You, the embodiment of pure Sattva, O lotus-eyed Lord, the select few (those endowed

<sup>1</sup> The Śruti text says:—तत् सत्यमित्याचक्षते ।

with intelligence) cross the ocean of mundane existence like the foot-print of a calf with the help of the vessel in the form of Your feet, made available (shown) by the exalted. (30) Having themselves duly crossed the terrible ocean of metempsychosis, (so) very difficult to cross, O self-effulgent Lord, and leaving behind the bark of Your lotus-feet (setting an example of their devotion) here (on this side of the ocean) the aforesaid (wise men), full of unbounded compassion (for the afflicted), have reached the other shore (without any exertion), gracious as You are to the righteous. (31) Others (those treading the path of Knowledge unmixed with Devotion), who regard themselves as liberated, O lotus-eyed One, and whose mind is not very pure due to lack of devotion to You and because they have failed to adore Your feet, fall down from their position even on attaining with (great) difficulty a high state (in the form of noble birth, learning and asceticism, so favourable to Liberation.) (32) Those devotees of Yours, who have fastened their (deep) affection on You, O Spouse of Lakṣmī, do not, under any circumstance, stray in that way from the path (of Devotion). Protected on all sides by You and therefore rid of all fear (on the other hand), O Lord, they move about freely, setting their foot on the heads of the commanders of gods presiding over obstacles. (33) For the continuance of the world You assume (reveal) a form—consisting of pure Sattva and dispensing the fruit of actions of embodied beings—through the medium of which people (belonging to the four Āśramas or stages of life) offer worship to You (severally) through (a study of) the Vedas, the practice of rituals, asceticism and concentration of mind. (34) Had this (divine) personality of Yours, consisting of Sattva (unmixed with Rajas and Tamas) not been manifest, O Maker of the universe, saving knowledge, which wipes out ignorance and the (resulting) notion of diversity (and which follows from the worship of Your personality) would not have been possible (at all). (If it is urged that the existence of Brahma would still be concluded from the light shed by the intellect and other faculties which, being material, possess only reflected light, our reply is that) You are only inferred (but not directly perceived), through the light shed by material organs, as one in relation to whom and presided over by whom the material organs shed their light. (Through Your worship however, the mind gets attuned with You and Your truth is realized by Your grace). (35) O self-effulgent Lord, who are the witness of the mind etc., and the means of whose realization can (only) be guessed, Your names and forms, associated with Your excellences, births and deeds, can neither be conceived with the mind nor extolled in words. Nevertheless, as is well-known, those engaged in the act of Your worship do recite Your names and perceive Your forms. (36) Hearing and reciting, contemplating on and helping others remember Your auspicious names and forms, he whose mind is fixed on Your lotus-feet (even) when he is engaged in activities (of various kinds) no longer deserves to be reborn. (37) Happily, O Hari, the burden of this earth, which represents Your feet, has been removed by Your (very) descent. Luckily (enough), we shall perceive the earth and heaven adorned with Your lovely footprints bearing auspicious marks and (thus) favoured by You, its (supreme) Ruler. (38) O Lord, that constitutes a haven free from (all) fear, we conceive no ground for Your descent other than love for sport, birthless as You are; for birth, life and death are attributed (even) to the (individual) soul through ignorance about You. (39) O Lord, relieve the burden of the earth on this occasion (even) as You have protected us as well as (all) the three worlds (at other times), having descended in the form of a fish, a horse (Lord Hayagrīva), tortoise, man-lion, boar, swan, Kṣatriya prince (Śrī Rāma), a Brāhmaṇa (Lord Paraśurāma) and a god (the divine Dwarf), Hail to You, O Jewel among the Yadus! (40) (Addressing Devakī, they said), fortunately, O mother, the almighty Lord, the Supreme Person has Himself entered your womb alongwith (all) His (divine) potencies (constituting so many parts of His being) for our welfare. Let there be no more fear of Kaṁsa (the chief of the Bhojas), who is courting his own

death (by persecuting you and your husband); (for) your (prospective) son will prove to be the Protector of the Yadus." (41)

श्रीशुक उवाच

इत्यधिष्ठय पुरुवं चद्रुपनिदे यथा । ब्रह्मेशानैः पुरोधाय देवाः प्रतियसुर्दिवम् । ४२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां दशमस्कन्धे गर्भगतविष्णोर्ब्रह्मादिकृतस्तुतिर्नाम द्वितीयेऽध्यायः । १२ ।

**Śrī Śuka went on :** Having thus glorified the Supreme Person, whose essence is, really speaking, other than (different from) this visible universe, and placing Brahmā and Śiva at their heads, the gods returned to heaven. (42)

*Thus ends the second discourse entitled "Eulogy of Lord Viṣṇu in Devakī's womb addressed by Brahmā and others", in Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

#### Advent of Lord Śrī Kṛṣṇa

श्रीशुक उवाच

अथ सर्वगुणोपेतः कालः परमशोभनः । यद्येवाजनजन्मर्क्षं शान्तर्क्षप्रहृत्कारम् । १ ।  
दिशः प्रसेदुर्गगनं निर्मल्लोड्गणोदयम् । मही मङ्गलभूयिष्ठपुरप्रायव्रजाकरा । २ ।  
नद्यः प्रसन्नसलिला हृदा जलरुहश्रियः । द्विजालिकुलसंनादस्तबका वनराज्यः । ३ ।  
ववौ वायुः सुरस्पर्शः पुण्यगन्धवहः शुचिः । अग्रयक्ष द्विजातीनां शान्तास्तत्र समिधत । ४ ।  
मनास्यासन् प्रसन्नानि साधूनामसुरहृद्ग्राम् । जायमानेऽजने तस्मिन् नेदुर्दुन्दुभयो दिवि । ५ ।  
जगुः किन्नरगन्धर्वान्पुष्टुवुः सिद्धचारणाः । विद्याधर्यश्च ननुतुरप्सरोभिः समं तदा । ६ ।  
पुमुचुर्मनयो देवाः सुमनांसि मुदान्विताः । मन्दं मन्दं जलधरा जगज्जुनुसागरम् । ७ ।  
निशीथे तम उद्भूते जायमाने जनार्दने । देवक्यां देवरूपिण्यां विष्णुः सर्वगुह्यशयः ।  
आविरासीद् यथा प्राच्यां दिशिन्दुरिष पुष्कलः । ८ ।

**Śrī Śuka resumed :** Now came the most delightful hour, fraught with all blessings, when precisely the asterisk Rohiṇī (presided over by Brahmā, son of the birthless Lord Viṣṇu) was at the ascendant and when (the rest of) the asterisks, planets and (other) stars bore a gentle aspect. (1) The quarters became clear (of clouds as though it were autumn, although the rainy season had not yet ended); while the firmament was marked with the presence of multitudes of stars shining unobscured. The earth was seen with its towns, villages, stations of cowherds and mines full of festivities. (2) The rivers flowed in a limpid stream; ponds bloomed with lotuses; rows of forest-trees laden with bunches of flowers rang with the sweet noise of birds and swarms of bees. (3) A hallowed breeze (coming as it did from the direction of the holy Yamunā) and wafting a sweet fragrance, blew delightful to the touch; the sacred fires of the twice-born (that had been extinguished due to Kāṁsa's persecution) burst into

flames (automatically) on the occasion. (4) The minds of the righteous became cheerful oppressed as they had been by the demons. When that birthless Lord was about to be born kettledrums sounded (of themselves) in heaven. (5) At that time Kinnaras and Gandharvas sang, Siddhas and Cāraṇas uttered praises and Vidyādhara women danced with celestial nymphs. (6) Full of joy, sages and gods showered flowers and clouds gently rumbled after the manner of the (roaring) ocean. (7) When midnight enveloped in (thick) darkness came and when people's prayer (for His descent) began, Lord Viṣṇu, the Indweller of all hearts, manifested Himself in His entirety through Devakī—who possessed a form similar to that of a goddess (being an incarnation of Aditi, the mother of the gods)—even as the full moon would appear in the eastern horizon. (8)

तमद्भुतं बालकमनुजेक्षणं चतुर्भुजं शङ्खगदायुदायुधम् ।  
 श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं पांताम्बरं सान्द्रपयोदसौभगम् ॥ १ ॥  
 महार्हवैदूर्यकिरीटकण्डलत्वचा परिषुक्तसहस्रकुन्तलम् ।  
 उदामकाञ्च्यङ्गदकङ्कणादिभिर्योषमानं वसुदेव ऐक्षत ॥ १० ॥  
 स विस्मयोत्फुल्लविलोचनो हरि सुतं विलोक्यानकन्दुभिस्तदा ।  
 कृष्णावतारोत्सवसम्भ्रमोऽस्पृशन् मुदा द्विजैर्भ्योऽयुतमाप्नुतो गवाम् ॥ ११ ॥  
 अर्धनमस्तौदवधार्यं पूर्यं परं नताङ्गः कृतधीः कृताञ्जलिः ।  
 स्वरोचिषा भारत सुनिकागुहं विरोचयन्तं गतधीः प्रभाववित् ॥ १२ ॥

Vasudeva beheld that extraordinary boy with lotus-like eyes, endowed with four arms wielding uplifted weapons (and other emblems) such as a conch, a mace and a discus; bearing on his bosom the mark of Śrīvatsa (a golden curl of hair characteristic of Lord Viṣṇu); clad in yellow (silk); possessing the charm of a cloud laden with moisture, with the Kāustubha gem shining at His neck and His profuse locks bathed in the splendour of His diadem and ear-rings studded with precious cat's-eyes, and highly resplendent with an exquisite girdle, armlets and bangles etc. (9-10) Plunged in joy to behold Śrī Hari as his (own) son and with his eyes wide open through wonder (at the appearance of the all-pervading Lord through the womb of his wife, Devakī, even though he was bound inwardly with the shackles of ignorance and outwardly by the fetters of Kāṁsa), Vasudeva mentally gave away on that (auspicious) occasion ten thousand cows to Brāhmaṇas in his hurry to celebrate the descent of Śrī Kṛṣṇa (Lord Viṣṇu). (11) Concluding the boy, (who was) illuminating the lying-in-chamber with His (own) splendour, to be (no other than) Lord Viṣṇu (the Supreme Person), O scion of Bharata, Vasudeva, who was aware of the Lord's greatness and whose fear was (completely) gone, now proceeded to glorify Him with a guileless mind and joined palms, his body bent low (with humility). (12)

वसुदेव उवाच

विदितोऽसि भवान् साक्षात् पुरुषः प्रकृतेः परः । केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥ १३ ॥  
 स एव स्वप्रकृत्येवं सृष्टाग्रे त्रिगुणात्मकम् । तदनु त्वं ह्यप्रविष्टः प्रविष्ट इव भाव्यसे ॥ १४ ॥  
 यथेमेऽविकृता भावास्तथा ते विकृतैः सह । नानावीर्यैः पृथग्भूता विराजं जनयन्ति हि ॥ १५ ॥  
 सन्निरपत्य सप्तुत्थाद्य दृश्यन्तेऽनुगता इव । प्रागेव विद्यपानत्यात्र तेषामिह सम्भवः ॥ १६ ॥  
 एवं भवान् बुद्ध्यनुमेयलक्षणैर्गर्ह्यैः सन्नपि तदगुणाग्रहः ।  
 अनाघृतत्वाद् बहिरन्तरं न ते सर्वस्य सर्वात्मन आत्मवस्तुनः ॥ १७ ॥  
 य आत्मनो दृश्यगुणेषु सन्निति व्यवस्यते स्वव्यतिक्रान्तोऽबुधः ॥

विनानुवादे न च तन्मनीषिते सम्यग् यतस्यक्तमुपाददत् पुमान् ।१८।  
 त्वतोऽस्य जन्मस्थितिसंयमान् विभो वदस्यनीहाद्गुणादविक्रियात् ।  
 त्वयीश्वरे ब्रह्मणि नो विरुध्यते त्वदाश्रयत्वादुपवर्धते गुणैः ।१९।  
 स त्वं त्रिलोकस्थितये स्वमायया विभर्षिं शुक्लं खलु वर्णमात्मनः ।  
 सर्गाय रक्तं रजसोपवृद्धितं कृष्णं च वर्णं तमसा जनान्यये ।२०।  
 स्वमस्य लोकस्य विभो रिरक्षिबुग्ङ्घ्रिऽवतीर्णोऽसि यपाखिलेश्वर ।  
 राजन्यसंज्ञासुरकोटियूथर्षेर्निर्व्यूह्यमाना निहनिष्यसे चभूः ।२१।  
 अयं त्वसभ्यस्तव जन्म नै गुहे श्रुत्वाभ्रजांस्तेन्यवधीत् सुरेश्वर ।  
 स तेऽवतारं पुरुषैः समर्पितं श्रुत्वाधुनैवाभिसरत्युदायुधः ।२२।

**Vasudeva prayed :** You have been directly known (by me) to be (the same as) the Supreme Person, existing beyond Prakṛti (the material plane), nay, consisting of absolute and conscious bliss, the witness of all minds. (13) Having evolved even as such (consisting of truth, consciousness and bliss) at the beginning (of creation) this (universe), consisting of the three Guṇas, by Your (own) creative energy, You are conceived as having entered it after that, even though as a matter of fact You have not entered it. (14) (Just) as these elementary principles, (viz., the Mahat-tattva, Ahaṅkāra and the five Tanmātrās) appear to have entered their evolutes (even though they do not really enter it), so is the case with You (who appear to have entered the womb of Devakī even though You have not actually entered it). Combining (under the direction of the Spirit) with their (sixteen) evolutes (viz., the five gross elements and the ten Indriyas and the mind), the former actually bring forth the cosmic egg, though possessing diverse properties and existing apart (from one another); and, having duly evolved it, they appear as having entered it (even though they do not really do so). Their entry into it is not possible due to their being already present in it (as its causes). (15-16) In this way You are imagined as having entered Devakī's womb, though not having actually entered it. Though existing (as their cause) with the objects perceptible by the senses (whose true nature can only be inferred through the perception of sense-objects), You are not apprehended along with those sense-objects; (for) the distinction of inside and outside does not exist in You, that comprise and indwell all, are all-pervading and real—because of Your being unlimited. (How, then, can it be possible for You to enter anything?) (17) He who concludes with regard to material objects perceptible by him that they are real as distinct from their (own) self is ignorant. And since, when investigated into, such an object does not prove to be anything but a (mere) display of words, a man acknowledging what has been disproved is (certainly) a fool. (18) The wise declare the appearance, the continuance and the destruction of this (universe), O Lord, (as proceeding) from You, who are desireless, beyond the (three) Guṇas and changeless. This is not incompatible in You, who are (at once) Brahma (the Absolute) and the (almighty) Lord. (As a matter of fact,) whatever is done by the Guṇas is ascribed to You because of Your being their ultimate ground. (19) As such (consisting of truth, consciousness and bliss), of course, You assume (reveal) by Your creative will Your pure (white) complexion (Viṣṇu form consisting of Satva) for the continuance of the three worlds, Your red complexion (Brahmā form), endowed with the principle of Rajas, for their creation, and a dark complexion (Rudra form), evolved by (the principle of) Tamas for their destruction. (20) Intending to protect this universe, O Lord, the Ruler of all, You have descended in my house. You will (in course of time) extirpate (for the protection of the righteous) armies led by numberless Asura chiefs passing under the name of Kṣatriya princes. (21) Hearing of (anticipating) Your birth in our house, this villain (of a Kāmsa) actually

killed Your elder brothers, O Ruler of the gods ! Learning of Your advent as soon as it is intimated by his men, he will rush in this very moment with uplifted weapons. (22)

श्रीसुक उवाच

अधैरमात्मजं वीक्ष्य भद्रापुरुषलक्षणम् । देवकी तमुपाधावत् कंसस्य भीता शुचिस्मिता । २३ ।

Śrī Śuka went on : Perceiving her aforesaid son endowed with the characteristics of Lord Viṣṇu (the Supreme Person), Devakī, who was (hitherto) afraid of Kamsa, now bore a bright smile (on her countenance) and glorified Him. (23)

देवक्युवाच

रूपं यत् तत् प्राहुरव्यक्तगद्यं ब्रह्म ज्योतिर्निर्गुणं विविक्कारम् ।

सत्तामात्रं निर्विशेषं निरीहं स त्वं साक्षाद् विष्णुरध्यात्मदीपः । २४ ।

नष्टे लोके द्विपरार्धावसाने महाभूतेष्वदिभूतं गतेषु ।

व्यक्तेऽव्यक्तं कालवेगेन याते भवानेकः शिष्यते शेषसंज्ञः । २५ ।

योऽयं कालस्तस्य तेऽव्यक्तबन्धो चेष्टामाहुश्चेष्टने येन विश्वम् ।

निमेषाद्विर्वत्सरन्तो महीयांस्तं त्वेशानं क्षेमधाय प्रपद्ये । २६ ।

मत्पथो मृत्युव्यालभीतः पलायन् लोकेनान् सर्वात्रिभयं नाध्यगच्छन् ।

त्वत्पादाब्जं प्राप्य यदृच्छयाद्य स्वस्थः शैते मृत्युरस्मादपैति । २७ ।

स त्वं धोरदुग्धसेनात्मजात्रस्ताहि व्रस्तान् भृत्यवित्रासहासि ।

रूपं चेदं पौरुषं ध्यानधिष्यं या प्रत्यक्षं मांसदशो कृषीह्वाः । २८ ।

जन्व ते मय्यसौ पापो मा विद्यान्मधुसूदन । सप्तद्विजे भवद्वेतोः कंससदहमर्धरिधीः । २९ ।

उपसंहर विश्वात्मव्रतो रूपमलौकिकम् । शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् । ३० ।

विश्वं यदेतत् स्वतनौ निशान्ते यथावकाशं पुरुषः परो भवान् ।

विभर्ति सोऽयं मम गर्भगोऽपूदहो न्लोकस्य विद्वन्वनं हि तत् । ३१ ।

Devakī prayed : You are Lord Viṣṇu Himself, the Illuminator of (all) psycho-physical organisms, the indefinable Reality, which the Vedas declare as the unmanifest cause consisting of (mere) consciousness, transcending the three Guṇas, absolute existence, unqualified and devoid of activity. (24) When at the end of two Parārdhas (constituting the lifetime of Brahmā) the universe (consisting of seven higher and seven lower worlds) is dissolved (into its constituent elements), by force of Time the (live) gross elements are ultimately merged ( alongwith the ten Indriyas and the mind including the deities presiding over them) in Ahaṅkāra (their cause), (Ahaṅkāra is merged in the Mahat-tatva), the Mahat-tatva in the Unmanifest (and the Unmanifest in Yourself), You alone are left and (therefore) called by the name of Śeṣa (lit., the residue). (25) The wise declare as a potency of Yours the aforesaid Time, which extends (in point of duration) from the twinkling of an eye to a year and is infinite in extent, and under whose impulse the universe proceeds on in its cyclic course, O Director of the Unmanifest ! I fly (for protection) to You as such, the Ruler (of Time as well as of Prakṛti), the Abode of security. (26) Afraid of the serpent of death and running about all the worlds (in quest of a quarter free from the fear of death), a mortal is not able to attain a place void of fear. Having by an indescribable stroke of good luck (however) reached Your lotus-feet, he rests in peace, O Primeval Being; for (even) death turns away from him. (27) As such (kindly) protect You us (Your devotees), afraid of the terrible Kamsa (the son of Ugrasena); (for) You are the dispeller of the grave fears of Your servants. And (pray), do not reveal to the ignorant (whose eyes are directed to the flesh) this divine form, the object

of meditation (for the seekers of liberation). (28) Let not that wicked one know of Your birth through me, O slayer of the demon Madhu ! I am terribly afraid, for Your sake, of Kamsa and (feel) much agitated at heart. (29) Withdraw, O Soul of the universe, this four-armed transcendent form adorned with the splendour of a conch, a discus, a mace and a lotus. (30) It is a truism that You, the Supreme Person, hold at the end of the cosmic night (final dissolution) in Your Body this (vast) universe with enough space about it. That You as such should have entered my womb, Oh that is surely an imitation of human ways. (31)

श्रीभगवानुवाच

त्वमेव पूर्वसर्गोऽभूः पृथिः स्वायम्भुवे सति । तदायं सुतपः नाम प्रजापतिरकल्मषः । ३२ ।  
 युवां वै ब्रह्मणाऽऽदिष्टो प्रजासर्गे यदा ततः । सन्नियम्येन्द्रियग्रामं तेषाथे परमं तपः । ३३ ।  
 वर्षवातातपहर्मयमर्कालगुणानुन । सहमानौ ध्यासरोष्विनिर्भूतमनोमलौ । ३४ ।  
 शीर्णपर्णानिलाहारावुपशान्तेन धेतसा । मत्तः कामानभीप्सन्तौ मदारथधनीहितुः । ३५ ।  
 एवं वां तप्यतोऽस्तीत्रं तपः परमदुष्करम् । दिव्यवर्षेसहस्राणि द्वादशेयुर्मदात्मनोः । ३६ ।  
 तदा वां परितुष्टोऽहममुना षुषानये । तपसा श्रद्धया नित्यं भक्त्या च हृदि भावितः । ३७ ।  
 प्रादुरासे वरदराड् युवयोः कामदित्स्या । त्रियतां वर इत्युक्ते यादुभो वां वृतः सुतः । ३८ ।  
 अजुष्टप्राग्यविषयावनपत्यौ च दम्पती । न व्रताथेऽपवर्गं मे मोहितौ यप मायया । ३९ ।  
 गते मयि युवां लब्ध्वा वरं मत्सदृशं सुतम् । प्राप्यान् भोगान्भुञ्जाथां युवां प्रारम्भनोरथौ । ४० ।  
 अदुष्टान्यतमे श्लोके शीलैर्दार्यगुणैः सयम् । अहं सुतो वामभवे पृथिगर्भ इति श्रुतः । ४१ ।  
 तयोर्वा पुनरेवाहमदित्वामस कश्यपात् । उपेन्द्र इति विख्यातो वामनत्वाद्य वामनः । ४२ ।  
 तृतीयेऽस्मिन् भवेऽहं वै तेनैव वपुषाथ वाम् । जातो भूयस्तयोरेव सत्यं मे व्याहृतं सति । ४३ ।  
 एतद् वां दर्शितं रूपं प्राञ्जम्भरणाय मे । नान्यथा मद्भवं ज्ञानं मत्सर्वलङ्घनं जायते । ४४ ।  
 युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् । चिन्तयन्तौ कृतत्वैहै वास्यथे मद्गतिं पराम् । ४५ ।

**The Lord replied :** In a previous life (the third incarnation preceding the present one), in course of the Swāyambhuva Manvantara you alone, O good lady, were Prśni. In that life he (your husband) was a sinless Prajāpati, Sutapā by name. (32) When indeed you two were commanded by Brahmā to beget progeny, thereupon you both practised most rigid austerities, fully controlling your senses. (33) Enduring one after another the peculiarities of the (various) seasons in the form of rain, storm, sunshine, snow and heat, nay, subsisting (now) on withered leaves and (now) on air alone and with the impurities of your mind wiped out through breath-control, you performed My worship with a calm mind, seeking the objects of your desire from Me. (34-35) While you with your mind fixed on Me, were both thus practising severe austerities, most difficult to practise, O good lady, twelve thousand celestial years rolled by. (36) Constantly contemplated upon in the heart with reverence and devotion coupled with asceticism, and highly pleased with you both, O sinless one, I, the foremost of (all) bestowers of boons, appeared on that occasion in this (very) form with the desire of conferring (on you) the blessings sought by you both. When the words, "Ask any boon of your choice" were uttered (by Me), a son like Me was asked for by you. (37-38) Having not (yet) tasted the pleasures of sense and not blessed with any issue, you, husband and wife, did not ask (the boon of) final beatitude of Me, infatuated as you were by My Māyā. (39) Having secured the desired boon of (getting) a son like Me and having (thus) realized your ambition, you proceeded when I had left, to enjoy the sensuous pleasures. (40) Not finding anyone else in the world alike in amiable disposition, magnanimity and other qualities, I (Myself) was born as your son and became known by the name of Prśnigarbha (son of Prśni). (41) Once more

as a son of you both as aforesaid, I was born of Aditi (an incarnation of Pṛṣṇi) through the sage Kaśyapa (an incarnation of Sutapā) and came to be known as Upenra (Indra's younger brother) and (also) as Vāmana because of My dwarf-like form. (42) Indeed in this third incarnation of you both as such, I am again born at this moment in the same (four-armed) form (as was revealed to you before); (for) My word is (always) true, O good lady ! (43) This (four-armed) form has been revealed to you (again) for reminding you of My previous descents; (for) knowledge of My identity is not had otherwise through a mortal sem-blance. (Now of course I will assume the form of a human babe as desired by you). (44) Constantly thinking of Me as a son and (also) as Brahma (the all-pervading Lord), and having bestowed (your) love on Me, you both will attain the highest state of union with Me (in the form of co-residence with Me in My divine Abode). (45)

श्रीशुक उवाच

इत्युक्त्वाऽऽसीद्धरिस्तूर्णाम् भगवानात्मपायया । पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः । ४६ ।

ततश्च शौरिर्भगवत्प्रचोदितः सुतं समादाय स सूतिकाग्रहात् ।

यदा बहिर्गन्तुमियेष तर्हजा या योगमायाजनि नन्दजापया । ४७ ।

तया हृतप्रत्ययसर्ववृत्तिषु द्वाःस्थेषु पौरैषुपि शायितेषुथ ।

द्वारसु सर्वाः पिहिता दुरत्यया बृहत्कपाटायसकीलभङ्गलैः । ४८ ।

ताः कृष्णवाहे वसुदेव आगते स्वयं व्यवर्त्यन् यथा तमो रवेः ।

ववर्ष पर्जन्यं ऽपांशुर्गर्जितः शेषोऽन्वगात् वारि निवारयन् फणैः । ४९ ।

पथानि वर्षत्यसकृद् यमानुजा गम्भीरतोयौघजवोर्मिफेनिला ।

भयानकवर्तशताकुला नदी मार्गं ददौ सिन्धुरिव श्रियः पतेः । ५० ।

नन्दब्रजं शौरिरूपेत्य तत्र तान् गोपान् प्रसुप्तानुपलभ्य निद्रया ।

सुतं यशोदाशयने निधाय तत्सुतामुपादाय पुनर्भूतानगात् । ५१ ।

देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् । प्रतिमुच्य पदोलोहमासे पूर्ववदावृतः । ५२ ।

यशोदा नन्दपत्नी च जातं परमवुध्यत । न तल्लिङ्गं परिभ्रान्ता निद्रयापगतस्मृतिः । ५३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये मेरिताम्रे दशमस्कन्धे पूर्वार्धे कृष्णार्चन तृतीयेऽध्याये । १३ ।

**Śrī Śuka continued :** Having thus spoken, Lord Śrī Hari, became silent and instantly assumed the form of an ordinary child by His own free will, His parents gazing (with wonder). (46) Thereupon as the aforesaid Vasudeva (the son of Śūra, who suddenly found his fetters loosened) felt inclined to step out of the lying-in-chamber, taking his son securely (in a winnowing basket covered with soft linen), as urged by the Lord, that (very) moment Yogamāyā, who is nick-named Ajā (birthless), was born through the wife of Nanda (at Gokula). (47) Now the gate-keepers having been deprived (for the time being) of all their cognitive faculties and the citizens too having been sent to sleep by Her (Yogamāyā), all the gates (of the palace), even though they had been closed by means of huge doors as well as with steel bolts and chains, and were (thus) hard to penetrate, flew open by themselves the moment Vasudeva arrived (near) carrying Lord ŚrīKṛṣṇa (on his head), (even) as darkness would disperse with the appearance of the sun. (At that time) clouds rained with a gentle rumbling; while Śeṣa followed (at the heels of Vasudeva), warding off the rain by means of his (thousand) hoods (spread as an umbrella over His head). (48-49) While Indra (the rain-god) was pouring showers frequently (in order to avert the popular gaze and allowing a

respite at intervals so as to avoid continued hardship to Vasudeva), the Yamunā river (presided over by a deity of the same name and the younger sister of Yama, the god of retribution), (even though) covered with foam due to waves set up by the force of its deep flood, and studded with hundreds of fearful male-storms, afforded passage (to the divine Śrī Kṛṣṇa) by becoming fordable (even) as the ocean did (of yore) to Lord Śrī Rāma (the Spouse of Lakṣmī disguised as Sitā). (50) Reaching Nanda's Vraja and finding there the cowherds headed by Nanda buried in sleep under the influence of Yogamāyā (representing the trance-sleep of Lord Viṣṇu), Vasudeva (the son of Śūra) placed his son on the bed of Yaśodā (by her side) and returned (forthwith) to the palace (of Kāmsa), taking\* with him (in exchange) her (divine) daughter. (51) Laying the (divine) girl on Devakī's bed and putting the chains about his feet (again), Vasudeva now stood confined as before. (52) Yaśodā, Nanda's wife, too simply came to know of a child having been born (to her) but did not notice its sex, exhausted (as she was by the throes of parturition) and rendered unconscious by Yogamāyā. (53)

*Thus ends the third discourse, bearing on the Advent of Śrī Kṛṣṇa, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ चतुर्थोऽध्यायः

### Discourse IV

**Slipping from the grip of Kāmsa, Yogamāyā ascends to the heavens and utters a prophecy**

*श्रीसुक उवाच*

बहिनतःपुरद्वारः सर्वाः पूर्ववदावृताः । ततो बालध्वनिं श्रुत्वा गृहपालाः समुत्थिताः । १ ।  
 ते तु तूर्णमुपब्रुवन् देवक्या गर्भजन्म तत् । आचख्युर्भोजराजाय यदुद्दिग्गः प्रतीक्षते । २ ।  
 स तल्पात् तूर्णमुत्थाय कालोऽयमिति विह्वलः । सूतीगृहमगात् तूर्णं प्रस्खलन् मुक्तमूर्धजः । ३ ।  
 तथाह भ्रातरं देवी कृपणा करुणं सती । स्तुधेयं तन्न कल्पाण निव्रयं मा हन्तुमर्हसि । ४ ।  
 बहवो हिंसिता भ्रातः शिशवः पावकोपमाः । त्वया दैवनिस्पृष्टेन पुत्रिकैका प्रदीयताम् । ५ ।  
 नचहं ते ह्यवरजा दीना हतसुता प्रभो । दातुमर्हसि मन्दाया अङ्ग्रेयां चरमां प्रजाम् । ६ ।

**Śrī Suka resumed :** (Vasudeva having returned to the palace,) all the outer (main) gates as well as those of the gynaeceum were closed as before. Then, on hearing the cry of a babe, the guards of the palace got wide awake. (1) Hastily approaching Kāmsa, they now reported to the ruler of the Bhojas of that (particular) childbirth (the birth of the eighth child) of Devakī, which he anxiously awaited. (2) Rising hurriedly from his bed and distressed to think that the baby was his death, he went in all haste to the lying-in-chamber with tottering steps and dishevelled hair. (3) Wretched as she was, the shining and virtuous lady pathetically

\* Vasudeva can be accused here of callousness by the unwary reader in removing his own son and deliberately delivering the child of his friend, Nanda, to the hands of Death. But thoughtful readers would acquit him of this charge, knowing as they do that Vasudeva did all this under the express command of the Lord Himself, as is clear from verse 47 above.

addressed her aforesaid cousin (as follows):—"She is (deserving of protection like) a daughter-in-law to you, O blessed one; you ought not to kill a female child. (4) Many a babe, brilliant as fire, has been killed by you, impelled as you were by Providence, O brother! This solitary and helpless girl may (kindly) be gifted to me. (5) Since I am undoubtedly your younger cousin, whose sons have been killed and who is therefore miserable, O lord, you ought to bestow on me, hapless as I am, this last progeny (of mine), O dear brother!" (6)

श्रीशुक उवाच

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् । यच्चितस्तां विनिर्भर्त्य हस्तादाचिच्छिदे खलः । ७ ।  
 तां गृहीत्या घरणयोजातमात्रां स्वसुः सुताम् । अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः । ८ ।  
 मा तद्रस्तात् समुत्पत्या सद्यो देव्यम्बरं गता । अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा । ९ ।  
 दिव्यस्रगम्बरालेपरत्नाभरणभूषिता । धनुःशूलेपुत्रमार्गिसिंहाचक्रगदाधरा । १० ।  
 सिद्धचारणागन्धर्वैरप्सरःकिन्नरैरपैः । उपाहतोरुबलिभिः स्तुयमानेदमद्रवीत् । ११ ।  
 किं मया हतया मन्द जातः खलु तवान्तकृत् । यत्र क्व चा पूर्वशत्रुर्पा हिंसीः कृपणान् वृथा । १२ ।  
 इति प्रभाष्य तं देवी माया भगवती भुवि । बहुनामनिकेतेषु बहुनामा बभूव ह । १३ ।

Śrī Śuka went on : Thus entreated by Devaki—who wept like a most helpless woman, hugging her daughter—and, roughly rebuking her with vehemence, the wicked one snatched the baby from her hand. (7) Seizing by the feet his cousin's daughter, who had just been born. Kāṁsa—whose affection (for his cousin) had been uprooted by self-interest—dashed her against the (hard) surface of a slab. (8) Flying off his hand, the younger sister of Śrī Kṛṣṇa instantly rose to the heavens and was seen in the form of a goddess with eight mighty arms equipped with weapons. (9) Adorned with ethereal wreaths, raiment, sandal-paste, and bejewelled ornaments, She wielded (severally) a bow, a pike, an arrow, a shield, a sword, a conch and a mace (in Her eight hands). (10) While being hymned by Siddhas, Cāraṇas, Gandharvas, Apsarās, Kinnaras and Nāgas, who offered various articles of worship (to Her), She uttered the following words:—(11) "What would you gain by My being slain, O foolish one; for your destroyer, (who is) your erstwhile adversary (too), has been born at some place or other. (Therefore) do not kill (other) helpless children in vain." (12) Having warned him thus, lo! the almighty Māyā (disappeared and) stayed on earth as a deity under diverse appellations in shrines of different names. (13)'

तथाभिहितमाकर्ण्य कंसः परमविस्मितः । देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् । १४ ।  
 अहो भगिन्यहो भाम मया वां बत पापना । पुरुषाद् इवापत्यं बहवो हिंसिताः सुताः । १५ ।  
 स त्वहं त्यक्त्वागुण्यस्यकृत्ज्ञातिसुहृत् खलः । कालोक्तोक्तान् वै गमिष्यामि ब्रह्महेव मृतः श्वसन् । १६ ।  
 दैवमप्यनुतं वक्ति न मत्वां एव केवलम् । यद्विश्रम्भादहं पापः स्वसुनिहतवञ्छिशून् । १७ ।  
 मा शोचतं महाभागावात्मजान् स्वकृतभुजः । जन्तवो न सदैकत्र दैवाथोनासदाऽऽसते । १८ ।  
 भुवि भौमानि भूतानि यथा यन्त्यपयान्ति च । नायमात्या तथैतेषु विपर्येति यथैव भूः । १९ ।  
 यथानेर्विदो भेदो यत आत्वविपर्ययः । देहयोगवियोगो च संसृतिर्न निवर्तते । २० ।  
 तस्माद् भद्रे स्वतनयान् पथा व्यापादितानपि । मानुशोच यतः सर्वैः स्वकृतं विन्दतेऽवशः । २१ ।  
 यावद्गतोऽस्मि हन्तास्मीत्यात्यानं मन्यतेऽस्यदृक् । तावन्तदभिमान्यज्ञो बाध्यबाधकतामियात् । २२ ।

क्षमध्वं मम दौरात्यं साधवो दीनवत्सलाः । इत्युक्त्वाश्रुमुखः पादौ ज्वालः स्वलोधाग्रहीतु ॥२३॥  
 मोचयामास निगडद् विश्रब्धः कन्यकागिरा । देवकीं वसुदेवं च दर्शयन्नत्यसौहृदम् ॥२४॥  
 भ्रातुः समनुरागस्य क्षान्त्वा रोषं च देवकी । व्यसृजद् वसुदेवश्च प्रहस्य तमुवाच ह ॥२५॥  
 एवमेतन्नाभाग यथा वदसि देहिनाम् । भङ्गानप्रभवाहंथीः स्वपेति पिदा यतः ॥२६॥  
 शोकहर्षभयद्वेषलोभमोहमदन्विताः । पिथो घ्नन् न पश्यन्ति भार्वाथं पृथग्दुः ॥२७॥

Highly amazed to hear the words uttered by Her and having completely liberated Devaki and Vasudeva, Kamsa spoke with humility (as follows):—(14) "Oh ! cousin ! Oh ! brother-in-law, alas, many a son of yours has been killed by me, a sinner (as I am), (even) as an ogre may kill his (own) progeny. (15) Having forsworn compassion and disowned my kinsmen and (other) relatives indeed, and (virtually) dead, though breathing, to what (infernal) regions shall I actually descend like a slayer of Brāhmanas, a notorious wretch as I am ? (16) Not only mortals but gods as well utter falsehood, putting faith in whom I, a sinner, killed my cousin's babes ! (17) (Pray,) do not lament your sons, who only reaped what they had sown (in their previous existence), O highly blessed souls ! Living beings do not, as a rule, live for ever, or at one place (even) so long as they live, being under the control of destiny. (18) As earthen pots come and go (appear and disappear) on the earth, so do bodies (of living beings) in the Self. And even as the earth undergoes no change consequent on the earthly beings undergoing transmutation, so the Self (too) does not change consequent on the bodies undergoing changes (in the form of birth, death and so on). (19) In him who is not really cognizant of this fact arises misapprehension regarding the self (in the form of self-identification with the body, which is other than the self), from which proceeds the notion of difference (between the self and the not-self). Thence come about the union with and separation from other bodies (viz., those of his sons and other near and dear ones) and (the result is that) transmigration (and the resultant harvest of joys and sorrows) does not cease (in his case so long as his aforesaid misapprehension does not disappear. (20) Therefore (although in truth neither they were your sons nor did I kill them), O blessed lady, do not sorrow for your sons, though slain by me; for everyone helplessly reaps the fruit of one's own (past) actions. (21) The fool who does not cognize his (true) self and identifies himself with a (material) body assumes the role of a victim or agent of persecution (only) so long as he feels that 'I am slain or I am the slayer.' (22) (Pray), forgive you both my wickedness; for pious souls (like you) are (as a rule) fond of the afflicted." Saying so, and with his face wet with tears, Kamsa (the brother-in-law of Vasudeva) forthwith clasped the feet of his cousin and her husband. (23) Reassured by the utterance of the (divine) girl, he rid Devaki and Vasudeva of (their) chains, exhibiting his affection (for them). (24) Having vouchsafed her forgiveness to the cousin, who was fully repentant, Devaki gave up her anger as well; while Vasudeva laughingly spoke to him as follows:—(25) "It is precisely as you say, O highly blessed one! The feeling in embodied beings that 'I am this body etc., from which proceeds the distinction that 'this is mine' and 'that is not mine', has its origin in ignorance. (26) Full of grief, delight, fear, hatred, greed, infatuation and pride, those possessed of a differentiating eye, do not perceive God (manifested as the Time-Spirit) destroying beings through the agency of (other) beings by recourse to mutual strife." (27)

श्रीशुक उवाच

कंस एवं प्रसन्नाभ्यां विशुद्धं प्रतिभाषितः । देवकीवसुदेवाभ्यामनुजातोऽविशद् गृहम् ॥२८॥  
 तस्यां राज्ञां ध्यतीतायां कंस आहूय मन्त्रिणः । तेभ्य आचष्ट तत् सर्वं यदुक्तं योगनिद्रया ॥२९॥  
 आकर्ष्य भर्तृगदितं तपसुर्देवशत्रवः । देवान् प्रति कृतामर्षां दैतेया नातिकोविदाः ॥३०॥

**Śrī Śuka continued :** Thus addressed in a guileless manner by Devaki and Vasudeva, who felt (quite) appeased, and permitted by them, Kāṁsa withdrew to his palace. (28) That night having passed, Kāṁsa summoned his counsellors and told them all that which was intimated by Yogamāyā (representing the trance-sleep of Lord Viṣṇu). (29) Hearing the words of their master, the demons (lit., the progeny of Diti), the (sworn) enemies of the gods—who were resentful towards the gods and were not very clever—said:—(30)

एवं चेत्तर्हि भोजेन्द्र पुरगाम्यन्नजादिषु । अनिर्दशान् निर्दशांश्च हनिष्यामोज्झ वै शिशून् । ३१ ।  
 किमुद्यमैः कर्मिष्वन्ति देवाः समरभोरवः । नित्यमुद्दिश्यमनसो ज्ञाघोषैर्धनुषस्तव । ३२ ।  
 अस्यतस्ते शरव्रातैर्हैन्यमानाः संपत्ततः । जिजीविषव उत्सृज्य पलायनपरा ययुः । ३३ ।  
 केचित् प्राञ्जलयो दीना न्यस्तशस्त्रा दिवौकसः । मुक्तकच्छशिरवाः केचिद् भीताः स्य इति वादिनः । ३४ ।  
 न त्वे विस्मृतशस्त्राल्खान् विरधान् भयसंवृतान् । हंस्यन्यासकविमुखान् भ्रमरापायनयुध्यतः । ३५ ।  
 किं क्षेमशूरैर्विंबुधैरसंयुगविकल्थनैः । रज्ञोर्जुषा किं हरिणा शम्भुना वा वनौकसा ।  
 किमिन्द्रेणाल्पवीर्येण ब्रह्मणा वा तपस्यता । ३६ ।  
 तथापि देवाः सापन्यात्रोपेक्षया इति मन्यहे । ततस्तन्यूलनखने नियुद्धक्ष्वास्मानुव्रतान् । ३७ ।  
 यथाऽऽमयोऽङ्गे संपूर्णेक्षितो नृभिर्न शक्यते रूढपदशिक्षित्सित्तनुम् ।  
 यथेन्द्रवज्राप उपेक्षितस्तथा रिपुर्महान् बद्धबलो न चाल्यते । ३८ ।  
 मूलं हि विष्णुदेवानां यत्र धर्मः सनातनः । तस्य च ब्रह्म गोविप्रास्तपो यज्ञाः सदक्षिणाः । ३९ ।  
 तस्मात् सर्वात्मना राजन् ब्राह्मणान् ब्रह्मवादिनः । तपस्विनो यज्ञशीलान् गाश्व हन्तो हविर्दुघाः । ४० ।  
 विप्रा गावश्च वेदाश्च तपः सत्यं दमः शमः । श्रद्धा दया तितिक्षा च क्रतवश्च हरेस्तनुः । ४१ ।  
 स हि सर्वसुराध्यक्षो ह्यसुरद्विद गुहाशयः । तन्मूला देवताः सर्वाः सेश्वरः सचतुर्मुखाः ।  
 अयं वै तद्बोधोपायो यदुपीणां विहिंसनम् । ४२ ।

"If that is so, O ruler of the Bhojas, then we shall presently kill without doubt (all) the babes of above and below ten days (dwelling) in towns, villages, cowherd-stations and other places. (31) What will the gods do (to us) with all their endeavours, towards as they are in battle and ever perturbed in mind at the twangs of your bowstring? (32) Being assailed on all sides with the volleys of your arrows (even) as you discharged them, they took to their heels (in the past), anxious to escape with life, and made good their retreat, deserting the battle-field. (33) Having laid down their arms, some gods (lit., denizens of heaven) stood with their palms joined over their heads, reduced as they were to a miserable plight. Others, who appeared with the tufts of hair on their crown untied and with the back end of their loin-cloth remaining untucked to their loin (as a token of humility), exclaimed, "We are frightened (and seek your mercy!)" (34) You, however, never strike those (of your enemies) who have forgotten to take their missiles and (other) weapons, have lost their chariots, are overtaken with fear, are intent on something else, have turned their back on the battle-field, or whose bow has been broken or who are disinclined to fight. (35) What (harm) could be wrought by the gods, valiant (only) in a safe retreat and boastful in places other than the battle-field? What could be done by Hari, living in seclusion (in the heart of all) or by Śiva, dwelling in woods? (And) what could be achieved by Indra of poor strength or by Brahmā (engaged in) practising austerities? (36) Yet we think that the gods do not deserve to be ignored because of their hostile attitude (towards us). Therefore, command us, your obedient servants, to destroy Viṣṇu (disguised as an infant and forming their very mainstay). (37) (Even) as a

malady appearing in the body and completely ignored (in its initial stages) by men cannot be remedied once it has struck deep roots, or as the senses cannot be controlled if neglected (and allowed to have their own way), so the enemy cannot be dislodged once his strength gets consolidated and he grows mighty. (38) Indeed Viṣṇu is the root (chief support) of the gods and he stays where the eternal (Vedic) Religion prevails. Again, Veda, the cow, the Brāhmaṇa, asceticism and the (institution of) sacrifices accompanied by (liberal) sacrificial fees constitute the roots of the latter. (39) Therefore, O king, we shall by all means kill Brāhmaṇas who are expositors of the Vedas, ascetics and those given to sacrificial performances as well as cows that yield materials (such as milk and clarified butter), worthy of being offered as oblation into the sacrificial fire (inasmuch as they are all instrumental in manifesting Viṣṇu). (40) Brāhmaṇas, cows and the Vedas, asceticism, truthfulness, control of the senses and the mind, reverence, compassion and endurance as well as sacrificial performances constitute (so many) embodiments of Śrī Hari. (41) He is unquestionably the ruler of all the gods, a (sworn) enemy of the demons and indeed the indweller of (all) hearts. All the gods including Śiva and Brahmā (the four-faced creator) have their origin in Him. Hence to extirpate the Ṛṣis—this constitutes the (most effective) means of killing Viṣṇu. (42)

श्रीशुक उवाच

एवं दुर्मन्त्रिभिः कंसः सह सम्पन्न्य दुर्मतिः । ब्रह्महिंसां हितं मेने कालपाशावृतोऽसुरः । ४३ ।  
 सन्दिश्य साधुलोकस्य कदने कदनप्रियात् । कामरूपधरान् दिक्षु दानवान् गृहमाविशत् । ४४ ।  
 ते वै रजः प्रकृतयस्तमसा मूढचेतसः । सतां सिद्धेपमाचेरुरारादागतमूलवः । ४५ ।  
 आयुः श्रियं यशो धर्मं लोकानाशिष एव च । हन्ति श्रेयांसि सर्वाणि पुंसो महदतिक्रमः । ४६ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां दशमस्कन्धे पूर्वार्धे चतुर्थोऽध्यायः ॥ ४ ॥

**Śrī Śuka proceeded further :** Having thus fully deliberated with his wicked advisers, the evil-minded demon, Kaṁsa, thought the massacre of Brāhmaṇas as conducive to his good, enmeshed as he was by the snare of Death. (43) Commanding the demons—who were fond of persecuting others and could assume any form they liked—to oppress the righteous in all quarters, Kaṁsa retired into the palace. (44) The demons, whose disposition was predominantly Rājasika (turbulent) and whose understanding was clouded with Tamogūṇa (obtuseness), and whose death was near, acted inimically towards the virtuous. (45) An outrage done to an exalted soul brings to an end a man's life, fortune, glory, religious merit, his title to the higher worlds as well as his desired objects, nay, all blessings. (46)

*Thus ends the fourth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चमोऽध्यायः

### Discourse V

#### Festivities connected with the Birth of Lord Śrī Kṛṣṇa at Gokula

श्रीशुक उवाच

नन्दस्त्वापञ्च उत्यजे जातह्लादो महामनः । आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलङ्कृतः । १ ।  
 वाचायित्वा स्वस्वयनं जातकर्मात्मजस्य वै । कारयामास विधिवन् पितृदेवार्चनं तथा । २ ।  
 धेनुनीं नियुते प्रादाद् विप्रेभ्यः समलङ्कृते । तिलाद्ग्रीन् सप्त रत्नौघशातकौम्भाम्बराकुतान् । ३ ।  
 कालेन स्नानशौचाभ्यां संस्कारैस्तपसेन्यथा । शुष्यन्ति दानैः सन्तुष्टा इव्याण्यपात्वाऽऽत्मविद्यया । ४ ।  
 सौमङ्गल्यागरे विप्राः सूतपागधवन्दिनः । गायकाश्च जगुर्नदुर्धर्यां दुन्दुभयो पुरुः । ५ ।

Śrī Śuka resumed : Calling in Brāhmaṇas, well-versed in the art of fortune-telling and having made them repeat benedictory hymns, the high-souled Nanda, on the other hand, who was rejoiced at the thought of a son having been born to him (in his ripe old age), and who had just bathed and attained purity (thereby) and was (duly) adorned, had the Jātakarma\* ceremony actually performed with respect to the Babe according to precept and (also) caused the manes and gods (in the form of Nāndī-Śrāddha and so on) to be worshipped. (1-2) He gave away to the Brāhmaṇas two lakhs of newly calved and richly adorned cows as well as seven mountain-like piles of sesamum seeds† studded with a vast number of precious stones and covered with a piece of gold cloth. (3) Material substances get purified through passage of time, bath and washing, sacraments, asceticism, sacrificial performances, charitable gifts and contentment; while the soul is purified through Self-knowledge (alone). (4) Brāhmaṇas as well as Sūtas,‡ Māgadhas and Vandis uttered benedictory words; songsters sang songs, while kettledrums and larger drums sounded again and again. (5)

ब्रजः सभृष्टसंमिक्तद्वाराजिरपूहान्तः । चित्रध्वजपताकासूचैलप्रल्लवतोरणैः । ६ ।  
 गायो वृषा वत्सतरा हरिद्रातैलरूषिताः । विचित्रधानुर्बर्हस्रवत्सकाञ्चनपालिनः । ७ ।  
 पहाह्वयस्त्राभरणकञ्चुक्तेष्णीषधूपिताः । गोपाः समाययू राजन् ननोपायनपाणयः । ८ ।

Vraja had its doorways, courtyards and interiors of houses well swept and duly sprinkled with water, and was decorated with flags and bunting of various colours as well as with arches made of wreaths, textiles and leaves. (6) Cows, bulls and grown up calves were daubed with oil mixed with turmeric, painted with minerals of various colours and decked with peacock plumes, wreaths, cloth and gold necklaces. (7) Cowherds dressed in costly loin-cloths, coats and turbans and adorned with valuable jewels flocked (in the house of Nanda), carrying presents of various kinds in their hands, O Parīkṣit ! (8)

\* This ceremony consists in touching the tongue of a new-born male child thrice with ghee after appropriate prayers.

† It is customary among the Hindus to give away heaps of sesamum seeds on the auspicious occasion of the birth of a son.

‡ These terms have been defined in the following couplet —

सूताः पौगणिकाः श्रेष्ठा गायत्रा वेदार्थयकाः । यद्विन्दन्त्यात्मपत्राः प्रत्यावयन्शुक्ययः ॥

\* Sūtas are those who recite stories from the Purānas; Māgadhas are no other than bards reciting the glories of ancestors of kings, while Vandis are those who make observations suited to particular occasions \*

गोप्यश्राकण्यं मुदिता यशोदायाः सुतोद्भवम् । आत्मानं भूषयाञ्जुर्ध्वत्स्वाकल्पान्ननादिभिः । १ ।

नवकुङ्कुमकिञ्जल्कमुखपङ्कजभूतयः । बलिभिस्स्वरितं जग्मुः पृथुरोप्यश्रुल्लुक्चुः । १० ।

गोप्यः सुमुष्टमणिकुण्डलिनक्कण्ठशिश्राम्बराः पथि शिताद्युत्तमाल्यवर्षाः ।

नन्दालयं सखलया व्रजतीर्विरजुर्बालिलेकुकण्डलपयोधरशोभाः । ११ ।

ता आशिषः प्रयुञ्जानाश्चिरं पाहीति बालके । हरिद्राचूर्णतैलश्रद्धिः सिञ्चन्त्ये जन्मजग्मुः । १२ ।

Rejoiced to hear of the birth of a son to Yaśodā, cowherd women too beautified their person with clothes, ornaments, collyrium and so on. (9) The charm of their lotus face heightened by (decorations of) fresh saffron paste, corresponding to the filaments of a lotus, they despite their bulky buttocks walked hurriedly with presents (in the shape of gold-rings, necklaces of jewels, raiments, fruits and blades of panic grass etc.,) their breasts shaking (on account of their rapid movement). (10) Adorned with well-polished bejewelled ear-rings and a string of gold coins worn about their neck as well as with bangles, and clad in raiments of various colours, the cowherd women shone brightly while proceeding to the palace of Nanda, flowers fallen from their braids being strewn in a shower on the way, and looked graceful with the ear-rings and the necklaces, hanging on their breasts, swinging about rapidly. (11) Invoking (divine) blessings on the boy in the words "May You protect the babe for long (O Lord!)" and sprinkling the multitude with water mixed with turmeric powder and oil, they sang in a high pitch. (12)

अवाद्यन्त चिच्चित्राणि वादित्राणि महोत्सवे । कृष्णे विश्वेधरेऽनन्ते नन्दस्य व्रजमागते । १३ ।

गोपाः परस्परं हृष्टा रथिक्षीरपूताम्बुभिः । आसिञ्चन्ते विलिप्यन्ते नवनीतैश्च घिक्षिपुः । १४ ।

नन्दो महायनास्तेष्वो वासोऽलङ्कारगोधनम् । सुतमागधवन्दिभ्यो येऽप्ये विद्योपजीविनः । १५ ।

तैस्तैः कामैरदीनात्मा यथोचितमपूजयत् । विष्णोराराधनाथाय स्वपुत्रस्योदयाय च । १६ ।

रोहिणी च महाभागा नन्दगोपाभिर्नन्दिता । व्यचरद् दिव्यवासःसखलपाभरणभूषिता । १७ ।

नत आरभ्य नन्दस्य व्रजः सर्वसमृद्धिमान् । हरेर्निवासात्मगुणै रमाक्रीडमभूञ्जुष । १८ ।

Now that the immortal Lord Śrī Kṛṣṇa, the Ruler of the universe, had come down to Vraja, musical instruments of various kinds were played upon on that occasion of great rejoicing. (13) Spraying with curds, milk, clarified butter and water and esmearing (the face of) one another with handfuls of fresh butter, the merry cowherds threw one another of the feet (in mirth). (14) For the purpose of propitiating Lord Viṣṇu as well as for the welfare of his son, the high-souled and liberal-minded Nanda conferred on them as well as on the Sūtas, the Māgadhās and the Vāndīs and others who lived by their art or science (such as musicians, physicians, astrologers, dancers and interpreters of omens) raiment, ornaments and cattle-wealth, and suitably honoured them with gifts desired by them. (15-16) Felicitated by Nanda, the cowherd chief, the highly blessed Rohiṇī too (who excelled all the other wives of Vasudeva in that she had the rare good fortune of witnessing the childlike pastimes of Śrī Kṛṣṇa) moved about as the virtual mistress of Nanda's household (receiving female guests and ordering servants), decked with supernal clothes, garlands and necklaces (forgetting the distress of her captive husband). (17) Thenceforward Nanda's Vraja became the seat of all prosperity turning into the (very) playground of Goddess Rāmā by virtue of its native excellences peculiar to an abode of Lord Śrī Hari, O protector of men! (18)

गोपान् गोकुलरक्षायां निरुल्य यथुतं गतः । नन्दः कंसस्य वार्षिक्यं करं दत्तुं कुरूद्दह । १९ ।

वसुदेव उपश्रुत्य भ्रातरं नन्दमागतम् । ज्ञात्वा दत्तकरं राज्ञे ययौ तदवमोचनम् । २० ।

तं दृष्ट्वा सहस्रोत्थाय देहः प्राणमिवागतम् । प्रीतः प्रियतमं दोर्थां सस्वजे प्रेमविह्वलः । २१ ।

पुञ्जितः सुखमासीनः पृष्ठनाभयमादृतः । प्रसक्तधीः स्वात्मजयोरिदमाह विशाम्पते । २२ ।

Having charged the cowherds with the protection of Gokula, Nanda went to Mathurā in order to pay his annual tribute to Kāṁsa, O jewel of the Kurus! (19) Reliably hearing of his friend, Nanda, having come (to Mathurā) and coming to know that he had paid his tribute, Vasudeva repaired to his camp (to see him and enquire about his own sons, Balarāma and Śrī Kṛṣṇa). (20) Rejoiced to see him come and at once rising to his feet even as a body (lying unconscious) would do on consciousness returning to it, Nanda folded his most beloved friend in the arms, overwhelmed as he was with affection. (21) Welcomed (by Nanda) and honoured with an enquiry after his health, and comfortably seated, Vasudeva, whose mind was deeply attached to his sons, spoke as follows, O protector of the people:—(22)

दृष्ट्वा भ्रातः प्रवयसा इदानीमप्रजस्य ते । प्रजज्ञायाः निवृत्तस्य प्रजा यत् समपद्यत । २३ ।  
दृष्ट्वा संसारचक्रेऽस्मिन् वर्तमानः पुनर्भवः । उपलब्धो भवानद्य दुर्लभं प्रियदर्शनम् । २४ ।  
नैकत्र प्रियसंवासः सुहृदां चित्रकर्मणाम् । ओषेन व्यूहपानानां प्लवानां स्रोतसी यथा । २५ ।  
कश्चित् पशव्यं निरुजं भूयंश्चतुर्णवीरुधम् । बृहद्दहनं तदधुना अत्रासे त्वं सुहृद्वृतः । २६ ।  
भ्रातर्मम सुतः कश्चिन्मात्रा सह भवद्व्रजे । तातं भवन्तं मन्वानो भवद्भ्यामुपललितः । २७ ।  
पुंसस्त्रिययो विहितः सुहृदो ह्यनुभावितः । न तेषु क्लिश्यमानेषु त्रिवर्गोऽर्थाय कल्पते । २८ ।

"It is a matter for congratulation, O brother, that an issue has now been vouchsafed to you, aged and issueless as you were, and had been shut out from all hopes of getting a progeny. (23) Through good luck you have been perceived today like one reborn (revolving all along) on this whirligig of mundane existence; for the sight of a loved one is (so) difficult to obtain. (24) The living together at one and the same place of friends engaged in diverse occupations, which is so agreeable, is not (always) possible any more than that of wooden planks etc., swept along by the current of a river. (25) Is that Vṛhadvana (Gokula) where you are residing at present surrounded (accompanied) by your kith and kin, favourable to cattle, free from diseases and provided with abundant water, grass and plants? (26) Cherished by you both (your wife and yourself) and recognizing you as his father, is my son (Balarāma), O brother, doing well with his mother (Rohiṇī) in your Vraja? (27) Indeed the threefold object of human pursuit (viz., religious merit, wealth and sensuous pleasure) is recommended only in so far as it is shared with one's near and dear ones. When the latter are in distress, such threefold pursuit does not make for happiness (the goal of all sentient beings). (28)

नन्द उवाच

अहो ते देवकी पुत्राः कंसेन बहवो हताः । एकावशिष्टावरजा कन्या सपि द्विवं गता । २९ ।  
नूनं हृदयनिष्ठोऽयमद्भुष्टपरमो जनः । अद्भुष्टमप्यनस्तस्वं यो श्रेद न स मुह्यति । ३० ।

Nanda replied : Born of Devaki, (O friend,) many a son of yours has been killed alas! by Kāṁsa. (Only) one daughter, subsequently born, was left (having escaped death at his cruel hands). But she too ascended to heaven. (29) Indeed a created being depends on its destiny and is controlled by destiny. He who knows destiny to be his (very) essence (the unfailling cause of his happiness and misery) does not get infatuated. (30)

वसुदेव उवाच

करो वै वार्षिको दत्तो गजे दृष्टा वयं च वः । नेह स्थेयं बहूतिथं सन्त्युपाताद्य गोकुले । ३१ ।

Vasudeva said : The annual tribute has actually been paid to the king and we (too) have been seen by you. You should not (therefore) stay here long; (for) there are startling

occurrences at Gokula too. (31)

श्रीशुक उवाच

इति नन्दाद्यो गोपाः प्रोक्तास्ते शौरिणा ययुः । अनोपरिनन्दुद्युक्तैस्तमनुजाप्य गोकुलम् । ३२ ।

इति श्रीमद्भागवते महापुराणे भागवतस्यो संहिताया दशमस्कन्धे पूर्वार्धे नन्दवसुदेवसङ्गमे नाम षष्ठोऽध्यायः । ५ ।

**Śrī Śuka continued :** Thus exhorted by Vasudeva (the son of Śūra) and taking leave of him, the said cowherds, headed by Nanda, returned to Gokula riding on their carts drawn by bullocks. (32)

*Thus ends the fifth discourse entitled "The meeting of Nanda and Vasudeva", in the first half of Book Ten of the great and glorious Bhāgavata Purāṇa, otherwise known as the Pāramahansa-Sārīhītā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

#### Deliverance of Pūtaṅś

श्रीशुक उवाच

नन्दः पथि खचः शौरिनं मृषेति विचिन्तयन् । हरिं जगाम शरणमुत्पातामपमशङ्कितः । १ ।  
कंसेन प्रहिता घोरा पूतना बालघातिनी । शिशुश्चवार निघ्नन्ती पुराप्रभद्रजादिषु । २ ।  
न यत्र श्रवणादीनि रक्षोघ्नानि स्वकर्षमु । कुर्वन्ति सात्वतां भर्तुर्वानुधान्यश्च तत्र हि । ३ ।  
सा स्वैर्चर्यकटोपेत्य पूतना नन्दगोकुलम् । योषित्वा माययाऽऽत्मानं प्राविशत् कामचारिणी । ४ ।

तां केशबन्धव्यतिषक्तमल्लिकार्जुनां बृहन्नितम्बस्तनकृच्छ्रमध्याम् ।  
सुवाससं कम्पितकर्णभूषणविषोल्लसत्कुन्तलमण्डिताननाम् । ५ ।  
वल्गुस्मितापाङ्गविसर्गजीक्षितैर्मनो हरन्तीं वनितं ब्रजौकसाम् ।  
अर्पसताम्बोजकरेण रूपिणीं गोप्यः श्रियं द्रष्टुमिवागतं पतिम् । ६ ।  
बालग्रहास्तत्र विचिन्वती शिशुन् यदुच्छया नन्दगृहेसदस्तकम् ।  
बालं प्रतिच्छिन्ननिजोस्तेजसं ददर्श तल्पेऽग्रिमिवाहितं भस्मि । ७ ।  
विबुध्य तां बालकमारिकाग्रहं चराचरात्याऽऽस निमीलितेक्षणः ।  
अनन्तमारोपयदङ्गुलपत्तकं यथोरगं सुप्रमबुद्धिरजुधीः । ८ ।  
तां मौक्ष्याचितामतिवामचेष्टितां मौक्ष्यान्तरा केशपरिच्छदासिवत् ।  
वरस्त्रियं तत्राभया च धर्षिते निरीक्षमाणे जननीं ह्यतिष्ठताम् । ९ ।  
तस्मिन् स्तनं दुर्जरवीर्यमुन्मथणं घोराङ्गमादाय शिशोर्देदावथ ।  
गाढं कराभ्यां भगवान् प्रपीड्य तत् प्राणैः समं रोपसमन्वितोऽपिबत् । १० ।  
सा मुञ्च मुञ्चालमिति प्रभाषिणी निष्योद्भयानारिबलजीवमर्षणि ।  
विवृत्य नेत्रे चरणां भुजौ मुहुः प्रस्विन्नगात्रा क्षिपती रुतेद ह । ११ ।

तस्याः स्वनेनातिगभीरंरहसा साद्रिर्मही द्यौश्च चचाल सग्रहा ।  
 रसा दिशश्च प्रतिनेदिरे जनाः पेतुः क्षितौ वज्रनिपातशङ्कया ।१२।  
 निशाचरीत्थं व्यथितस्तना व्यसुर्व्यादाय केशांश्रणौ भुजावपि ।  
 प्रसार्य गोष्ठे निजरूपमास्थिता वज्राहतो वृत्र इवापतवृष ।१३।

**Śrī Śuka resumed :** Pondering on his way that the words of Vasudeva (the son of Śūra) could not be untrue, Nanda sought Śrī Hari as his refuge, apprehensive as he was of the coming of startling events. (1) Despatched by Kāṁsa, the terrible demoness Pūtanā, who was given to (the practice of) killing infants, moved about in towns, villages, cowerdstations etc., killing infants (wherever she went). (2) Ogresses and others find their way only there where people, though devoted to their duties, do not practise the hearing etc., of the names and stories of Lord Viṣṇu (the Protector of devotees), capable of exterminating the ogres. (3) Reaching Gokula, ruled over by Nanda, on one occasion, and disguising herself as a woman through her witchcraft, the said Pūtanā, who was capable of coursing through the air and could go anywhere she pleased, entered the village. (4) Seeing that lovely woman, clad in fine clothes, with jasmine flowers tucked to her braid, her slender waist pressed as it were between her bulky hips (below) and her full breasts (above), and with her face set off with curly locks radiant with the lustre of her swinging ear-rings, the Gopis thought her to be the most beautiful Lakṣmi (Herself), come to see Her Spouse, distinguished as she was by her hand bearing a lotus (the emblem of Lakṣmi) and captivating the mind of the inhabitants of Vraja by her side-long looks accompanied with sweet smiles. (5-6) Hunting for infants and propelled by Providence, Pūtanā (lit., an evil spirit seizing infants and causing their death) saw lying in a bed in that palace of Nanda, the Babe (Śrī Kṛṣṇa), the Destroyer of the wicked, with His immeasurable glory veiled, like fire buried under ashes. (7) Recognizing her to be an evil spirit given to the destruction of infants, Śrī Kṛṣṇa (the Soul of the mobile and immobile creation) lay with His eyes utterly closed. She placed the infinite Lord, her very death, in her lap (even) as an ignorant man would a sleeping serpent, mistaking it for a rope. (8) Seeing inside the house that excellent woman—whose (outward) behaviour was most affectionate (like that of a mother), though she was possessed of a cruel heart and thus resembled a sword encased in a charming scabbard—and overwhelmed with her splendour, the two mothers (Rohiṇi and Yaśodā) stood merely gazing. (9) Taking Śrī Kṛṣṇa in her lap there, that cruel woman put into the Baby's mouth her dreadful breast besmeared with deadly poison. Squeezing it hard with both his hands, the Lord full of indignation forthwith sucked the poison alongwith her (very) life. (10) Being wrung in all her vital parts, she cried out saying. "Leave me, O leave me, enough of it!" Distending her eyes and tossing about her feet and arms again and again, she actually screamed, her limbs drenched with perspiration. (11) As a result of her very deep and violent roar the earth with its mountains and heaven with its planets shook, the subterranean worlds as well as the (four) quarters echoed and people toppled down on the ground under the apprehension of a thunderbolt. (12) Thus tormented at her breasts and reverting (in her helpless state) to her own (demoniac) form, she (sprang and) fell dead in (the outskirts of) Vraja, opening her mouth and flinging about her hair and stretching her legs and arms too (even) like the demon Vṛtra knocked down by the thunderbolt (of Indra), O protector of men ! (13)

पतमानोऽपि	तद्देहस्त्रिगव्यूत्यन्तरद्दुमान् । चूर्णयामास	राजेन्द्र	महादासीत्तदद्भुतम् । १४।
ईषामात्रोद्वेष्टास्यं	गिरिकन्दरनासिकम् । गण्डशैलस्तनं	रौद्रं	प्रकीर्णारुणमूर्धजम् । १५।
अस्यकूपगभीराक्षं	पुलिनारोहभीषणम् । बद्धसेतुभुजोर्वद्धि		शून्यतोयहृदोदरम् । १६।

सन्तत्रसुः स्म तद् वीक्ष्य गोपा गोप्यः कलेबरम् । पूर्वं तु तन्निःस्वनिताभिन्नहृत्कार्णमस्तकाः । १७ ।  
 बालं च तस्या उरसि क्रीडन्तमकुतोभयम् । गोप्यस्तूर्णा समभ्येत्य जगुहुर्जातसम्भ्रमाः । १८ ।  
 यशोदारोद्विष्टगोभ्यां ताः समं बालस्य सर्वतः । रक्षार्थं विदधिरे सम्यगगोपुच्छध्रमणादिभिः । १९ ।  
 गोमूत्रेण स्त्रापयित्वा पुनर्गौरजसार्धकम् । रक्षार्थं चक्रुश्च शकृता द्वादशाङ्गुलु नामभिः । २० ।  
 गोप्यः संस्पृष्टसलिला अङ्गेषु कारयोः पृथक् । न्यस्यात्यन्यथ बालस्य बीजन्यासमकुर्वत । २१ ।

Even while falling down, her (colossal) body crushed, O ruler of kings, trees within (an area of) twelve miles. That was a great wonder. (14) His mouth was ranged with fearful teeth as long as a plough-tree; its nostrils resembled a pair of mountain caves; its breasts looked like a couple of huge rocks; its coppery hair hung loose; its eyes were deep like a well overgrown with plants etc.; it looked terrible with its hips resembling sand-banks; its arms, thighs and feet resembled dams; while its belly looked like a waterless pond. The cowherds and cowherdesses were really much frightened to see that fearful body, their heart, ears and head having already been split by her yell. (15—17) And finding the boy fearlessly playing on her bosom, the cowherd women quickly went up to Him and picked Him up, alarmed as they were. (18) Along with Yaśodā and Rohiṇī they fully ensured the safety of the boy (against evil spirits) on all sides by waving round him the tail of a cow (which has been declared in the scriptures to be the seat of Goddess Lakṣmī) and other occult rites. (19) Having bathed the boy with the urine of a cow (which is held to be as sacred as the water of the holy Gaṅgā) and again sprinkling him with the dust under the hoofs of cows (which is considered to be as good as sprinkling with the totality of all sacred waters), they (further) ensured his security by daubing him with cowdung (which is recognized as another seat of Goddess Lakṣmī) at twelve points while uttering (twelve different) names\* (of the Lord). (20) Having sipped water and assigned (a number of) seed-letters (representing the first letters of the following eleven names of the Lord, followed by a nasal sound—Anusvāra) separately to the (diverse) limbs of their (own) body as well as to (the parts of) their hands, the cowherd women next assigned the same seed-letters to the limbs and (parts of) the hands of the baby. (21)

अव्यादजोऽङ्घ्रि मणिमांस्तव जान्वद्योरु यज्ञोऽच्युतः कदितटं अठरं हयास्यः ।

हन् केशवस्त्वदुर ईश इनस्तु कण्ठं विष्णुर्भुजं मुखमुरुक्रम ईश्वरः कम् । २२ ।

चक्रचग्रतः सहगदो हरिरस्तु पश्चात् त्वत्पार्श्वयोर्धनुस्मी मधुहाजनश्च ।

कोणेषु शङ्ख उरुगाय उपर्युपेन्द्रस्ताह्वयः क्षितौ हलधरः पुरुषः समन्तात् । २३ ।

इन्द्रियाणि हृषीकेशः प्राणान् नारायणोऽवतु । श्वेतद्वीपपतिश्चिन्तं मनो योमेश्वरोऽवतु । २४ ।

पुशिनवर्धस्तु ते बुद्धिधात्यानं भगवान् परः । क्रीडन्तं पातु गोविन्दः शयानं पातु भाधवः । २५ ।

\* The twelve names to be uttered on such occasion and the twelve limbs to be touched while doing so are specified in the following verses of the Padmapurāna—

सन्तटे केशवं ध्यायेन्नास्रगमयोदरे । कशःस्थले माम्शं तु गोविन्दं कण्ठकूर्धरे ॥  
 विष्णुं च दक्षिणे कुक्षीं चारीं च मधुसूदनम् । त्रिविक्रमं कन्धरे तु वामनं चामपार्श्वके ॥  
 श्रीधरं चाम्बुधरीं तु हृषीकेशं तु कन्धरे । पुच्छे तु वचनार्धं च कट्यां दामोदरं ज्येष्ठे ॥

\*One should visualize Kāśava on one's forehead, Nārāyaṇa on the belly, Mādhanava on the breast and Govinda on the back of one's neck. Viṣṇu in the right side of the abdomen and Mādhusūdana on the right arm, Trivikrama on the neck, Vāmana on the left side (of the abdomen), Śrīdhara on the left arm and Hṛṣīkeśa again on the neck. Padmanābha on the back and Cāmodara on the waist."

This shows that the Gopis of Vraja were all Vaiṣṇavas.

ब्रजन्तमव्याद् वैकुण्ठ आसीनं त्वां श्रियः पतिः । भुञ्जानं यज्ञभुक् पातु सर्वग्रहभयङ्करः । २६ ।  
 डाकिन्यो यातुधान्यश्च कृष्णण्डा वेऽर्भकग्रहः । भूतप्रेतपिशाचाश्च यक्षरक्षोविनायकाः । २७ ।  
 कोटरा रेवती ज्येष्ठा पूतना मातृकादयः । उन्मादा ये ह्यपस्वारा देहाग्रोन्द्रियङ्कः । २८ ।  
 स्वप्नद्रुष्टा महोत्पाता वृद्धबालग्रहाश्च ये । सर्वे नश्यन्तु ते विष्णोर्नामग्रहणभीतवः । २९ ।

(They said:—) "May Aja (the birthless Lord) protect your feet; Mañimān (the Lord adorned with the Kauslubha gem), your knees and Yajña (the Deity presiding over sacrifices), your thighs; Acyula (the immortal Lord), your loins; Hayagrīva (the Lord endowed with the head of a horse), your abdomen; Keśava (the Ruler even of Brahmā and Śiva), your heart; Īśa (the almighty Lord), your bosom and Ina (the Master), your throat; Viṣṇu (the all-pervading Lord), your arms; Urukrama (the Lord with long strides), your mouth and Īśvara (the Supreme Lord), your head. (22) May the wielder of a discus stand (as your protector) before you and Śrī Hari, endowed with a mace, behind you; the Slayer of Madhu and Ajana (the birthless Lord), wielding (severally) a bow and a sword, stand on your two sides; Urugāya (sung by many), the wielder of a conch, at the (four) points intervening between the quarters; Lord Vāmana (the younger Brother of Indra), overhead; the Rider of Garuḍa, on the ground and the Supreme Person (Lord Saṅkarṣaṇa) wielding a plough, on all sides. (23) May Hṛṣikeśa protect your Indriyas; Nārāyaṇa, your vital airs; Vāsudeva (the Lord of Śwetadwīpa), your intellect; Aniruddha (the Master of Yoga), your mind; Prṣṇigarbha (Pradyumna), understanding and Saṅkarṣaṇa (the all-destroying Lord), your Ahaṅkāra (ego). May Govinda (who sports in the senses) protect you while you are at play, Mādhava, while lying down; Vāikuṅṭha, while walking; the Lord of Śrī, while seated; and the Enjoyer of sacrifices, inspiring terror in all evil spirits, while you are dining (24—26) (Malevolent spirits such as) Dākinis, Yātudhānis and Kūsmāṅdas evilspirits that seize their victims taking the form of babes, Bhūtas, Pretas and Piśācas, Yakṣas, Rākṣasas and Vināyakas. Koṭarā, Revālī, Jyeṣṭhā, Pūtanā, (the sixteen) Mātṛkās and others (such as Caraki and Jwālāmukhā), Unmādas (evil spirits causing insanity) and Apasmāras (those inducing apoplexy), that actually torment the body and the Indriyas and interfere with the vital functions, those responsible for evil portents of a grave nature seen in dreams and those that seize the aged as well as youngsters (alike)—terrified at the mention of the names of Lord Viṣṇu, may all these (evil spirits) die out. (27—29)

श्रीशुक उवाच

इति प्रणयबद्धधिर्गोपीभिः कृतरक्षणम् । पाययित्वा स्तनं माता संन्यवेशयदत्पजम् । ३० ।  
 तावन्नन्दादयो गोपा मथुराया ब्रजं गताः । विलोक्य पूतनादेहं बभूवुरतिविस्मिताः । ३१ ।  
 नूनं बतर्षिः संजातो योगेशो वा समास सः । स एव दृष्टो ह्युपातो यदाहानकदुन्दुभिः । ३२ ।  
 कालेवरं परशुभिश्छित्त्वा तत्ते ब्रजौकसः । दूरे क्षिप्तवायवशो न्यदहन् काष्ठधिष्ठितम् । ३३ ।  
 दहामानस्य देहस्य धूमश्चागुरुसौरभः । उत्थितः कृष्णनिर्भुक्तसपद्याहतपाप्मनः । ३४ ।  
 पूतना लोकबालाग्रो राक्षसी रुधिराशना । जिघांसयामि हरये स्तनं दत्त्वाऽऽप्य सन्नृतिम् । ३५ ।  
 किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने । यच्छन् प्रियतमं किं नु रक्तास्तन्पातये यथा । ३६ ।  
 पदभ्यां भक्तहृदिस्थाभ्यां वन्द्याभ्यां लोकेवन्तितः । अङ्गं यस्याः समाकृत्य भगवानपिबत् स्तनम् । ३७ ।  
 यातुधान्यपि सा स्वर्गमवाप जननीगतिम् । कृष्णभुक्तस्तपक्षीराः किमु गावो नु यातरः । ३८ ।  
 पयांसि यासामपिबत् पुत्रस्नेहसूतान्यलम् । भगवान् देवकीपुत्रः कैवल्याद्याखिलप्रदः । ३९ ।  
 तासामविरतं कृष्यो कुर्वतीनां सुतेक्षणम् । न पुनः कल्पते राजन् संसारोऽज्ञानसम्भवः । ४० ।

**Śrī Śuka went on :** Giving suck to her Son, whose safety had thus been ensured by cowherd women, bound (to him) by (ties of) affection, the mother put Him to sleep. (30) Meanwhile the (party of) cowherds headed by Nanda came back to (the outskirts of) Vraja from Mathurā, and were greatly astonished to see the (colossal) body of Pūtanā. (31) (They said to one another,) "Oh, surely a seer has been really born in the person of Vasudeva or he must have been a master of Yoga (in his previous incarnation); for that very calamity has actually been perceived, of which Ānakadundubhī spoke (to us)." (32) Having hacked that body with axes and cast it piecemeal at a distance, those inhabitants of Vraja (that had been entrusted with the protection of Gokula) burnt it to ashes after it had been piled over with logs of wood. (33) Out of that body, while it was being cremated, arose (a column of) smoke emitting the fragrance of aloë-wood, the sin attaching to it having been completely wiped out the moment its life was sucked out (through the breasts) by Śrī Kṛṣṇa. (34) (Lo!) Pūtanā, a blood-sucking ogress given to the destruction of infants in the world and giving suck to Śrī Hari even with the (deprecable) motive of killing Him, attained the destiny of saints! (35) How much more, then, should one deserve such a state, who offers one's most beloved something with (ulmost) reverence and devotion to Lord Śrī Kṛṣṇa, the Supreme Spirit, as did His affectionate mothers\* and cows full of motherly affection. (36) Even the said ogress (Pūtanā), whose breast the Lord sucked covering her body with His feet—feet which remain enshrined in the heart of His devotees and are worthy of being adored even by Brahmā, Śiva and others (who are adored by the world), ascended to heaven (Vaiṣṇava), a destiny worthy of His mothers (Devaki and Yaśodā)! What wonder, then, that the cows and mothers, the milk of whose breasts was (lovingly) sucked by Lord Śrī Kṛṣṇa, should attain that destiny? (37-38) Rebirth, which results from ignorance, could never be possible, O Parīkṣit, in the case of those (cows and mothers) that incessantly looked upon Śrī Kṛṣṇa as their as son, nay, whose milk, oozing out of parental affection, the (said) divine son of Devaki, the Bestower of Liberation and all other blessings, sucked to His heart's content. (39-40)

कटधूपस्य सौरभ्यमवघ्राय ब्रजोक्तसः । किमिदं कुत एवेति वदन्तो ब्रजभाषयुः । ४१ ।

ते तत्र क्षणितं गोपैः पूतनाममनादिकम् । श्रुत्वा तत्रिधनं स्वस्ति शिशोश्चासन् सुविस्मिताः । ४२ ।

नन्दः स्वपुत्रपादाय प्रेत्यागतमुदाधीः । मूध्व्युपाघ्राय परमां पुदं लेभे कुरूद्वह । ४३ ।

य एतत् पूतनामोक्षं कृष्णस्यार्पकमद्भुतम् । शृणुयाच्छ्रद्धया मत्वां गोविन्दे लभते रतिम् । ४४ ।

इति श्रीमद्भागवते महापुराणे परमहंस्ये संहितायां दशमस्कन्धे पूर्वार्धे षष्ठोऽध्यायः । ६ ।

Smelling the fragrance of the smoke rising from the crematorium, the inhabitants of Vraja (Nanda and others, that had gone out of Vraja before Pūtanā came there), returned to Vraja saying what (a strange phenomenon) it was and whence the odour actually came ! (41) Hearing (the story) of Pūtanā's arrival etc., as well as of her (subsequent) death and the baby's safety, as told by the cowherds present there, they stood highly amazed. (42) Taking up (in his arms) his son, who had returned from the jaws of death (as it were,) and smelling

\* We shall see in Discourse XIII below how Śrī Kṛṣṇa assumed the form of all His boy companions and calves besides His own form on their having been stolen away by Brahmā, and continued in those forms for a full twelve month, thus conferring on the mothers of all those youngsters and calves the unique honour and privilege of being His mothers. It is these numberless cowherdresses and cows of Vraja that are referred to in the above verse as His mothers (माताः) in the plural number.

Him at His crown (as a token of affection), the noble-minded Nanda experienced a great delight, O jewel of the Kurus ! (43) A man who hears (or recites) with reverence (the story) of this wonderful childlike sport of Lord Śrī Kṛṣṇa, consisting in the deliverance of Pūtānā, comes to develop love for the said Śrī Kṛṣṇa (the Protector of cows). (44)

*Thus ends the sixth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तमोऽध्यायः

### Discourse VII

#### Deliverance of the demon Trṇāvarta

उज्जोवाच

येन येनावतारेण भगवान् हरिरीश्वरः । करोति कर्णरम्याणि मनोज्ञानि च नः प्रभो । १ ।  
 यच्छृण्वतोऽपैत्यरतिर्वितृष्णा सत्त्वं च शुद्धयत्यचिरेण पुंसः ।  
 भक्तिर्हो तत्पुरुषे च सख्यं तदेव हारं यद् मन्यसे चेत् । २ ।  
 अधान्यदपि कृष्णस्य तोकाचरितमद्भुतम् । मानुषं लोकमासाद्य तज्जातिमनुरूद्यतः । ३ ।

**The king (Parikṣit) said :** The exploits which the almighty Lord Śrī Hari performs, through whatever descents it may be, are (so) charming to our ear and (so) appealing to our mind, O master ! (1) If you think fit, (therefore, kindly) narrate in particular that story of Śrī Hari by listening to which (the feeling of) ennuī and the diverse cravings (responsible for such ennuī) of (any) man (whatsoever) disappear, his mind gets purified before long, devotion to (the aforesaid) Śrī Hari is generated and friendship established with His servants. (2) (Pray.) further recount even other marvellous infantile sports of Lord Śrī Kṛṣṇa, who imitated (the ways of) the human race when he came down to the human (mortal) world. (3)

श्रीशुक उवाच

कदाचिदीशानिककौतुकाप्लवे जन्मक्षयोगे समवेतयोषिताम् ।  
 वादित्रगीतद्विजमन्त्रवाचकैश्चकार सूत्रोर्भिषेचनं सती । ४ ।  
 नन्दस्य पत्नी कृतमजनादिकं विप्रैः कृतस्वस्वयने सुपूजितैः ।  
 अन्नगृहवासःस्रगभीष्टधेनुभिः संज्जातनिद्राक्षमशीशयच्छनैः । ५ ।  
 औश्यानिकौत्सुक्यमना मनस्विनी समागतान् पूजयती ब्रजौकसः ।  
 नैवाभूणोद् वै रुदितं सुतस्य सा न्दनं स्तनार्थं चरणानुदक्षिपत् । ६ ।  
 अथः शयानस्य शिशोरनोऽल्पकप्रवालमुद्गद्भिहतं व्यवर्तत ।  
 विध्वस्तनानारसकूप्यभाजनं व्यत्यस्तचक्राक्षविभिन्नकूबाम् । ७ ।  
 दृष्ट्वा यशोदाप्रमुखा ब्रजस्त्रिय औश्यानिके कर्मणि याः समागतः ।  
 नन्ददयश्चाद्भुतदर्शनाकुलाः कथं स्वयं वै शकटं विपर्यगात् । ८ ।

ऊवुरव्यवसितमतीन् गोपान् गोपीश्च बालकाः । रुदतानेन पादेन क्षिप्रमेतन्न संशयः । १ ।  
न ते श्रद्धयिरे गोपा बालभाषितमित्युत । अप्रमेयं बलं तस्य बालकस्य न ते विदुः । १० ।

**Śrī Śuka resumed :** Once on the occasion of the ceremonial abluion (of the infant Śrī Kṛṣṇa) to commemorate His turning in the bed (which generally takes place at the end of three months), when the (same) constellation (Rohiṇī) under which He was born happened to be at the ascendant, Yaśodā (the good old mother of Śrī Kṛṣṇa) performed in the midst of the ladies assembled (at her residence) the rite of sprinkling her son with water, accompanied by the playing of musical instruments, songs and the chanting of sacred texts done by the Brāhmaṇas. (4) When the abluion etc., of Śrī Kṛṣṇa had been finished and the ceremony of invoking blessings on Him performed by the Brāhmaṇas that had (already) been duly honoured with gifts of cooked food and raw articles of food, raiment, garlands, boons sought by them and cows, and when drowsiness was fully manifested in His eyes, Nanda's wife gently put Him to sleep (on a cradle or a cot underneath a cart). (5) Busy honouring the inhabitants of Vraja assembled (for the occasion) with a mind full of zeal over the festival commemorating Śrī Kṛṣṇa's turning in the bed, the noble-minded Yaśodā did not at all hear the cry of her son, who, while actually crying for a suck, tossed up His feet (In an angry mood). (6) Hit by the tiny feet, tender as a leaf, of the Babe, lying beneath, the cart turned\* upside down with the result that the metal jars (placed on it and) containing various delicious substances (such as milk, curds and ghee) were crushed, its wheels and axle-tree inverted and its pole shattered. (7) Perceiving it (in that topsyturvy condition), the women of Vraja—that had gathered (at Nanda's residence) for the festival commemorating the turning of Śrī Kṛṣṇa in the bed—headed by Yaśodā, as well as Nanda and others, who were perplexed at that amazing sight, wondered how the cart had actually turned upside down by itself. (8) Boys (who were playing there when the cart turned turtle) told the (wondering) cowherds and cowherdesses—whose mind was uncertain (as to who was really responsible for overturning the cart)—that the cart had been knocked down with His foot by Śrī Kṛṣṇa while crying (for His mother's breast): there was no doubt (about it). (9) Those cowherds (however) did not believe it, taking it to be the (mere) talk of children and (therefore) doubting it; for they did not know the immeasurable strength of that Boy. (10)

रुदन्तं सुतमादाय यशोदा प्रहराङ्किता । कृतस्वस्ययनं विप्रैः सूक्तैः स्तनमपाययत् । ११ ।  
पूर्ववत् स्थापितं गोपैर्बलिभिः सपरिच्छदम् । विप्रा हुत्वाचर्याञ्चकुरुदध्यक्षनकुशाग्रभुभिः । १२ ।  
येऽप्यानृतदम्भेभ्योहिमापानविवर्जिताः । न तेषां सत्यशालानामाशिषो विफलाः कृताः । १३ ।  
इति बालकमपादाय सामर्थ्यजुस्पाकृतैः । जलैः पक्वित्रैर्धधिभिरभषिच्य द्विजोत्तमैः । १४ ।  
वाचयित्वा स्वस्ययनं नन्दगोपः सपाहितः । हुत्वा घ्राणि द्विजातिभ्यः प्राददत्त्रं महगुणम् । १५ ।  
गावः सर्वगुणोपेता वासःस्रमुक्ममालिनीः । आत्मजाभ्युदयार्थाय प्रादाने चान्वयुञ्जत् । १६ ।  
विप्रा मन्त्रविदो युक्तास्तैर्याः प्रोक्तास्तथाऽऽशिषः । ता निष्कला भविष्यन्ति न कदाचिदपि स्फुटम् । १७ ।

\*The great demon Hiranyākṣa, who was slain by the Lord disguised as a boar (vide Discourses XVI) to XIX of Book III), had a son, Utkaca by name. He was exceedingly powerful and well-built. In the course of his peregrinations he once crushed the knees of the hermitage of the sage Lomasa, who pronounced on him a curse that he would thenceforth remain disembodied. He felt that his physical sheath was about to fall off like slough. He fell prostrate at the feet of the sage and asked his forgiveness. Appeased by his penitent behaviour, the sage blessed him that in the course of the Vaivasvata Manvantara he would be liberated by the touch of the feet of Lord Śrī Kṛṣṇa. It was Utkaca that had entered the cart in Nanda's residence in his disembodied state and was forthwith liberated by the touch of the Lord's feet.

Taking up her crying son, Yaśodā, who was afraid of the presence of some evil spirit, gave Him suck (only) when the ceremony of invoking blessings on Him had been performed by Brāhmaṇas with the help of Vedic hymns (destroying evil spirits). (11) Having poured oblations into the sacred fire (in order to propitiate the deities presiding over the planets and so on), the Brāhmaṇas worshipped the cart (which was the seat of their wealth in the shape of dairy products, and the abode of Lakṣmi) with curds, unbroken grains of rice, blades of the (sacred) Kuśa grass and water, when it had been placed as before by mighty cowherds and provided (once more) with (all) its goods (whatever was kept on it). (12) Taking up the Boy and sprinkling Him with water consecrated through (the recitation of) sacred texts from the Sāmaveda and Yajurveda and hallowed with sanctifying herbs, (nay,) causing benedictions to be pronounced by the foremost of Brāhmaṇas and propitiating the (sacred) fire (by pouring oblations into it), Nanda, the cowherd chief—who fell convinced that the benedictions uttered by those truthful ones who are completely free from a carping spirit, mendacity, hypocrisy, jealousy, violence and pride never go in vain—gave to the Brahmanas very wholesome food to eat. (13—15) For (the purpose of ensuring) his son's all-round prosperity Nanda (further) gave away (to the Brāhmaṇas) cows endowed with all good qualities and adorned with cloth, garlands and gold necklaces and they uttered their (choicest) blessings in return. (16) Obviously benedictions that are uttered by Brāhmaṇas well versed in sacred prayers and united with God shall never prove fruitless and (invariably) come out true. (17)

एकदाऽऽरोहमारूढं लालयन्ती सुतं सती । गरिमाणं शिशोर्वेदं न सेहे गिरिकृत्वत् ॥१८॥

भूमौ निधाय तं गोपी विस्मिता भारपीडिता । यज्ञपुरुषयादध्यौ जगतामास कर्मसु ॥१९॥

One day (when Śrī Kṛṣṇa had just attained the age of one year), Yaśodā (the good old lady), while she was busy fondling her son, seated in her lap, could not bear the weight of the Babe, who had (all of a sudden) grown heavy as a mountain-peak. (18) Placing Him on the ground, Yaśodā (the cowherd lady), who fell astonished (at this wonderful phenomenon) and, oppressed with burden, contemplated on the Supreme Person (out of fear of some unexpected calamity) and set about her worldly duties (such as summoning Brāhmaṇas for the ceremony of invoking blessings on her babe). (19)

दैव्यो नाग्रा तृणावर्तः कंसभृत्यः प्रणोदितः । चक्रवातस्वरूपेण जहारासीनमर्षकम् ॥२०॥

गोकुलं सर्वमावृण्वन् मुष्णंश्चक्षुषि रेणुभिः । ईरवन् सुमहाघोरस्रद्धेन प्रदिशो दिशः ॥२१॥

मुहूर्तमभवद् गोष्ठं रजसा तमसाऽऽवृतम् । सुतं यशोदा नापश्यत्स्मिन् न्यस्तवती यतः ॥२२॥

नापश्यत् कश्चनात्मानं परं चापि विमोहितः । तृणावर्तनिमुष्टाधिः शर्कराभिरुपद्रुतः ॥२३॥

इति खरपवनचक्रपासुवर्षे सुतपदवीयबलाविलक्ष्य माता ।

अनिकल्पाणामनुसरन्त्यशोचद् भुवि पतिता मृतवत्सका यथा गौः ॥२४॥

रुदितमनुनिशम्य तत्र गोष्यो भृशमनुनम्रधियोऽश्रुपूर्णामुख्यः ।

रुद्रुस्तुपलभ्य नन्दसुतं पवन उपारतपर्यंतुवर्षवेगे ॥२५॥

A demon, Trṇāvarta by name and a servant of Kamsa, particularly directed (by him), appeared in the form of a whirlwind, enveloping the entire Gokula in particles of dust and blinding the eyes (of all), and shaking the quarters as well as the intermediate points with his most terrible roar, and carried away the squatting Babe. (20-21) For an hour or so Vraja remained enveloped in dust and darkness. Yaśodā did not find her son on the spot where she had set him. (22) Oppressed with particles of sands wafted by Trṇāvarta and utterly confused, one could not see one's own self, much less another. (23) Not finding any trace of her son in the shower of dust occasioned by that violent whirlwind, and repeatedly thinking of Him in a most pathetic manner, the helpless mother (Yaśodā) lamented and dropped on the ground like a cow whose calf had died. (24) Having heard the cry (of Yaśodā) later on,

when the wind had the vehemence of its shower of dust abated, and with their mind sore afflicted at not perceiving there the Darling of Nanda, the cowherd women (too) wept, their face flooded with tears. (25)

गृणावर्तः शान्तरथो वात्यारूपधरो हरन् । कृष्णं नभोगतो गन्तुं नाशक्नोद् भूरिधारभृत् । २६ ।  
 तमश्मानं मन्यमान आत्मनो गुरुपत्तया । गले गृहीत उत्सृष्टं नाशक्नोद्दुतार्थकम् । २७ ।  
 गलग्रहणनिक्षेत्रो दैत्यो निर्गतलोचनः । अव्यक्तसरो व्यपत्तं सहबालो व्यसुर्जने । २८ ।  
 तमन्तरिक्षात् पतितं त्रिलायां विरीर्णसर्वावयवं करालम् ।  
 पुरं यथा रुद्रशरेण विद्धं स्त्रियो रुद्रत्यो ददुःशुः समेताः । २९ ।  
 प्रादाय मात्रे प्रतिहत्य विस्मिताः कृष्णं च तस्योरसि लम्बमानम् ।  
 तं स्वस्तिमन्तं पुरुषादनीतं विहायसा मृत्युमुखात् प्रमुक्तम् ।  
 गोप्यश्च गोपाः किल नन्दमुख्या लब्ध्या पुनः प्रापुरतीव मोदम् । ३० ।  
 अहो बन्तात्यद्भुतपेष रक्षसा बालो निवृत्तिं गमितोऽभ्यगात् पुनः ।  
 हिंस्रः स्वपापेन विहिंसितः खलः साधुः समत्वेन भयाद् विमुच्यते । ३१ ।  
 किं नस्तपश्चीर्णमधोक्षज्जर्चनं पूर्तंष्टदत्तमुत भूतसौहृदम् ।  
 यत्संपरेतः पुनरेव बालको दिष्ट्या स्वबन्धुन् प्रणयन्नुपस्थितः । ३२ ।  
 दृष्ट्वाद्भुतानि बहुगो नन्दगोषो बृहद्भने । वसुदेववचो भूयो मानयामास विस्मितः । ३३ ।

Carrying away Lord Śrī Kṛṣṇa, Tmāvarta, who had assumed the form of a whirlwind, went up to the skies (to a certain height) but could not proceed (further), his impetuosity having ceased now that he (felt he) was carrying a huge burden (since the Lord had grown heavy again). (26) Taking that wonderful Boy to be a rock (of sapphire) because of His being heavier than himself (and having given up the form of a whirlwind), he could not cast Him away, caught as he was by the throat. (27) Rendered motionless by the (extraordinary) pressure at the throat and giving forth an indistinct groan, the demon fell down dead in (the outskirts of) Vraja, Babe and all, his eyes having been shot out (of the sockets). (28) The crying women assembled there saw the terrible demon fallen from the skies on a slab, with all his limbs shattered, like the city\* (built by the demon Maya and) cleft by the arrow of Lord Rudra. (29) Nay, astonished to find Śrī Kṛṣṇa dangling on his breast, they picked up and restored Him to His mother. The cowherdesses and cowherds headed by Nanda, so the tradition goes, experienced excessive joy to get back the Babe, sound of body, though taken away by the ogre through the air, and extricated from the jaws of Death (as it were). (30) Oh, what a joy! It is extremely wonderful that, though brought to an end by the ogre, this boy has returned safe! The bloody and wicked fellow has been destroyed by his own sin and a pious soul is completely rid of fear by virtue of his even-mindedness. (31) What austerities, worship of Lord Viṣṇu (who is above sense-perception), act of pious liberality† (Pūrta) and sacrificial

\* Vide VII. x.54—59.

† The word 'Pūrta' has been defined by Manu in the following couplet:—

कर्त्तव्यमज्ञात्वादि वैशाखानि च । अन्नप्रदानमाद्यः पूर्तमित्यभिधीयते ॥

(Manusmṛiti, IV. 226)

\* Digging wells, big and small, tanks etc., construction of temples, giving away foodgrains, laying out garden—these are called by the name of Pūrta.\*

The word 'Iṣṭa' again, has been defined by Atri as below:—

अग्निहोत्रे षणः सत्यं वेदायां शैव याननम् । अतिथिं वैश्वदेवश्च इष्टमित्यभिधीयते ॥

\* Pouring oblations into the sacred fire, practising austerities, truthfulness and also preserving the Vedas by committing them to memory, hospitality, performing the rite called Vaiśvadeva—this is called by the name of Iṣṭa.\*

performance etc. (Iṣṭa), act of charity or act of benevolence to living beings has been performed by us due to which the boy, though (virtually) dead, has luckily enough appeared (in our midst) again, reviving (us,) his kinsfolk? (32) Amazed to see many (more) wonders (of this kind) at Bṛhadvana (Gokula), Nanda, the cowherd chief, esteemed the prophecy of Vasudeva again and again. (33)

एकदार्भकमादाय स्वाङ्कमारोष्य भामिनी । प्रच्युतं पाययामास स्ननं खेहपरिप्लुता ॥३४॥

पीतप्रायस्य जननी सा तस्य रुचिरस्मितम् । मुखं लालयती राजञ्जम्भतो ददुशे इदम् ॥३५॥

खं रोदसी ज्योतिरनीकपाशाः सूर्यन्दुर्बह्विधसनाम्बुधीक्ष ।

द्वीपान् नगांस्तदुहितृर्वनानि भूतानि यानि स्थिरजङ्गमानि ॥३६॥

सा वीक्ष्य विश्वं सहस्रं राजन् सङ्गातयेपथुः । सम्मौल्यं मृगशलाक्षी नेत्रे आसीत् सुविस्मिता ॥३७॥

इति श्रीमद्भागवते महापुराणे पारमहंस्ये खण्डितायां दशमस्कन्धे पृथ्वीं तृणवर्त्मयोसो नाम सप्तमोऽध्यायः ॥१॥

One day, taking up the Babe and placing Him in her lap, the blessed Yaśodā, overwhelmed with affection, made Him suck her breast overflowing with milk. (34) Caressing the mouth (lips), lit up with a charming smile, of the Babe, who had almost finished sucking, O king, the aforesaid mother saw in His mouth while He was yawning the following, viz., the sky, the horizon, the host of luminaries, the (four) quarters, the sun, the moon, fire, the air and the oceans, the broad divisions of the globe, mountains, the rivers (flowing from them), forests and all created beings, stationary as well as moving. (35-36) Seized with a tremor to perceive the universe vividly all of a sudden, O Parīkṣit, (in the mouth of the Babe), and fully closing her eyes, Yaśodā (whose eyes resembled those of a fawn) stood greatly amazed. (37)

*Thus ends the seventh discourse entitled "The deliverance of Tṛṇāvarta" in the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टमोऽध्यायः

### Discourse VIII

#### The Naming Ceremony of the Lord and His Infantile Sports

श्रीशुक उवाच

गर्गः पुरोहितो राजन् यदूतां सुमहातपाः । ब्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥ १ ॥

ते दृष्ट्वा परमप्रीतः प्रत्युत्थाय कृताञ्जलिः । आनर्चाधोक्षजधिया प्रणिपातपुरःसरम् ॥ २ ॥

सुपविष्टं कृतातिथ्यं गिरा सूनृतया पुनिम् । नन्दयित्वाब्रवीद् ब्रह्मन् पूर्णस्य करवाप किय ॥ ३ ॥

महाद्विचलनं नृणां गृहिणां दीनचेतसाम् । निःश्रेयसाय भगवन् कल्पते वान्यथा क्वचित् ॥ ४ ॥

ज्योतिषामयनं साक्षाद् यत्तन्मानमतीन्द्रियम् । प्रणीतं भवता येन पुष्यान् वेदं परावरम् । ५ ।  
 त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान् कर्तुमर्हसि । बालयोरनयोर्नृणां जन्मना ब्राह्मणो गुरुः । ६ ।

**Sri Śuka began again :** Importuned by Vasudeva, Garga, the (family) priest of the Yadus, who was a very great ascetic, O king, repaired to Nanda's Vraja. (1) Supremely delighted to see him and rising (from his seat) with joined palms by way of welcome Nanda worshipped him, prostrating himself at the very outset and recognizing him to be Lord Viṣṇu (who is above sense-perception). (2) Delighting the sage with sweet words when hospitality had been offered to him and he was comfortably seated, Nanda said, "O holy one, what can we do for you, who are fully gratified (and want nothing)? (3) The stirring out of exalted souls (like you) is directed towards the supreme good of men (like me) attached to their household and distressed in mind, O venerable sage, and is never meant otherwise. (4) A (popular) treatise on astrology—from which proceeds the knowledge of supersensuous phenomena and through which (any) man can know the cause (of his present happiness and misery in the shape of past good and evil deeds) as well as its effect (in the shape of the pleasurable and painful experiences of this life)—has been directly composed by you. (5) (Besides being a master of astrology) you are the foremost of the knowers of Veda and are (thus) qualified to perform the purificatory rites (such as the naming ceremony) with respect to these two boys; for a Brāhmaṇa is the preceptor of (all) men by virtue of his (very) birth. (Hence it is not essential that such rites should be performed by one's own preceptor)." (6)

गर्ग उवाच

यदूनामहमाचार्यः ख्यातश्च भुवि सर्वतः । सुतं मया संस्कृतं ते मन्यते देवकीसुतम् । ७ ।  
 कंसः पापमतिः सख्यं तव चानकदुन्दुभेः । देवक्या अष्टमो गर्भो न स्त्री भवितुमर्हति । ८ ।  
 इति सञ्चिन्तयञ्जुत्वा देवक्या दारिकावचः । अपि हन्ताऽऽगताश्ङ्कुस्तर्हि तन्नोऽनयो भवेत् । ९ ।

**Garga replied :** I am the (family) priest of the Yadus and known (as such) all over the globe. People would take your son, if consecrated by me through purificatory rites, as Devaki's son. (7) Pondering that the eighth progeny of Devaki ought not to be a girl, ever since he has heard the remark of Devaki's daughter (that his slayer has been born somewhere) and bearing in mind the friendship (subsisting) between you and Ānakadundubhī, the evil-minded Kamsa may have his suspicion (easily) aroused (by My performing the purificatory rites with respect to your sons, that Vasudeva's eighth child has been removed to your house and is being brought up here by you). If (therefore, God forbid), he should kill your son (under such suspicion), that would (prove to) be a (serious) blunder on our part. (8-9)

नन्द उवाच

अलक्षितोऽस्मिन् रहसि मामकैरपि गोव्रजे । कुरु द्विजातिसंस्कारं स्वस्तिवाचनपूर्वकम् । १० ।

**Nanda said :** Unperceived even by my (own) people, (kindly) perform in this cow-pen in secret the purificatory rite the naming ceremony appropriate to a member of the twice-born classes, after uttering the benedictory hymns. (10)

श्रीशुक उवाच

एवं सम्प्रार्थितो विप्रः खञ्चिकीर्षितमेव तत् । चकार नामकरणं गुह्ये रहसि बालयोः । ११ ।

Śrī Śuka went on : Thus entreated (by Nanda), and (himself) remaining concealed, the sage performed in secret the naming ceremony with respect to the two boys (the sons of Rohiṇī and Yaśodā); (for) that was sought to be done by himself. (11)

गर्ग उवाच

अयं हि रोहिणीपुत्रो रमयन् सुहृदो गुणैः । आख्यास्यते राम इति बलाधिक्याद् बलं विदुः ।

यद्नामपुधाभावात् सङ्ख्येयमुरान्धुत् ॥१२॥

आसन् वर्णाश्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः । शृङ्गे रक्तस्था पीत इदानीं कृष्णतां गतः ॥१३॥

प्रागयं वसुदेवस्य क्वचिजातस्तवात्मजः । वासुदेव इति श्रीमानभिजाः सम्प्रचक्षते ॥१४॥

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते । गुणकर्मानुरूपाणि तत्स्यहं वेद नो जन्तः ॥१५॥

एष वः श्रेय आधायद् गोपगोकुलनन्दनः । अनेन सर्वदुर्गाणि यूयमद्भस्तारिष्यथ ॥१६॥

पुरानेन ब्रजपते साधवो दस्युपीडितः । अराजके रक्षयमाणो जिग्युर्दस्युन् सपेधिताः ॥१७॥

य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति मानवाः । नारयोऽपिभवत्येतान् त्रिष्णुपक्षानिवासुराः ॥१८॥

तस्मान्नन्दात्वजोऽयं ते नारायणस्तमो गुणैः । श्रिया कीर्त्यानुभावेन गोपावस्य समाहितः ॥१९॥

इत्यात्मानं समादिश्य गर्गं च स्वगृहं गते । नन्दः प्रमुदितो मेन आत्मानं घृण्णमाशिसाम् ॥२०॥

**Garga observed :** Delighting his kinsfolk with his excellences, this son of Rohiṇī, as a matter of fact, will be styled as Rāma (the delighter of the people); and due to his superiority of strength people will remember him as Bala (strength personified). (Nay,) because of his observing no distinction (*inter se*) between the Yadus\* (viz., between yourselves, on the one hand, and Vasudeva etc., on the other) people will also recognize him as Saṅkarṣaṇa (the unifier). (12) Taking (diverse) forms indeed in each Yuga, Yaśodā's son has manifested three (different) colours, viz., white, red and yellow; this time he has assumed a dark complexion (13) Some time in the past this son of yours was born in the house of Vasudeva; (hence) the wise (who know this truth) will duly designate him as the glorious Vāsudeva (son of Vasudeva). (14) There are numerous names and forms of your son, conforming to his excellences and actions. I (alone) know them, not the commonality. (15) The delight of the cowherds, nay, of the entire Gokula, this boy will bring you happiness. By his help you will easily surmount all difficulties. (16) Protected and strengthened by him during a period of anarchy in former times, O lord of Vraja, pious souls, tormented by robbers, (eventually) conquered them. (17) Enemies cannot overpower those highly blessed souls who offer love to this boy, any more than demons can overpower those whose cause has been espoused by Lord Viṣṇu. (18) Therefore, this son of yours, O Nanda, is a compeer of Lord Nārāyaṇa in point of excellences, splendour, fame and glory. (Please) look after him intently. (19) And, when Garga, having duty instructed Nanda, had returned to his abode (at Mathurā), Nanda felt much delighted and deemed himself full of (all) blessings. (20)

कालेन ब्रजताल्येन गोकुले रामकेशवौ । जानुभ्यां सह पाणिभ्यां रिङ्गमाणौ विजहृत् ॥२१॥

तावद्द्विधियुष्मन्मुक्य सरीसृपन्तौ घोषप्रघोषरुचिरं ब्रजकर्दमेषु ।

तत्रादहृष्टमनसावनुसृत्य लोकं मुधप्रभीतवदुषेतुरन्ति मात्रोः ॥२२॥

तन्मातरी नितसुन्तौ घृणया सुवन्तौ पङ्कशङ्करामरुचिरावुपगृह्य दोर्धाम ।

दत्त्वा स्तनं प्रपिबतोः स्म पुत्रं निरीक्ष्य मुधसिताल्पदशनं ययत् ॥२३॥

\* In the Harivamśa (The Supplement of the Mahābhārata) Śrī Bejarāma says to Nanda:—

यादवेषां पितृभ्यो भवन्तो मम तस्मात् ।

"Even among the Yadavas you are (particularly) beloved of me."

यर्हङ्गनादशनीवकुमारलीलावन्तर्जने तद्वलाः प्रगृहीतपुच्छैः ।  
 वसैरितस्तत उभावनुकृष्यमाणौ प्रेक्षन्थ उन्मिगतगृहा जहपुर्हसन्त्यः । २४ ।  
 शृङ्खयप्रिदष्टुच्चसिजलद्विजकण्टकेभ्यः क्रीडापरवतिचलौ स्वसुतौ निपेदधुम् ।  
 गृहाणि कर्तुमपि यत्र न तज्जनन्यौ शेकात आपतुरलं मनसोऽनवस्थाम् । २५ ।

Not long afterwards, Balarāma and Keśava (Śrī Kṛṣṇa) began to sport in Gokula going about on hands and knees. (21) Moving briskly on the muddy grounds of Vraja dragging both their feet behind in a (most) charming way—the tiny bells of Their anklets and girdle making a tinkling noise and Their mind delighted to hear their sound—and following any passer-by (to some distance), the two Boys would (soon) return to Their mothers like innocent and terrified babes (when the passer-by would turn round and look at Them and They discovered him to be a stranger). (22) Folding in their arms their Sons—who looked charming with mud, that served to beautify Their person as a paint—and giving Them suck, Their two mothers, whose breasts were overflowing with milk due to their (motherly) affection, experienced ecstatic joy indeed to behold Their countenance bright with a winning smile and small teeth (even) as They sucked their breasts with relish. (23) When the two Boys were old enough to be engaged in boyish sports, (so) captivating to the eyes of young women, the latter would then feel delighted to gaze on Them both being dragged behind hither and thither in the interior of Vraja by calves whose tails were lightly seized by Them, and stood laughing leaving their homestead. (24) When Their mothers did not succeed in restraining their most restless Sons—absorbed as They were in play—from horned animals and those having sharp teeth, fire, sword, water, birds and thorns, nor could they attend to their domestic duties, they would experience a great distraction of mind. (25)

कालेनाल्पेन राजयं रायः कृष्णश्च गोकुले । अघृष्टजानुभिः पद्भिर्लचक्रमत्तुरङ्गमा । २६ ।  
 ततस्तु भगवान् कृष्णो वयस्यैर्ब्रजबालकैः । सहगमो ब्रजस्त्रीणां चिक्रोडे जनयन् मुदम् । २७ ।  
 कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारवापलम् । शृण्वत्याः किल तत्पानुरिति ह्येवुः समगतः । २८ ।  
 वत्सान् मुञ्चन् ऋचिदसमये क्रोशसंजातहासः स्तेयं स्वाद्वत्यथ दधि पयः कल्पितैः स्तेययोगैः ।  
 मर्कान् भोक्ष्यन् विभ्रजति स चेन्नानि भाण्डे भिनति द्व्यालाभे स गृहकुपितो यात्युपक्रोश्य तोकान् । २९ ।  
 हस्ताग्रहो रचयति विधिं पीतकोलूखलाद्यैश्छिद्रं ह्यन्तर्निहितवयुनः शिष्यभाण्डेषु तद्वित् ।  
 ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्धप्रदीपं काले गोप्यो यर्हि गृहकृत्येषु सुव्यप्रचिताः । ३० ।  
 एवं धाष्ट्र्यान्मुञ्चति कुरुते मेहनादीनि वास्तौ स्तेयोपार्थिविर्चिन्तकृतिः सुप्रतीको यथाऽऽस्ते ।  
 इत्थं स्त्रोभिः सभयनयनश्रीमुखालोकिनीभिर्व्याख्यातार्थां प्रहसितमुखी न ह्युपालभ्युपेच्छन् । ३१ ।

After a short time, O royal sage, Balarāma and Śrī Kṛṣṇa began to move about with ease in Gokula on Their feet without rubbing Their knees (against the ground). (26) Then, in course of time, Lord Śrī Kṛṣṇa, accompanied by Balarāma, began to sport with the boys of Vraja of His own age, bringing delight to the women of Vraja (thereby). (27) Gazing on the charming boyish pranks of Śrī Kṛṣṇa, the cowherd women (of Vraja) called (at His residence) in a body and actually spoke as follows to His mother, who was all ears:—(28) Occasionally untethering the calves before time (when we are unwary, and thus allowing them to suck the whole milk of their mothers) and with his risibility excited by scolding, your darling swallows our tasteful curds and milk stolen through thieving devices contrived by Him. He (not only quaffs them himself, but) deals them out in order to feed monkeys; and, if a monkey drinks no more, he smashes the (very) jar (containing curds and milk). (Nay,) enraged with the people of the house on getting no material (to eat), he departs setting the infants (of the

house) a crying (by pinching them). (29) Where the milk etc., is kept (in swings etc.) hanging beyond the reach of his hands, he contrives plans (to get at it) with the help of wooden seats and mortars etc., (placed one upon another). Possessed of insight into the contents (of the pots) and expert in (the art of) making holes, he strikes holes into the pots placed in swings (where the aforesaid expedients fail). In a dark room he uses his own person, wearing hosts of gems, as a lamp to reveal things and he does all this at a time when the cowherd women have their mind fully engrossed in their household duties. (30) He commits nuisance in our tidy houses and does other such mischievous acts. And having accomplished his work through pilfering devices, he sits (by your side) as a very innocent boy." Yaśodā, to whom the matter was thus reported at length by the (cowherd) women—who watched the charming countenance (of Śrī Kṛṣṇa) gazing with terrified eyes—did not feel inclined (even) to rebuke her son and stood with a laughing face. (31)

एकदा क्रीडमानस्ते रामाद्या गोपदारकाः । कृष्णो मूढं भक्षितवानिति मात्रे न्यवेदयन् । ३२ ।  
सा गृहीत्वा करे कृष्णमुपालब्ध हितैषिणी । यशोदा भयसम्भ्रान्तप्रेक्षणोक्षमभावात् । ३३ ।  
कस्मान्प्रदमदानात्पन् भवान् भक्षितवान्महः । वर्दन्ति तावका ह्येते कुभारास्तेऽप्रजोऽप्ययम् । ३४ ।

One day, while at play, the cowherd boys headed by Balarāma complained to Yaśodā (the mother of Śrī Kṛṣṇa), that Kṛṣṇa had eaten earth. (32) Taking Śrī Kṛṣṇa by the hand and chiding him, the said Yaśodā, who sought his welfare and found that His eyes cast a bewildered look, spoke to Him (as follows):—(33) "Why did you eat earth surreptitiously, O unruly child? Indeed these boys, your playmates, as well as this elder brother of yours say so." (34)

#### श्रीकृष्ण उवाच

नाहं भक्षितवानञ्च सर्वे मिथ्याभिर्शासिनः । यदि सत्वगिरस्तर्हि समक्षं पश्य मे मुखम् । ३५ ।  
यद्येवं तर्हि व्यादेहीत्युक्तः स भगवान् हरिः । ध्यादत्ताव्याहृतैश्चर्यः क्रीडामनुब्रवात्कलः । ३६ ।  
सा तत्र दृष्टो विश्वं जगत् स्थान्मु च खं दिशः । साद्रिद्धीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् । ३७ ।  
ज्योतिश्चक्रं जलं तेजो नभस्वान् विषदेव च । वैकारिकापीन्द्रिवाणि मनो मात्रा गुणास्त्रयः । ३८ ।

एतद् विचित्रं सह जीवकालस्वभावकर्माशयलिङ्गभेदम् ।  
सुनोस्तनो वीक्ष्य विदारितास्ये व्रजं सहात्मनयवाप शङ्काम् । ३९ ।  
किं त्वत्र एतदुत देवमाया किं वा मदीयो बत बुद्धिमोहः ।  
अथो अपुर्थैव ममार्थकस्य यः कश्चनौत्पत्तिक आत्मयोगः । ४० ।  
अथो यथावत्र वितर्कगोचरं चेतोमनःकर्मवचोभिरञ्जसा ।  
यदाश्रयं येन यतः प्रतीयते सुदुर्विभाव्यं प्रणतास्मि तत्पदम् । ४१ ।  
अहं ममासौ पतिरेष मे सुतो व्रजेश्वरस्याखिलवितनया सती ।  
गोप्यश्च गोपाः सहगोधनाश्च मे चन्वाययेत्यं कुमतिः स मे पतिः । ४२ ।

इत्थं विदिततत्त्वानां गोपिकायां स ईश्वरः । वैष्णवीं व्यतनोन्मायां पुत्रस्नेहमयीं विभुः । ४३ ।  
सद्यो नष्टस्मृतिर्गोपी साऽऽरोप्यागेहमात्यजम् । प्रबुद्धस्नेहकलिलहृदयाऽऽसीद् यथा पुरा । ४४ ।  
त्रया चोपनिषद्भिश्च सांख्ययोगैश्च सात्वतैः । उपगीयमानमाहात्म्यं हरिं सामन्यतात्मजम् । ४५ ।

Śrī Kṛṣṇa replied : I never ate earth, O mother ! They are all liars. If (it is urged) they are

truthful, then examine my mouth with your own eyes (in order to verify their veracity). (35) "If so, then open your mouth!" Thus urged, the aforesaid Lord Śrī Hari, whose lordship is (ever) unobstructed and who had in sport assumed the form of a human child, opened His mouth. (36) There (inside the Lord's mouth) she beheld the (whole) universe consisting of the moving and the stationary, the atmosphere, the (four) quarters, the terrestrial globe with its mountains, principal divisions and oceans, and including the wind (causing the motion of the planets), the fire of lightning, the moon as well as the stars, heaven, water, fire, the air as well as the sky, the deities presiding over the Indriyas (who are modifications of the Sātvika Ahaṅkāra), the mind, the Indriyas (modifications of the Rājasika Ego), the objects of senses (modifications of the Tāmasika Ego), and the three Guṇas. (37-38) Synchronously observing in the (infantile) body of her Son, (nay,) in His wide open mouth, this wonderful universe—consisting of a variety of organisms (moving as well as immobile) owing their diversity to the Jiva, Kāla (the factor disturbing the equilibrium of the Guṇas), Nature (the cause of the modification of the three Guṇas), Karma (the cause of birth), the tendency to action (the seed of Karma)—as well as Vraja including herself (and her Son), Yaśodā was seized with dismay. (39) (She thought within herself,) "Is this a dream or illusion set up by the Lord, or alas! is it delusion of my mind or some inborn characteristic divine glory of this very infant of mine?(40) Therefore, I bow down to that (ultimate) Goal (viz., Brahma), which is most difficult to comprehend, (nay,) which cannot be easily and correctly guessed through the intellect, mind, actions and words, which is the ground of this universe, and by means of which (as presiding over the senses) and because of which it is perceived. (41) He (that Lord alone) is my refuge, by whose Māyā has been generated (in me) this perverse (egotistic) notion that I am (Yaśodā,) the chaste wife of Nanda (the lord of Vraja), the (sole) mistress of his entire fortune, and he, my husband, that this child (Śrī Kṛṣṇa) is my son and that the cowherds and cowherdesses (of Vraja) as well as the cattle-wealth (and so on) are mine." (42) On the cowherdess (Yaśodā) who had thus realized the truth, that almighty Lord (Śrī Kṛṣṇa) cast His divine charm in the form of maternal affection (for Him). (43) Placing Śrī Kṛṣṇa (her Son) in her lap, the aforesaid cowherd lady, whose revelation had instantly disappeared, stood with her heart full of intense affection (even) as before. (44) (Once again) she regarded Śrī Hari—whose glory is being celebrated by the three Vedas (treating of the rituals) as well as by the Upaniṣads, nay, (even) by the Sāṅkhya and Yoga systems (of philosophy) and (even so) by the Vaiṣṇava scriptures (such as the Pāñcarātra of Devarṣi Nārada)—as her own son. (45)

#### राजोवाच

नन्दः किमकरोद् ब्रह्मन् श्रेय एवं महोदयम् । यशोदा च महाभागा पथी यस्याः स्तनं हरिः । ४६ ।  
पितरौ नान्विन्देतां कृष्णोदारार्भकेहितम् । पावन्यद्यापि कवयो यत्लोकशमलापहम् । ४७ ।

**The king (Parīkṣit) said:** What meritorious act did Nanda perform so as to deserve such great fortune and what did the highly blessed Yaśodā do, whose breast Śrī Hari (Himself) sucked, while His parents (Vasudeva and Devaki) did not (even) get to behold the charming infantile sports of Lord Śrī Kṛṣṇa, which sages glorify even to this day and which (when sung) are capable of wiping out the sins of the (whole) world? (46-47)

#### श्रीसुक उवाच

द्रोणो वसुनां प्रवरो धरथा सह भार्यया । करिष्यमाण आदेशान् ब्रह्मणस्तमुवाच ह । ४८ ।  
जातयोर्नै महोदेवे भुवि विशेधरे हरौ । भक्तिः स्यात् परमा लोके ययाञ्चो दुर्गतिं तरेत् । ४९ ।

तत्र चक्रुः परिक्षुशौ योषा रामजनार्दनौ । कृष्यासंधद्भिः केचिदासन् रामश्च चापरे । २० ।  
 आचेरुर्विधिधाः क्रौडा वाद्यवाहकलक्षणाः । यत्रारोहन्ति जेतारो वहन्ति च पराजिताः । २१ ।  
 वहन्तो वाद्यमाताश्च चारवन्तश्च गोधनम् । भ्राण्डीरके नाम वटं जम्बुः कृष्यापुरोगमाः । २२ ।

(One day) while Balarāma and Śrī Kṛṣṇa were grazing the cattle in that forest in the company of (other) cowherds, a demon named Pralamba arrived there in the guise of a cowherd boy with intent to kidnap the two Brothers. (17) Though knowing him (his real character), the all-perceiving Lord, who had appeared in the race of the Daśārhas, approved of his friendship, contemplating the means of killing him. (18) Calling by his side to that spot (all) the cowherds, Śrī Kṛṣṇa, who was well-versed in play, said, "O cowherd boys, let us play (this time) dividing ourselves suitably into two camps." (19) In that game, the cowherd boys made Balarāma and Śrī Kṛṣṇa (lit., He who is solicited by the people) their leader; some (of them) joined the group of Śrī Kṛṣṇa, while others took the side of Balarāma. (20) They played various games which were characterized by the role of mounts (in the case of one party) and that of riders (in the case of the other party). In these games those who won rode, while the worsted ones carried the former. (21) (Thus) carrying and being carried, and pasturing their cattle-wealth, they (all) with Śrī Kṛṣṇa going ahead reached a banyan tree, Bhāndīraka by name. (22)

रामसङ्कटिनो यर्हि श्रीदामव्युपभादयः । क्रौडायां जपिनस्तांस्तानुः कृष्णाद्यो नृप । २३ ।  
 उवाह कृष्णो भगवान् श्रीदामानं पराजितः । वृषभं भद्रमेनस्तु प्रलम्ब्ये रोहिणीस्तुत्प । २४ ।  
 अविषह्यं मन्यमानः कृष्णं दानवपुङ्गवः । वहन् द्रुततरं प्रागादसरोहणतः परम् । २५ ।  
 तमुद्दहन् धरणिधरेन्द्रग्रीरखं महासुरो विगतरथो निजं वपुः ।  
 स आस्थितः पुरटपरिच्छदो ब्रभौ तडिद्ध्युयानुडुपतिवाडिवायुः । २६ ।  
 निरीक्ष्य तद्वपुरलम्ब्यरे चरन् प्रदीप्तद्गं भ्रुकुटितयोप्रदंष्ट्रकम् ।  
 ज्वलच्छिखं कटककिरीटकण्डलत्विपाद्भुतं हलधर ईषदन्नसत् । २७ ।  
 अथागतस्मृतिरभयो रिपुं बलो विहायसार्थमिव हरन्तमात्मनः ।  
 रुवाहनच्छिरसि दुहेन मुष्टिना सुराधिपो गिरिमिव वद्वरंहसा । २८ ।  
 स आहतः सपदि विशीर्णमस्तको मुखान् यमन् रुधिरमपस्मृतोऽसुरः ।  
 पधारखं व्यसुरपतन् समीरयन् गिरिर्वथा पधवत आयुबाहतः । २९ ।

When (on one occasion) Śrīdāmā, Vṛṣabha and others, who had taken the side of Balarāma, had the upper hand in the game, Śrī Kṛṣṇa and others, O protector of men, carried them. (23) Having been worsted, Lord Śrī Kṛṣṇa bore Śrīdāmā; Bhadrāsena, Vṛṣabha; and Pralamba, Balarāma (the son of Rohiṇī). (24) Thinking Śrī Kṛṣṇa to be unbearable (for him, he chose to remain on His side) and acting as a mount for Balarāma, Pralamba (the foremost among the Dānavas) ran posthaste beyond the limit fixed for demounting the riders. (25) Bearing on his back Balarāma, who had assumed the weight of Mount Meru (the chief of the mountains), the mighty demon found that his speed had altogether disappeared and, having resumed his own (demoniac) form and, adomed with gold ornaments, he shone like a cloud illumined with flashes of lightning and bearing the moon (the ruler of the stars) on its back. (26) Balarāma (the wielder of a plough for a weapon) felt a bit afraid to perceive that body soaring in the skies at a great speed with burning eyes and hair glowing as flames and with its fearful tusks reaching the end of its contracted eye-brows and looking uncanny with the splendour of its bracelets, coronet and ear-rings. (27) Balarāma, to whom self-consciousness (the knowledge of His divinity) had returned the very next moment and who had (consequently)

been rid of (all) fear, hit the enemy—who was carrying him through the sky as though it were some treasure found by him—in (great) rage on his head with his strong fist, which descended with the vehemence of a thunderbolt, even as Indra (the ruler of the gods) would strike a mountain. (28) With his head smashed forthwith and deprived of his consciousness when struck (by Balarāma), and vomiting blood, the said demon fell dead, uttering a loud cry, as a mountain struck with the weapon of Indra. (29)

दृष्ट्वा प्रलम्बं निहतं बलेन बलशालिना । गोपाः सुविस्मिता आसन् साधु साध्विनि वादिनः । ३० ।  
 आशिषोऽभिगुणक्तस्तं प्रशंसन्सुस्तदहणम् । प्रेत्यागतमिवालिङ्ग्य प्रेमविह्वलचेतसः । ३१ ।  
 पापे प्रलम्बे निहते देवाः परमनिर्वृताः । अध्यवर्षन् बलं माल्यैः शंसन्तुः साधु साध्विति । ३२ ।  
 इति श्रीमद्भागवते महापुराणे पारमेह्योः संहितायां दशमस्कन्धे पूर्वार्धे प्रलम्बवधो नामाष्टादशोऽध्यायः । १८ ।

Seeing Pralamba slain by the mighty Balarāma, the cowherds felt highly amazed and shouted, "Well done, Bravo!" (30) Uttering benedictions on him and embracing him as though he had returned to life after death, they extolled him, deserving as he was of such praise, their mind overwhelmed with affection. (31) Supremely gratified on the sinful Pralamba having been slain, the gods covered Bala with flowers and applauded him exclaiming, "Well done! Bravo!" (32)

*Thus ends the eighteenth discourse entitled "The Lord slays Pralamba," in the first half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramāhaṁsa-Saṁhita.*



## अथैकोनविंशोऽध्यायः

### Discourse XIX

#### The Lord swallows up a wild fire (again)

श्रीशुक उवाच

क्रीडासक्तेषु गोपेषु तद्गवो दूरचारिणीः । स्वैर् चरन्त्यो विविशुत्पुण्ड्रलोभेन गह्वरम् । १ ।  
 अजा गवो महिष्यश्च निर्विशान्त्यो वनाद् वनम् । इषीकाटवर्षी निर्विबिन्शुः क्रन्दन्त्यो दावतर्षिताः । २ ।  
 तेऽपश्यन्तः पशून् गोपाः कृष्णरामादयस्तदा । जातानुतापा न विदुर्विबिन्वन्त्यो गवां गतिम् । ३ ।  
 तूर्णस्तस्वरदच्छिन्नैर्गोष्यदैरङ्कितैर्गवाम् । मार्गमन्वगमन् सर्वे नष्टजीव्या विचेतसः । ४ ।  
 मुक्ताटव्यां श्रष्टमार्गं क्रन्दमानं खगोघनम् । सम्प्राप्य तृषिताः श्रान्तास्ततस्ते संन्यवर्तयन् । ५ ।  
 ता आहूता भगवता मेघगम्भीरया गिरा । स्वनाम्नां निन्दं श्रुत्वा प्रतिनेदुः प्रहर्षिताः । ६ ।

Śrī Śuka began again : While the cowherd boys were absorbed in play, their cows, grazing at will, strayed afar and, tempted by (green) grass, entered a dense forest. (1) Moving from forest to forest, the she-goats, cows and she-buffaloes felt thirsty from heat and, wailing loudly, entered a thicket of rushes. (2) Not perceiving the cattle, Śrī Kṛṣṇa, Balarāma and the other Gopas were now filled with remorse but could not find any trace of the cows even though they searched for them. (3) The Gopas, whose very means of livelihood had (thus)

been lost and who (consequently) felt (very) perturbed, all followed the track of the cows with the help of the blades of grass cut by their hoofs and teeth and marked by their footprints. (4) Having duly found their cattle-wealth, whose passage had been intercepted in that thicket of rushes and which was piteously crying, the cowherds, who were seized with thirst and felt exhausted (too), successfully drove it back from the thicket. (5) Called by the Lord in a tone deep as the rumbling of clouds, the cows responded to His call, overjoyed as they were to hear the shouting of their names. (6)

ततः समन्ताद् वनधूमकेतुर्ग्रहच्छभाभूत् क्षयकृद् वनौकसम् ।

समीरितः सारथिनोल्बणोल्लुक्कैविलेलिहानः स्थिरजङ्गमान् महान् । ७ ।

तप्पापतन्तं परितो दवाग्निं गोपाश्च गावः प्रसमीक्ष्य भीताः ।

ऊचुश्च कृष्णं सखलं प्रपन्ना यथा हरिं मृत्युभयादिता जनाः । ८ ।

कृष्ण कृष्ण महावीर हे रामापितविक्रम । दावाग्निना दह्यमानान् प्रपन्नांस्वातुमर्हथः । ९ ।

नूनं स्वद्वान्धवाः कृष्ण न चार्हन्त्यवसीदितुम् । खवं हि सर्वधर्मज्ञ त्वन्नाशास्वत्यररयणाः । १० ।

Presently, by the will of Providence there broke out on all sides a huge wild fire playing havoc with the inhabitants of the forest and, lapping with its (tongue-like) fearful flames the animate and inanimate beings, now that it was fanned by the wind (its helpmate). (7) The cowherds as well as the cows felt dismayed to discern the forest conflagration advancing on every side and, flying for succour to Śrī Kṛṣṇa and Balarāma—even as people stricken with the fear of death would seek Śrī Hari—spoke (as follows). (8) "O Kṛṣṇa, the Enchanter of all, O mighty hero, O Rāma of immeasurable prowess, be pleased to protect us, who are being burnt by a wild fire and have sought You (as our refuge). (9) Surely, Your relations, O Kṛṣṇa, do not deserve to undergo suffering. We have as a matter of fact You (alone) as our protector and ultimate refuge, O knower of all righteousness!" (10)

### श्रीशुक उवाच

वचो निशम्य कृपणं बन्धुनां भगवान् हरिः । निर्मूलयत मा भैष्ट लोचनानीत्यभाषत । ११ ।

तथेति भीरुताक्षेषु भगवानग्निपुल्बणम् । पीत्वा मुखेन तान् कृच्छ्रान् योगाधीशो व्यपोषयत् । १२ ।

ततश्च तेऽक्षीण्युन्मील्य पुनर्भाण्डिरमापिताः । निशम्य त्विस्मिता आसन्नान्नातानं गाश्च मोचिताः । १३ ।

कृष्णस्य योगवीर्यं तद् योगभयानुभावितम् । दावाग्नेरात्मनः क्षेमं वीक्ष्य ते मेनिरेऽग्रम् । १४ ।

Śrī Śuka continued : Hearing the piteous prayer of His friends, Lord Śrī Hari said, "Shut your eyes and do not be afraid." (11) When they had shut their eyes saying "Be it so," the Lord, the Master of Yoga (mystic powers), swallowed up the terrible fire and (thus) completely rid them of the peril. (12) Nay, on opening their eyes they stood amazed to find themselves as well as the cows rescued and brought to Bhāṇḍira.\* (13) Perceiving that Yogic power of Śrī Kṛṣṇa—manifested by His Yogamāyā—which had brought about their deliverance from a wild fire, they believed Him to be an immortal. (14)

गाः सन्नित्त्यं सखाह्ने सहारामो जनार्दनः । तेषु विरणयन् गोष्ठ्यगाद् गोपैरधिभृत् । १५ ।

गोपीनां परमानन्द आसीद् गोविन्ददर्शने । क्षणं युगशतमिव चासां येन विनाभवत् । १६ ।

इति श्रीमद्भगवते महापुराणे पादमेहंसां मेहिताषां दशमस्कन्धे पूर्वार्धे दावाग्निपानं

नार्यकौण्डिनोऽध्यायः । १९ ।

\* The tree is stated to have been at a distance of 10 miles from the thicket of rushes.

Driving back the cows at eventide, Śrī Kṛṣṇa (who is solicited by the people), accompanied by Balarāma, withdrew to Vraja playing on His flute and extolled on all sides by cowherd boys. (15) Supreme was the joy of the Gopis (of Vraja) at the sight of Śrī Kṛṣṇa (the Protector of cow), in whose absence a single moment hung heavy on them as a hundred Yugas. (16)

*Thus ends the nineteenth discourse entitled "Śrī Kṛṣṇa swallows up a wild fire (again): in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*

## अथ विंशोऽध्यायः

### Discourse XX

#### A description of the Rains and Autumn

श्रीसुक उवाच

तयोस्तदद्भुतं कर्म वावाग्नेर्मोक्षमात्मनः । गोपाः स्त्रीभ्यः समाचख्युः प्रलम्बवधपेव च । १ ।

गोपवृद्धाश्च गोष्वक्ष तदुपाकरणं विस्मिताः । मेनिरे देवप्रवर्गो कृष्णारामो ब्रजं गतौ । २ ।

Śrī Sūka began again : The cowherd boys narrated at full length to their womenfolk that extraordinary feat of the two Brothers in the shape of their deliverance from a wild fire and even so the destruction of Pralamba. (1) Astonished to hear it, the elderly among the Gopas and the cowherd women too thought Śrī Kṛṣṇa and Balarāma to be two foremost gods come down to Vraja. (2)

ततः प्रावर्तत प्रावृद् सर्वसत्त्वसमुद्भवा । विद्योतमानपरिविम्बिसूक्ष्मजितनभस्तला । ३ ।

साद्रलीलाप्युद्वैक्योम सविद्युस्तनयितुभिः । अस्पृष्टज्योतिराच्छद्रे ब्रह्मेव सगुणं बभौ । ४ ।

अष्टौ मासान् निपीतं यद् धूम्याक्षोदमयं वसु । स्वगोभिर्मोक्षुमारोधे पर्जन्यः काल आगते । ५ ।

तद्विल्लन्तो महामेघाश्चण्डश्मनवेपिताः । प्रीणनं जीवनं ह्रास्य मुमुचुः करुणा इव । ६ ।

तपःकृशा देवर्षाद्या आसीद् वर्षीयसी मही । वर्थेव काम्यतपसस्तनुः सम्प्राप्य तत्कलम् । ७ ।

निशामुखेषु स्वद्योतास्तमसा भान्ति न प्रहाः । यथा पापेन पाखण्डा न हि वेदाः कर्त्तैर्युगे । ८ ।

श्रुत्वा पर्जन्यनिनदं षण्डूका व्यमुजन् गिरः । तूर्ण्यो ज्ञायानाः प्राग् यद्दद् ब्राह्मणा नियमात्यये । ९ ।

आसन्नृत्यधवाहित्यः क्षुद्रनद्योऽनुसुष्यतीः । पुंसो यथास्वतन्त्रस्य देहद्रविणसम्पदः । १० ।

हरिता हरिभिः शशैरिन्द्रगोपैश्च लोहिताः । उच्छिलीन्धकृतच्छाया नृणां श्रीरिव भूतभूत् । ११ ।

क्षेत्राणि सत्यसम्पद्भिः कर्षकाणां मुदं ददुः । धनिनामुपतापं च दैवाधीनमजानताम् । १२ ।

जलस्थलौकसः सर्वे नववारिनिवेशया । अविभ्रद रुचिरं रूपं यथा हरिनिवेशया । १३ ।

सरिद्रिः सङ्गतः सिन्धुक्षुभे क्षसनोर्मिमान् । अपक्रयोगिनश्चित्तं कामाक्तं गुणयुग्ं यथा । १४ ।

गिरयो षषंधाराभिर्हन्यमाना न विव्यथुः । अभिभूयमाना व्यसनैर्यथाशोक्षज्वेतसः । १५ ।

पार्गा वभूवुः सन्दिग्धास्तुर्गैश्छन्ना ह्रासंस्कृताः । नाभ्यस्यमानाः श्रुतयो द्वित्रैः कालहता इव । १६ ।

लोकत्रय्युषु मेषेषु विद्युतक्षलसौहृदाः । स्थैर्यं न षक्नुः कामिन्यः पुरुषेषु गुणिष्विव । १७ ।

धनुर्वियति माहेन्द्रं नितुणं च गुणिन्यभात् । व्यक्ते गुणव्यतिकरैः गुणवान् पुरुषो यथा । १८ ।

न रराजोऽुपशङ्कन्नः स्यन्योत्स्वाराजितैर्घर्नैः । अहंयत्या भासितया स्वधासा पुरुषो यथा । १९ ।

मेघागमोत्सवा हृष्टाः प्रत्यन्दच्छिखण्डिनः । गृहेषु तप्रा निर्विण्णा यथास्युतजनागमे । २० ।  
 पीत्वापः पादपाः पट्टिरासन्नानात्वपूर्तयः । प्राक् क्षामास्तपसा श्रान्ता यथा कामानुसेवया । २१ ।  
 सरस्वशान्तरोधस्तु न्युषुरङ्गापि सारसाः । गृहेष्वशान्तकृत्येषु ग्राम्या इव दुराशयाः । २२ ।  
 जलौघैर्निरभिद्यन्त सेतवो वर्षतीश्वरे । पात्रखण्डिनामसद्द्वैदेंदमागाः कलौ यथा । २३ ।  
 व्यमुञ्चन् मायुर्भिर्नृज भूतेभ्योऽध्यामृतं धनाः । यथाऽऽशिशो विरपतयः काले काले द्विजेरिताः । २४ ।

Then commenced the rainy season, conducive to the growth of all creatures (as being favourable to their breeding and nourishment both), characterized by bright circles (round the sun and the moon) and thundering heavens. (3) Overcast with dense and dark clouds attended with lightning and thunder, with the luminaries rendered obscure, the sky shone as Brahma (the Spirit) conditioned by the three Gunas (and known as the Jiva with its light of wisdom obscured by the Sattva, Rajas and Tamas corresponding in the case of the sky to the flashes of lightning, thunder and the clouds). (4) When the (opportune) time (in the form of the monsoon) came, the sun-god began to release the wealth of the earth in the form of water that had been absorbed by him during the (past) eight months (even as a righteous monarch would return to the people the wealth which he extorted from them in the form of land revenue and other legitimate taxes). (5) Huge clouds endowed with (the eyes of) lightning (and perceiving the heat of the world) and tossed by tempestuous winds poured down water, which brings joy to this world (even as the compassionate, observing the miserable plight of the world and stirred with a feeling of commiseration for the afflicted, lay down their very life and thus bring delight to the world). (6) Shrunken through the (summer) heat, the earth grew plump again when drenched by heaven, even as the body of a man engaged in austerities performed for attaining some selfish end, which is emaciated through such austerities, grow corpulent (again) on realizing the fruit of those austerities. (7) It is the fire-flies and not the planets that shine at the approach of night shrouded in darkness (occasioned by a thick coating of clouds obscuring the heavenly bodies), even as it is heresies and not the Vedas that flourish in the age of Kali contaminated with sin (born of ignorance that clouds one's judgment). (8) Frogs, that had been silently hibernating before, began to utter their croaks on hearing the roar of clouds, (even) as Brāhmana pupils at the end of their (daily) routine of devotions (during which they observe complete silence and on hearing the call of their preceptor) would start their recitation (of the Vedas). (9) Small streams that were gradually drying up (now) overflowed their channel (even) as the bodily resources and material riches of a man who has no self-control flow in a wrong channel. (10) The earth looked green with its green meadows, crimson with the Indragopas (a species of red insects with a velvety skin) and shaded (rendered white) by mushrooms, (even) as the army of kings is arrayed in uniforms of various colours. (11) Fields with their wealth of crop afforded delight to the cultivators and caused agony to the rich, who (envied their lot and) did not know that everything lay in the hands of Providence. (12) All the inhabitants of land and water put on a winning form and appearance through the use of fresh (rain) water (even) as devotees attain an attractive (divine) form through the worship of Śrī Hari. (13) United with rivers, the ocean, which was (already) rough with waves generated by winds, became (all the more) turbulent (even) as the mind of an immature Yogi, tinged (as it is) with desire, gets agitated when brought into contact with sense-objects. (14) Beaten by volleys of rain, mountains did not feel the least agitated any more than those whose mind is fixed on Lord Viṣṇu (who is above sense-perception) when they are overwhelmed with calamities. (15) Overgrown with grass and remaining untrampled (for a long time), the tracks became doubtful indeed even like the texts of the Vedas which are not properly studied by the Brāhmanas and are consigned to oblivion by the force of time. (16)

Flashes of lightning did not bear constancy to the clouds, which are the friends of the people, any more than libidinous women are constant (even) to men possessed of virtues. (17) In the sky, endowed with the attribute of sound, the rainbow (Indra's bow) without a string\* shone like the attributeless Being (Brahma) in the manifest world consisting of the three Guṇas. (18) Screened by clouds illumined by her own effulgence, the moon did not shine any more than the Jīva (an embodied soul) obscured by the ego-sense which is illumined by its (the Jīva's) own light. (19) Exulting over the appearance of clouds, with their hair standing on end, peacocks rejoiced (even) as householders feeling agonized and disgusted with the world do on the advent of servants of Śrī Kṛṣṇa (the immortal Lord). (20) Sucking water through their roots trees, that had shrunk heretofore due to (the summer) heat, got regenerated into numerous forms (in the shape of fresh foliage, blossoms, fruits etc.), (even) as ascetics that are emaciated and fatigued before through austerities grow robust again through the enjoyment of pleasures. (21) Cranes continued to live, O Parikṣit, even in lakes whose brink was miry and full of thorns etc., (even) as householders whose mind is devoted to the pleasures of sense choose to remain in their houses, which keep them engaged in distracting duties. (22) While Indra (the ruler of the three worlds) poured down showers, dams got breached by floods (even) as in the Kali age the paths of virtue chalked out by the Vedas are destroyed by the false theories of heretics. (23) Driven by the winds, clouds now poured down nectar-like water to living beings (even) as rulers of men, directed by the Brāhmanas, conferred from time to time desired boons (on those who sought them). (24)

एवं वने तद् वर्षिष्ठे पङ्कजवर्जुर्जम्बुयत् । गोगोपालवृन्दो रन्तु सवलः प्राविशद्वरिः । २५ ।

धेनवो भद्ररामिन्य ऊधोभारेण भूयसा । ययुर्भगवत्सङ्घाता द्रुतं प्रीत्या न्ततस्तनीः । २६ ।

वनौकसः प्रमुदिता वनराजीर्धुञ्चुतः । जलधारा गिरेर्नादानासन्ना ददृशे गुहाः । २७ ।

इचिद् वनस्पतिक्रोडे गुहायां चाभिवर्षति । निर्विश्य भगवान् रेमे कन्दमूल्यफलाशनः । २८ ।

दध्नीद्वं सभानीतं शिलायां सलिलान्तिके । सम्भोजनीर्धुञ्भुजे गोपैः सङ्घर्षणाञ्जितः । २९ ।

शाह्लोपरि संविश्य चर्वतो मीलितेक्षणान् । तृप्तान् वृषान् वस्ततान् गाश्व स्वोद्योभरश्रमाः । ३० ।

प्रावृद्धश्रियं च तां वीक्ष्य सर्वभूतमुदावहाम् । भगवान् पूजयाङ्गक्रे आत्मशक्त्युपवृंहिताम् । ३१ ।

Surrounded by cows and cowherd boys and accompanied by Balarāma, Śrī Hari entered deep into the said forest (of Vṛndāvana)—which was so luxuriant and full of ripe dates and rose-apples—in order to sport. (25) Called by the Lord, cows, that walked with a slow gait due to the heavy weight of their udders, marched with quick steps, their udders showering milk (on the way) due to affection. (26) (As He passed through the woods) the Lord perceived the denizens of the forest (viz., the Bhīlas as well as the birds and beasts) highly rejoiced, rows of trees dripping with honey, streams of water flowing from mountains as well as their murmur and the caves near them. (27) At times, when it rained on all sides, the Lord took shelter in the hollow of a tree or in a cave and sported (there) eating bulbs, roots and fruits. (28) Accompanied by Saṅkarṣaṇa (Balarāma), He ate rice and curds brought by Him (from home) with vegetables etc., on a slab close to the water in the company of cowherd boys. (29) Beholding fully gratified bulls, calves and cows weary with the weight of their udders, sitting on the green meadows and ruminating with their eyes closed, as well as the aforesaid splendour of the rainy season, enhanced by His own (enrapturing) energy and bringing delight to (all) created beings, the Lord welcomed them all. (30-31)

एवं निव्रसतोस्तस्मिन् रामकेशयोद्गते । शतं समथवद् व्यभ्रा स्वच्छाप्सूपरुयानिला । ३१ ।

\* There is a pun on the word Guṇa, which denotes an attribute as well as a string.

शरदा नीरजोत्पत्त्या नीराणि प्रकृति ययुः । भ्रष्टानामिव चेतांसि पुनर्योगनिषेधया । ३३ ।  
 व्योमोऽज्ज्वं भूतशाल्ज्वं भुवः पङ्कमपां मलम् । शरद्गहाराश्रयिणां कृष्णे भक्तिर्यथाशुभम् । ३४ ।  
 सर्वस्यं जलदा द्वित्वा विरेजुः शुभवर्चसः । यथा त्यक्तवणाः शान्ता मनयो मुक्तकिल्बिषाः । ३५ ।  
 गिरयो मुमुक्षुस्तोयं क्वचिन्न मुमुक्षुः शिवम् । यथा ज्ञानामृतं काले ज्ञानिनो ददते न वा । ३६ ।  
 नैवाविदन् क्षीयमाणं जलं गाद्यजलेचराः । यथाऽऽयुरन्वहं क्षय्यं नरा मूढाः कुटुम्बिनः । ३७ ।  
 गाद्यवारिचरास्तापमविन्दञ्छरदकंजम् । यथा दरिद्रः कृपणः कुटुम्बविविजितेन्द्रियः । ३८ ।  
 शनैः शनैर्जुः पङ्कं स्थलान्दानं च नीरुधः । यथाहंमपतां धीराः शरीरादिषुनात्मसु । ३९ ।  
 निश्चलाम्बुरभूनुष्णीं समुद्रः शरदागमे । आत्मन्नुपरते सम्यङ्मुनिव्युत्परतागमः । ४० ।  
 केदारैभ्यस्त्वयोऽङ्गुहान् कार्पाका दृढसेतुभिः । यथा प्रार्णैः स्रवन्तानं तत्रिनोर्धेन योगिनः । ४१ ।  
 शरदकांशुजस्तापान् भूतानामुडुयोऽहरत् । देहाभिमानजं बोधो मुकुन्दो ब्रजयोषिताम् । ४२ ।  
 खमशोभत निर्येचं शरद्विलतारकम् । सत्त्वयुक्तं यथा चित्तं शब्दब्रह्माद्यर्थदर्शनम् । ४३ ।  
 अखण्डमण्डलो व्योम्नि ररजोऽङ्गणैः शशी । यथा धदुपतिः कृष्णे वृष्णिचक्रावृते भुवि । ४४ ।  
 आदिल्लव्य सपशीतोष्णं प्रसूनवनमास्तम् । जनास्तापं जहृगोष्यो न कृष्णहतचेतसु । ४५ ।  
 गात्रो मृगाः खगा नार्यः पुष्पिण्यः शरदाभवन् । अन्वीयमानाः स्ववृषैः फलैरीशक्रिया इव । ४६ ।  
 उदह्वयन् चारिजानि सूर्योत्थाने कुमुद् विना । राज्ञा तु निर्भया लोका यथा दस्यून् विना नृप । ४७ ।  
 पुरग्रामेष्वाप्रयणैरैन्द्रियैश्च महोत्सवैः । बभौ भूः पङ्कसस्थाढ्या कल्याभ्यां नितरां हरेः । ४८ ।  
 वणिङ्मुनिनृपस्राता निर्गम्यार्थान् प्रपेदिरे । वर्षरुद्धा यथा सिद्धाः स्वपिण्डान् काल आगते । ४९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां दशमस्कन्धे पूर्वार्धे प्राक्शरद्वर्गने नाम विंशोऽध्यायः । २० ।

While Balarāma and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) thus dwelt in Vraja, there fully set in the autumnal season free from clouds and characterized by crystal waters and gentle breezes. (32) Due to the autumn, marked with the appearance of lotuses, waters regained their transparency (even) as the minds of those that have strayed from (the path of) Yoga recover their purity by resuming the practice of Yoga. (33) The autumn drove away the clouds from the sky, relieved the congestion of living beings (occasioned by the overgrowth of creatures), dried up the mire on the earth and eliminated the turbidity of water (even) as devotion to Śrī Kṛṣṇa puts an end to all evil besetting those belonging to the (four) Āśramas (stages in life). (34) Having discharged all their wealth (in the form of water), the clouds shone forth in their white lustre (even) like ascetics that have given up (all forms of) desire (viz., the desire for progeny, the hankering for wealth and the ambition for glory) and have shed their impurity (in the shape of) tendency to action and have (consequently) become composed. (35) As some places the mountains released their pure water whereas at other places they did not, (even) as enlightened souls impart their nectar-like wisdom on some (opportune) occasions (to the qualified), while at other times they do not. (36) The creatures living in shallow waters did not at all notice the water diminishing (everyday), (even) as stupid householders do not perceive their span of life shortening everyday. (37) Like a destitute and helpless householder, who has not been able to subdue his senses, suffering hardships, the creatures living in shallow waters experienced the heat radiated by the autumnal sun. (38) (Virgin) tracts of land gradually gave up their moisture and the plants their unripe state, (even) as the wise slowly give up the sense of identification with, and the feeling of mineness with respect to, the body etc., which are not the self. (39) On the advent of the autumn the ocean became calm and quiet (even) as an ascetic is relieved of his recitation of the Vedas when

his mind is completely at rest. (40) Cultivators checked the water going out of the fields by means of strong dams (even) as those practising Yoga preserve the wisdom flowing out through the senses by controlling the latter. (41) The moon alleviated the suffering of living beings caused by the rays of the autumnal sun, (even) as (the dawn of) wisdom puts an end to the miseries born of one's identification with the body or as Śrī Kṛṣṇa (the Bestower of liberation) relieved the agony (caused by their separation from Him) of the women of Vraja. (42) The cloudless sky looked charming (at night) with its stars twinkling brightly due to the autumnal season (even) like the mind with the quality of Sattva predominating in it and revealing the (correct) import of the Vedas. (43) The full moon shone in the firmament with the hosts of stars (even) as on the earth did Śrī Kṛṣṇa, the Protector of the Yadus, surrounded by the circle of Vṛṣṇis. (44) Embracing the temperate breeze that blew from the woods in (full) blossom, people dismissed their anguŕṣh (occasioned by heat), but not so the cowherd women (of Vraja), whose mind had been captivated by Śrī Kṛṣṇa (inasmuch as it tended to enhance the poignancy of their agony of separation from the Lord caused by His absence from Vraja during the daytime.) (45) Persistently sought by their partners cows, she-dear, female birds and women conceived under the influence of the autumnal season even as works intended to propitiate the Lord are necessarily followed by their fruit. (46) At sunrise (all) aquatic flowers bloomed forthwith the exception of water-lilies, even as (all) people barring the thieves are rendered fearless under a (good) king. (47) Enriched with ripe corns the earth looked happy with (Vedic) sacrifices carried on with oblations of first fruits at the end of the rainy season as well as with (other) grand festivals conducted for the gratification of the senses in cities and villages, and more so with Śrī Kṛṣṇa and Balarāma (the two Avatāras of Śrī Hari). (48) Going out (at the end of the four months of the rainy season), merchants, recluses, kings and students about to return from the house of their preceptor after the completion of their studies—that had been detained\* by the rains—(now) realized their ends even as those adept in Yoga and well-versed in Mantras (mystic formulas) etc., impeded by the span of their life, attain ethereal forms earned by them when the (appropriate) time comes. (49)

*Thus ends the twentieth discourse entitled "A description of the Rains and Autumn" in the first half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhita.*



## अथैकविंशोऽध्यायः

### Discourse XXI

#### The Song Inspired by the Flute

श्रीशुक उवाच

इत्थं शरत्कण्ठजलं पथाकरसुगन्धिना । त्वविशद वायुना वातं सगोमोपालकोऽज्युतः । १ ।

कुसुमितवनराजिशुष्मिभृङ्गद्विजकुलयुष्टसरःसन्निवहीधम् ।

मधुपतिरवगाह्य चारयन् गमः सहपशुपालबलश्चकूज वेणुम् । २ ।

\* According to Hindu astronomy the four months of the rainy season are regarded as inopportune for commercial trips, expeditions for extending one's dominions, marriages and rambling on the part of recluses.

तद् ब्रजस्त्रिय आश्रुत्य वेणुगीतं स्मरोदयम् । काञ्चित् परोक्षं कृष्णस्य स्वसलीभ्योऽन्ववर्णयन् । ३ ।  
 तद् वर्णयितुमारब्धः स्मरन्त्यः कृष्णचेष्टितम् । नाशकन् स्मरवेगेन विक्षिप्तमनसो नृप । ४ ।  
 बर्हापीडं नटवरवपुः कर्णवोः कर्णिकारं बिभ्रद् वासः कनककपिशं वैजयन्तीं च मालाम् ।  
 रश्मन् वेणोरधरसुधया पूरयन् गोपवृन्दैर्वन्दारण्यं स्वपदरमणं प्रविशद् गीतकीर्तिः । ५ ।  
 इति वेणुस्वं राजन् सर्वभूतमनोहरम् । श्रुत्वा ब्रजस्त्रियः सर्वां वर्णयन्व्योऽभिरेभिरे । ६ ।

**Śrī Śuka began again :** Accompanied by cows and cowherd boys, Śrī Kṛṣṇa (the immortal Lord) entered deep into the aforesaid forest with its waters made transparent by the autumn and fanned by a breeze charged with the fragrance of lotus-beds. (1) Having entered the forest—the lakes and streams as well as the mountains of which were resonant with the sweet warbling of birds and the (sweet) humming of bees, intoxicated by (the presence of) rows of trees in full bloom—and pasturing the cows in the company of Balarāma and (other) cowherds, Lord Śrī Kṛṣṇa (the Protector of the Madhus) sounded His flute. (2) Hearing that (entrancing) music of Śrī Kṛṣṇa's flute—which kindled love (in their heart)—some women of Vraja proceeded to celebrate it in song before their female companions (all) out of His sight. (3) Recalling the (loving) gestures of Śrī Kṛṣṇa while commencing to describe the music, they (however) could not, their mind being distracted by the vehemence of love, O protector of men. (4) Exhibiting (before their mental eyes) an exquisite form resembling that of an actor (on the stage), adorned with a crest of peacock feathers, wearing Karnikāra flowers on His ears, a wreath of flowers of five different colours and a golden cloth (round his loins), and filling the holes of His flute with the nectar of His lips (as it were), the Lord (they felt) entered Vṛndāvana, charming with His footprints (found at every step), His glory being sung by hosts of cowherd boys. (5) Hearing, O Paṅkṣi, the (said) music of His flute, captivating to the mind of all living beings, and celebrating it (in the following strain), all those women of Vraja mentally embraced the Lord. (6)

गोप्य ऊचुः

अक्षणवतां फलमिदं न परं विदामः सख्यः पशुन्नु विवेशयतोर्वंधस्यैः ।  
 वक्त्रं प्रजेशसुतयोरनुवेणु जुष्टं यैर्वा निपीतमनुक्तकटाक्षमोक्षम् । ७ ।  
 चूतप्रवालबर्हस्तवकोत्पलाब्जमालानुपुकपरिधानविचित्रवेधो  
 मध्ये विरेजतुरलं पशुपालगोष्ठ्यां रङ्गे यथा नटवरो क्व च गायमानौ । ८ ।  
 गोप्यः किमाचरदयं कुशलं स्य वेणुर्दामोदराधरसुधामपि गोपिकानाम् ।  
 भुङ्क्ते स्वयं यदवशिष्टरसं हृदिन्यो ब्रुव्यत्वचोऽश्रुमुमुक्षुसखो यथाऽऽर्याः । ९ ।

**The Gopis sang :** This is the prize for those who have eyes, friends; and we know of no greater prize than that enjoyed by those who have feasted their eyes on the countenance—playing on the flute and casting loving glances (all round)—of the two sons of Nanda (the lord of Vraja) as They lead the cattle alongwith their playmates (the cowherd boys). (7) Singing at times amidst a circle of cowherd boys, and picturesquely clad in a garment fitted closely with tender mango leaves, peacock feathers and bunches of flowers (tucked to the curly locks), a pair of lilies (fastened to the ears), a lotus (held in the right hand) and a garland (worn about the neck), (the two Brothers looked most charming like a pair of excellent actors on the stage. (8) O Gopis, what meritorious act has this flute performed, by virtue of which it freely enjoys (to its heart's content) the nectar flowing from the lips of Śrī Kṛṣṇa (who was once

tioned by His mother with a cord at the belly)—though a monopoly of the Gopis—so that nothing but sweetness is left behind (in those lips) ! (Lo ! the rivers (by whose waters its parent stock—the bamboo—was nourished) appear with their hair standing on end (in the form of the blooming lotuses through rapture), while the (bamboo) trees (themselves) are shedding tears (of joy in the shape of honey) even as the elders of a family are delighted to find their child enjoying the grace of the Lord. (9)

वृन्दवनं सरिख भुवो वितनोति कीर्तिं घट् देवकीमुतपदाम्बुजलब्धत्वक्षिम् ।  
 गोविन्दवेषुननुत्तमपूरुत्त्यं प्रेक्ष्याद्रिसाम्बपरतान्यसमस्तसत्त्वम् । १० ।  
 धन्याः स्म मूढमतयोऽपि हरिण्य एता या नन्दनन्दनमुपात्तविधिब्रवेषम् ।  
 आकर्ण्य वेणुरणितं सहकृष्णासाराः पूजां दधुर्विरचितं प्रणयाबलोकैः । ११ ।  
 कृष्णं निरीक्ष्य वनितोत्सवरूपशीलं श्रुत्वा च तत्कणितवेषुद्विचित्रगीतम् ।  
 देव्यो विमानगतयः स्मरदुन्नसारा भ्रश्यत्यसूनकवरा मुमुहूर्त्विनील्यः । १२ ।  
 गावश्च कृष्णमुखनिर्गतवेषुगीतीपीयूषमुत्तथितकर्णपुटेः पिबन्त्यः ।  
 शावाः स्तुतस्तनपयःकवलाः स्म तस्थुर्गोविन्दमात्मनि दुग्दाश्रुकलाः स्पृशन्त्यः । १३ ।  
 प्रायो वताश्च विहगा मुनयो वनेऽस्मिन् कृष्णोक्षितं तदुदितं कलवेषुगीतम् ।  
 आरुह्य ये द्वयधुजान् रुचिरप्रवालान् भृण्वन्त्यपीलितदृशो विगतात्यवाचः । १४ ।

(The soil of) Vṛndāvana, O friend, enhances the glory of the earth (so as to make it outshine even the heavenly regions) in that the soil has been graced by the lotus-feet of Śrī Kṛṣṇa (the son of Yaśodā\*) and (further) because, witnessing the dance of peacocks enraptured to hear (the music of) Śrī Kṛṣṇa's flute (which they mistake for the low rumbling of clouds) all other creatures on the summits of Mount Govardhana cease from every activity (and stand motionless—a thing which is not seen in any other sphere). (10) Blessed indeed are these female deer, though stupid of mind—that, on hearing the music of the flute, offered in the company of the male deer (the black antelopes) worship, performed through their loving glances, to the darling of Nanda, who has put on a wonderful garb. (11) Gazing on Śrī Kṛṣṇa, whose comeliness and amiable disposition are a source of joy to the fair sex, and hearing the weird notes of the flute played on by Him, celestial women riding in aerial cars (and embraced by their spouses) stood infatuated, deprived of their presence of mind through love, flowers dropping from their braids and their skirts unsettled. (12) Drinking with the cup of their ears, standing erect, the nectar-like music of flute flowing from Śrī Kṛṣṇa's lips and hugging Śrī Kṛṣṇa (the Protector of cows) in their mind on His entering it through their eyes, the cows as well as their calves (that had just been let loose to be suckled by their mothers) stood motionless with drops of tears (in their eyes), the mouths of the latter remaining filled with the draught of milk flowing from the dripping udders (of their mothers), having no strength left in them to swallow the milk. (13) In all probability, Oh mother†, the birds (dwelling) in this forest are (no other than) sages, who—having perched on the boughs of trees clothed with charming foliage (devoid of fruits and flowers) so that they may be able to behold Śrī Kṛṣṇa (without any hindrance) and (since they have no attraction for such fruits and flowers)—hear the dulcet music of the flute poured forth by Him with unwinking

\* The word 'Devaki' occurring in the above verse evidently stands for Yaśodā inasmuch as the people of Vraja—and even the outside world—till the death of Kṛṣṇa look Śrī Kṛṣṇa to be the son of Yaśodā alone, and we have the evidence of the Viṅṇapurāṇa to show that Yaśodā bore the name of Devaki too—'इह तस्यै नन्दनायका यशोदा देवकीत्यपि.'

† It is usual with Indian women to address their female companions as mother in moments of ecstasy and specially while pouring out their heart through a song.

(sleepless) eyes, other voices having altogether ceased for them. (The Gopis have evidently concluded this from the fact that perching on the boughs of the tree of the Veda and renouncing the fruit of actions promised in it, sages devote themselves to action alone—corresponding to charming leaves—fixing their mind on the glory of Śrī Kṛṣṇa with the sole object of securing a vision of the Lord). (14)

नद्यस्तदा तदुपचार्यं मुकुन्दपीतमाकर्तलक्षितमनोभवभ्रमवेगाः ।  
 आलिङ्गनस्थगितमूर्ध्निभुजैर्मुंरारेर्गृह्णन्ति पादवुगलं कमलोपहाराः । १५ ।  
 दृष्ट्वाऽऽत्पे ब्रजपशून् सह रामगोपैः सञ्चारयन्तभनुवेषुमुदीरयन्तम् ।  
 प्रेमप्रवृद्ध उदितः कुसुमावलीभिः सख्युर्व्यधात् स्ववपुषाम्बुद आतपत्रम् । १६ ।

Hearing the aforesaid music of Śrī Kṛṣṇa (the Bestower of Liberation) on that occasion, (even) the (inanimate) rivers—that had their rapid flow (towards the ocean, their darling) arrested through love (for Śrī Kṛṣṇa) betrayed by eddies—clasped both the feet of Śrī Kṛṣṇa (the Slayer of the demon Mura) with the arms of their waves in such a way as to fold them in their embrace, offering lotuses (as a symbol of their heart). (15) Witnessing (with the eyes of lightning) Śrī Kṛṣṇa duly pasturing the cattle of Vraja in the company of Balarāma and the (other) cowherd boys in the (hot) sun and playing on the flute in their rear, a cloud appeared (over His head) and, swollen with love, did the service of an umbrella to its Friend (Śrī Kṛṣṇa, who resembles the cloud in hue and like a cloud allays the suffering of the people) with its body, covering Him (at the same time) with showers of flowers. (16)

पूर्णाः पुलिन्य उरुगायपदाब्जरागञ्जीकुङ्कुमेन दयितास्तनमण्डितेन ।  
 तदर्शनस्मररुजस्तुणारूपितेन लिम्पन्त्व आननकुचेषु जहस्तदाधिम् । १७ ।  
 हन्ताद्यमत्रिरबला हरिदासवर्यो यद् रामकृष्णचरणस्पशंप्रमोदः ।  
 मानं तनोति सहयोगणयोस्तयोर्वत् पानीयसूयवसकन्दरकन्दमूलैः । १८ ।  
 गा गोपकैरनुबनं नयतोरुदारवेणुस्वर्नैः कल्पदैस्तनुभ्रुत्सु सख्यः ।  
 अस्पन्दनं गतिचितां पुलकस्तरूपां नियोगपाशकृतलक्षणयोर्विधिप्रम् । १९ ।

एवंदिधा भगवतो या वृन्दावनधारिणः । चर्णवन्द्यो मिथो गोप्यः क्रीडास्तव्ययतां यदुः । २० ।

इति श्रीमद्भागवते महापुराणे पारमर्हस्यो सिंहातायो दशमस्कन्धे पूर्वांशे वेणुगाते नर्षकविश्लेष्यायः । २१ ।

Fully accomplished of their purpose are the Bhīla women who, when smitten with pangs of love at the Lord's sight, dismissed that agony besmearing their face and breasts with the saffron paste (originally) painted on the bosom of His darling and rendered still more charming by contact with the reddish hue of the lotus-feet of Śrī Kṛṣṇa (who is widely celebrated) and (ultimately) transferred to the blades of grass (of Vṛndāvana due to His ramblings there). (17) Ah, this mountain (Govardhana), O fair ones, is the foremost of Śrī Hari's servants in that it not only derives supreme joy from the touch of the feet of Balarāma and Śrī Kṛṣṇa (joy which is betrayed by its humiliation in the form of fresh blades of grass), but also extends its hospitality to the two Brothers alongwith their cows and followers through (the fresh and pure) water (of its cascades), excellent pasture, caves (affording shelter to them) and its (produce in the form of) bulbs and roots. (18) It is most wonderful that due to

\* Although the flowers were evidently showered by the gods riding in their aerial cars (Vide verse 12 above), the Gopis in the ecstasy of love imagine them to have been showered by the cloud.

the highly delightful notes, consisting of low and sweet tones, of the flutes of the two Brothers—leading the cows from one forest to another in the company of (other) cowherd boys and distinguished by a string for tying the hind legs of cows while milking them (which they had twined round their heads) and a cord for pulling unruly cows (which they had placed across their shoulder)—there should ensue among the embodied beings, O friends, (complete) lack of movement in those capable of locomotion (including running streams), and a thrill of joy should appear in (the stationary) trees! (19) Recounting to one another such pastimes that pertained to the Lord, who moved about in Vṛndāvana, the Gopis became mentally absorbed in those pastimes (themselves). (20)

*Thus ends the twentyfirst discourse entitled "A Song inspired by the Lord's Flute," in the first half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramaharīsa-Sarhīlā.*



## अथ द्वाविंशोऽध्यायः

### Discourse XXII

#### The Lord steals away the garments of cowherd maids

श्रीशुक उवाच

हेमन्ते प्रथमे मासि नन्दव्रजकुमारिकाः। चेत्सर्वविष्यं भुङ्गन्नाः कात्यायनवर्जनव्रतम् । १ ।  
 आप्तुत्याभ्रमसि कालिन्ध्या जलान्ते चोदितेऽम्बुगे। कृत्वा प्रतिकृतिं देवीपानचूर्नुप संकतीम् । २ ।  
 गन्धमाल्त्रैः सुरभिभर्त्रलिभिर्धूपदीपकैः। उद्यावचैश्चोपहारैः प्रवालफलत्पङ्कलैः । ३ ।  
 कात्यायनि महाभाये महायोगिन्यधीश्वरि। नन्दगोपसुतं देवि पतिं ये कुरु ते नमः ।

इति मन्त्रं जपन्त्यस्ताः पूजां चक्रुः कुमारिकाः । ४ ।

एवं मासं व्रतं चेरुः कुमार्यः कृष्णचंतसः। भद्रकालीं समानचूर्नुयान्नसुतः पतिः । ५ ।  
 उच्युत्थाय गोत्रैः सैरन्योन्यावद्धवाहवः। कृष्णपुद्गैर्गुणान्व्यः कालिन्ध्यां भ्रातृमन्वहम् । ६ ।

**Sri Śuka began again :** In the first month (Mārgaśīrṣa) of the Hemanta season (consisting of the months of Mārgaśīrṣa and Pausa) the maids of Vraja, ruled over by Nanda, observed a vow of worshipping Goddess Kātyāyāni, subsisting on only such food as is fit to be offered to the sacrificial fire. (1) Having taken a dip in the waters of the Kāliṇḍī (Yamunā) at daybreak and making an image of sand on the river bank, they worshipped the Goddess (in that image), O protector of men, with sandal-paste etc., fragrant flowers, propitiatory oblations (such as cocoanut), incense and lights, other offerings (such as articles of wearing apparel, ornaments etc.), high and low, as well as with tender leaves, fruits and (unbroken) grains of rice. (2-3) The aforesaid virgins performed worship, each muttering the following prayer—"Goddess Kātyāyāni, the great deluding potency (of the Lord), possessed of infinite Yogic powers, O supreme Ruler (of the universe in a female form), (pray) make Śrī Kṛṣṇa (the Darling of Nanda, the cowherd chief) my husband ! Hail to You !" (4) With their mind (and heart) set on Śrī Kṛṣṇa the maidens thus observed the (sacred) vow for a (whole) month and worshipped Goddess Bhadrakālī with due ceremony praying: "Let the Darling of Nanda be

our husband." (5) Rising early in the morning when called by their names (by other girls), they loudly sang the praises of Śrī Kṛṣṇa as they went with their hands mutually clasped to bathe in the Kāṁdi every day. (6)

नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत् । वासांसि कृष्णो गायन्वो विजह्नुः सलिले मुदा । ७ ।  
 भगवांस्तदभिप्रेत्य कृष्णो योगेश्वरेश्वरः । वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये । ८ ।  
 तासां वासांश्चुपादाय नीपमारुह्य सत्वरः । हसद्भिः प्रहसन् बालैः परिहासमुवाच ह । ९ ।  
 अत्रागत्याबलाः कामं स्वं स्वं वासः प्रगृह्यताम् । सत्यं ब्रवाणि नो नर्म यद् यूयं व्रतकर्हिताः । १० ।  
 न मयोदितपूर्वं वा अनृतं तदिमे विदुः । एकैकशः प्रतीच्छन्वं सहैवोत सुमध्वमाः । ११ ।

Arriving at the river on a certain day (the last day of the month, viz., the full moon, when they were going to conclude their vow) and leaving their clothes on the bank as usual, they merrily sported in the water glorifying Śrī Kṛṣṇa. (7) Coming to know of this and surrounded by His companions, Śrī Kṛṣṇa, the Lord of (all) Masters of Yoga, went there in order to reward their act (of worship). (8) Taking their clothes, He hastily climbed up a Kadamba tree (near by) and, indulging in fun with the laughing boys, so the tradition goes, jestingly spoke as follows—(9) "Coming here, O maids, receive you each your own raiment at will. I speak the truth and am not jesting since you are (all) exhausted by (observing) the vow. (10) Never has a lie been told by Me before; these boys know it. Take your clothes one by one or all together (as you please), O slender-waisted ones." (11)

तस्य तत् श्वेलितं दुष्टा गोष्यः प्रेमपरिप्लुताः । व्रीडिताः प्रेक्ष्य चान्योन्यं जानहासा न निर्यचुः । १२ ।  
 एवं ब्रुवति गोविन्दे नर्मणाऽऽक्षिप्येतसः । आकण्ठमग्राः शीतोदे वेपमानास्तमब्रुवन् । १३ ।  
 मानवं भोः कृधास्तां तु नदगोपसुतं प्रियम् । जानीमोऽङ्ग ब्रजश्लाघ्यं देहि वासांसि वेपिताः । १४ ।  
 श्यामसुन्दर ते दास्यः करवाम तवोदितम् । देहि वासांसि धर्मज्ञ नो चेद् राज्ञे ब्रुवामहे । १५ ।

Perceiving that joke of the Lord the cowherd maids were overwhelmed with love. Abashed to see one another, they fell inclined to laugh, but did not come out (of the water). (12) When Śrī Kṛṣṇa (the Protector of cows) remarked thus, the cowherd maids, whose mind was enraptured by the joke and who stood shivering, immersed as they were up to the neck in the cold water, spoke to Him (as follows):—(13) "Pray, do no wrong by us. We know you well to be the beloved son of Nanda, the cowherd chief, and praised all over Vraja, O dear Kṛṣṇa! Please return our clothes; we are shivering (with cold). (14) O Fair one with a dark-brown complexion! we are your servants and are prepared to do your bidding. (Therefore), give back our clothes, O Knower of Dharma (the principles of righteousness)! If not, we shall report the matter to the king." (15)

श्रीभगवानुवाच

भवत्यो यदि मे दास्यो मयोक्तं वा करिष्यथ । अत्रागत्य स्ववासांसि प्रतीच्छन्नु शुचिस्मिताः । १६ ।  
 ततो जलाशयात् सर्वा दारिकाः शीतवेपिताः । पाणिभ्यां बोनिमाच्छाद्य प्रोतेरुः शीतकर्हिताः । १७ ।  
 भगवानाह ता वीक्ष्य शुद्धभावप्रसादितः । स्कन्धे निधाय वासांसि प्रीतः प्रोवाच सस्मितम् । १८ ।  
 यूयं विवस्त्राः यदपो धृतव्रता व्यगाहर्ततन्तु देवहेलनम् ।  
 यद्बद्धाङ्गलिं पृथ्व्यपनुत्तयैः सहसः कृत्वा नपोऽधो वसनं प्रगृह्यताम् । १९ ।  
 इत्यच्युतेनाभिहिता ब्रजाबला मत्वा विवस्त्राः प्रव्रतन्त्युतिम् ।  
 तत्सूतिकाभास्तदशेषकर्मणां साक्षात्कृतं नेमुरवद्यम् यतः । २० ।  
 तास्तथावन्ता दुष्टा भगवान् देवकीसुतः । वासांसि ताभ्यः प्रायच्छत् करुणस्तेन तोषितः । २१ ।

दृढं प्रलब्धास्त्रपया च हापिताः प्रस्तोभिताः क्रीडनवश कारिताः ।

वल्लणि चैवापहृतान्यथाप्युं ता नाभ्यसूयन् प्रियसङ्गनिर्वृताः ।२२।

परिधाय स्ववासिनि प्रेष्टसङ्गमसज्जिताः । गृहीतचिन्ता नो चेलुस्तस्मिन्लज्जाविवेक्षणाः ।२३।

**The glorious Lord said :** "If you are my servants and if you will do my bidding, come here and receive (from me) your clothes wearing a bright smile (on your lips)." (16) Shivering with cold all the maidens thereupon emerged from the river, shrunken with cold and covering their privy parts with the palms. (17) Perceiving them as good as dead (through great shame), and pleased with their pure heart, the Lord placed the clothes (kept so far on the tree) on His shoulder and, full of love, smilingly said:—(18) "Since, having undertaken a (sacred) vow, you took a dip in the waters in a nude state, that has indeed been an offence on your part against the god of water (which has gone a long way to violate the sanctity of your vow); (therefore), receive your raiment (only) after joining your palms on the crown of your head and bowing low for the expiation of that sin." (19) Realizing their act of plunging in water in a nude state to be a violation of their vow as pointed out in the aforesaid words by Śrī Kṛṣṇa (the immortal Lord), and seeking the fulfilment of that vow, the maidens of Vraja bowed to Śrī Kṛṣṇa (who embodies the fruit of that as well as of all other religious rites); for it is He who washes away all transgressions. (20) Seeing them bent in the aforesaid manner and propitiated through such salutation, the all-merciful Lord Śrī Kṛṣṇa (the Son of Devakī) returned their clothes. (21) Even though they were badly taken in, nay, stripped of (all) shame, ridiculed and treated as toys, and their clothes too were stolen away, yet they did not find fault with Him, (highly) gratified as they were through the company of their beloved Lord. (22) Having put on their clothes they riveted their bashful looks on Śrī Kṛṣṇa and could not stir (from that place), enthralled as they were by their meeting with their most beloved Lord and their mind having been captivated (by Him). (23)

तासां विज्ञाय भगवान् स्वपादस्पर्शकाम्यया । धृतव्रतानां संकल्पमाह दामोदरोऽबलः ।२४।

संकल्पो विदितः साध्व्यो भवतीनां मदर्शनम् । मयानुमोदितः सोऽसौ सत्यो भवितुमर्हति ।२५।

न प्रम्यावेशितधियां कामः कामाय कल्पते । भर्जितं कथिता धाना प्राप्ये वीजाय नेष्यते ।२६।

याताबला व्रजे सिद्धा मयेमा रस्यथ क्षयाः । यदुद्दिश्य व्रतमिदं चेत्प्रायश्चित्ते सतीः ।२७।

Perceiving the intention of those maidens, that had undertaken the aforesaid vow with a longing to touch His feet, Lord Śrī Kṛṣṇa (who had once allowed Himself to be tied with a cord at the abdomen by His mother and thus demonstrated His love for His devotees) addressed the girls (as follows):—(24) "Your desire, O chaste girls, in the shape of eagerness to worship Me is (already) known to Me. (Nay,) it has been approved of by Me; (hence) it deserves to materialize. (25) The craving for enjoyment on the part of those whose mind is devoted to Me cannot lead to (further) enjoyment even as seeds of grain (once) fried or boiled are not as a general rule intended to be sown. (26) Go (back), O damsels, to Vraja. You stand accomplished of your purpose and will sport with Me during the coming (autumnal) nights, for which purpose you have observed this vow in the form of worship of the Goddess, O virtuous girls!" (27)

श्रीशुक उवाच

इत्यादिष्टा भगवता लब्धकामाः कुमारिकाः । ध्यायन्त्यस्तस्यदम्भोजं कृच्छ्रप्रिविर्विशुद्धजम् ।२८।

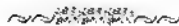
**Śrī Śuka continued :** Thus commanded by the Lord and having (virtually) realized their ambition, the maidens returned to Vraja with great difficulty, contemplating on His lotus-feet. (28)

अथ गोपैः परिवृतो भगवान् देवकीमुतः । वृन्दावनाद् गतो दूरं चारयन् गाः सहाग्रजः । २९ ।  
 निदाघार्कात्पे तिम्ये छायाभिः स्वाभिरात्मनः । आतपत्रायितान् वीक्ष्य द्रुमान्हा व्रजौकसः । ३० ।  
 हे स्तोककृष्ण हे अंशे श्रीदामन् सुवलाजुन् । विशालर्षभ तेजस्विन् देवप्रस्थ वरूथप । ३१ ।  
 पश्यतैतान् महाभागान् परार्थैकान्तजीवितान् । वातवर्षातपहिमान् सहन्तो चारयन्ति नः । ३२ ।  
 अहो एषां वरं जन्म सर्वप्राण्युपजीवनम् । सुजनस्येव येनां वै विमुक्ता यान्ति नार्थिनः । ३३ ।  
 पत्रपुष्पफलच्छायामूलवल्कलद्रुमैः । गन्धनिर्घासभस्पास्थितोक्मैः कामान् वितन्वते । ३४ ।  
 एतावजन्मसाफल्यं देहिनामिह देहिषु । प्राणैरर्थैर्धियावाचा श्रेय एवाचरेत् सदा । ३५ ।  
 इति प्रवालस्तवकफलपुष्पदलोत्करैः । तरूणां नम्रशाखानां मध्येन यमुनां गतः । ३६ ।  
 तत्र गाः पाययित्वापः समृष्टाः शीतलाः शिवाः । ततो नृप स्वयं गोपाः कामं स्वादु पपुर्जम् । ३७ ।  
 तस्या उपवने कामं धारयन्तः पशून् नृप । कृष्णरमावुपागम्य क्षुधार्ता इदमब्रुवन् । ३८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां दशमस्कन्धे पूर्वार्धे गोपीवत्सापहारे नाम द्वाविंशोऽध्यायः । १२२ ।

Accompanied by cowherd boys and pasturing the cows Lord Śrī Kṛṣṇa (the Son of Devakī), one day (during the following hot weather), went far away from Vṛndāvana along with His elder brother (Balarāma). (29) Perceiving the trees, which played the role of umbrellas to Him with their shade in the scorching rays of the summer sun, the Lord addressed the cowherd boys of Vraja (as follows):—(30) O Stokakṛṣṇa, Arṇśu, Śrīdāmā, Subala, Arjuna, Viśāla, Ṛṣabha, Tejasvī, Devaprashta and Varūthapa, look at these highly blessed beings that live solely for others; enduring storm, showers, sunshine and snow (themselves) they ward them off from us ! (31-32) Oh ! enviable is the birth—serving as a means of subsistence to all animate beings—of these trees, approaching which suppliants never return disappointed any more than those that seek a benevolent man. (33) By means of (their) leaves, flowers, fruits, shade, roots, bark and wood as well as with their fragrance, exudation, ashes, coal and tender leaves they gratify the desires of others. (34) This much is the fruitfulness of the birth of embodied creatures in this world that they should constantly do good alone to (other) embodied souls through their life, wealth, intellect and speech. (35) Saying so the Lord arrived at the Yamunā passing through rows of trees whose boughs were bent low with clusters of young leaves, fruits and blossoms as well as with bunches of (other) leaves. (36) Prompting the cows to drink of the very sweet, cool and wholesome waters (of the Yamunā), the cowherd boys then drank, O protector of men, to their heart's content the tasteful water themselves. (37) Pasturing the cattle at will in the grove on the bank of the Yamunā, O king, they approached Śrī Kṛṣṇa and Balarāma and, pinched with hunger, spoke as follows. (38)

*Thus ends the twenty-second discourse entitled, "The Lord steals away the garments of the cowherd maids", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ त्रयोविंशोऽध्यायः

### Discourse XXIII

#### Redemption of the wives of some Brāhmanas engaged in a sacrifice

गोपा ऊचुः

राम राम . महावीर्यं कृष्ण दुष्टनिर्हण । एषा वै बाधते क्षुन्स्तच्छान्तिं कर्तुमर्हथः । १ ।

The cowherd boys said : O Balarāma, the delighter of souls and possessed of extraordinary valour, O Kṛṣṇa, the exterminator of the wicked, this hunger is actually pinching us; (therefore) be pleased to appease it. (1)

श्रीशुक उवाच

इति विज्ञापितो गोपैर्भवान् देवकीसुतः । भक्त्या विप्रभार्यायाः प्रसीदन्निदमब्रवीत् । २ ।

प्रयात देवयजनं ब्राह्मणा ब्रह्मवादिनः । सत्रमाङ्कुरसं नाम ह्यासते स्वर्गकाम्यया । ३ ।

सत्र गत्वोदनं गोपा याचतास्मद्विसृजिताः । कीर्तयन्तो भगवत आर्यस्य मम चाभिधाम् । ४ ।

इत्यादिष्टा भगवता गत्वायाचन्त ते तथा । कृताञ्जलिपुटा विप्रान् दण्डयन् पतिता भुवि । ५ ।

हे भूमिदेवाः शृणुत कृष्णास्वादेशकारिणाः । प्राप्ताञ्जानीत भद्रं वो गोपान् नो रामघोदितान् । ६ ।

गाश्चारयन्तावविदूः औदनं रामाच्युतीं वो लयतो बुभुक्षिती ।

तवोद्विजा औदनमधिनीर्यदि भ्रद्धा च वो चच्छत धर्मवित्तमाः । ७ ।

दीक्षायाः पशुसंस्थायाः सौत्रामण्याश्च सप्तमाः । अवत्र दीक्षितस्यापि चानमश्नन् हि दुष्यति । ८ ।

इति ते भगवन्नाच्छां शृण्वन्तोऽपि न शूश्रुवुः । क्षुद्राशा भूरिकर्माणो बालिशा वृद्धमार्जिनः । ९ ।

देशः कालः पृथग् ब्रह्मं मन्त्रत्रयस्त्रिजोऽनयः । देवता यज्ञमानश्च क्रतुर्धर्मश्च चन्मयः । १० ।

तं ह्यज्ञ परमं साक्षाद् भगवन्तमधोक्षजम् । मनुष्यदृष्ट्या दुष्यज्ञा प्रत्यात्वानो न मेतिरे । ११ ।

न ते चदोमिति प्रोच्यन्ते नैति च परंतप । गोपा निराशाः प्रत्येत्य तथोचुः कृष्णरामयोः । १२ ।

तदुपाकर्ष्य भगवान् प्रहस्य जगदीश्वरः । व्याजहार पुनर्गोपान् दर्शर्वैत्सौकिर्कां रतिम् । १३ ।

यां ज्ञापयत पत्नीभ्यः संसर्कषणमागतम् । दास्यन्ति काममनं चः लिंग्वा मय्युषिता धिया । १४ ।

Śrī Śuka resumed : Thus requested by the cowherd boys, Lord Śrī Kṛṣṇa (the Son of Devaki), who sought to shower His grace on certain Brāhmana matrons devoted to Him, spoke as follows:—(2) "Repair to the sacrificial hall where certain Brāhmanas, who are expositors of the Vedas, are actually conducting a sacrificial session, known by the name of Āṅgīrasa with a desire to ascend to heaven (after death). (3) Arriving there, O cowherd boys, as despatched by us, and mentioning the name of my venerable brother as well as my own, ask some cooked rice of them." (4) Thus instructed by the Lord, they went and solicited the Brāhmanas as directed with joined palms and lying prostrate on the ground (in the following words):—(5) "O Brāhmanas (lit., gods on the earth), listen to us! Know us, cowherd boys, to be the servants of Śrī Kṛṣṇa arrived (here) as directed by Balarāma. May Good betide you ! (6) Pesturing their cows not very far (from this place) and stricken with hunger, Balarāma and Śrī Kṛṣṇa (the immortal Lord) long to have boiled rice from you. Give Them rice, O Brāhmanas, when They (earnestly) ask for it, provided you have it and if you possess (any) reverence for Them, foremost as you are of (all) knowers of Dharma (the principles of

righteousness). (7) Indeed anyone eating the food cooked in the house even of a householder consecrated for a sacrifice other than the one involving animal slaughter and different from a sacrifice known by the name of Sautrāmaṇi, O most righteous souls, is not defiled (thereby)." (8) Though listening to the aforesaid solicitation of the Lord, the Brāhmaṇas paid no heed to it, cherishing as they did petty hopes (of ascending to heaven from which one is sure to fall one day) though engaged in elaborate undertakings, and ignorant as they were, though accounting themselves advanced (in knowledge). (9) The foolish Brāhmaṇas, who regarded the mortal body as their own self, took no notice of Śrī Kṛṣṇa—who was no other than the almighty Lord Viṣṇu, the supreme Reality, constituting as He does the place and time (for the performance of a sacrifice), the diverse substance (for being offered to the sacrificial fire), the mystic formulas (employed in invoking the various deities and recited at the time of pouring oblations), the procedure (laid down for conducting a sacrifice), the priests (officiating at a sacrifice), the (sacrificial) fires, the divinities (intended to be propitiated through a sacrifice), the sacrificer, the act of sacrifice (itself) as well as the religious merit (resulting from the performance of a sacrifice)—looking upon Him as a mere human being. (10-11) When the Brāhmaṇas neither said "yes" nor did they say "no", O chastiser of foes, the cowherd boys returned disappointed and informed Śrī Kṛṣṇa and Balarāma accordingly. (12) On hearing of it the almighty Lord of the universe burst into laughter and spoke to the Gopas again (as follows) in order to show (to them) the conduct of the worldly people (who would) not feel humiliated much less relax their effort even when their prayer was turned down once):—(13) "Communicate to their wives the fact of my having arrived (here) alongwith Saṅkarṣaṇa (Balarāma). They will give you food according to your desire, affectionate as they are (by nature) and living as they do in me through their mind." (14)

नत्वाथ परीशालायां दृष्ट्वाऽऽमीनाः स्वलङ्कृताः । नत्वा द्विजसतीर्गापाः प्रथिता इदमब्रुवन् । १५ ।

नमो वो विप्रपत्नीभ्यो निबोधत वर्धांसि नः । इतोऽप्रिवदूरे चरता कुण्ठोनेहेविता वयम् । १६ ।

गाश्चारयन् सगोपालैः सरामो दूरमागतः । द्बुभूक्षितस्य तस्यान्ने सानुगस्य प्रदीयताम् । १७ ।

श्रुत्वाच्युतमुपायातं नित्यं तद्दर्शनीत्सुकाः । तत्कथाक्षिप्तमनसो वधुयुजतसम्भ्रमाः । १८ ।

अनुविधं बहुगुणामन्नमादाय भाजनैः । अधिससुः क्षिप्तं सर्वाः समुद्रमिव निन्नगाः । १९ ।

निविध्यमानाः पतिभिर्प्रातुर्धिवन्धुभिः सुतैः । भगवत्युत्तमश्लोके दीर्घश्रुतधृताशयाः । २० ।

यमुनोपवनेऽशोकनवपल्लवमण्डिते । विचरन्तं वृतं गोपैः साग्रजं ददुशुः स्त्रियः । २१ ।

इयामं द्विरण्यपरिधिं वनमाल्यबर्हधातुप्रबालनटवेधमनुव्रतांसि ।

विन्यस्तहस्तमितरेण धुनानमब्जं कर्णोत्पलालककपोलमुखाब्जहासम् । २२ ।

प्रायः श्रुतप्रियतपोदयकर्णपूर्वसिन् निमग्रमनसस्तमयाक्षिन्धैः ।

अन्तः प्रवेश्य सुचिरं परिरभ्य तापं प्राज्ञं यथाभिमतयो विजहन्निन्द्र । २३ ।

Presently the cowherd boys went and found the virtuous wives of the Brāhmaṇas seated in the apartment reserved for the wives of the sacrificers, well adorned and, bowing to them, submissively spoke as follows:—(15) "Hail to you, Brāhmaṇa ladies! (Pray) listen to our words. We have been sent here by Śrī Kṛṣṇa, who is rambling not very far from this place. (16) Pasturing the cows in the company of (other) cowherd boys and accompanied by Balarāma, he has come far away (from home). Let some food be given to him, hungry as he is alongwith his followers." (17) Hearing of Śrī Kṛṣṇa (the immortal Lord) having come (so) near, the Brāhmaṇa ladies—who had been ever anxious to have a look at Him, their mind having been lured by His stories—were seized with a flurry. (18) Taking (with them) in vessels excellent

food of four\* kinds, they all marched towards their beloved Lord, like rivers flowing towards the ocean, even though they were being stopped by their husbands, brothers and other relations, as well as by their sons, their mind being set on the illustrious Lord because of their having heard of Him for a long time. (19-20) The ladies (presently) beheld Śrī Kṛṣṇa sauntering in a grove on the bank of the Yamunā—beautified by fresh leaves of Aśoka trees—surrounded by (other) cowherd boys and accompanied by His elder brother. (21) Dark-brown of hue He had about His loins a golden piece of silk; adorned with a garland of sylvan flowers, peacock feathers and tender leaves and painted with minerals, He presented the appearance of an actor (on the stage); He rested one hand on the shoulder of a devoted companion and was swinging a lotus with the other; He wore a pair of water-lilies on His ears and a smile on His lotus-face, His curly locks hanging on His cheeks. (22) Ushering into their heart by the gates of their eyes Him on whom they had set their mind through the glories of that most loved One—which they had often heard and which had served as an embellishment for their ears—and embracing Him (there) for a pretty long time, they shook off their agony (of separation from Him), even as men with an egotistic turn of mind are rid of their anguish on embracing an enlightened soul, O ruler of men ! (23)

तास्तथा त्यक्तसर्वांशः प्राप्ता आत्मदिदृक्ष्या । विज्ञायाखिलदुष्टद्वया प्राह प्रहसिताननः । २४ ।

स्वागतं वो भद्राभागा आस्यतां करवाम किम् । वन्नो दिदृक्ष्या प्राप्ता उपपन्नमिदं हि वः । २५ ।

नन्यद्वा ययि कुर्वन्ति कुशलः स्वार्थदर्शनाः । अहेतुकव्यव्ययहितां भक्तिमात्मप्रिये यथा । २६ ।

प्राणशुद्धिमनःस्वात्मदारापत्यधनादयः । यत्सम्पत्कात् प्रिया आसंसततः को न्वपरः प्रियः । २७ ।

तद् यात देवयजनं पतयो वो द्विजातयः । स्वसत्रं पारविष्यन्ति युष्माभिर्गृहमेधिनः । २८ ।

Even though He had come to know that they had arrived (there) under the aforesaid circumstances (in the teeth of opposition of all their people) with the (sole) desire to see Him and having given up all hopes (of returning to their home and being welcomed again by their husbands and other relations), Śrī Kṛṣṇa (the Witness of all minds) addressed them as follows with a smiling face:—(24) "Welcome is your visit (to this place), O highly blessed ladies ! Let yourselves be (comfortably) seated. What can We do for you ? It is but proper for you that you have come with a longing to see Me (disregarding all impediments). (25) Surely the wise, who realize their own interests, duly practise disinterested and uninterrupted devotion direct to Me, their own beloved Self. (26) Indeed, who else could be dearer than one's own self, through contact with whom life and intellect, mind and body, kinsfolk, wife, progeny and wealth etc., are dear ? (27) Therefore, return to the sacrificial hall, where your husbands—who are Brāhmaṇa householders—will successfully, conclude their sacrificial session with your help." (28)

एत्य ऊचुः

मेवं विभोर्ऽर्हति भवान् गदितुं नृशंसं सत्यं कुरुष्व निगमं तव पादपुलम् ।

प्राप्ता वयं तुलसिदाम पदावपुष्टे केशैर्निर्वोदुपतिलङ्घय सपस्तवन्तु । २९ ।

गृह्णन्ति नो न पतयः पिनरीं सुता वा न भ्रातृवन्धुसुहृदः कुत एव चाये ।

तस्माद् भवत्प्रपदयोः पतितात्मनां नो नान्या भवेद् गतिरिन्दम तद् विधेहि । ३० ।

\* The four kinds of food mentioned in our scriptures are:—

(1) भय, that which can be easily gulped, such as porridge;

(2) भोज्य, that which has to be masticated before it can be swallowed;

(3) लेक्य, that which can be licked, e. g., chutney; and

(4) चोष्य, that which is sucked, e. g., an orange or sugarcane.

**The wives (of the Brāhmanas) said :** It is not becoming of You, O almighty Lord, to utter such cruel words. (Pray) vindicate the Vedic dictum, "One does not return" (on having attained to Me). Ignoring all our near and dear ones we have sought the soles of Your feet in order to wear on our locks the wreath of Tulasi leaves kicked off (even indifferently at us) by You. (29) Neither our husbands, parents, and sons, nor our brothers, kinsmen and other relations would accept us; how, then, would others receive us? Therefore, (pray) so ordain, O subduer of foes, that no other asylum may be left to us, whose body has fallen down at the fore part of Your feet. (30)

श्रीभगवानुवाच

पतवो नाभ्यसूयेन् पितृभ्रातृसुतादयः । लोकाश्च नो मयोपेता देवा अथनुमन्वते ॥३१॥

न प्रीतयेजुरागाय ह्यङ्गसङ्गो नृणामिह । तन्मनो मयि चुञ्जाना अचिरान्मामवाप्स्यथ ॥३२॥

**The glorious Lord said :** Your husbands, parents, brothers, sons and other people will not be angry with you since you have been favoured by Me; (nay) even the gods (over there) approve of your conduct. (31) Indeed bodily contact (with Me) does not tend to the gratification or to heighten the love of men in this world. Therefore, devoting your mind to Me you will attain to Me before long. (32)

श्रीशुक उवाच

इत्युक्ता द्विजपत्न्यस्ता यज्ञवाटं पुनर्गताः । ते चानसुचक्रः स्वाभिः स्त्रीभिः सत्रमपारयन् ॥३३॥

तत्रैका विधृता भर्त्रा भगवन्तं यथाश्रुतम् । हृदोपगृह्य विजह्रां देहं कर्णान्वन्धनम् ॥३४॥

भगवानपि गोविन्दस्तेनैवात्रेण गोपकान् । चतुर्विधेनाशयित्वा स्वयं च बुभुजे प्रभुः ॥३५॥

एवं लीलानरवपुर्लोकमनुशीलयन् । रेमे गोगोपगोपीनां रमयन् रूपवाक्कृत्वा ॥३६॥

**Śrī Śuka continued :** Thus addressed (by the Lord), the sages' wives mentioned before returned to the sacrificial grounds. (Nay,) not finding fault with them, the sages too successfully concluded the sacrificial session with the help of their wives. (33) One of those ladies, who was (forcibly) held back by her husband, mentally embraced the Lord even as she had heard of Him, and cast off the body, that had been brought about as a result of her (past) actions. (34) Having fed the cowherd boys with the same food of four kinds, Lord Śrī Kṛṣṇa (the Protector of cows) too, though all powerful Himself, partook of it (in the end). (35) Thus imitating the ways of men and delighting the cows and cowherds as well as the cowherdesses by His personal charm, speech and doings, Lord Śrī Kṛṣṇa (who had assumed a human semblance for the sake of sport) carried on His pastimes (in Vraja). (36)

अधानुस्मृत्य विप्रास्ते अन्वतप्यन् कृतागसः । यद् विश्वेश्वरयोर्वान्जामहन् नृविडम्बयोः ॥३७॥

दुष्टा स्त्रीणां भगवति कृष्णे भक्तिमलीकिक्रीम् । आत्मानं च तदा हीनयनुत्तमा व्यग्रहयन् ॥३८॥

धिग् जम्ब नखिवृद् विद्यां धिग् व्रतं धिग् बहुजताम् । धिक् कुलं धिक् क्रियादाक्ष्यं विमुखा ये त्वधोक्षणे ।

नूनं भगवतो माया योगिनामपि मोहिनी । यद् वयं गुरवो नृणां स्वार्थे मुह्यामहे द्विजाः ॥३९॥

अहो पश्यत नारीणामपि कृष्णे जगद्गुरौ । दुरन्तभावं योऽविध्यन्मृत्युपाशान् गृह्णाभिधान् ॥४०॥

नासां द्विजातिस्संस्कारो न निवासो गुरावपि । न तपो नात्मवीर्यांसा न शौचं न क्रियाः श्रुभाः ॥४१॥

अथापि ह्युत्तमश्लोके कृष्णे योगेश्वरेश्वरे । भक्तिर्दृढा न चास्माकं संस्कारादिमतामपि ॥४३॥

ननु स्वार्थविमूढानां प्रमत्तानां गृहेहया । अहो नः स्मर्यामास गोपदाकर्यैः सतां गतिः । १४४ ।  
 अन्यथा पूर्णकामस्य कैवल्याद्याशिषां पतेः । इंशितर्ष्यः किमस्माभिरीशस्वैतद् विडम्बनम् । १४५ ।  
 हित्वाव्यान भजते ये श्रीः पादस्पशशिया सकृत् । आत्मद्रोषापवर्गेण तदाब्जा जनमेहिनी । १४६ ।  
 देशः कालः पृथग्व्रथं यन्त्रतन्त्रत्विजोऽप्रयः । देवता यजमानश्च क्रतुधर्मश्च यन्मयः । १४७ ।  
 स एष भगवान् साक्षाद् विष्णुर्योगेश्वरेश्वरः । जातो यदुद्वित्यभूमं ह्यपि मूढा न विचारे । १४८ ।  
 अहो वयं धन्वताम येषां नस्तादृशीः स्त्रियः । भक्त्या यासां पतिर्जाता अस्माकं निश्चला हरौ । १४९ ।  
 नमस्तुभ्यं भगवते कृष्णायकुण्डमेधसे । यन्नायामोहितधियो भ्रामामः कर्मवत्सु । १५० ।  
 स चै न आद्यः पुरुषः स्वमायामोहितात्मनाम् । अविज्ञातानुभावानां क्षन्तुमर्हत्यतिक्रमम् । १५१ ।

Presently the aforesaid Brāhmaṇas were filled with remorse to realize (through the fellowship of their pious and devoted wives) that they had committed an offence in that they turned down the solicitation of Balarāma and Śrī Kṛṣṇa (the Rulers of the universe), who were behaving as men. (37) Perceiving the transcendent devotion of their womenfolk to Lord Śrī Kṛṣṇa and full of regret to find themselves devoid of it, they severely condemned themselves (as follow):—(38) "Fie upon our threefold birth (in the shape of our being born of Brāhmaṇa parents, investiture with the sacred thread and consecration for the sacrifice in which we are engaged) and learning (mastery of the Vedas); fie upon our sacred vow (of continence for the period of the sacrifice); fie upon our versatile knowledge; fie upon our pedigree and fie upon our proficiency in rituals when we have actually turned our face away from Lord Śrī Kṛṣṇa (who is above sense-perception). (39) Indeed the Lord's Māyā (deluding potency) is capable of infatuating even those who are adept in Yoga (abstract meditation). That is why we, who are Brāhmaṇas and (therefore) teachers of men, are ignorant of our real interest.(40) O look at the devotion even of (our) women to Śrī Kṛṣṇa, the Father of the universe, the depth of which cannot be easily fathomed by us and which has cut asunder the snares of death going by the name of household ties (that bound them) ! (41) Neither was the purificatory rite, (viz., that of investiture with the sacred thread) which is peculiar to the males of the twice-born classes undergone by them, nor did they reside in the preceptor's house (for learning the Vedas). No austerities were ever performed by them, nor was any enquiry made about the Spirit. Nor is purity (of personal habits) seen in them, nor (again) do any virtuous acts characterize them. (42) Yet there is actually found in them unswerving devotion to Śrī Kṛṣṇa of excellent renown, the Lord of (all) masters of Yoga: while it does not appear in us, who have undergone the aforesaid purificatory rite and are endowed with all the other qualifications (mentioned in the foregoing verse). (43) Oh, the Lord (who is the mainstay and the goal of the virtuous) awakened through the words of the cowherd boys us, who were surely deluded in the matter of our (real) self-interest and whose judgment had been vitiated by our household activities! (44) Otherwise what could He gain through us, who are subject to His control—He who has all His desires fulfilled and who is capable of bestowing all blessings, the highest of them being final beatitude? And His begging food of us (too) was a mere imitation. (45) Supplication (for boiled rice) on the part of the Lord—whom Śrī (the goddess of beauty and prosperity) constantly waits upon with the hope of securing the touch of His feet, renouncing all others (Brahmā and so on, who sought Her favour) and giving up Her own faults of fickleness etc.—deludes the (common) people. (46) We have actually heard that the selfsame Lord Viṣṇu, the Ruler of (all) masters of Yoga—who constitutes the time and place of performing a sacrifice, the diverse substances (intended for being offered to the sacrificial fire), the mystic formulae (employed for invoking the various deities and recited while pouring oblations into the sacred fire), the procedure of conducting a sacrifice, the priests officiating at a sacrifice, the sacrificial fires, the divinities

(sought to be propitiated through a sacrifice), the sacrificer, the act of sacrifice (Itself) and the religious merit (flowing from a sacrificial performance)—has Himself appeared in the race of the Yadus; yet we could not recognize Him, fools that we are. (47-48) Oh most blessed are we, in whose lot have fallen such wives as these, through whose devotion our mind (too) has been irrevocably fixed on Śrī Hari. (49) Hail to You, the almighty Lord Śrī Kṛṣṇa, whose intellect knows no obstruction. It is (only) because our judgment has been clouded by Your Māyā (deluding potency) that we are wandering in the alleys of Karma. (50) May that most ancient Person be pleased as a matter of fact to forgive the transgression on our part, who did not know His glory, infatuated as we were by His Māyā." (51)

इति स्वाघमनुसृत्य कुण्ठो ते कृतहेलनाः । दिदुश्चोऽप्यज्युतयोः कंसाद् पीता न चावलन् । ५२ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यं संहितया दशमस्कन्धे पूर्वार्धे अष्टमोऽध्यायः । २३ ।

Recalling thus their own offence again and again the aforesaid Brāhmanas, who had shown disrespect to Śrī Kṛṣṇa (by turning a deaf ear to His request for being supplied with boiled rice), did not stir out, afraid as they were of Kamsa, though eager to behold the two immortal Brothers. (52)

*Thus ends the twenty-third discourse entitled "The Redemption of the wives of some Brāhmanas engaged in a sacrifice", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ चतुर्विंशोऽध्यायः

### Discourse XXIV

#### The Lord stops the sacrifice to Indra

श्रीशुक उवाच

भगवानपि तत्रैव बलदेवेन संयुतः । अपश्यन्निवसन् गोपान्निद्रागकृतोद्यमान् । १ ।  
 तदभिज्ञोऽपि भगवान् सर्वात्मा सर्वदर्शनः । प्रश्रयावनतोऽपृच्छद् वृद्धान् नन्दपुरोगमान् । २ ।  
 कथ्यतां मे पितः कोऽयं सम्भ्रमो व उपागतः । किं फलं कस्य चोद्देशः केन वा साध्यते यत्नः । ३ ।  
 एतद् ब्रूहि महान् कामो मह्यं शुश्रूषवे पितः । न हि गोप्यं हि साधूनां कृत्यं सर्वात्मनामिह । ४ ।  
 अस्यस्वपरदृष्टीनाममित्रोदास्तविद्विषाम् । उदासीनोऽरिवद् वर्ज्यं आत्मवत् सुहृदुच्यते । ५ ।  
 ज्ञात्वाज्ञात्वा च कर्माणि जनोऽयमनुतिष्ठति । विदुषः कर्मसिद्धिः स्यात्तथा नाविदुषो भवेत् । ६ ।  
 तत्र तावत् क्रियायोगो भवती किं विचारितः । अथवा लौकिकस्तमे पृच्छतः साधु भयपताम् । ७ ।

Śrī Śuka began again : Dwelling in the same land of Vraja accompanied by Baladeva, Śrī Kṛṣṇa too saw the cowherds engaged in preparations for the worship of Indra (the god of rain). (1) Though aware of it, the Lord, who is the Indweller of all (hearts) and all-perceiving and was (yet) bent low with humility, enquired of the elderly people (of Vraja): the leader of whom was Nanda, (as follows):—(2) "It may kindly be pointed out to me, O father, what is this occasion for (unusual) flutter come up before you ? What will be the fruit (of it) ? For whom is it intended ? And by whom and through what materials is this sacrifice going to be performed ? (3) (Kindly) tell me this, eager as I am to hear it, O father ! Great is my longing

(for it). Indeed no undertaking, in this world, of pious souls—who look upon all as their own self, in whose eyes none is their own or alien and who have no friend, neutral or enemy—is secret. (Of course, where this is not the case) a neutral (too) ought to be shunned like an enemy, whereas a friend has been declared to be as good as one's own self (and hence nothing should be kept secret from him). (4-5) People perform actions either deliberately (after weighing their consequences) or without deliberation. But success does not attend the actions of a thoughtless man as it crowns those of a thoughtful person. (6) Of such actions, then, has this expedient in the form of ritual been considered by you? Or, does it follow the course of the world? (Pray,) explain this fully to me, inquisitive as I am." (7)

#### नन्द उवाच

पर्जन्यो भगवानिन्द्रो मेघास्तस्यात्ममूर्तयः । तेऽभिधयन्ति भूतानां प्रीणनं जीवनं पथः । ८ ।  
 तं तात वयमन्ये च वामुञ्जं पतिमीधरम् । द्रव्यैस्तद्रेतसा सिद्धैर्व्यजन्ते क्रतुभिर्नराः । ९ ।  
 तच्छ्रेणोपजीवन्ति त्रिवर्गफलहेतवे । पुंसां पुरुषकाराणां पर्जन्यः फलभावनः । १० ।  
 च एवं विसृजेद् धर्मं पारम्पर्यगते नरः । कामाल्लभेद् भयाद् भयाद् देवात् स वै नाप्नोति शोभनम् । ११ ।

**Nanda replied :** The all-powerful Indra is the god of rain, the clouds being his (so many) manifestations dear as his own self. They pour forth water, which is the delight and life of living beings. (8) We and other men, O darling, worship the aforesaid almighty ruler of the clouds through sacrificial performances conducted by means of substances produced with the water discharged by him, and subsist on the remains of such sacrifices for the attainment of the threefold reward in the shape of religious merit, enjoyment and worldly possessions. (In this way) it is Indra who yields the fruit (in the shape of a bumper crop) of men's efforts (in the form of agriculture). (9-10) The man who relinquishes a religious practice that has come down thus through successive generations from love of enjoyment, greed, fear (of opposition) or prejudice, surely does not achieve good results. (11)

#### श्रीसुक उवाच

वचो निशम्य नन्दस्य तथान्येषां ब्रह्मौकसाम् । इन्द्राय यन्मुं जनयन् पितरं प्राह केशवः । १२ ।

**Śrī Śuka continued :** Hearing the reply of Nanda and the other inhabitants of Vraja, Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) addressed His father (as follows) in order to rouse the anger of Indra (and thereby crush his pride). (12)

#### श्रीभगवानुवाच

कर्मणा जायते जन्तुः कर्मणैव विलीयते । सुखं दुःखं भयं क्षेमं कर्मणैवाभिपद्यते । १३ ।  
 अस्ति चेदीधरः कश्चित् फलरूप्यन्यकर्मणाम् । क्षतारं भजते योऽपि न ह्यकर्तुः प्रभुर्हि सः । १४ ।  
 किमिन्द्रेणेह भूतानां स्वस्वकर्मनुवर्तिनाम् । अनोरोनान्यथा कर्तुं स्वभावविहितं नृणाम् । १५ ।  
 स्वभावतन्नो हि जनः स्वभावपनुवर्तते । स्वभाद्रस्थमिदं सर्वं सदेवासुरमानुषम् । १६ ।  
 देहानुष्ठान्वाचञ्जन्तुः प्राप्योत्सृजति कर्मणा । शत्रुभिर्नमृदासीनः कर्मैव गुन्नीधरः । १७ ।  
 तस्मात् सम्यूजयेत् कर्म स्वभावस्थः स्वकर्मकृत् । अञ्जसा येन वनेत तदेवास्य हि वैवतम् । १८ ।  
 आजीव्यैकतरं भावं यस्वयन्मुपजीवति । न तस्माद् विन्दते क्षेमं जारं नार्यसती यथा । १९ ।  
 वनेत ब्रह्मणा विप्रो राजन्यो रक्षया भुवः । वैश्यस्तु वार्तया जीवेच्छुब्रस्तु द्विजसेवया । २० ।  
 कृषिवाणिज्यगोरक्षा कुसीदं तुर्वपुच्यते । यार्ता चतुर्विधा तत्र वयं गोवृषयोऽग्निहाम् । २१ ।

सर्वं रजस्तम इति स्थित्युत्पत्त्यन्तहेतवः । रजसोत्यद्यत्ते विश्वमन्योन् विविधं जगत् । २२ ।  
 रजसा चोदिता मेधा वर्धन्यम्युनि सर्वतः । प्रजासौरेव सिद्धयन्ति महद्भः किं करिष्यति । २३ ।

**The glorious Lord said :** A creature is born by force of Karma (past actions), by force of Karma alone it dies and by force of Karma itself it experiences pleasure and pain, is subjected to fear and enjoys security. (13) If there is any supreme Ruler who dispenses the fruit of others' actions, he too rewards or punishes (only) the doer; indeed he has no authority over him who does nothing. (14) What have created beings—that follow each the course of its own action in this world—to do with Indra, who is incapable of altering the course of actions performed by men according to their individual nature ? (15) Indeed every created being is a slave to its nature and follows its own natural disposition. The whole of this creation including gods, demons and human beings has its being in nature. (16) By force of Karma a soul takes (diverse) corporeal forms, high and low, and quits them. Karma alone appears in the form of an enemy, a friend or a neutral and Karma alone is our preceptor and almighty Lord. (17) Therefore, sticking to the Varna (grade of society) and Āsrama (stage in life) determined by one's own nature and performing one's own duty, one should duly worship Karma alone. In fact, that alone is one's deity by which one lives happily (in this world). (18) Depending on a particular deity, he who worships another does not derive happiness from the latter any more than an unchaste woman who loves a paramour. (19) A Brāhmaṇa should live by (the teaching and exposition of) the Vedas; a Kṣatriya, by protecting the land; a Vaiśya, by (what is known as) Vārtā; while a Śūdra should live by service (rendered) to the (aforesaid) twice-born classes. (20) Vārtā is said to be of four kinds, viz., agriculture, commerce and rearing the bovine race, usury being the fourth. Out of these (four) the cow has ever been our (only) means of subsistence. (21) (The qualities of) Sattva, Rajas and Tamas are severally the cause of the continuance, appearance and dissolution (of the universe); it is through (the quality of) Rajas that by mutual union (of the male and female) is brought forth the heterogenous universe. (22) Impelled by Rajas, clouds shower water all round. It is through such water that living beings achieve their purpose (of getting their food etc.). What has Mahendra to do with this ? (23)

न नः पुरो जनपदा न ग्रामा न गृहा वयम् । नित्यं वनोक्तसन्नात वनशैलनिवासिनः । २४ ।  
 तस्माद् गवां ब्राह्मणानामश्रेयारभ्यतां मखः । य इन्द्रयागसम्भारास्तैर्यं साध्यतां मखः । २५ ।  
 पच्यन्तां विविधाः पाकाः सुपान्ताः पायसादयः । संयावापूपशष्कुल्यः सर्वदोहश्च गृह्यताम् । २६ ।  
 ह्यन्तमग्रयः सम्यग् ब्राह्मणैर्ब्रह्मवादिभिः । अन्नं बहुविधं तेष्यो देयं यो धेनुदक्षिणाः । २७ ।  
 अन्येष्वक्षाश्चण्डालपतितेष्वो यथाहंतः । यवसं च गवां दत्त्वा गिरये दीयतां बलिः । २८ ।  
 स्वलङ्कृता भुक्तवन्तः खनुलिप्ताः सुवाससः । प्रदक्षिणं च कुरुत गोविप्रानलपर्वतम् । २९ ।  
 एतन्मय मत्तं तात क्रियतां यदि रोचते । अयं गोब्राह्मणादीनां मह्यं च दयितो मखः । ३० ।

There are neither cities nor territories nor villages nor houses in our possession. We have ever had our abode in the forest, dwelling as we do in woodlands and on mountains. (24) Therefore, let there be instituted a worship of cows, the Brāhmaṇas and the mountain (Govardhana). Let this worship be accomplished with those very materials that have been brought together for the worship of Indra. (25) Let different varieties of cooked food from rice boiled in milk with sugar down to boiled pulses including Saṁyāva (a kind of porridge made of wheat flour with milk and ghee etc.), buns and cakes be prepared and let all the milk be collected. (26) Let fires be properly fed with offerings by Brāhmaṇas who are expositors of the Vedas. Let excellent food be offered to them by you as well as cows and sacrificial fees. (27) Food should also be given to (all) others down to the dog, the pariah and the fallen

as may be deemed proper. And after supplying grass to the cows let the (aforesaid articles of) food be offered to the mountain. (28) Duly adorned after taking your meals, artistically painted with sandal-paste etc., and decently dressed, go you round the cows, the Brāhmaṇas, the sacred fires and the mountain, keeping them to your right (as a mark of respect). (29) Let this view of mine be adopted, O father, if it pleases you. This worship will be dear to the cows, the Brāhmaṇas and the mountain as well as to myself. (30)

श्रीशुक उवाच

कालात्मना भगवता शक्रदर्पं जिघांसता । प्रोक्तं निशम्य नन्दाद्याः साध्वगृह्णन्त तद्वचः । ३१ ।  
 तथा च व्यवधुः सर्वं यथाऽऽह मधुसूदनः । वाचयित्वा स्वस्त्ययनं तद् ब्रह्मेण गिरिद्विजान् । ३२ ।  
 उपहृत्य जलनीन् सर्वानादता यवसं भवाम् । गोधनानि पुरस्कृत्य गिरिं चक्रुः प्रदक्षिणम् । ३३ ।  
 अनास्थनदुद्युक्तानि ते चारुह्य स्वलङ्कृताः । गोव्यश्च कृष्णवीर्यणि गायन्त्यः सहिजाशिषः । ३४ ।  
 कृष्णस्त्वन्यतमं रूपं गोपविश्रम्भणं गतः । शैलोऽस्मीति ह्रजन् भूरि बलिमाद् बुधद्रपुः । ३५ ।  
 तस्मै नमो ब्रजजनैः सह चक्रेऽऽत्मनाऽऽत्मने । अहो पश्यत शैलोऽसौ रूपी नोऽनुग्रहं व्यधात् । ३६ ।  
 एषोऽवजानतो भत्यान् कामरूपी वनौकसः । हन्ति ह्यस्मै नमस्यामः ज्ञापणे आत्मनो गवाम् । ३७ ।  
 इत्यद्रिगोद्विजमन्त्रं वासुदेवप्रणोदितः । यथा विधाय ते गोपाः सहकृष्णा ब्रजं ययुः । ३८ ।

इति श्रीमद्भागवतगे महापुराणे वारमहंसां संहितायां दशमस्कन्धे पूर्वार्धे चतुर्विंशोऽध्यायः । २४ ।

Śrī Śuka went on : Hearing the words uttered by the Lord, who in the form of the Time-Spirit sought to crush the pride of Indra, Nanda and others received His advice with approbation and did everything (precisely) as Śrī Kṛṣṇa (the Destroyer of the demon Madhu) had said. After getting benedictory verses recited (by the Brāhmaṇas) and respectfully offering all the varieties of food out of the oblations meant for Indra to the mountain and the Brāhmaṇas and grass to the cows they as well as the cowherd women, who were well-adorned and were celebrating the exploits of Śrī Kṛṣṇa, rode in their bullock-carts and placing their cattle-wealth ahead of them went round the mountain keeping it to their right, the Brāhmaṇas pronouncing their benedictions. (31—34) Having assumed another peculiar form, that created confidence in the mind of the cowherds (to whom the mountain was represented as a god), Śrī Kṛṣṇa in that gigantic personality consumed the abundant mass of offerings saying, "I am the mountain (Govardhana) !" (35) Alongwith the people of Vraja, Śrī Kṛṣṇa Himself offered His greetings to that (other) Self of His, saying, "Oh ! look here, appearing in a visible form this mountain has shown his grace to us. (36) Taking any form at will this deity actually kills such mortals as dwelling in the forest show disrespect to him. (Hence) for our own welfare as well as for that of the bovine race we bow to him." (37) Having thus performed with due ceremony the worship of mount Govardhana, the cows and the Brāhmaṇas as particularly directed by Śrī Kṛṣṇa (the Son of Vasudeva), the said cowherds returned to Vraja alongwith Śrī Kṛṣṇa. (38)

*Thus ends the twenty-fourth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ पञ्चविंशोऽध्यायः

### Discourse XXV

#### The Lord lifts up Mount Govardhana

श्रीशुक उवाच

इन्द्रस्तदऽऽत्मनः पूजां विज्ञाय विहतां नृप। गोपेभ्यः कृषानाथेभ्यो नन्दादिभ्यश्चकोप सः । १ ।  
 गणं सांघर्तकं नाम मेघानां चान्तकारिणाम् । इन्द्रः प्राचोदयत् क्लृब्धो चाक्यं चाहेशमान्युत । २ ।  
 अहो श्रीमदमाहातयं गोपानां काननौकसाम् । कृष्णं मर्त्यमुपाश्रित्य ये चक्रुर्देवहेलनम् । ३ ।  
 यथादुर्दैः कर्ममर्यैः क्रतुभिर्नामनौनिधैः । विद्यामानर्वाक्षिको हित्वा तितीर्षन्ति भवार्णवम् । ४ ।  
 साचालं बालिनं स्तब्धमज्ञं पण्डितमानिनम् । कृष्णं मर्त्यमुपाश्रित्य गोपा मे चक्रुरप्रियम् । ५ ।  
 एषां शिवावल्लिप्तानां कृष्णोनाध्यायितात्मनाम् । ध्रुवत श्रीमदस्तस्यं पशून् नयत संक्षयम् । ६ ।  
 अहं चैरावतं नागमारुहानुव्रजे व्रजम् । मरुदूर्णमहावीर्यैर्नन्द्योऽष्टजिघांसया । ७ ।

Śrī Śuka began again : Then, coming to know of his worship having been stopped, O Protector of men, the aforesaid Indra became angry with Nanda and the other Gopas, who looked upon Śrī Kṛṣṇa as their Protector. (1) The indignant Indra mobilized the host of destructive clouds known as the Sāmvartaka host (so-called because it is ordinarily released only during the period of dissolution of the universe), and issued the following command, regarding himself as he did to be the supreme ruler:—(2) "Oh, the greatness of pride—begotten of wealth—of the cowherds dwelling in the forest, who have despised a divinity (in my person), depending as they do on Kṛṣṇa a (mere) mortal ! (3) Even as those devoted to rituals seek to cross the ocean of mundane existence by recourse to sacrificial performances consisting of rituals passing for boats in name alone and (wholly) undependable, giving up the signs of self-realization, so having taken shelter under Kṛṣṇa—a garrulous, foolish, arrogant and ignorant mortal, though thinking himself to be a great scholar—the cowherds, have given offence to me. (4-5) Get rid of the stiffness—caused by pride of wealth—of these Gopas, who have grown arrogant through affluence and whose mind has been puffed up by Kṛṣṇa; and bring their cattle to destruction. (6) Riding my elephant, Airāvata, I too am following upon your heels to Vraja alongwith the wind-gods, who are possessed of great prowess, with intent to annihilate to Nanda's Vraja." (7)

श्रीशुक उवाच

इत्थं मघवताऽऽज्ञप्ता मेघा निर्मुक्तवन्धनाः । नन्द्योकुलमासारैः पीडयामासुगोजसा । ८ ।  
 विद्योतमाना विशुद्धिः स्तनन्तः स्तनधिलुभिः । तीव्रैर्मरुदूर्णैर्नृनां ववुर्बुर्जलशर्कराः । ९ ।  
 स्थूणास्थूला वर्षधारा मुञ्जत्वभ्रेषुभीक्षणशः । जलैर्धैः प्लाव्यमाना ध्रुवां दुश्यत नतोन्नतम् । १० ।  
 अत्यासागतित्वातेन पशवो जातवेपनाः । गोपा गोप्यश्च शीतार्ता गोविन्दं शरणं ययुः । ११ ।  
 शिरः सुतांश्च कायेन प्रच्छाद्यासारपीडिताः । वेपमाना भगवतः पादमूलमुपाधयुः । १२ ।  
 कृष्ण कृष्ण महाभाग तत्रार्थं गोकुलं प्रभो । त्रातुमर्हसि देवाग्रः कुपिताद् भक्तवत्सल । १३ ।  
 शिलावर्षनिपातेन हन्यमानमचेतनम् । निरीक्ष्य भगवान् मेने कुपितेन्द्रकृतं हरिः । १४ ।  
 अपस्वस्त्युल्बणं वर्षमतिवातं शिलामयम् । स्वयगे विहतेऽस्माधिभिन्द्रे नाशाय वर्षति । १५ ।  
 तत्र प्रतिविधिं सप्यगावयोगेन साधये । लोकेशमानिनां मौढ्याद्धरिष्ये श्रीमदं तपः । १६ ।

न हि सद्भावयुक्तानां सुराणामीशविस्मयः । मत्तोऽसतां मानभङ्गः प्रशपाद्योपकल्पते । १७ ।  
तस्मान्मच्छरणं गोष्ठं यत्राथ मत्पत्प्रहृष्टम् । गोपाये स्वात्मयोगेन सोऽयं ये व्रत आहितः । १८ ।

**Śrī Śuka resumed :** Thus commanded by Indra and completely freed from their binding chains (which had held them under check till the time of universal destruction), the clouds started tormenting Nanda's Vraja by their sharp driving showers with (great) violence. (8) Shining brightly with flashes of lightning and roaring with (rolling) thunders and driven by tempestuous winds, they showered hail-stones. (9) While the clouds were incessantly pouring forth torrents thick as columns, the earth being flooded by volumes of flowing water could not be seen with its distinction of high and low lands. (10) Seized with a shiver through excessive driving showers and tempestuous gales and afflicted with cold, the cowherds and the cowherdesses sought Śrī Kṛṣṇa (the Protector of cows) as their refuge. (11) Oppressed with the torrential downpour and fully covering their head as well as their children with their trunk, they sought shivering the soles of feet of the Lord (and prayed as follows):—(12) "O Kṛṣṇa, O Enchanter of souls, O highly blessed Lord, be pleased to protect the bovine race, which has its protector in You (alone), as well as ourselves from the angry Indra, O Lover of Your devotees!" (13) Perceiving the animals being beaten by severe hailstorm and getting benumbed, Śrī Hari understood it to be the work of the indignant Indra. (14) (He said to Himself,) "His own worship having been obstructed by us, Indra is sending down this most terrible hailstorm accompanied by a tempestuous gale out of season for our destruction. (15) I shall (presently) employ an effective remedy against this by My own divine power and (thereby) dispel the Ignorance—in the form of pride of wealth—of the gods, who through infatuation fancy themselves to be the rulers of the world. (16) Surely the pride of being the supreme ruler of the world cannot find place in the gods, who are endowed (in a special degree) with the quality of Sattva; and the humiliation of the vile at My hands conduces to their peace of mind. (17) I shall accordingly by My own divine power protect Vraja, which has sought shelter in Me, looks upon Me as its Protector, nay, which constitutes My own family! (In fact) this is the famous vow taken by Me." (18)

इत्युक्त्वैकेन हस्तेन कृत्वा गोवर्धनाचलम् । दधार लीलया कृष्णशठक्रामिष बालकः । १९ ।  
अथाह भगवान् गोपान् हेऽज्व तात व्रजाकसः । यथोपजोषं विसृत गिरिर्गतं सगोधनाः । २० ।  
न त्रास इह घः कायां मद्वस्ताद्रिनिपातने । जातवर्षभयेनालं तत्राणं विहितं हि घः । २१ ।  
तथा निर्धिविशुर्गतं कृष्णाश्रासितमानसाः । यथावकाशं सधनाः सब्रजाः सोपजीविनः । २२ ।  
शुनृड्व्यथां सुरापेक्षां हित्वा तैर्ब्रजवासिभिः । वीक्ष्यमाणो दधावत्रि सप्ताहे नाचलन् पदात् । २३ ।  
कृष्णयोगानुभावं तं निशाच्येन्द्रोऽतिविस्मितः । निःसाम्भो भ्रष्टसङ्कल्पः स्वान् घेषान् संन्यवारयत् । २४ ।  
खं व्यभ्रमुदितादित्यं जातवर्षं घ दारुणम् । निशाच्योपरतं गोपान् गोवर्धनधरोऽज्वीत् । २५ ।  
निर्यात त्यजत त्रासं गोपाः सखीधनार्भकाः । उपारतं जातवर्षं व्युद्व्रथाश्च निम्नगाः । २६ ।  
तदस्ते निर्व्युगोपाः खं स्वमदाय गोधनम् । शकटोद्घोषकरणं स्त्रीबालस्थविराः हर्षैः । २७ ।  
भगवानपि तं शैलं स्वस्थाने पूर्ववत् प्रभुः । पश्यतां सर्वभूतानां स्थापयामास लीलया । २८ ।

Having observed thus, and uprooting with one hand Mount Govardhana even as a child would pull out a mushroom, Śrī Kṛṣṇa sportfully lifted it up. (19) Then the Lord said to the cowherds, "O mother, father, the people of Vraja, comfortably take shelter in the cavity beneath the mountain alongwith your cattle-wealth. (20) No fear need be entertained by you about the fall of the mountain from My hand on this spot. Away with the fear of storm and rain, since your protection against them has (already) been ensured." (21) Their mind having been reassured in that way by Śrī Kṛṣṇa, they entered the cavity (and made themselves

comfortable there) according to the space available alongwith their cattle-wealth, ring of bullock-carts and dependant (viz., servants, priests and so on). (22) Being (constantly) gazed upon by the aforesaid inhabitants of Vraja, who stood disregarding the pangs of hunger and thirst as well as the need for personal comfort, Śrī Kṛṣṇa held up the mountain for a (full) week and did not stir from His position. (23) Much astonished to see that wonderful power of Śrī Kṛṣṇa, shorn of pride, and thwarted in his purpose, Indra totally stopped his clouds (from pouring showers). (24) Seeing the sky clear of clouds, the sun risen and the violent downpour and tempest stopped, Śrī Kṛṣṇa (the Bearer of Govardhana), spoke to the Gopas (as follows):—(25) "Dismiss (all) fear and go out, O cowherds, alongwith your womenfolk, wealth and children. The storm and rain have ceased and the rivers are almost emptied of their water." (26) Taking each his own cattle-wealth, the aforesaid cowherds as well as the womenfolk, children and the aged thereupon gradually issued forth, their goods loaded on their carts. (27) The almighty Lord too sportfully set down the mountain as before in its own place, all the creatures looking on (with wonder). (28)

तं प्रेमवेगात्प्रभृता ब्रजौकसो यथा समीयुः परिरम्भणादिभिः ।

गोष्वश्च सन्नेहमपूजयन् मुदा दध्यक्षताद्विभुंयुषुः सदाशिवः । २९ ।

यसोदा रोहिणी नन्दो रामश्च बलिनां वरः । कृष्णमालिङ्ग्य बुभुसुगोशिवः श्लेहकतराः । ३० ।

दिवि देवगणाः साध्याः सिद्धगन्धर्वचारणाः । तुष्टुवृषुमुत्सृष्टाः पुष्यवर्षणि पार्थिव । ३१ ।

शङ्खदुन्दुभयो नेदुदिवि देवप्रणोदिताः । जगुर्गन्धर्वपतयस्तुम्बुरुप्रमुखा नृप । ३२ ।

ततोऽनुरक्तैः पशुपैः परिश्रितो राजन् स गोष्ठं सबलोऽप्रजद्धरिः ।

तथाविधान्यस्य कृतानि गोपिका गयन्त्य इयुर्मुदिता हृदिस्पृशः । ३३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं सौहित्यं दशमस्कन्धे पूर्वार्धे षड्विंशोऽध्यायः । २५ ।

Overflowing with an uprush of love, the people of Vraja approached Him with embraces and other appropriate (loving) gestures and the Gopis joyously exhibited their loving regard for Him by sprinkling Him with curds and unbroken rice and showered their choice blessings (on Him). (29) Overpowered with affection, Yaśodā, Rohiṇī, Nanda and Balarāma, the foremost of the powerful, hugged Śrī Kṛṣṇa and pronounced their blessings (on Him). (30) (Highly) gratified, hosts of gods, the Sādhyaś as well as the Siddhas, Gandharvas and Cāraṇas in heaven glorified Him and showered volleys of flowers (on Him), O ruler of the earth ! (31) Prompted by the gods conchs and kettledrums sounded in the heavens; while Gandharva chiefs—the foremost of whom was Tumburu—sang, O protector of men ! (32) Surrounded by loving cowherds and accompanied by Balarāma, O king, the said Śrī Hari went back from that place to Vraja. Full of delight the cowherd women (too) returned (to their respective homes) celebrating such exploits (as the uplifting of Govardhana) of Śrī Kṛṣṇa (who had captivated their heart). (33)

*Thus ends twenty-fifth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षड्विंशोऽध्यायः

### Discourse XXVI

Nanda's conversation with the cowherds about Śrī Kṛṣṇa's glory

श्रीसुक उवाच

एषविधानि कर्माणि गोपाः कृष्णस्य क्षीक्ष्य ते । अतद्दीर्घविदः प्रोक्षुः समभ्येत्य सुविस्मिताः । १ ।  
 बालकस्य यदेतानि कर्माण्यत्यद्भुतानि वै । कथमर्हस्यसो जन्म प्राप्येष्टात्सजुगुप्सितम् । २ ।  
 यः सप्तहायनो बालः करेणैकेन लीलया । कथं विभ्रद् गिरिवरं पुष्करं राजराडिव । ३ ।  
 गोकेनामीलिताक्षेण पूतनाया महौजसः । पीतः स्ननः सह प्राणैः कालेनेव व्यस्तनोः । ४ ।  
 हिन्वतोऽधः शयानस्य मास्यस्य वरणावुदक् । अनोऽपतद् विपर्यस्तं रूढतः प्रपदाहृतम् । ५ ।  
 एकहायन आसीनो ह्यिद्यमाणो विहायसा । दैत्येन यत्पृष्णावर्तमहन् कण्ठप्रहातुरम् । ६ ।  
 क्वचिद्धैयङ्गसंन्ये मात्रा बद्ध उलूखले । गच्छन्नर्जुनयोर्मध्ये बाहुभ्यां तावपातयत् । ७ ।  
 वने सञ्चारयन् वत्सान् सरापो बालकैर्वृतः । हनुकामं वक्त्रं दोर्ष्यां मुखतोऽग्रिपाटयत् । ८ ।  
 वस्तेषु वत्सरूपेण प्रविशन्तं जिघांसया । हत्वा न्यपातयत्तेन कपिस्थानि च लीलया । ९ ।  
 हत्वा रासभर्तृतयं तद्भृशं चलान्वितः । चक्रे नालवनं क्षेमं परिपङ्कफलान्वितम् । १० ।  
 प्रलम्बं घातयित्वात्रं बलेन बलशालिना । अमोचयद् ब्रजपशून् गोपौक्षारण्यवर्धितः । ११ ।  
 आशीविषतमहोन्द्रं दमित्वा विभदं हृदात् । प्रसङ्गोद्वास्य यमुनो चक्रेऽसौ निर्विषादकाम् । १२ ।  
 दुस्यजश्वानुरागोऽस्मिन् सर्वेषां नो ब्रजौकसाम् । मन्द ते ननयेऽस्मासु तस्याप्यौत्पतिकः कथम् । १३ ।  
 क्व सप्तहायनो बालः क्व महाद्विविधारणम् । ततो नो जायते शङ्का ब्रजनाथ तवात्मजे । १४ ।

Śrī Sūka began again : Much astonished to witness such (superhuman) feats of Śrī Kṛṣṇa, the aforesaid Gopas, who were ignorant of His power, gathered together and talked (as follows):—(1) Since these exploits are most wonderful indeed on the part of a (mere) boy, how could he deserve a birth among rustics, which is (so) unworthy of himself ? (2) A boy of seven, how could he keep on holding (for a week ) with one hand a big mountain as sportfully as a lordly elephant would hold a lotus ? (3) By him as a (mere) babe with its eyes half closed was sucked the breast of the mighty Pūtanā along with her life, (even) as the life-span of a living organism is (gradually) swallowed up by Time ! (4) Struck by the fore part of his feet (even) as he—(only three) months old—lay underneath a cart kicking up his feet and crying, the cart fell topsy-turvy ! (5) Being carried away through the sky by a demon while squatting (on the floor) as an infant of one year, he killed the demon, Tṛṇāvarta (by name), who was feeling oppressed on account of his being caught by the neck ! (6) Tied by the mother to a mortar on the ground of theft of butter, on one occasion, and crawling on all fours between the two Arjuna trees he caused them to fall down ! (7) Duly pasturing calves in the forest, accompanied by Balarāma and surrounded by (other) boys, he tore asunder by the bill, with his arms, his enemy in the form of a heron, that sought to kill him. (8) Having killed another demon, who, in the guise of a calf had found his way into his herd of calves with intent to kill him, he sportfully caused with the carcass a number of Kapiṭha trees to fall (by dashing it against the Kapiṭha trees) ! (9) Slaying the demon (Dhenuka), disguised as a donkey, and his kinsfolk while accompanied by Balarāma, he rendered safe the forest of palm trees (the home of Dhenuka); which was rich with ripe fruits. (10) Getting the terrible (demon) Pralamba

slain by the powerful Balarāma, he rescued the cattle of Vraja as well as the cowherds from a forest fire. (11) Having subdued the most venomous Kāliya (a ruler of serpents) and rid it of haughtiness, he forcibly expelled it from the pool (inhabited by it) and made the waters of the Yamunā free from poison! (12) The love of us all, who have our abode in Vraja, for this boy of yours, O Nanda, is such as cannot be easily given up and his love for us (too) is quite natural. How is it? (13) A boy of seven years lifting up a big mountain—how inconceivable is this ! It is for this reason that our suspicion is aroused, O ruler of Vraja, with regard to your son (being God Himself). (14)

नन्द उवाच

श्रूयतां मे वचो गोपा ध्येतु शङ्का च वोऽर्धके । एनं कुमारमुद्दिश्य गर्गीं मे यदुवाच ह ॥१५॥  
 वर्णास्त्रयः किलास्यासन् गूहृतोऽनुयुगं तनूः । शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥१६॥  
 प्रागयं वसुदेवस्य क्वाचिजातस्तवात्मजः । वासुदेव इति श्रीयानभिज्ञाः सम्प्रथक्षते ॥१७॥  
 ब्रह्मि सन्ति नामानि रूपाणि च सुतस्य ते । गुणकर्मानुरुपाणि तान्यहं वेद भो जनाः ॥१८॥  
 एष वः श्रेय आधास्यद् गोपगोकुलनन्दनः । अनेन सर्वदुर्गाणि यूयमञ्जस्त्रिष्वथ ॥१९॥  
 पुराणेन व्रजपते साधवो दस्युपीडिताः । अराजके रक्ष्यमाणा जिगुर्दस्युन् समेधिताः ॥२०॥  
 य एतस्मिन् महाभागाः प्रीतिं कुर्वन्ति यानवाः । नारयोऽभिभवन्त्वेतान् विष्णुपक्षानिवासुराः ॥२१॥  
 तस्मानन्द कुमारोऽयं नारायणसमो गुणैः । श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥२२॥  
 इत्यब्जा मां समादिश्य गर्गं च स्वगृहं गते । मन्ये नारायणस्यांशं कृष्णामकिल्बकारिणम् ॥२३॥

Nanda replied : (Pray,) hear my statement, O Gopas, which is (precisely) what the sage Garga told me concerning this boy; and let your suspicion about the child melt away. (15) (Garga said:) Taking (diverse) forms indeed in each Yuga, this boy has manifested (in his body) three (different) colours, viz., white, red and yellow; this time he has assumed a dark complexion. (16) Some time in the past this son of yours was born in the house of Vasudeva; (hence) the wise (who know this truth) will duly designate him as the glorious Vāsudeva (son of Vasudeva). (17) There are numerous names and forms of your son, conforming to his excellences and actions. I (alone) know them, not the commonalty. (18) The delight of the cowherds, nay, of the entire Gokula, this boy will bring you happiness. By his help you will easily surmount all difficulties. (19) Being protected and strengthened by him during a period of anarchy in former times, O lord of Vraja, pious souls, tormented by robbers, (eventually) conquered them. (20) Enemies cannot overpower those highly blessed men who offer love to this boy, any more than demons can prevail over those whose cause has been espoused by Lord Viṣṇu. (21) Therefore, this son of yours, O Nanda, is a compeer of Lord Nārāyaṇa in point of excellences, splendour, fame and glory, so that there is nothing to be wondered at his exploits. (22) Ever since, having directly exhorted me thus, Garga returned to his abode, I have recognized Kṛṣṇa, who has (ever) rid us of affliction, to be (no other than) a part manifestation of Lord Nārāyaṇa. (23)

इति नन्दवचः श्रुत्वा गर्गीर्गतं व्रजौकसः । दृष्टश्रुतानुभावास्ते कृष्णस्यामिततेजसः ।

मुदिता नन्दमानसुः कृष्णं च गतविस्मयाः । २४ ॥

देवे वर्षन्ति यज्ञविप्लवरुषा वज्राश्मयर्षानिलैः

सीदत्पालप्रशुम्भि आत्प्रारणं दृष्ट्वातुकम्प्युत्समयन् ।

उत्पात्वीककरोण शैलमवलो लीलोच्छिलीन्धं यथा

विभ्रद् गोष्ठमयान्महेन्द्रमदभित् प्रीयान् इन्द्रो गवाम् ॥ २५ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे षड्विंशोऽध्यायः । २६ ॥

Having heard the aforesaid statement of Nanda recapitulating the words of Garga, the inhabitants of Vraja, who had already witnessed and heard of the glory of Śrī Kṛṣṇa, possessed as he was of infinite energy, felt rejoiced and worshipped Nanda as well as Śrī Kṛṣṇa, now that their astonishment was gone. (24) May Śrī Kṛṣṇa (the Ruler of cows) be gracious to us—Śrī Kṛṣṇa, who, when Indra (the god of rain), enraged at the interruption of his worship, sent down (heavy) showers accompanied by strokes of lightning, hailstorms and tempestuous winds, was moved with pity to see (the whole of) Vraja with its cowherds, cattle and womenfolk in distress and depending (solely) on Himself and, smilingly uprooting with one hand mount Govardhana, even as a child would pull up a mushroom, held it up and (thus) protected Vraja, (thereby) crushing the pride of the mighty Indra ! (25)

*Thus ends the twenty-sixth discourse in the first half of Book Ten  
of the great and glorious Bhāgavata-Purāna, otherwise  
known as the Paramahansa-Saṁhitā.*



## अथ सप्तविंशोऽध्यायः

### Discourse XXVII

#### Indra extols Śrī Kṛṣṇa

श्रीशुक उवाच

गोवर्धने दृते शैल आसाराद् रक्षिते ब्रजे । गोलोकादाप्रजत् कृष्णं सुरभिः शक्र एव च । १ ।  
विविक्त उपसङ्गव्य ब्रीडितः कृतहेलनः । पस्पर्श पादयोरेन किरीटनार्क्यधर्षसा । २ ।  
दृष्टश्रुतानुभावोऽयं कृष्णस्यापिततेजसः । नष्टत्रिलोकेशयद् इन्द्र आह कृताञ्जलिः । ३ ।

Śrī Śuka began again : When Govardhana was held up and Vraja was protected (thereby) from torrential rain, Surabhi (the celestial cow of plenty) sought Śrī Kṛṣṇa from Goloka (the home of cows in heaven) and so did Indra from paradise. (1) Full of shame for his having shown disrespect (to the Lord), he approached the latter in a secluded place and touched His feet with his diadem possessing the splendour of the sun. (2) Indra—who had not only heard but (actually) witnessed the glory of the aforesaid Śrī Kṛṣṇa of unlimited energy, and whose pride as the ruler of (all) the three worlds had been crushed—spoke with joined palms (as follows). (3)

इन्द्र उवाच

विरुद्धसर्ष्वं तव धाम शान्तं तपोमयं ध्वस्तरजसमस्कम् ।  
मायामयोऽयं गुणसम्प्रवाहो न विद्यते तेऽग्रहणानुबन्धः । ४ ।  
कुतो नु तद्धेतव ईश तत्कृता लोभादयो येऽद्भुतप्रलङ्घिताः ।  
तथापि दण्डं भगवान् विभर्ति धर्मस्य गुप्तं स्वलनिग्रहाय । ५ ।  
पिता गुरुस्त्वं जगतामधीशो दुरत्ययः काल उपात्तदण्डः ।  
हिताय स्वच्छातनुभिः समीहभे मानं विधुन्वन्नगदीशमापिनाम् । ६ ।

ये मद्विभक्ता जगदीशमानिनस्त्वां वीक्ष्य कालेऽभयमाशु तन्मदम् ।  
 हित्वाऽऽस्यमार्गं प्रभजन्यपस्यथा ईहा खलनामपि तेऽनुशासनम् । ७ ।  
 स त्वं ममैश्वर्यपदप्लुतस्य कृतागसस्तेऽविदुयः प्रभावम् ।  
 क्षन्तुं प्रथोऽथाहंसि मूढचेतसो मयं पुनर्भूयन्तिराश मेऽस्ती । ८ ।  
 तवावतारोऽयमधोक्षजेह स्वयम्भरणापुरुभारजन्मनाम् ।  
 चमूपतीनामभवाय देव भवाय युष्मच्चरणानुवर्तिनाम् । ९ ।  
 नमस्तुभ्यं भगवन्ते पुरुषाय महात्मने । वासुदेवाय कृष्णाय सात्वतां प्रतये नमः । १० ।  
 स्वच्छन्दोपात्तदेहाय विशुद्धज्ञानमूर्तये । सर्वस्यै सर्वबीजाय सर्वभूतात्मने नमः । ११ ।  
 मयेदं भगवन् गोष्ठनाशायामारवायुषिः । चेष्टितं विहते यज्ञे मानिना तीव्रपन्थुना । १२ ।  
 त्वयेशानुगृहीतोऽस्मि ध्वस्तस्तम्भो वृशोद्यमः । ईश्वरं गुरुपात्रानं त्वामहं शरणं गतः । १३ ।

**Indra prayed :** Your essential character, consisting as it does of pure Sattva, is uniform, full of wisdom and untouched by Rajas and Tamas. This phenomenal universe, which is a product of Māyā, finds no place in You, persisting as it does through ignorance (alone). (4) How, then, could greed etc.—which are responsible for rebirth and are born of identification with the body, constituting as they do the distinguishing marks of the ignorant— exist in You? Yet You wield the rod of punishment for the maintenance of righteousness and for the punishment of the wicked. (5) You are the father, the preceptor and the supreme ruler of (all) the worlds; You are the Time-Spirit that cannot be easily set at naught and that holds the sceptre of sway (over the universe). It is for the good of the world that You carry on Your sport in embodied forms assumed at will, curbing the pride of those who fancy themselves to be the rulers of the world. (6) Fools like me, who regard themselves as rulers of the universe, speedily shake off that pride on seeing You undaunted even in times of danger and, rid of their haughtiness, take the path of Devotion trodden by the righteous. (In fact) Your very activity serves as a punishment for the wicked. (7) Such that You are, be pleased, O almighty Lord, to forgive me—who, immersed as I am in the pride of wealth and power and ignorant of Your greatness, have sinned against You—and to ordain that my mind may not be so evilly disposed again hereafter, deluded as my intellect is. (8) Your descent on this earth, O Lord who are above sense-perception, is conducive to the extermination of leaders of (great) armies—who are not only a burden to the earth themselves but who bring into existence many such scourges—and to the welfare of those devoted to Your feet. (9) Hail, hail to You, the almighty and infinite Lord, the Inner Controller of all, Śri Kṛṣṇa, Son of Vasudeva, the Protector of the Yādavas. (10) Salutation to the Lord, who has assumed a form conforming the wish of His devotees, who is an embodiment of pure consciousness, who is all-formed, the Cause of all, the Soul of all living beings ! (11) On my worship having been interfered with, this (mischief) was done, O Lord, for the destruction of Vraja by means of torrential rain and winds by me who was full of pride and seized with violent rage. (12) My pride having been crushed and my efforts having been foiled, I have been favoured by You, O Lord ! I have (accordingly) sought You, the Supreme Ruler and Preceptor. (nay) my very Self, as my refuge. (13)

## श्रीशुक उवाच

एवं सङ्कीर्तितः कृष्णो मधोना भगवानमुम् । मेघगम्भीरया वावा प्रहसन्निदपन्नवीत् । १४ ।

**Śrī Śuka continued :** Thus glorified by Indra, Lord Śrī Kṛṣṇa heartily laughed and spoke to him as follows in a voice deep as the rumbling of clouds. (14)

## श्रीभगवानुवाच

मया तेऽकारि मघवन् मखभङ्गोऽनुगृहता । मदनुस्मृतये नित्यं यत्तस्येन्द्रश्रिया भृशम् । १५ ।

मायैश्वर्यश्रीमदाद्यो दण्डपाणिं न पश्यति । तं भ्रंशयामि सम्पद्यो यस्य चेष्टाम्बनुग्रहम् । १६ ।

गम्यतां शक्र भद्रं वः क्रियतां मेऽनुशासनम् । स्वीयतां स्वाधिकारेषु युक्तैर्वः स्ताम्भवर्जितैः । १७ ।

**The glorious Lord said :** It was in order to shower My grace on you and to put you incessantly in mind of Me, highly intoxicated as you were with the fortune of Indra, that the interruption of your worship was brought about by Me, O god of rain. (15) Blinded with the pride of power and wealth, one takes no notice of Me, who wield the rod of punishment. Him (alone) do I cast down from an affluent state, on whom I intend to shower My grace. (16) You may go now, O Indra; may all be well with you! Let My injunctions be followed. Devoted to your duty and free from egotism, hold on to your offices (as before). (17)

अथाह सुरभिः कृष्णमभिवन्द्य मनस्विनी । स्वसन्तानैरुषामन्त्र्य गोपरूपिणमीश्वरम् । १८ ।

Hailing and accosting Śrī Kṛṣṇa, the supreme Lord disguised as a cowherd boy, along-with her progeny, the high-minded cow of plenty now spoke to Him (thus). (18)

## सुरभिरुवाच

कृष्ण कृष्ण महायोगिन् विश्वतन्त्र विश्वसम्पद । भवता लोकताथेन सनाथा वयमच्युत । १९ ।

त्वं नः परमकं देवं त्वं न इन्द्रो जगत्पते । भवाय भव गोविप्रदेवानां ये च साधवः । २० ।

इन्द्रं नस्त्वाभिषेक्ष्यामो ब्रह्मणा नोदिता वयम् । अवतीर्णोऽसि विश्वतन्त्र भूमेर्भारिपनुत्तये । २१ ।

**Surabhi said :** O Kṛṣṇa, the Enchanter of souls, O great Yogi, O Inner Controller and Source of the universe ! we have been favoured by You, the Protector of the worlds, O immortal Lord ! (19) You are our supreme Deity. For the prosperity of the bovine race, the Brāhmaṇas and the gods as well as of those who are pious-minded, be You our Ruler (henceforth), O Lord of the universe ! (20) Directed by Brahmā we shall crown You as our king, since You have come down to this earth for relieving the burden of the earth, O Soul of the universe ! (21)

## श्रीशुक उवाच

एवं कृष्णमुषामन्त्र्य सुरभिः पयसाऽऽत्मनः । जलैराकाशगङ्गानया ऐरावतकरोदधृतैः । २२ ।

इन्द्रः सुरभिभिः साकं नोदितो देवमानुभिः । अभ्यषिञ्चत दाशार्हं गोविन्द इति चाभ्यधात् । २३ ।

तन्नागतास्तुष्कान्नारदादथो गन्धर्वविद्याधरसिद्धचारणाः ।

जगुर्वशो लोकमलापहं हरेः सुराङ्गनाः संननुर्पुद्गान्विताः । २४ ।

ते तुष्टुर्देवनिवायकेतवो व्यवकिरंश्चाद्भुतपुष्पवृष्टिभिः ।  
 लोकाः परं निर्वृतिमाप्नुवंस्त्रयो गावस्तदा गामनयन् पयोद्भृतान् ।२५।  
 नानारसोपाः सरितो वृक्षा आसन् पयुत्तवाः । अकृष्टपच्यौषधयो गिरयोऽपि भ्रतुन्मणीन् ।२६।  
 कृष्णोऽभिषिक्त एतानि सत्वानि कुरुन्दन । निर्वैराण्यध्वंस्तात कूराण्यपि निसर्गतः ।२७।  
 इति गोगोकुलपति गोविन्दमभिषिच्य सः । अनुज्ञातो यवां शक्रो वृत्तो देवादिभिर्दिवम् ।२८।  
 इति श्रीमद्भागवते महापुराणे पारमहंसा संहितायां दशमस्कन्धे पुनर्विंशोऽध्यायः ।२७।

**Śrī Śuka went on :** Having thus prayed to Śrī Kṛṣṇa, born in the line of Daśārha, Surabhi bathed Him with her own milk (flowing from her udders); (even so) urged by Aditi and others (the mothers of the gods) and accompanied by celestial sages, Indra (too) bathed Him with the water of the heavenly Gaṅgā, brought by Airāvata (Indra's elephant) in its own trunks, and designated Him as Govinda (the Ruler of the cows). (22-23) Gandharvas, Vidyādharas, Siddhas and Cāraṇas, headed by Tumburu and Nārada (two Gandharva chiefs noted for their skill in vocal music), who had assembled there, sang the glory of Śrī Hari, which is capable of destroying the sins of the world; while celestial damsels beautifully danced full of joy. (24) The foremost among the gods glorified Him and covered Him with showers of weird flowers. (All) the three worlds derived supreme joy; while the cows drenched the earth with their (overflowing) milk on that occasion. (25) Rivers flowed with delicious fluids of various kinds (such as milk); trees yielded honey in profusion, bumper crops appeared (even) on unploughed lands and mountains exhibited gems on their surface. (26) On Śrī Kṛṣṇa having been crowned (thus as the Ruler of the cows), all those (wild) creatures (which are ordinarily met with in a forest), O delight of the Kurus, became free from enmity, O dear Parikṣit, though savage by nature. (27) Having thus crowned Govinda as the Ruler of the cows as well as of Vraja, and permitted by Him, the celebrated Indra rose to heaven accompanied by the gods. (28)

*Thus ends the twenty-seventh discourse entitled "Indra extols Śrī Kṛṣṇa," in the first half of Book Ten of the great and glorious Bhāgavatā-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टाविंशोऽध्यायः

### Discourse XXVIII

Śrī Kṛṣṇa rescues His father from the realm of Varuṇa

श्रीशुक उवाच

एकादश्यां निराहारः समभ्यर्च्य जनार्दनम् । स्नातुं नन्दस्तु कालिन्ध्या द्वादश्यां जलमवशिषत् । १ ।  
 तं गृहीत्वानयद् भृत्यो वरुणास्यासुरोऽन्तिकम् । अविज्ञाद्यासुरीं वेलीं प्रविष्टमुदकं निशि । २ ।  
 चुक्रुस्तमपश्यन्तः कृष्ण रामेति गोपकाः । भगवांस्तदुपश्रुत्य पितरं वरुणाहृतम् ।

तदन्तिकं गतो राजन् स्वानामभयदो विभुः । ३ ।

प्राप्तं वीक्ष्य हृषीकेशो लोकपालः सपर्यया । महत्या पूजयित्वाऽऽह तदर्शनमहोत्सवः । ४ ।

**Śrī Śuka began again :** Having fasted on the (following) Ekādaśī (the eleventh day of a lunar fortnight) and duly worshipped Lord Viṣṇu (who is solicited by His devotees and is the deity presiding over this day), Nanda descended into the water of the Kāliṅdī (during the third watch of the night) in order to take his bath within the hours of the Dwādaśī (the twelfth day). (1) A demon servant of Varuṇa (the god of water) seized and took Nanda to the presence of his master on the plea of his (Nanda's) having entered the water at night, (apparently) not knowing that the hour is reserved for the (activities of) demons. (2) Failing to perceive Nanda, the cowherds cried out, "O Rāma ! O Kṛṣṇa !" Hearing the cry and coming to know of His father having been carried away to Varuṇa, the almighty Lord, who affords protection to His own, sought the presence of Varuṇa, O king ! (3) Finding Śrī Kṛṣṇa (the Ruler of the senses) arrived at his door, Varuṇa (the guardian of a sphere), who was greatly rejoiced at His sight, worshipped Him with grand presents and spoke (as follows). (4)

करुण उवाच

अद्य मे निभृतो देहोऽष्टौवार्धोऽधिगतः प्रभो । त्वत्पादभाजो भगवन्नवापुः पारमध्वनः । ५ ।  
नमस्तुभ्यं भगवते ब्रह्मणे परमात्मने । न यत्र श्रूयते माया लोकसृष्टिविकल्पना । ६ ।  
अज्ञानता मामकेन मूढेनाकार्यवेदिना । आनीतोऽयं तव पिता तद् भवान् क्षन्तुमर्हति । ७ ।  
पमाप्यनुग्रहं कृष्ण कर्तुमर्हस्यशेषदृक् । गोविन्द नीयतामेष पिता ते पितृवत्सल । ८ ।

**Varuṇa said :** It is today that my life has been fulfilled and it is only today that a (real) treasure has been found (by me), (even though I possess all the treasures of the world, being the lord of the ocean, a storehouse of all jewels), O my Master. (The end of my worldly existence also seems to be near inasmuch as) those worshipping Your feet have reached to the other end of their life's journey (viz., final beatitude). (5) Hail to You, the almighty Lord, the all-perfect Supreme Spirit (the controller of all embodied souls), in whom Māyā, which brings about the creation of the (various) worlds, is not even heard of. (6) This father of Yours was brought (here) by this ignorant and foolish servant of mine, who did not know his duty. May You be pleased to forgive this fault. (7) Be pleased, O Kṛṣṇa, to shower Your grace on me too, O omniscient Lord ! O Govinda, here is Your father, who may be taken (back), fond as You are of Your parents. (8)

श्रीशुक उवाच

एवं प्रसादितः कृष्णो भगवानीश्वरेश्वरः । आदयागात् स्वपितरं वन्धूनां चाबहून् मुदम् । ९ ।  
नन्दस्वतीन्द्रियं दृष्ट्वा लोकपालमहोदयम् । कृष्णे च सन्नतिं तेषां ज्ञातिभ्यो विस्मितोऽब्रवीत् । १० ।  
ते त्वीत्सुक्यधियो राजन् मत्वा गोपास्तमीश्वरम् । अपि नः स्वगतिं सूक्ष्मापुपाधास्यदधीश्वरः । ११ ।  
इति स्वानं स भगवान् विज्ञायारिखलदृक् स्वयम् । सङ्कल्पसिद्धये तेषां कृपयैतदचित्तयत् । १२ ।  
जनो वै लोक एतस्मिन्नविद्याकामकर्मभिः । उद्यावचासु गतिषु न वेद स्वां गतिं भ्रमन् । १३ ।  
इति सञ्चिन्त्य भगवान् महाकाठणिक्रो हरिः । दर्शयामास लोकं स्वं गोपानां तमसः परम् । १४ ।  
सत्यं ज्ञानमनन्तं यद् ब्रह्म ज्योतिः सनातनम् । यद्धि पश्यन्ति पुनयो गुणापायो समाहिताः । १५ ।  
ते तु ब्रह्महृदं नीता मग्नाः कृष्णेन चोद्धृताः । ददृशुर्ब्रह्मणो लोकं यत्राकूरोऽध्यगात् पुर । १६ ।  
नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः । कृष्णं च तत्रच्छन्दोभिः स्तूयमानं सुविस्मिताः । १७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितयो दशमस्कन्धे पूर्वार्धोऽष्टाविंशोऽध्यायः । १८ ।

**Śrī Śuka continued:** Thus propitiated (by Varuṇa), Lord Śrī Kṛṣṇa, the Supreme Ruler (of the universe), returned (to Vraja), taking His father (with Him) and bringing joy to His relations. (9) Astonished indeed to witness the immense fortune of Varuṇa, which was something that he had never seen before, as well as the submissiveness of the people of that realm towards Śrī Kṛṣṇa, Nanda spoke about it to his kinsfolk. (10) Believing Him to be God (Himself), they too thought with an eager mind, O Parīkṣit, "Would the supreme Lord were to translate us to His own (divine) realm as well as to His imperceptible (transcendent) state (known by the name of Brahma) !" (11) Having come to know by Himself the aforesaid wish of His own people, the said all-perceiving Lord graciously pondered thus with a view to accomplishing their desire:—(12) "Revolving through (diverse) states of existence, (both) high and low, in this (material) world under the force of ignorance (in the shape of identification with the body etc.), desire (born of such ignorance) and actions (prompted by such desire), indeed, this embodied soul is unable to realize its essential character." (13) Reflecting thus, the highly merciful Lord Śrī Hari revealed to the cowherds His own (divine) realm (viz., Vaikuṅṭha), lying beyond Prakṛti and (before that) His (transcendent) state called Brahma, which is (absolute) truth, (pure) consciousness, infinite, self-effulgent and eternal, and which sages realize only when the three Guṇas are transcended and when they have been fully composed. (14-15) Transported (first) to the all absorbing state of Brahma and steeped in it, and eventually lifted out of it by Śrī Kṛṣṇa (as out of a trance), they beheld the (divine) realm of the same Brahma (crystallized in the form of Lord Viṣṇu) by the grace of the same Kṛṣṇa because of whom Akrūra perceived that divine abode (on another occasion) in the past.\* (16) Nanda and others were indeed exhilarated with supreme ecstasy to behold the said realm as well as Śrī Kṛṣṇa being panegyricized there by the (four) Vedas (in living forms), and felt greatly amazed (to find Śrī Kṛṣṇa in their midst once again as before). (17)

*Thus ends the twenty-eighth discourse in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharisa-Saṁhitā.*



\* Vide Discourse XXXIX below.

# अथैकोनत्रिंशोऽध्यायः

## Discourse XXIX

A description of the (celebrated) Rāsa Play (of the Lord)

श्रीशुक उवाच

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः । वीक्ष्य रत्नुं मनश्चक्रे योगमायामुपाश्रितः । १ ।  
 तदोद्ग्राजः ककुभः करैर्मुखं प्राच्या विलिम्पन्नरूपेण शनैर्मैः ।  
 स चर्षणीनामुदगाच्छुचो मृजन्-प्रियः प्रियाया इव दीर्घदर्शनः । २ ।  
 दृष्ट्वा कुमुदन्तमखण्डमण्डलं रमानामभं नवकुङ्कुमारुणम् ।  
 वनं च तत्कोमलगोभिरञ्जितं जगौ कलं वामदृशां मनोहरम् । ३ ।  
 निशप्य गीतं तदनङ्गवर्धनं व्रजस्त्रियः कृष्णगृहीतमानसाः ।  
 आजम्पुरन्त्योन्वमलक्षितोद्यमाः स यत्र कान्तो ज्वलोलकुण्डलाः । ४ ।

**Śrī Śuka began again :** Finding those nights\* adorned with full-blown jasmines (even) in autumn, the Lord too (who has all His desires fulfilled) made up His mind to play, falling back upon His Yogamāyā (wonderful divine potency that supplies all the requisites for such play). (1) Presently there appeared (on the horizon) the familiar moon (the king of the stars) painting the face of the Orient with a red hue by its most soothing rays—even as a lover appearing (returning home) after a long absence would daub the face of his beloved wife with saffron paste—and alleviating the sufferings of the people (caused by the hot sun during the daytime). (2) Beholding the moon (lit., the friend of the lilies, so-called because a water-lily opens only under the rays of the moon) in full orb—which shone like the countenance of Goddess Lakṣmī and possessed a scarlet hue like that of fresh saffron—and the woodland (of Vṛndāvana) illumined with its soft rays, Śrī Kṛṣṇa struck a melodious note on His flute, that enraptured the mind of the fair-eyed Gopis. (3) Hearing that music, kindling love (in the bosom of the Gopis), the women of Vraja, whose mind had (already) been captivated by Śrī Kṛṣṇa, sallied forth from all sides (with the help of the note of the flute) to the spot where that beloved One was—so (hurriedly) that their endeavour (to reach the Lord) could not be perceived by one another—their ear-rings swinging due to their swift movement. (4)

दुहन्त्योऽभिययुः काश्चिद् दोहं हित्वा समन्तुकाः । पयोऽधिश्चित्त्वं संघावमनुद्गास्यापरा ययुः । ५ ।  
 परिवेषयन्त्वत्तद्भित्त्वा पाययन्त्यः शिशून् पयः । दुग्धुषन्त्यः पत्नीन् काश्चिद्वनन्त्योऽप्यास्य भोजनम् । ६ ।  
 लिप्यन्त्यः प्रमृजन्त्योऽप्या अञ्जन्यः काश्च लोचने । कृत्यसवस्त्राभरण्याः काश्चिन् कृष्णान्तिकं ययुः । ७ ।  
 ता सार्वमाणाः पतिभिः पितृभिर्भ्रतृबन्धुभिः । गोविन्दापहृतात्मानो न न्यवर्तन् मोहिताः । ८ ।  
 अन्तर्गृह्यताः काश्चिद् गोप्योऽलब्धविनिर्गमाः । कृष्णं तद्भावनायुक्ता दध्युर्मौलिल्लोचनाः । ९ ।  
 दुःसह्रेष्टविरहतीव्रतापधुताशुभाः । ध्यानप्राप्ताच्छ्रुतादलेषनिर्वृत्त्या क्षीणमद्भुताः । १० ।  
 तमेव परमात्मानं ऊरुबुद्ध्यापि सद्गताः । जहर्गुणमयं देहं सद्यः प्रक्षीणन्नन्धनाः । ११ ।

\* The above verse should be read with verse 29 of discourse XXII, in which the Lord promised to sport with the damsels of Vraja, who worshipped Goddess Kātyāyanī during the previous winter in order to secure His grace.

Full of intense longing some, who were milking (their) cows, darted off leaving the milking-vessel (uncared for); (while) others left as soon as they had placed the milk on the oven (without waiting for its being boiled) and still others went out without removing the (dressed) porridge (from the hearth). (5) Some, who were serving food (to their husbands and other relations) went away neglecting that duty; others, who were feeding their infants with milk gave up that work and ran. Still others, who were waiting upon their husbands, turned their back on them and departed; while some (more), who were dining, bolted away leaving their meal. (6) Others, who were bedaubing their person with sandal-paste etc., left that work half-finished; still others, who were rubbing and cleaning their person with oily substances, decamped leaving off that work; and some (more), who were painting their eyes with collyrium, put off that work and ran to meet Śrī Kṛṣṇa. Still others sought the presence of Śrī Kṛṣṇa with their garments and jewels wrongly placed. (7) Though being stopped by their husbands, parents, brothers or other relations, they did not turn back (homeward), infatuated as they were (through love), their mind having been lured away by Śrī Kṛṣṇa (the Protector of cows). (8) Some cowherd women, who were inside their house and could not find their way out for a sally, fixed their mind on Śrī Kṛṣṇa with their eyes closed, seized as they were with an intense longing to meet Him. (9) (All) their sins having been burnt up by the intense agony of separation from Śrī Kṛṣṇa (their most beloved Lord)—which could not be easily endured—and their (entire) stock of merit depleted through ecstatic joy proceeding from the loving embrace of the immortal Lord secured in contemplation, the cowherd women, whose shackles of Karma (which kept them bound to the world) were (thus) completely sundered, forthwith cast off their material body, united as they were (in thought) with Śrī Kṛṣṇa (the Supreme Spirit), even though they recognized Him to be a (mere) paramour. (10-11)

#### गजोवाच

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने। गुणप्रवाहोपरमस्तासां गुणधियां कथम् । १२।

**The king (Parīkṣit) put in :** The (aforesaid) Gopis knew Śrī Kṛṣṇa to be no more than their darling and in any case did not recognize Him as Brahman (the Infinite), O (holy) sage! How was the cessation of the stream (cycle) of mundane existences possible in the case of the aforesaid Gopis, whose mind was swayed by the three Guṇas? (12)

#### श्रीसुक उवाच

उक्तं पुरस्तादेतत्तं चैद्यः सिद्धिं यथा गतः। हृदिपन्नपि हृषीकेशो किमुताधोऽक्षजप्रियाः । १३।  
 नृणां निःश्रेयसार्थाय व्यक्तिभंगवतो नृप। अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्पनः । १४।  
 कामं क्रोधं भयं स्नेहमैक्यं साहदमेव च। नित्यं हृद्यं विदधतो यान्ति तन्वयतो हि ते । १५।  
 न चैवं विस्मयः कार्यो भवता भगवत्पजे। योगेश्वरेश्वरे कृष्णो यत् एतद् विमुच्यते । १६।  
 ता दृष्टान्तिकभायास्त भगवान् ब्रजयोधितः। अवदद् चदतां श्रेष्ठो वाचः पेशर्विषोहयन् । १७।

**Śrī Sūka replied :** This has already\* been explained to you how Śīśupāla (the ruler of Cedi) attained final beatitude (oneness with the Lord) though hating Śrī Kṛṣṇa (the Ruler of the senses). What wonder, then, that the Gopis who looked upon Śrī Kṛṣṇa (who is above sense-perception) as their beloved Lord should do so. (13) The manifestation of the Lord, who is free from decay and cannot be cognized through the intellect, (nay), who is beyond the three Guṇas as well as their Controller, O protector of men, is intended (only) for bestowing the boon of final beatitude on human beings. (14) Indeed they who constantly

cherish (the feeling of) lascivious passion, wrath, fear, affection, kinship or devotion toward Śrī Hari attain oneness with Him. (15) Hence no feeling of wonder should be entertained by you as you do with regard to Śrī Kṛṣṇa—the birthless Lord, the Ruler of all masters of Yoga—by whose grace (the whole of) this (mobile and immobile) creation can be liberated. (16) Finding the aforesaid women of Vraja arrived in His presence, the Lord, who is the foremost of (all) elocutionists, addressed them (as follows), infatuating them by His elegant expressions. (17)

श्रीभगवानुवाच

स्वागतं वो महाभागाः प्रियं किं करवाणि वः । ब्रजस्वानामयं कश्चिद् ब्रूतागमनकारणम् । १८ ।  
 रञ्जयेथां घोररूपा घोरस्त्वनिर्घेविता । प्रतियात ब्रजं नेह स्वेषं स्त्रीभिः सुमध्यामाः । १९ ।  
 मातरः पितरः पुत्रा भ्रातरः पतयश्च वः । विचिन्वन्ति ह्यपश्यन्तो मा कृत्वं बन्धुसाध्वसम् । २० ।  
 दृष्टं वने कुसुमितं राकेशकररञ्जितम् । यमुनानिललीलं जतरूपलवणशोभितम् । २१ ।  
 तद् मात मा चिरं गोष्ठं शुश्रूषध्वं पतीन् सतीः । क्रन्दन्ति वत्सा बालाश्च तान् पाययत दुःस्रतः । २२ ।  
 अथवा मदभिस्त्रेहाद् भवत्यो यन्त्रिताशयाः । आगता ह्युपपन्नं वः प्रायन्ते मयि जन्तवः । २३ ।  
 भर्तुः शुश्रूषणं स्त्रीणां परो धर्मो ह्यमायया । तद्बन्धुतां च कल्याण्यः प्रजानां चानुपोषणम् । २४ ।  
 दुःशीलो दुर्भंगो वृद्धो जडो योग्यधनोऽपि वा । पतिः स्त्रीभिर्न हातव्यो लोकेषुभिरपातकी । २५ ।  
 अस्वर्ग्ययज्ञस्यै च फल्गु कृद्ध्यं भयावहम् । जुगुप्सितं च सर्वत्र औपपत्यं कुलस्त्रियाः । २६ ।  
 श्रवणाद् दर्शनाद् ध्यानान्यपि भावोऽनुकीर्तनात् । न तथा सन्निकर्षेण प्रतियात ततो गृहान् । २७ ।

**The glorious Lord said :** Welcome is your presence (here), O highly blessed ones ! In what way can I oblige you? Is everything well with Vraja ? (Please) reveal (to Me) the motive of your visit (to this place). (18) Frightful in aspect is this night and characterized by the presence of hideous creatures (too). (Therefore) return to Vraja (forthwith); you should not tarry here, O slender-waisted ones ! (19) Not finding you (at home), mothers and fathers, sons, brothers and husbands must be looking for you. (Pray,) do not cause anxiety to your near and dear ones. (20) The blossoming forest, illumined with the rays of the full moon and adorned with the tender leaves of trees waving before the sport of breezes from the Yamunā, has been seen (by you). (21) Therefore, return without delay to Vraja and serve your husbands, O virtuous ladies ! The calves as well as the children are crying (due to hunger); nourish them with milk and milk the cows. (22) Or (may be) you have come because your mind is bound by ties of attachment for Me. (If so) it is but proper for you; for (all) creatures find delight in Me. (23) Indeed the paramount duty of women is to wait in a guileless manner upon their husband as well as his relations and to nourish the children. (24) A husband should not be abandoned by women aspiring for higher (heavenly) regions, be he depraved, unlucky, decrepit, dull-witted, ailing or even indigent, unless (of course) he is a reprobate. (25) Intercourse with a paramour on the part of a woman of noble pedigree is a bar to heaven, scandalous, mean, a source of trouble, fraught with fear and hateful everywhere. (26) Love for Me is fostered not so much by physical proximity (to Me) as by hearing My praises, looking at Me, meditating on Me or by singing Me glories. Therefore, return home. (27)

श्रीशुक उवाच

इति विप्रियमकार्ण्यं गोप्यो गोविन्दभाषितम् । विषण्णा भगवत्कृपाश्रित्नामापुर्व्वरयाम् । २८ ।

कृत्वा मुखान्द्वयं शुकः श्वसनेन शुष्यद्विम्बाधराणि चरणेन भुञ्ज लिलसन्त्यः ।

अवैश्यात्तमाधिभिः कुचकुङ्कुमानि तस्थुर्मृजन्त्य उरुदुःखधराः स तूष्णीम् । २९ ।

प्रेष्ठं प्रियेतरमिव प्रतिभाषमाणं कृष्णं तदर्थयिनिवर्तितसर्वकामाः ।

नेत्रे विमृज्य रुदितोपहृते स्म किञ्चित्संस्मयद्दग्गिरोऽद्भुतानुरक्ताः ।३०।

**Śrī Śuka continued :** Hearing the foregoing speech of Śrī Kṛṣṇa (the Protector of cows), which was so unpleasant (to hear), the Gopis felt despondent and, finding their designs frustrated, were plunged into deep anxiety (that could not be easily overcome). (28) Casting down their faces with lips, cherry as a ripe Bimba fruit, parched up by their breaths hot with grief, and scratching the ground with their toe, they stood silent under the heavy load of their sorrow, washing the saffron painted on their breasts with tears mixed with the collyrium of their eyes. (29) Wiping their eyes bedimmed by weeping, the Gopis, who had given up all (other) cravings for the sake of the Lord, full of love as they were (for Him), spoke (thus) to Śrī Kṛṣṇa, their most beloved One—who was talking like one who had no love for them, as though rejecting their offer of love—in a voice choked with mild anger. (30)

गोप्य ऊचुः

मैवं विभोऽर्हति भवान् यदितुं नृशंसं सन्यज्य सर्वविषयोस्तव पादमूलम् ।

भक्ता पञ्चस्र दुरवग्रह मा त्यजास्मान् देवो यथाऽऽदिपुरुषो भजते मुमुक्षुन् ।३१।

यत्पत्यपत्यसुहृदापनुवृत्तिरङ्ग स्त्रीणां स्वधर्म इति धर्मविदा त्वयोक्तम् ।

अस्त्वेवमेतनुपदेशपदे स्ववीशे प्रेष्ठो भवांस्तनुभृता किल वन्द्युरात्मा ।३२।

कुर्वन्ति हि त्वयि रति कुशलः स्व आत्मन् नित्यप्रिये पतिस्मृतादिभिरार्तिः किम् ।

तन्नः प्रसीद परमेश्वर मा स्म छिन्द्या आशां भृतां त्वयि चिरादरविन्दनेत्र ।३३।

चित्तं सुखेन भवतापहृतं गृहेषु चित्रिर्विश्लुत करावपि गृह्यकृष्ये ।

पादौ पदं न चलतस्तव पादमूलाद् याम कथं ब्रजमथो करवाम किं वा ।३४।

सिद्धाङ्ग नस्त्वदधरामृतपूत्रकेण ह्यसायलोककलगीतजहृच्छयाश्रिमि ।

नो चेद वयं विरहजान्द्युपयुक्तदेहा ध्यानेन याम पदयोः पदौ सखे ते ।३५।

**The Gopīs said :** You ought not to speak so cruelly to us. Kindly take in Your service us, that have sought the soles of Your feet renouncing all (other) objects, (even) as Lord Nārāyaṇa (the most ancient Person) accepts (the worship of) those that seek Liberation. (Pray,) do not abandon us, O Lord who are (so) hard to win over! (31) As it has been observed by You, the Knower of Dharma (the principles of righteousness), that the natural duty of women is to render service to their husband and children as well as to the relations of their husband, O beloved One, let such service be done to You, the almighty Lord, the (central) theme of all teachings; for You are the most beloved Friend, (nay) the (very) Self of all embodied souls (so that service rendered to You will redound to the gratification of all, even as by watering the roots of a tree all its limbs get nourished of their own accord). (32) Those well-versed in the sacred lore surely find delight in You (alone), their own eternally beloved Self; what purpose could be gained through a husband, children and others, who are sources of agony? Therefore, be gracious to us, O supreme Lord: (pray,) do not frustrate our hopes centred in You for a long time, O lotus-eyed One? (33) Our mind, which found delight (heretofore) in the home, has been easily lured away by You; and our hands too, that remained engaged in household duties, have been robbed of their capacity for work. Our feet (likewise) do not recede even a step from the soles of Your feet. How, then, can we return to Vraja or (even if we manage somehow to go there) what (useful work) shall we do there (when our mind and other internal organs have ceased functioning altogether)? (34) Quench with the flood of nectar flowing from Your lips the fire of passion kindled (in our breast) by Your

(bewitching) smiles, (loving) glances and melodious music. If not, on our bodies being consumed by the fire of separation we shall (like Yogis) attain to the presence of Your (lotus) feet by force of meditation, O beloved Friend ! (35)

यह्यंखुजाक्ष तव पादतलं रमया दत्तक्षणं क्वचिदारण्यजनप्रियस्य ।  
 अस्माक्ष्म तदभृतिं नान्यसमक्षमङ्गं स्थातुं त्वयाभिरामिता बत पारयामः ।३६।  
 श्रीर्यपदाखुजरजश्चकमे तुलस्या लब्ध्वापि वक्षसि पदे किल भृत्यनुष्टुभः ।  
 यस्याः स्ववीक्षणकृतेऽन्यसुरप्रयासस्तद्दृग् वयं च तव पादरजः प्रपन्नाः ।३७।  
 तत्रः प्रसीद युजिनार्दनं तेऽङ्घ्रिपूलं प्राप्ता विसृज्य वसतीस्त्वदुपासनाशाः ।  
 त्वत्सुन्दरस्मितनिरीक्षणतीव्रकामतप्तात्मनां पुरुषभूषण देहि दास्यम् ।३८।  
 वीथ्यालकायूतमुखं तव कुण्डलश्रीगण्डन्थलाधारमुधं हसितावलोकम् ।  
 दत्ताभयं च भुजदण्डयुगं विलोक्य वक्षः श्रियैकरमणं च भवाम दास्यः ।३९।  
 का स्त्रधङ्ग ते कल्पदायतमूर्च्छितेन सम्प्रीहिताऽऽर्यचरितात्र चलेत्रिलोक्याम् ।  
 त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं यद् गोद्विजद्रुममृगाः पुलकान्यविभ्रन् ।४०।  
 व्यक्तं भवान् ब्रजभयार्तिहरोऽभिजातो देवो यथाऽऽदिपुरुषः सुरलोकोगोप्ता ।  
 तत्रो निधेहि करपङ्कजमार्तन्धो तम्रस्तनेषु च शिरसु च किङ्करीणाम् ।४१।

From the time, O lotus-eyed One, we touched at some unknown spot (in the forest) the soles of Your (lotus) feet—that concede the privilege of touching them (even) to Goddess Rāmā (only) now and then—alas! we are not able (even) to stand before anyone else, now that we have been blessed by You, to whom we (the denizens of the forest) are so dear, O Darling ! (36) Having secured a place even on Your bosom, Śrī (the goddess of beauty and prosperity) has (always) sought in rivalry with Tulasi (the deity presiding over the basil plant, the favourite of the Lord) for the dust of Your lotus-feet, actually enjoyed by Your servants—Śrī, for (drawing) whose (gracious) look (on them) the other gods (strenuously) exert themselves. We too have likewise sought the dust of Your feet. (37) Therefore, be propitious to us, O Soother of (all) suffering, since we have sought the soles of Your feet quitting our homes with the (sole) ambition of waiting upon You. (Pray,) grant us, O jewel among men, the privilege of serving You—us whose mind is tormented with intense longing awakened by Your piercing glances accompanied by charming smiles. (38) Beholding Your countenance—overhung by curly locks, with its cheeks illumined by the splendour of earrings and lips full of nectar and characterized by smiles and sidelong glances—and gazing on Your stout arms, that have vouchsafed protection (to Your devotees) as well as on Your bosom, the sole delight of Śrī (the goddess of beauty and prosperity), we would be Your slaves. (39) Bewitched by Your music characterized by protracted rise and fall of voice and consisting of melodious pieces, and having gazed (even once) on this form, most graceful in all the three worlds—at the sight of which (and hearing which music) cows, birds, trees and beasts (too) wear a thrill of joy—what woman, O Darling ! in the three worlds would not deviate from the conduct of virtuous women ? (40) Indeed You have been particularly born as the Dispeller of the fears and distress of Vraja, (even) as Lord Viṣṇu (the most ancient Person) was born (in heaven) in the form of the divine Dwarf as the Protector of the celestial realm. Therefore, place Your lotus-hand, O Befriender of the afflicted, on the burning breasts and heads of (us,) Your servant-maids. (41)

## श्रीशुक उवाच

इति विह्वलितं तासां श्रुत्वा योगेश्वरेश्वरः । प्रहस्य सदयं गोपीरात्मारामोऽप्यरीरमत् ॥४२॥

ताभिः समेताभिरुदारघेष्टितः प्रियेक्षणोत्फुल्लमुखीभिरच्युतः ।

उदारहासद्विजकुन्ददीधितिर्व्यरेचतैषाङ्क इवोडुभिवृतः ॥४३॥

उपगीयमान उद्गायन् वनिताशतयूथपः । मालां विभ्रद् वैजयन्तीं श्वबरम्भण्डयन् वनम् ॥४४॥

नद्याः पुलिनपाविश्य गोपीभिर्हिमवालुकम् । रेमे ततरालानन्दकुमुदामोदवायुना ॥४५॥

ब्राह्मप्रसारपरिरम्भकरालकोल्नीवीस्तनालभननर्मनखाप्रपातैः ।

क्ष्येल्यावलोकहसितैर्ब्रजमुदरीणांमुनश्चयन् रतिपति रमयाञ्चकार ॥४६॥

एवं भगवतः कृष्णाल्लब्धमाना महात्मनः । आत्मानं येनिरे स्त्रीणां मानिन्योऽभ्यधिकं भुवि ॥४७॥

तासां तत् सौभग्यमदं वीक्ष्य मानं च केदावः । प्रशमाय प्रसादाय तत्रैवान्तरधीयत् ॥४८॥

इति श्रीमद्भागवते महापुराणे पाप्महर्षी संहितार्यां दशमस्कन्धे पूर्वार्धे भगवतो रामक्रीडावर्णनं

नर्मकौन्त्रिसोऽध्यायः ॥२९॥

**Śrī Śuka went on :** Laughing heartily to hear the aforesaid pitiful prayer of the Gopis, Śrī Kṛṣṇa (the Lord of all masters of Yoga), proceeded to delight them out of compassion, though revelling in His own Self. (42) Surrounded by them—who had (now) gathered together with their faces blooming at the sight of their beloved Lord—Śrī Kṛṣṇa of noble deeds, whose teeth bore the splendour of jasmine flowers during His charming smile, shone brightly like the full moon (the disk of which is marked with dark spots resembling the spots of an antelope) in the midst of stars. (43) Being praised in song (by the Gopis) and loudly singing (songs Himself) and wearing a Vaijayanti garland (strung with flowers of five different colours), Śrī Kṛṣṇa (who led hundreds of beves of lovely women) sauntered about gracing the forest (with His bewitching presence). (44) Arriving in company with the Gopis at the bank of the river (Yamunā)—covered with sands rendered cool by a breeze affording joy through its contact with the waves of that river and charged with the fragrance of water-lilies (growing in the river)—the Lord sported (with the Gopis there). (45) Inflaming the passion of the charming women of Vraja by stretching His arms (in order to reach them from a distance), embracing them, touching their hands, locks, thighs, skirt and bosom, cutting jokes with them and digging the ends of His nails into their limbs, as well as by His sportful glances accompanied with smiles, Śrī Kṛṣṇa brought delight to them. (46) Having thus received loving attention and regard from the lofty-minded Lord Śrī Kṛṣṇa, the Gopis grew proud and thought themselves superior to all women on earth. (47) Perceiving their vanity produced by such (rare) good-luck as well as their pride, Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) disappeared on that very spot with a view to curbing their pride once for all and in order to shower His grace on them. (48)

*Thus ends the twenty-ninth discourse entitled "The Lord's Rāsa-Play" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ त्रिंशोऽध्यायः

### Discourse XXX

#### The Gopis' Quest for Śrī Kṛṣṇa during the Rāsa-Play

श्रीशुक उवाच

अन्तर्हति भगवति सहसैव ब्रजाङ्गनाः । अतप्यंस्तपचक्षाणाः करिण्य इव यूथपम् । १ ।  
 मत्यानुरागस्मितविभ्रमेक्षितैर्पनोरमालापविहारविभ्रमैः ।  
 अक्षिप्तचित्ताः प्रमदा रमापतेस्तास्ता विद्येष्टा जगद्भुस्तदात्मिकाः । २ ।  
 गतिस्मितप्रेक्षणभावणादिषु प्रियाः प्रियस्य प्रतिरूढमूर्तयः ।  
 असावहं त्वित्यब्रह्मस्तदात्मिका न्यवेदिषुः कृष्णविहारविभ्रमाः । ३ ।  
 गायन्त उद्यैरमुषेव संहता विशिष्युरुन्मत्तकवद् वनाद् वनम् ।  
 पप्रच्छुराकाशवदन्तरं वहिभूतेषु सन्तं पुरुषं वनस्पतीन् । ४ ।

**Śrī Śuka began again :** The Lord having disappeared all of a sudden, the (aforesaid) women of Vraja felt agonized not to see Him (even) as she-elephants would when they failed to see the leader of their herd. (1) With their mind captivated by the (charming) gait, loving smiles and sportful glances as well as by the delightful conversation, dalliances and graceful movements of Śrī Kṛṣṇa (the Spouse of Rāmā), the young women, getting identified with Him, imitated His various pastimes. (2) Imitating the dalliances and graceful movements of Śrī Kṛṣṇa, the (cowherd) women—who were His darlings and felt identified with Him, and whose frames had turned into (so many) replicas (as if they were) of their beloved Lord in point of gait, smiles, glances and speech etc.—said (to one another), "Indeed I am Śrī Kṛṣṇa !" (3) Loudly singing His praises in a chorus while going from forest to forest, they searched for Him alone as though they were mad, and enquired of trees about Śrī Kṛṣṇa (the Perfect Person) pervading (all) creatures inside as well as outside as ether (in the following words):—(4)

दृष्टो वः कश्चिदश्वत्थं प्लक्षं न्यग्रोधं नो मनः । नन्दयुनुर्गतो हत्वा प्रेपहासावलोकनैः । ५ ।  
 कश्चिद् कुरवकाशो कनागापुत्रागघम्पकाः । रामानुजो मानिनीनामितो दुर्गहरमित्तः । ६ ।  
 कश्चित्तुलसि कल्याणि गोविन्दचरणप्रिये । सह त्वालिकुलैर्बिभ्रद् दृष्टस्तेऽतिप्रियोऽञ्जुलः । ७ ।  
 मालत्यदर्शि वः कश्चिन्मलिके जाति यूथिके । प्रीतिं वो जनयन् यातः कारस्पर्शनं माधवः । ८ ।

चूतप्रियालपनसासनकोविदारजम्बूकं बिल्वयकुलाप्रकदम्बनीपाः ।  
 येऽन्ये परार्थभक्ता यमुनोपकुलाः शंसन्तु कृष्णपदवीं रहितात्मनां नः । ९ ।  
 किं ते कृतं क्षिति तपो वत केशवः प्रियस्य शोभोत्पुलकितान्मूर्तयैर्विधासि ।  
 भव्यद्विसम्भव उल्लस्यविक्रमाद् वा आहो वराहवपुषः परिरम्भणेन । १० ।  
 अप्येणपत्युपगतः प्रिययेह गात्रैस्तन्वन् दृशो सखि सुनिर्वृतिमञ्जुतो वः ।  
 कान्ताङ्गमङ्गकुचकुम्भपरञ्जितायाः कुन्दरुजः कुलपतेरिह चाति गन्धः । ११ ।  
 बाहुं प्रियांस उपधाय गृहीतपद्यो रामानुजमुलसिकालिकुलैर्मदाढ्यैः ।  
 अन्वीयमान इह वस्तरवः प्रणामं किं वाभिन्दन्ति चरन् प्रणयावलोकैः । १२ ।

पुच्छतेमा लता बाहूनप्यादिल्लुष्टा वनस्पतेः । नूनं तत्करजस्पृष्टा विभ्रत्युत्पुलकाव्यह्ने । १३ ।

"O Aśwattha (the holy fig tree), O Plakṣa, O Nyagrodha (the banyan tree) ! was the Darling of Nanda—who has gone (this way) captivating our mind by His (sidelong) glances accompanied with endearing smiles—seen by you ? (5) O Kurabaka (a species of amaranth), Aśoka, Nāga, Punnāga and Campaka trees ! did Śrī Kṛṣṇa (the younger Brother of Balarāma), whose (very) smile takes away the pride of angry women, go this side ? (6) O blessed Tulasi (holy basil), to whom the feet of Śrī Kṛṣṇa (the Protector of cows) are (so) dear, was that immortal Lord, most beloved of you, seen by you bearing you (on His bosom in a garland) alongwith swarms of bees ? (7) O Mālati, O Mallikā, O Jati, O Yūthikā ! was Śrī Kṛṣṇa (the Spouse of Lakṣmī) seen by you causing delight to you by the touch of His hand while going (this way)? (8) O Cūta (a particular variety of mango trees), Priyāla, Panasa (the jack tree), Asana, Kovidāra, Jambu (the rose-apple tree), Arka (the sun-plant), Bilva (the wood-apple tree), Bakula, Āmra (the common mango), Kadamba and Nipa ( a variety of Kadamba) trees and whatever other trees stand on the bank of the Yamunā (and as such are expected to speak the bare truth), (pray) point out to us—whose mind is no longer with us (having been lured away by Śrī Kṛṣṇa)—the way to reach Śrī Kṛṣṇa, born as you are for the good of others. (9) Oh, what austerity, O Earth, was performed by you in that with the blades of grass and sprouts etc., (which look like bristling hair on your body) you appear thrilled with joy at the touch of the feet of Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva)? Has this joy been caused by (the touch of) the Lord's feet (just now) or is it due to your having been bestridden by the Lord with wide strides (during His descent as Vāmana or the Divine Dwarf) or (again) by His embrace (even earlier) in the form of Vārāha (the Divine Boar) ? (10) O she-deer, did Śrī Kṛṣṇa (the Immortal Lord) come over here in the company of His darling bringing excessive joy to the eyes of you all by His (charming) limbs, O friend ? (For) here comes the fragrance of the garland of jasmine flowers worn on the person of Śrī Kṛṣṇa (the Protector of His race), and tinged with the saffron on the bosom of His lady-love at the time of her embrace. (11) Holding a lotus (in His right hand) and resting His (other) arm on the (left) shoulder of His darling and being followed by swarms of black bees attracted by Tulasi flowers (inter-woven in His wreath of wild blossoms) and blinded by intoxication (caused by their sweet fragrance), did Śrī Kṛṣṇa (Balarāma's Younger Brother) hail your greetings by His glances surcharged with love, while sauntering here? (12) Make enquiries of these creepers (too, O friends); (for) lo ! even though having encircled the arms (in the shape of boughs) of (their husband in the form of) a tree, they have surely been touched by His nails (while plucking their flowers), as (is evident from the fact that) they exhibit a thrill of joy (in the form of sprouts). (13)

इत्युपनवब्रह्मोद्योः कृष्णान्वेषणकातराः । ललिता भगवतस्तास्ता ह्यनुचक्रुस्तदायिकाः । १४ ।  
 कस्याश्चित्पूतनायन्याः कृष्णान्वयपिबत् स्तनम् । तोकायित्वा मृत्युया पदहञ्चकटायतीम् । १५ ।  
 दैत्यायित्वा जहारायामेका कृष्णार्भवावनाम् । विड्यामास काण्डद्वी कर्पन्ती घोषनिःस्वनैः । १६ ।  
 कृष्णारापायिते द्वे तु गोपायन्यश्च काश्चन । वत्सायतीं हन्ति चान्या तत्रैका तु बकायतीम् । १७ ।  
 आहूय दूराग यद्दत्त कृष्णस्तपनुकुर्वतीम् । वेणुं कृणन्तीं क्रीडन्तीमन्याः शंसन्ति साध्विति । १८ ।  
 कस्माच्चित् स्वभुजं न्यम्य चलन्यहापरा ननु । कृष्णोऽहं पश्यत गतिं ललितामिति तन्मनाः । १९ ।  
 मा भेष्ट वातवर्षाभ्यां तत्राणं विहितं मया । इत्युक्त्वाकेन हस्तेन घतन्मुनिदधेऽम्बरम् । २० ।  
 आरुह्यैका पदाऽऽक्रम्य शिगस्याहापरां नृप । दुष्टाहे गच्छ जातोऽहं खलनां ननु दण्डधृक् । २१ ।

तत्रैकोवाच हे गोपा दावाग्निं पश्यतोत्वगम् । चक्षुष्याश्चपिदध्वं यो विधात्से क्षेममञ्जसा । २२ ।  
 बद्धान्वया राजा काचित्स्त्री तत्र डलूखले । भीता सुदृक् पिधायासं भजे भीतिविडम्बनम् । २३ ।

Thus raving like a madman, the cowherd women, who got very distracted in their quest for Śrī Kṛṣṇa and felt identified with Him, actually imitated the various pastimes of the Lord. (14) Personating Śrī Kṛṣṇa, one Gopi sucked the breast of another, who played the part of Pūānā. Behaving like infant Śrī Kṛṣṇa and crying (like a babe), another kicked a fourth, that rested on all fours over the latter as a cart. (15) Playing the role of Trīvāvarta (the demon), a certain Gopi carried away another, who fancied herself to be infant Śrī Kṛṣṇa; while a third crawled on hands and knees (like infant Śrī Kṛṣṇa), dragging her feet accompanied by the jingling sounds of her anklets. (16) Two (of the Gopis) played the role of Śrī Kṛṣṇa and Balarāma indeed; while some behaved like cowherd boys (and the demons Vatsa and Bakā). Of the former two (viz., those that behaved like Śrī Kṛṣṇa and Balarāma), again, the latter struck at her friend who personated Vatsāsura\*, while the former struck at a fourth that had assumed the role of Bakāsura. (17) Calling to the cows, that had gone far away, in the manner of Śrī Kṛṣṇa, a certain Gopi behaved like Him, playing on the flute and sporting (as He did); while others applauded her saying, "Well done!" (18) With her mind absorbed in Him another Gopi walked (to and fro) resting her arm on some friend and said, "Hullo, I am Kṛṣṇa! Look at my graceful gait." (19) "Do not be afraid of storm and shower; protection against them has (already) been provided by Me!" observing thus, one held up her scarf with one hand making a show of effort (in doing so). (20) Treading on another's head and standing on her, O Protector of men, a certain Gopi said, "O vile snake, clear away! Indeed I am born (here) as the chastiser of the wicked." (21) One of those Gopis said (to others; visualizing them as so many cowherds), "O Gopas look at the terrible forest fire! Shut your eyes at once; I shall easily vouchsafe protection to you." (22) Tied to another Gopi, that had been seated in such a way as to pass for a mortar, with a garland by another (who played the role of Śrī Kṛṣṇa's mother) and (consequently) afraid, one delicate lady of that lot with lovely eyes covered her face and put up a show of fear. (23)

एवं कृष्णं पृच्छमाना वृन्दावनलतास्तरुन् । व्यधक्षत वनोद्देशे पदानि परमात्मनः । २४ ।  
 पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः । लक्ष्यन्ते हि ध्वजाध्भोजवज्राङ्कुशयवादिभिः । २५ ।  
 तैस्तैः परैस्तत्पदवीमन्विच्छन्त्योऽग्रतोऽबला । यथाः परैः सुपूक्तानि विलोक्यार्ताः समब्रुवन् । २६ ।  
 कस्याः पदानि चैतानि याताया नन्दसूनना । असन्यस्तप्रकोष्ठ्यायाः करेणोः करिणा यथा । २७ ।  
 अनयाऽऽराधितो नूनं धगवान् हरिरीश्वरः । यत्रो विहाय गोविन्दः प्रीतो यामनयद् रहः । २८ ।  
 धन्या अहो अमी आल्लो गोविन्दाङ्गप्रघञ्जरेणवः । यान् ब्रह्मेशो रमा देवी दधुर्भृश्रनुत्तये । २९ ।  
 तस्या अमूनि नः क्षोभं कुर्वन्त्युच्चैः पदानि यत् । यैकापहत्य गोपीनां रहो भुङ्क्तेऽच्युताधरम् । ३० ।  
 न लक्ष्यन्ते पदान्यत्र तस्या नूनं नृणाङ्कुरैः । त्विद्यत्सुजाताद्रितलामुच्चिन्ते प्रेयसी प्रियः । ३१ ।  
 इमान्यधिकनग्नानि पदानि वहन्ते बधुम् । गोध्याः पश्यत कृष्णस्य धाराक्रान्तस्य कामिनः । ३२ ।  
 अत्रावरोपिता कान्ता पुष्यहेतोर्महात्मना । अत्र प्रसूनावचयः प्रियायं प्रेयसा कृतः ।  
 प्रपदाक्रमणे एते पश्यतासकले पदे । ३३ ।  
 केशप्रसाधनं तत्र कामिन्याः कामिना कृतम् । तानि वृडयता कान्तामुपविष्टमिह ध्रुवम् । ३४ ।

\* According to popular tradition it was Balarāma, and not Śrī Kṛṣṇa, who killed Vatsāsura—

दन्तार्थं विलोकोः ॥ कस्यासौ पंचुकापः ।

Evidently this tradition is referred to by the sage Śuka in the above verse.

रेमे तथा चात्वरत आत्वारामोऽप्यखण्डितः । कथिनां दर्शयन् दैव्यं स्त्रीणां चैव दुरात्मताम् । ३५ ।

Thus (imitating the pastimes of the Lord and) enquiring of the creepers and trees of Vṛndāvana (once more) about Śrī Kṛṣṇa, the cowherd women noticed in a certain part of the forest the footprints of the Lord (embodying the Supreme Spirit). (24) (They said to one another,) "Surely these are the footprints of the high-souled Darling of Nanda since they are (easily) distinguished through the marks of a flag, a lotus, a thunderbolt, a goad, a barley seed and so on. (25) Tracking His path with the help of those footprints, the poor women felt sore at heart to find before them the said footprints interspersed with those of a lady and spoke to one another (as follows):—(26) "Whose footprints can these be? Who is she that has gone (this side) in the company of Śrī Kṛṣṇa (the Darling of Nanda) with His forearm placed on her shoulder, (even) like a she-elephant walking by the side of a male elephant? (27) The almighty Lord Śrī Hari has surely been propitiated by this lady in that, leaving us (all), Śrī Kṛṣṇa (the Protector of cows) has been pleased to take her apart. (28) Oh, blessed are those particles of dust under the feet of Govinda, O friends, that (even) Brahmā (the creator), Lord Śiva and Goddess Rāmā have borne on the crown of their head in order to drive away their agony of separation (from Him). (29) Those footprints, that meet our eyes, of that lady, who having stolen away Śrī Kṛṣṇa enjoys alone in secret the (nectar of) lips of that immortal Lord, the (common) property of the Gopīs are causing great agitation in our mind. (30) (Proceeding further the Gopīs remarked,) her footprints are not to be noticed here. Surely the Darling has lifted up His lady-love, whose delicate soles were being pricked with (sharp) blades of grass. (31) O cowherd women, behold these footprints, sunk deeper (into the soil), of the love-stricken Śrī Kṛṣṇa who was (apparently) weighed down by a (heavy) load, carrying His sweetheart (as He did). (32) (Going still further, the Gopīs observed,) on this spot the lady-love has (obviously) been set down by the high-souled Lord for the sake of (gathering) flowers.\* (Moving still further they said,) here flowers have been gathered by the Darling for the sake of His beloved, behold these impressions, which are not entire, indicating that the Lord (evidently) trod on the fore part of His feet (here). (33) (Proceeding still further, they said,) here it seems the hair of that loving lady have been done by the love-stricken Lord, while here the Lord has surely squatted (on the ground) while fastening the flowers to her braid." (34) (Śrī Śuka continued) though (ever) delighted in Himself and sporting with His own self and remaining unaffected (by the charms of lovely women), Śrī Kṛṣṇa toyed with that lady in order to illustrate the wretched plight of the love-stricken as well as the evil-mindedness of women. (35)

इत्येवं दर्शयन्त्यस्ताःश्लेष्मार्णव्यो विचेतसः । यां गोपीमनयत् कुण्डो विश्वायान्याः स्त्रियो वने । ३६ ।

सा च मेने तदाऽऽत्मानं वरिष्ठं सर्वयोषिताम् । ह्रिवा गोपीः कापयाना मायसी भजते प्रियः । ३७ ।

ततो गत्वा वनोद्देशं दृष्ट्वा केशवमप्रव्रीत् । न पारयेर्हं चलितुं नय यां यत्र ते मनः । ३८ ।

एवमुक्तः प्रियामाह स्कन्ध आरुह्यतामिति । ततश्चान्तर्दधे कृष्णः सा वधूर्न्वतप्यत । ३९ ।

हा नाथ रमण प्रेष्ट क्वामि क्वामि महाभुज । दास्यास्ते कृपणाया मे सखे दर्शय सन्निधिम् । ४० ।

अन्विच्छन्त्यो भगवतो मार्यं गोप्योऽविदूरतः । ददुशुः प्रियविश्लेषमोहितो दुःस्वितां सखीम् । ४१ ।

तया कथितपाकार्ण्यं मानप्रप्तिं च माधयात् । श्रवमानं च दौर्गत्याद्द विस्मयं परमं ययुः । ४२ ।

Thus showing to one another what they saw, the cowherd women wandered in a bewildered state. That Gopī, again, whom Śrī Kṛṣṇa had taken away (with Him), leaving (all)

\* The whole of verse 32 and the first line of the following have not been commented upon by Śrīdhara Swāmi, the earliest commentator of Śrīmad Bhāgavata, and not even by Śrī Vallabhaçarya, which shows that they were not recognized by them as forming part of the text of Śrīmad Bhāgavata.

the other women in the forest, thereupon thought herself to be the most lovely of all the women. (She said to herself,) "Abandoning the other Gopis, that loved Him, the Darling is enjoying my company (alone)!" (36-37) Then, reaching a certain part of the forest, she arrogantly said to Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), "I am unable to walk (any more); carry me wherever it pleases you." (38) Requested thus, the Lord replied to His lady-love, "Mount my shoulder (then)!" After that, (however, as soon as the lady tried to mount His shoulder), Śrī Kṛṣṇa disappeared and the said lady repented (in the following words):—(39) "My most beloved lord, O delighter of my soul, where are you, where are you, O mighty-armed one, pray reveal your presence, O friend, to me, your wretched servant." (40) Tracking the path of the Lord (still further), the cowherd women perceived not very far from them their afflicted female companion confounded due to her separation from her beloved Lord. (41) The Gopis felt highly astonished to hear the account narrated by her as also how she had received honour from Śrī Kṛṣṇa (the Spouse of Lakṣmi) and how (again) through (her own) wickedness she had met with disregard at His hands. (42)

ततोऽपिशन् वनं चन्द्रज्योत्स्ना यावद् विभाव्यते । तमः प्रविष्टमालक्ष्य ततो निवृत्तुः स्त्रियः ।४३।  
 तन्मनस्कस्तदालापास्तद्विवेष्टास्तदल्पिकाः । तद्गुणानेव गायन्त्यो नात्मागाराणि सस्मरः ।४४।  
 पुनः पुलिनमागत्य कालिन्ध्याः कृष्णभावनाः । समवेता जगुः कृष्णं तदागमनकारिणः ।४५।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यां श्रीकृष्णोद्देश्ये दशमस्कन्धे पूर्वार्धे तप्तक्रीडायां कृष्णान्वयेण नाम त्रिंशोऽध्यायः ।३०।

Again (in her company) the (cowherd) women penetrated the forest (further) so long as moonlight was visible. Perceiving (however) the darkness had set in they returned from that (very) point. (43) With their mind absorbed in Him, talking of Him, imitating His various activities, nay, identified with Him and singing His praises alone, the cowherd women did not recollect their own body, much less their homes. (44) Coming back to the sandy bank of the Kāliṅdī, thinking of that Enchanter of souls (alone), and seized with a longing for His return, they sang of Śrī Kṛṣṇa in a chorus. (45)

*Thus ends the thirtieth discourse entitled "The Gopis' Quest for Śrī Kṛṣṇa during the Rāsa Play," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*

## अथैकत्रिंशोऽध्यायः

### Discourse XXXI

#### The Gopis' Song (at the Lord's disappearance) during the Rāsa Play

गोप्य ऊचुः

जयति तेऽधिकं जन्मना ब्रजः श्रयत इन्द्रिय शश्वद्व हि ।  
 दचित दृश्यतां दिक्षु तावकास्त्ववि भूतासवस्वा विचिन्वते । १ ।

शरदुदाशये साधुजातसत्सरसिजोदरश्रीमुखा दृशा ।  
 सुरतनाथ तेऽशुल्कदासिका वरद निम्नतो नेह कि वधः । २ ।  
 विषजलाप्ययाद् व्यालराक्षसाद् वर्षमारुताद् वंशुतानलात् ।  
 वृषमयात्मजाद् विश्वतोभयादुपभ ते वयं रक्षिता मुहुः । ३ ।  
 न खलु गोपिकानन्दनो भवानखिलदेहिनामन्तरात्मदक् ।  
 विखनसार्थितो विश्वगुप्ते सख उदेयिवान् सात्वतो कुले । ४ ।

**The Gopis sang :** Vraja shines all the more brightly by Your descent (in the house of Nanda and Yaśodā); for Lakṣmī (the goddess of beauty and prosperity) constantly dwells here (from that time in order to catch Your glimpse). O beloved Lord! please (reveal Yourself and) see how Your sweethearts, who have centred their life in You, are searching for You in every quarter. (1) Is it no massacring here on Your part, O Granter of boons, who kill us, Your gratuitous slaves, O Bestower of enjoyment, by Your (shaft-like) eyes, that steal the splendour of the interior of a lovely and full-blown lotus growing in an autumnal pond? (2) We have been saved by You time and again, O jewel among men, from death through poisonous water, from (the clutches of) a demon disguised as a snake (Aghāsura by name), from showers and storm as well as from strokes of lightning, from the demon that appeared in the form of a calf (the young of a bull) as well as from Vyomāsura\* (the son of the demon Maya), nay, from every (other) peril. (3) Surely You are no (mere) son of a cowherd woman (Yaśodā), being the witness of the internal sense (viz., the mind) of all embodied souls. Solicited by Brahmā, You appeared, O Friend, in the race of the Yadus for the protection of the universe. (4)

विरचिताभयं वृष्णिधुर्यं ते चरणमयुषां संसृतेर्भवात् ।  
 करसरोरुहं कान्त कायदं शिरसि धेहि नः श्रीकरग्रहम् । ५ ।  
 ब्रजजनार्तिहन् वीर योषितां निजजनस्वयध्वंसनस्मित ।  
 भज सखे भवत्किङ्करीः स्म नो जलरुहाननं चारु दर्शय । ६ ।  
 प्रणतदेहिनां पापकर्शनं तृणचरानुगं श्रीनिकेतनम् ।  
 फणिफणापितं ते पदाम्बुजं कृणु कुक्षेपु नः कन्धि हृच्छयम् । ७ ।  
 मधुरया गिरा बल्लुवाक्यया दुग्धमनोजया पुष्करेक्षण ।  
 विधिकरीरिमा वीर पुह्यतीरधरसीधुनाऽऽप्याययस्व नः । ८ ।  
 तव कथामृतं तप्तशौचनं कविभिरीडितं कल्मषापहम् ।  
 श्रवणमङ्गले श्रीपदानतं भुवि गुणान्ति ते भूरिदा जनाः । ९ ।  
 प्रहसितं प्रिय प्रेमवीक्षणं विहरणं च ते ध्यानमङ्गलम् ।  
 रहसि सविदो या हृदिस्पृशः कुहक नो मनः क्षोभयन्ति हि । १० ।  
 चलसि यद् ब्रजाधारयन् पशून् नलिनसुन्दरं नाथ ते पदम् ।  
 शिलतृणाङ्कुरैः सौदतीति नः कलिलतां मनः कान्त रञ्जति । ११ ।  
 दिनपरिक्षेपे नीलकुन्तलैर्वनरुहाननं विभ्रदावृत्तम् ।  
 घनरजस्वले दर्शयन् मुहुर्मनसि नः सरं वीर यच्छसि । १२ ।

\* Vide Discourse XXXVII below. According to a learned and saintly commentator the incident relating to Vyomāsura took place before the Rāsa-Līlā even though it is described by the sage Suka later.

Place on our head, O beloved Lord, Your lotus-like palm, that has vouchsafed protection, O Chief of the Vṛṣṇis, to those that have sought Your feet from fear of transmigration, (nay,) which grants (all) desires and has clasped the hand of Śrī (as a part of the marriage ceremony). (5) O Alleviator of the suffering of the people of Vraja. O gallant Lord, whose (very) smile crushes the pride (born of unrequited love) of Your own people, accept (in Your service), O Friend, us, Your (avowed) servants and reveal to us (poor women) Your charming lotus-like countenance. (6) Set on our bosom Your lotus-feet—which dissipate the sins of (all) embodied beings that bow down to You, which follow (out of affection even) animals that live on grass, (nay,) which are the abode of beauty and prosperity and which were (dauntlessly) placed on the hoods of a (terrible) snake (Kāliya)—and thereby soothe the pangs of love pent up in our heart. (7) (Pray,) revive with the nectar of Your lips O valiant one, these women, in the person of ourselves, who are ready to do Your bidding and who are getting charmed, O Lord with lotus eyes, by Your melodious speech, consisting of delightful expressions and pleasing (even) to the learned. (8) Munificent are those men who extensively recite on earth Your nectar-like story, which is life-giving to the afflicted, has been celebrated by the wise and eradicates (all) sins, which is auspicious to hear and is most soothing (too). (9) Your hearty laugh, O Darling, loving glances and pastimes which are happy to contemplate on and Your covert jests uttered in secret, that went deep into our heart, really agitate our mind (now that You are away from us), O deceitful Lover! (10) Our mind, O beloved Lord, grows uneasy to think that Your feet, charming as a lotus, get pricked with spikes of corn, blades of grass and sprouts when You go out of Vraja pasturing the cattle. (11) You kindle love in our heart, O gallant Lord, again and again even as You reveal Yourself (before us) at the close of the day, wearing a countenance overhung by dark curly locks and soiled with the dust raised by cows (that constitute the wealth of the Gopas), and (thus) resembling a lotus\* (surrounded by black bees and covered with pollen). (12)

प्रणतकामदं	पराआर्चितं	धरणिपण्डनं	ध्येयमापदि ।
चरणपङ्कजं	शक्त्यं च	ते रमण नः	स्तनेषुर्पद्माधिहन् । १३ ।
सुरतवर्धनं	शोकनाशनं	स्वरितवेणुना	सुष्ठु सुखितम् ।
इतरसगविस्मरणं	नृणां	वितर खीर	नस्तेऽधरामृतम् । १४ ।
अटति यद् भवानङ्घ्रि	काननं	त्रुटिर्युगायते	स्वामपदयताम् ।
कुटिलकुन्तलं	श्रीमुखं च	ते जड उदीक्षतां	पक्ष्मकृद् दृशाम् । १५ ।
पतिसुतान्धवभ्रातृबान्धवानतिबिलङ्घ्य			तेऽन्यच्युतागतः ।
गतिविदस्तयो ह्येतयोर्हिताः	कितय	योषितः	कस्यजेप्रिंशि । १६ ।
रहसि सविदं	हृच्छोदयं	प्रहस्तिताननं	प्रेमवीक्षणम् ।
बृहदुरः श्रियो वीक्ष्य धाम	ते	मुहुरतिस्मृहा	मुह्यते मनः । १७ ।
ब्रजधनौकसां	ध्यात्किरद्भ	ते	वृजिनहन्त्यलं विश्वमङ्गलम् ।
त्यज मनाक् च	नस्त्वस्मृहात्भनां	स्वजनहृद्भुजां	यन्निषुत्नम् । १८ ।
पते सुजातधरणाप्सुरुहं	स्तनेषु भीताः	शर्नैः प्रिय दधीमहि	कर्करोषु ।
तेनादवीमटसि तद् व्यथते न	किस्वित्	कुर्पादिभिर्भ्रमति	धीर्भक्त्वापुर्वा नः । १९ ।

इति श्रीमद्भागवते महापुराणे पारमहंसे श्रीहतायो ददायस्कन्धे पुर्याधे रासकीर्त्यायो  
गोपीगीते नामैकत्रिंशोऽध्यायः १३१ ।

\* Lit., sprung out of water.

O Delighter of souls, (pray) set on our bosom, O Reliever of agony, Your most blissful lotus-like feet, which grant the desires of those that bow low to them, and are worshipped by Brahmā (the lotus-born), which are the ornament of the earth and are worth contemplating upon in (times of) adversity. (13) Vouchsafe to us, O heroic Lord, the nectar of Your lips, which heightens our enjoyment and destroys (all) grief, (nay,) which is fully enjoyed by the flute sounded by You and makes people forget all other attachments. (14) When You proceed to the woods during the daytime, (even) half a moment becomes an age to us, who fail to see You. And dull-witted is he (Brahmā) who has created rows of hair on the edge (and thus interrupted the joy) of eyes of us (all), that eagerly behold (without winking Your splendid countenance overhung by curly hair (on Your return from the woods at eventide). (15) Completely neglecting our husband, children, kinsmen, brothers and other relations, O immortal Lord, and enchanted by the shrill note of Your flute, we have sought Your presence, knowing as we did Your (alluring) ways. What man, O Trickster, would abandon (helpless) women at (dead of) night ? (16) Perceiving Your amorous advances made in secret, Your smiling countenance, which kindles love in our heart, Your loving glances and broad chest, the abode of Śrī (the goddess of beauty and prosperity). Our mind gets infatuated again and again through intense longing (to meet You). (17) Your manifestation (on earth), O Darling, has put an end to the sorrows of the inhabitants of Vraja as well as of the denizens of the forest, and is extremely auspicious for the whole universe. (Pray) unreservedly administer to us—whose mind is full of longing for you—at least) a little of that remedy (in the form of Your company) which may relieve the pangs of heart of Your own people. (18) You traverse the forest on those tender lotus-like feet which, O Darling, we have gently and timidly set on our hard bosom (for fear of injuring them). Are they not pained by coming in contact with gravel etc. ? The mind of us (all), whose life is centred in You, reels at the (very) thought of it. (19)

*Thus ends the thirty-first discourse, entitled "The Gopis' Song (at the Lord's disappearance) during the Rāsa-Play," in the first half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ द्वात्रिंशोऽध्यायः

### Discourse XXXII

#### The Lord comforts the Gopis during the Rāsa Play

श्रीशुक उवाच

इति गोप्यः प्रगायन्त्यः प्रलयन्वञ्च चित्रधा । रक्तुः सुखरं राजन् कृष्णदर्शनलालसाः । १ ।  
 तासामाधिरभृच्छौरिः स्मयमानमुखाम्बुजः । पीताम्बरधरः स्रग्वी साक्षान्पथयन्वथः । २ ।  
 तं विलोक्यागतं प्रेष्टं प्रीत्युक्कल्लदृशोऽब्जलाः । उत्तस्थुर्युगपत् सर्वास्तन्वः प्राणमिवागतम् । ३ ।  
 काचित् कराम्बुजं शौरैर्जग्हेऽञ्जलिना मुदा । काचिद् दधार तद्गहमसे चन्दनस्ववितम् । ४ ।  
 काचिदञ्जलिनागृह्णात्तन्वी ताम्बूलचरितम् । एका तदङ्घ्रिकमलं सन्तप्ता स्तनयोरधात् । ५ ।

एका भुकुटिमाख्य प्रेयसंरम्भविह्वला । व्रतीवैक्षत् कटाक्षैः संदग्दशनच्छदा । ६ ।  
 अपरानिमिषद्गुभ्यां जुवाणा तन्मुखान्जुजम् । आपीतमपि नात्प्यत् सन्नस्तघरणं यथा । ७ ।  
 तं काचित्त्रेत्रन्ध्रेण हृदिकृत्य निपील्य च । पुलकाद्भ्रयुपगुह्यास्ते योगीवानन्द सम्मुता । ८ ।  
 सर्वास्ताः केशवालोक्तपरपोत्सवनिर्वृताः । जहृविरहजं तापं प्राज्ञं प्राप्य यथा जनाः । ९ ।  
 ताभिर्विभूतशोकमभिर्भगवानच्युते वृतः । व्यरोचताधिकं तात पुरुषः शक्तिभिर्यथा । १० ।

Śrī Śuka began again : Thus singing at the pitch of their voice and raving in various ways, the cowherd women loudly wailed, O King, seized as they were with a longing to behold Śrī Kṛṣṇa. (1) In their (very) midst appeared (all of a sudden) Śrī Kṛṣṇa (a scion of Sūra), clad in yellow (silk) and adorned with a garland and wearing a smiling lotus-like countenance, the Enchanter of Cupid himself (who maddens the whole world). (2) Beholding Śrī Kṛṣṇa, their most beloved Lord, come (back), all the women sprang on their feet all at once, their eyes wide open with joy, (even) as the limbs of a body would on finding the life-breath returned. (3) One (of them) clasped the lotus-like hands of Śaurī with her joined palms with delight, while another placed on her shoulder His arm smeared with sandal-paste. (4) A certain Gopi of delicate limbs took in the hollow of her palms the betel chewed by Him, while another set His lotus-feet on her bosom, burning as she was (with the fire of passion). (5) Knitting her brows and closely biting her (lower) lip, another looked at Him as though tormenting Him with volleys of her side-glances, agitated as she was with anger caused by (unrequited) love. (6) Another continued to gaze on His lotus-like countenance with unwinking eyes, even though it had been duly contemplated (for a long time), but did not feel sated any more than saints would while contemplating on His (lotus) feet. (7) A certain Gopi ushered Him into his heart through the hollows of her eyes, shut her eyes (in order to preclude His egress) and, (mentally) embracing Him with the hairs of her body standing on end, stood immersed in bliss like a Yogi (one united in thought with God). (8) Enraptured with the grand feast provided by the sight of Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), they all shed the agony caused by separation from Him even as men get rid of their grief on meeting an enlightened soul. (9) Surrounded by those women, who had shaken off their sorrow, Śrī Kṛṣṇa (the immortal Lord) shone very brightly, O dear Parikṣit, like the Supreme Spirit endowed with His potencies (in the form of Saitva etc.). (10)

ताः समादाय कालिन्या निर्विश्य पुलिनं विभुः । विकसत्कुन्दन्दारसुरभ्यनिलषट्पदम् । ११ ।

शरच्चन्द्रांशुसन्दोर्ध्वस्तदोपातमः शिवम् । कृष्णाया हस्ततरलाघितकोमलवाणुकम् । १२ ।

तद्दर्शनाह्लादविधूतहृद्भ्रजो मनोरथान्तं ध्रुतयो यथा ययुः ।

स्वैरुत्तरीयैः कुचकुङ्कुमाङ्कितैरचीरूपनासनमात्मबन्धवै । १३ ।

तत्रोपरविष्टो भगवान् स ईश्वरो योगेश्वरान्तर्हृदि कल्पितासनः ।

चक्रास गोपीपरिषद्गतोऽर्चितल्लोक्यलक्ष्यैकपदे वपुर्दधत् । १४ ।

सभाजयित्वा तमनङ्गदीपनं सहासलीलेक्षणविभ्रमध्रुवा ।

संस्पर्शनेनाङ्गकृताद्भिहस्तयोः संसृज्य ईषत्कुपिता बभारिरे । १५ ।

Taking them (with Him) in a body the almighty Lord repaired to the delightful bank of the Kāliṅdi, which was swarmed with black bees drawn by (gentle) winds charged with the fragrance of full-blown jasmines and Mandāras, where the darkness of the night had been dispelled by the flood of rays of the autumnal moon and on which soft sands had been spread by the hands—in the form of waves—of the Kṛṣṇā (Yamunā). (11-12) The Gopīs, whose

heartache (caused by their separation from the Lord) had been dissipated by the joy flowing from His sight, attained the end of their desire even as the Śrutis (Vedic texts dealing with rituals performed from some interested motive, and thus failing to perceive God) transcend the realm of desire (when they pass on to the topic of Jñāna or God-Realization and achieve their real purpose). (Now) they prepared a seat for Śrī Kṛṣṇa (the Friend of their soul) with their scarfs spotted with the saffron paint on their bosom. (13) Seated there and honoured by them, the aforesaid almighty Lord, who stands enthroned in the heart of masters of Yoga, shone in the midst of that bevy of the Gopis, revealing a personality which is the one abode of loveliness spread through (all) the three worlds. (14) Greeting Śrī Kṛṣṇa—who had kindled love in their breast—with their eye-brows, whose gracefulness was heightened by their sportful glances accompanied by (bright) smiles, and warmly praising Him while pressing His hands and feet placed in their lap, they spoke (as follows) feeling a bit enraged. (15)

गोप्य ऊचुः

भजतोऽनुभजन्त्येक एक एतद्विपर्ययम् । नोभयांश्च भजन्त्येक एतन्नो ब्रूहि साधु भोः । १२६ ।

**The Gopis said :** Some love in return those who love them; while others do (just) the reverse of it (i.e., love even those that do not love them in return). Still others do not love either. Kindly explain this clearly to us, O Lord ! (16)

श्रीभगवानुवाच

मिथो भजन्ति ये सख्यः स्वार्थकान्नाद्यपाहिने । न तत्र सौहार्दं धर्मः स्वार्थार्थं तद्विद्वान्व्यथा । १७ ।

भजन्त्यभजतो ये वै करुणाः पितरो यथा । धर्मो निरपवादोऽत्र सौहार्दं च सुमध्यामः । १८ ।

भजतोऽपि न वै केचिद् भजन्त्यभजतः कुतः । आत्मारामा ह्यगमकामा अकृतज्ञा गुरुद्वः । १९ ।

नाहं तु सख्यो भजतोऽपि जन्तुर् भजाप्यप्रोषामनुवृत्तये ।

यथाधनो रूढ्यधने विनष्टे तच्चिन्त्यान्निभृतो न वेद । २० ।

एवं मदर्थेऽङ्गितलोकेवदस्यानां हि वो मय्यनुवृत्तयेऽबलाः ।

यया परेशे भजता तिरोहितं मामृचिन्तुं माहंश्च तत् प्रियं प्रियाः । २१ ।

न पारयेऽहं निरवद्यासंयुजा स्वसाधुकृत्यं विवृधायुषापि वः ।

या माभजन् दुर्जगोहश्चुक्लः संवृश्च्य तद् वः प्रतिघातु साधुना । २२ ।

इति श्रीमद्भागवते महापुराणि पाण्डुराणी सौम्येऽध्यायेऽष्टमस्कन्धे पूर्वार्धे रासजीहायां

गोपीमान्दने नाम द्वात्रिंशोऽध्यायः । ३२ ।

**The glorious Lord replied :** They who love one another (for mutual benefit), O friends, (really love their own self and none other; for) their endeavour indeed is solely actuated by self-interest. Neither goodwill nor virtue plays any part there; for such love has a (purely) selfish motive and not otherwise. (17) They who actually love even those that do not love them (in return) are compassionate (and loving too) like one's parents. There is blameless virtue as well as goodwill operating here, O charming girls ! (18) Some indeed do not love even those that love them, much less those that do not love them. They are either sages revelling in their own self (and having no knowledge of the external world) or those who have realized their ambition (and are therefore free from all craving for enjoyment, though conscious of external objects) or dullards (who are incapable of appreciating a good turn done to them) or ungrateful people (who bear enmity to their own benefactors that are as good as their father, though conscious of their services). (19) I, for my part, O friends, (do not come under any of these categories, being supremely compassionate and friendly,

inasmuch as I) do not (visibly) reciprocate the love (and remain out of sight for some time) of even those individuals who love Me, in order that they could ever think of Me in the same way as a penniless person would, on a treasure found by him being lost, remain engrossed in the thought of that wealth (alone) and would not be sensible to anything else. (20) Indeed in order to ensure thus your constant devotion to Me, O fair ones, I remained out of your sight (for some time), though loving you invisibly (and listening to your professions of love with great delight)—you, who have for My sake ignored (all worldly decorum as well as (the injunctions of) the Vedas and deserted your own people. Therefore, O beloved ones, you ought not to find fault with Me, your darling. (21) (As a matter of fact) I cannot even through the (long) life of a heavenly being (36000 human years) repay My obligation (which is the duty of all virtuous men) to you, whose connection with Me is (absolutely) free from blemish and who have fixed your mind on Me completely cutting asunder the fetters that bound you to your home and which cannot be easily broken. (Therefore,) let your services to Me be repaid by your own goodness. (22)

*Thus ends the thirty-second discourse entitled "The Lord comforts the Gopis during the Rāsa-Play" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्रयस्त्रिंशोऽध्यायः

### Discourse XXXIII

#### A Description of the Rāsa Play

श्रीशुक उवाच

इत्थं भयवतो गोप्यः श्रुत्वा साचः सुपेशलाः । जहुर्विरहजं तापं तदङ्गोपचिताशियः । १ ।  
तत्रारभत गोविन्दो यमक्रीडामनुव्रतः । स्त्रीरत्नैरन्वितः प्रीतिरन्योन्याबद्धबाहुभिः । २ ।

**Śrī Śuka began again :** Hearing thus the bewitching words of the Lord, the cowherd women cast off the agony caused by their separation (from Him), their desire having been fulfilled through the (thrilling) touch of His divine personality (the embodiment of Bliss). (1) Accompanied by those jewels among women (so) devoted and affectionate towards Him, who stood (in a circle) with their arms interlocked, Lord Śrī Kṛṣṇa (the Protector of cows) inaugurated His (celebrated) Rāsa-Play\* on the aforesaid spot (the sandy bank of the Yamunā). (2)

रासोत्सवः सम्प्रवृत्तो गोपीमण्डलमण्डितः । योगेश्वरेण कृष्णेन तासां मध्ये द्वयोर्द्वयोः ।  
प्रविष्टेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः । ३ ।

\* In the Nāṭya-Sāstra (the well-known manual on histrionics attributed to the sage Bharata) we come across the following definition of Rāsa:—

नर्तकैर्गोपीकण्ठगतान्योन्यास्तकनश्रियम् । नर्तकानां भवेद् यस्य मण्डलसंघो नर्तनम् ॥

\* Rāsa is the name of a particular dance carried on by a number of women dancing in a circle with their hands interlocked in the company of men who dance with them with their arms placed round the neck of their female partners.

यं मन्यन् नभस्तावद् विमानशतमङ्गुलम् । दिवौकसां सदाराणामीत्सुक्यापहृतात्मनाम् । ४ ।  
 ततो दुन्दुभयो नेदुर्नियतुः पुष्यदृष्टयः । जगुर्गन्धर्वपतयः सखीकास्तद्यशोऽमलम् । ५ ।  
 वलयानां नूपुराणां किङ्किणीनां च योषिताम् । सप्रियाणामभ्रच्छब्दस्तुमुले रासमण्डले । ६ ।  
 तत्रातिशुशुभे ताधिर्भगवान् देवकीसुतः । मध्ये मणीनां हैमानो महामरकतो यथा । ७ ।  
 पादन्यासैर्भुजविद्युतिभिः सस्मितं भ्रूविलसैर्भज्यन्मध्यैश्चलकुचपटैः । कुण्डलैर्गण्डलैः ।  
 स्विद्यन्मुख्यः कब्यरशनाग्रस्थयः । कृष्णवध्वो गायन्स्यस्तं तडित इव ता मेघचक्रे विरेतुः । ८ ।  
 उच्चैर्जगुर्नृत्यमाना रक्तकण्ठो रतिप्रियाः । कृष्णाभिर्मर्शमुदितो यद्गीतेनेदमावृतम् । ९ ।  
 काचित् समं मुकुन्देन स्वरजातीरभिभिताः । उन्निन्ये पूजिता तेन प्रीयता साधु साध्विति ।  
 तदेव ध्रुवमुन्निन्ये तस्यै मानं च बह्वदान् । १० ।  
 काचिद् रासपरिश्रान्ता पार्श्वस्थस्य गदाभूतः । जग्राह बाहुना स्कन्धे श्लथद्वलमपल्लिका । ११ ।  
 तत्रैकासगतं बाहुं कृष्णस्थोत्पलसौरभम् । चन्दनालिप्तमाघ्राय हृष्टरोमां सुधुञ्ज ह । १२ ।  
 कस्याश्चिन्नाद्याविक्षिप्तकुण्डलत्विवमण्डितम् । गण्डं गण्डे सन्दधत्या अदात्ताम्वलत्रविंशतम् । १३ ।  
 नृत्यन्ती गायती काञ्चित् कूजन्पुत्रमेखला । पार्श्वस्थाप्युत्तहस्ताब्जं श्रान्ताधातुः सनयोः शिवम् । १४ ।

(Now) commenced duly the festive dance of Rāsa adorned with the circle of the aforesaid Gopis standing with their necks encircled by (the arms of) Śrī Kṛṣṇa, the Master of Yoga (inconceivable powers), who (appeared to have) introduced Himself (in so many identical forms) between every two Gopis, and whom those (cowherd) women imagined to be by their own side. Presently the firmament was thronged with hundreds of aerial cars of heavenly beings, who were accompanied by their consorts and whose mind had been carried away by curiosity (in the form of a longing to behold Śrī Kṛṣṇa). (3-4) Then sounded kettle-drums (beaten by heavenly beings), showers of flowers fell, and the chiefs of Gandharvas sang His immaculate glory in chorus with their spouses. (5) There arose a confused din produced by (the jingling of) bangles and anklets and (the tinkling of) tiny bells attached to the girdle of the cowherd women joined with their beloved Lord in that ring of Rāsa dancers. (6) There in the company of those girls Lord Śrī Kṛṣṇa (the Son of Devakī) shone exceedingly bright like a large emerald\* strung in the midst of (every two) gold beads. (7) With their (measured) treads, the motions of their hands, the playful movements of their eye-brows, accompanied with (graceful) smiles, bending waists, shaking breasts and fluttering skirts of their garments, ear-rings rocking against their cheeks, perspiring faces, and their braids and girdles loosened (on account of their swift movement) and celebrating the Lord in song, the aforesaid darlings of Śrī Kṛṣṇa shone brightly like flashes of lightning in a mass of clouds. (8) Engaged in dancing and delighted with the touch of Śrī Kṛṣṇa, the Gopis—whose voice was sweetened with love, (nay,) whose (sole) delight was loving devotion (to Śrī Kṛṣṇa) and whose music filled (the whole of) this universe—sang at the pitch of their voice. (9) Singing in chorus with Śrī Kṛṣṇa a certain Gopī (Viśākhā) struck at a high pitch notes (altogether) different (from those of Śrī Kṛṣṇa) and was applauded by the latter—who felt (much) delighted (by her performance)—in the words, "Well done!", "Bravo!". Another girl (presumably Lalitā) reproduced the same tune at the top of her voice according to the measure of time technically known by the name of Dhruvapada (Dhruvad) and the Lord showed abundant regard to her (for her excellent performance). (10) Fully tired by the Rāsa dance, another Gopī (probably Śrī Rādhā) clasped with her arm the shoulder of Śrī Kṛṣṇa (who was no other than Lord Viṣṇu, and) who stood by her side, her bangles slipping (from her wrists) and jasmine flowers dropping

\* Śrī Kṛṣṇa is said to possess the hue of the sapphire. Here He has been likened to an emerald apparently due to His colour being blended with the golden hue of the Gopis and thus appearing green rather than cerulean.

(from her braid due to langour). (11) Smelling the arm—emitting the fragrance of a water-lily and smeared with sandal, paste and resting on one of her shoulders—of Śrī Kṛṣṇa, (yet) another of those Gopīs (Śyāmālā) kissed it, so it is said, the hair on her body standing on end (due to joy). (12) To a certain Gopī (presumably Śaibyā) who united with His cheek her own lit up with the lustre of her ear-ring tossed by the dance, the Lord gave His half-chewed betel. (13) Fatigued while dancing and singing with her anklets and girdle jingling (with the movement of her feet), another (Gopī, most probably Bhadrā), pressed to her bosom the soothing lotus-like palm of Śrī Kṛṣṇa (the immortal Lord) standing beside her. (14)

गोप्यो लब्ध्वाच्युतं कानं श्रिय एकान्तवल्लभम् । गृहीतकण्ठस्तद्वेध्यां गायन्त्यस्त विजह्निरे । १५ ।

कणोत्पलालकविट्कुक्कपोलधर्मवन्नश्रियो वलयनूपुरघोषवाद्यैः ।

गोप्यः समं भगवता ननुतुः स्वकेशन्नस्तन्नजो भ्रमरगायकरासगोष्ठ्याम् । १६ ।

एवं परिप्लुङ्कराभिर्मर्शस्त्रिधेक्षणोद्दामविलासहार्यैः ।

रेमे रमेशो ब्रजसुन्दरीभिर्यथाभङ्कः स्वप्रतिविम्बविभ्रमः । १७ ।

तदङ्गसङ्गप्रमुदाकुलेन्द्रियाः केशान् दुकूलं कुचपट्टिकां वा ।

नाङ्गः प्रतिव्योढुमलं ब्रजस्त्रियो विस्रस्तमालाभरणैः कुरुहह । १८ ।

कृष्णविक्रीडितं वीक्ष्य ममुहुः खेचरस्त्रियः । कामार्दिताः शशाङ्कुश्च सगणो विस्रतोऽभवत् । १९ ।

कृत्वा तावन्तामात्मानं यावतीर्गोपयोपितः । रेमे स भगवांस्ताभिरात्मारामोऽपि लीलया । २० ।

तासामतिविहारेण श्रान्तानां वदन्तानि सः । प्रापूजत् कल्पाः प्रेम्णा शन्यमेनाङ्गपाणिना । २१ ।

गोप्यः स्फुरत्सुरटकुण्डलकुन्तलस्त्रिङ्गाण्डश्रिया सुधितहासनिरीक्षणोऽपि ।

भानं दधत्य ऋधधस्य अगुः कृतानि पुण्यानि तत्कररुहस्यर्षप्रभोदः । २२ ।

ताभिर्धृतः श्रममपोहितुपङ्गसङ्गं घृष्टत्वजः स कुचकुङ्कुमरञ्जितायाः ।

गन्धर्वपालिभिर्ननुदत आविशद् वाः श्रान्तो गर्जीभिरिभराडिव भिन्नसेतुः । २३ ।

सोऽभस्यलं युवतिभिः परिषिच्यमानः प्रेम्णोक्षितः प्रहसतीभिरितस्ततोऽङ्ग ।

वैमानिकैः कुसुमवर्षिभिरीड्यमानो रेमे स्वयं स्वरतिस्त्र गजेन्द्रलोलः । २४ ।

ततश्च कृष्णोपवने जलस्थलप्रसूतगन्धानिलजुष्टदिगते ।

अचार भङ्गप्रमदागणावृतो यथा मदच्छुद् हिरवः करेणुभिः । २५ ।

एवं शशाङ्काशुविराजिता निशाः स सत्यकामोऽनुरताबलागणः ।

सिपेव आत्मन्यवरुद्धस्यैरतः सर्वैः शरत्काव्यकथारसाश्रयाः । २६ ।

Having thus secured Śrī Kṛṣṇa (the immortal Lord), the only Beloved of Śrī (the goddess of beauty and prosperity), as their Darling, and celebrating Him in song, the Gopīs sported (with Him), their necks encircled by His arms. (15) The cowerd women—the charm of whose face was heightened by the water-lilies adorning their ears, cheeks graced with their (curly) locks and drops of sweat (glistening on their forehead)—danced with the Lord, keeping time by (the jingling of) bangles, anklets and girdle, that served as (so many) musical instruments, the garlands dropping from their braids, in that assembly of Rāsa dancers, where (humming) black bees played the role of songsters (all other music—both vocal and instrumental—having stopped due to the Gopīs being exhausted). (16) Thus by embracing them, touching them with His hands, casting loving glances at them, making unrestrained amorous gestures and laughing heartily, Śrī Kṛṣṇa (who was no other than Lord Viṣṇu, the Spouse of Rāmā) sported with those lovely women of Vraja (even) as an infant would play with its own

reflections (seen through a set of mirrors). (17) Their senses overwhelmed with excessive joy caused by contact with His (Divine) person and their garlands and ornaments loosened, the women of Vraja were not able to adjust as before their (unsettled) locks, scarf or (even) their brassiere, O Jewel of the Kurus. (18) Smitten with love to witness the amorous sport of Śrī Kṛṣṇa, the celestial ladies (too) fainted and the moon-god along with his retinue (viz., the twenty-seven Nakṣatras or lunar mansions) felt amazed (with the result that his progress in the heavens was arrested along with that of the other planets and the night extended to an inordinate length). (19) Sportfully revealing Himself in as many forms as there were cowherd women, the aforesaid Lord delightfully spent His time with (each of) them (individually in different forms), though revelling in His own Self. (20) With His most blissful hand, O dear Parīkṣit, the compassionate Lord lovingly wiped the faces of those girls, fatigued (as they were) by over-exertion in) dancing. (21) Offering worship to the Supreme Person with the splendour of their cheeks, heightened by the lustre of their brilliant gold ear-rings and curly locks, as well as with their nectar-like smiles and glances and enraptured by the (thrilling) touch of His (blessed) nails, the Gopīs celebrated in song His purifying exploits. (22) Accompanied by them and followed by black bees, humming like the leaders of Gandharvas and attracted by His garland squeezed by the embraces of the Gopīs and tinged with the saffron paint on their bosom, the fatigued Lord—who had transgressed all limits (imposed by worldly usage and Vedic injunctions)—entered the water (of the Yamunā) in order to get over His fatigue, (even) as the leader of (a herd of) elephants would do in the company of she-elephants after having broken the dams. (23) Profusely sprinkled all over from every side by the young women—who were heartily laughing—in the water and affectionately regarded by them, O dear Parīkṣit, and being glorified by the gods (borne in their aerial cars and) showering flowers (on Him), the Lord Himself sported in their midst like a leader of elephants, though revelling in His own Self. (24) Surrounded by black bees and the beavies of young women, the Lord then rambled in a grove on the bank of the Yamunā, served on all sides by a breeze wafting the fragrance of flowers (both) on land and in water, (even) like a tusker shedding temporal fluid and accompanied by she-elephants. (25) The aforesaid Lord of unflinching desire, to whom those beavies of delicate women were (so) fondly attached and who (voluntarily) exhibited in Himself the (various) amorous gestures, thus enjoyed all those nights\* illumined with the rays of the full moon and embodying all the charms peculiar to the autumn season and depicted in poetical works. (26)

राजोवाच

संस्थापनाय धर्मस्य प्रशमायेतरस्य च । अवतीर्णो हि भगवानंशेन जगदीश्वरः । २७ ।

स कथं धर्मसेतूनां वक्ता कर्ताभिरक्षिता । प्रतीपपाचरद् ब्रह्मन् परदारधिमर्शनम् । २८ ।

आपन्नक्रामो यदुपतिः कृतवान् वै जुगुप्सितम् । किमधिप्राच एते नः संशयं छिन्धि सुव्रत । २९ ।

**The king submitted :** It was in fact for establishing Dharma (righteousness) on a sound footing as well as for the suppression of that which is other than Dharma (viz., Adharma or unrighteousness) that Lord Śrī Kṛṣṇa, (the Ruler of the universe) descended (in the world of matter) along with His part manifestation (Balarāma). (27) How (then) did He, the Promulgator, Institutor and Conservator of ethical standards, commit a transgression in the shape of embracing others' wives, O holy one ? (28) With what intention indeed did that Lord of the Yadus, who had all His desires fulfilled, perpetrate a repelling act ? (Pray.) resolve this doubt of ours, O sage of sacred vows ! (29)

श्रीशुक उवाच

धर्मव्यतिक्रमो दृष्ट ईश्वराणां च साहसम् । तेजीयसां न दोषाय बह्वैः सर्वभुजो यथा । ३० ।

\* It has already been indicated in verse 19 above that the night on which the Lord enacted His celebrated Rāsa-Play combined numberless nights, by divine will, although to the Gopīs in their ecstasy of delight they appeared as one single night.

नैतत् सप्ताचरेज्जातु मनसापि हानीश्वरः । विनश्यत्याचरन् मौढ्याद्यथास्त्रोऽभिजं विषम् ॥३१॥  
 ईश्वराणां बवः सत्वं तथैवाचरितं क्वचित् । तेषां पत् स्वबोधोयुक्तं बुद्धिमांस्तत् सप्ताचरेत् ॥३२॥  
 कुशलाचरितैर्वापिह स्वार्थो न विद्यते । विपर्ययेण वानर्थो निरहंकारिणां प्रभो ॥३३॥  
 किमुताखिलसत्त्वानां तिर्यङ्मूर्खैर्बौकसाम् । ईशितुश्चेतिशतव्यानां कुशलाकुशलान्वयः ॥३४॥

यत्पादपङ्कजप्रपगनियेदत्ता योगप्रभावविधुताखिलकर्मबन्धाः ।

स्वैरं चरन्ति भुनद्योऽपि न नष्टामानास्तस्येच्छयाऽऽनवपुपः कुत एव बन्धः ॥३५॥

गोपीनां तपस्तीनां च सर्वेषामेव देहिनाम् । योऽन्तश्चरति सोऽध्यक्षः क्रीडनेनेह देहभाक् ॥३६॥  
 अनुग्रहाय भूतानां मानुषं देहमास्थितः । भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् ॥३७॥  
 नामुथन् खलु कृष्णाय मोहितास्तस्य मायया । मन्वयानाः स्वपार्श्वस्थान् स्वान् स्वान् ददात् प्रजौकसः ॥३८॥  
 ब्रह्मरात्रं उपावृत्ते वासुदेवानुमोदिताः । अनिच्छन्तो यदुग्रांथ्यः स्वगृहान् भगवत्प्रियाः ॥३९॥

**Śrī Śuka replied:** Violation of Dharma (the principles of righteousness) and overboldness (too) is (occasionally) witnessed on the part of the mighty. It does not (however) bring (any) sin on those possessed of exceptional glory as in the case of fire, that consumes everything (including even impure substances such as filth and corpses). (30) He (however) who is not (so) powerful (and is bound by his Karma) should never deliberately attempt this even mentally; for he who does so through folly (recognizing himself as powerful) will (surely) meet his ruin even as anyone other than Rudra would if he were to swallow the poison churned out of the ocean. (31) A precept (alone) of the mighty (those possessed of wisdom, dispassion and so on) is authoritative (and therefore worth following, if uttered in right earnest and not as a test of our wisdom). Their conduct (however) is worth imitating on certain occasions only. (Therefore,) an intelligent man should follow only such conduct as is consistent with their own precept. (32) There is no personal gain to be achieved here through such virtuous conduct by egoless people, nor does any harm come to them through the reverse of such actions. O king! (33) How, then, could any virtue or sin binding those that are subject to His control attach to the (supreme) Ruler of all creatures, viz., sub-human creatures, human beings and gods. (34) Whence indeed could there be any bondage for the Lord, who assumed a personality of His own free will, when those who are sated (in the sense that they have no desire left in them) by enjoying the pollen of His lotus-feet as also those who have shaken off all their ties of Karma by virtue of their Yoga (mental union with God) and (even so) those who are given to contemplation on their identity with the Universal Spirit conduct themselves freely (in this world) and are never bound (by their actions)? (35) He (alone) who indwelt (as the Inner Controller) not only the cowherd women and their husbands but all embodied souls (as a matter of fact), (nay), who is the Witness (of all minds etc.) sportfully assumed a personality (and manifested Himself as Śrī Kṛṣṇa) in this world (of matter). (36) Having assumed a human semblance in order to shower His grace on (and attract solely towards Him) created beings, the Lord indulges in sports like the Rāsa-Play, hearing of which man may get exclusively devoted to Him. (37) Deluded by His Māya the men of Vraja did not regard Śrī Kṛṣṇa with jealousy; (for) each of them took his womenkind to be present by his side. (38) When the early hours of the morning approached (at the close of a whole night of Brahmā) the Gopis, who were (so) beloved of the Lord, returned to their homes, though reluctantly, with the approval of Śrī Kṛṣṇa (Son of Vasudeva). (39)

विक्रीडितं ब्रजवधूभिरिदं च विष्णोः श्रद्धान्वितोऽनुभृणुयादथ वर्णयेद् वः ।

भक्तिं परां भगवति प्रतिलाभ्य कामं हृद्रोगमाद्यपहिनोत्सविरेण धीरः ॥४०॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे सप्तत्रोडशवर्गं नाम

त्रयस्त्रिंशोऽध्यायः ॥३३॥

He who full of reverence hears in the proper order of sequence or recounts the story of the aforesaid amorous pastime of Śrī Kṛṣṇa (who was no other than the all-pervading Lord Viṣṇu) with the women of Vraja is blessed with supreme devotion to the Lord and, becoming a master of his self before long, speedily overcomes lust (which is a malady of the mind). (40)

*Thus ends the thirty-third discourse entitled "A Description of the (actual) Rāsa-Play", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharisa-Sarhitā.*

## अथ चतुस्त्रिंशोऽध्यायः

### Discourse XXXIV

The Lord makes short work of Śankhacūḍa

श्रीशुक उवाच

एकदा देवयात्रायां गोपाला जानकौतुकाः । अनोभिरनङ्घ्रुकैः प्रययुस्तेऽम्बिकावनम् । १ ।  
तत्र स्नात्वा सरस्वत्यां देवं पशुपतिं विभुम् । आनन्द्यूर्हणैर्भक्त्या देवीं च नृपतेऽम्बिकाम् । २ ।  
गावो हिरण्यं वासांसि यधु मध्वन्नमादृताः । ब्राह्मणेभ्यो ददुः सर्वे देवो नः प्रीयतामिति । ३ ।  
ज्जुः सरस्वतीतीरे जले प्राश्य धृतप्रताः । रजनीं तां महाभगा नन्दसुनन्दकादयः । ४ ।

**Śrī Śuka began again:** Their interest having been aroused in (undertaking) a pilgrimage for the worship of a god on a certain occasion, the cowherds (of Vraja) rode in their carts drawn by bullocks to (a forest known as) Ambikā Vana (which was sacred to Goddess Pārvatī, the Mother of the universe). (1) Having bathed in the Sarasvatī river there, they worshipped the almighty Lord Śiva as well as Goddess Ambikā (His Consort) with devotion through (various) articles of worship, O protector of men! (2) Full of reverence they all gifted to the Brahmans cows, gold, clothes, sweets and rice boiled with honey praying "May the Lord be propitious to us!" (3) Having undertaken sacred vows and subsisting on water (alone for the whole day); the highly blessed ones, Nanda, Sunanda (his younger brother) and others, spent that night on the bank of the Sarasvatī. (4)

कश्चिन्महानहिस्तास्मिन् विपिनेऽतिबुभुक्षितः । यदृच्छ्याऽऽगतो नन्दं शयानमुरगोऽग्रसीत् । ५ ।  
स चुक्रोशाहिना प्रस्तः कृष्ण कृष्ण महानयम् । सर्पो मां ग्रसते तात प्रपन्नं परिपोचय । ६ ।  
तस्य चाक्रन्दितं श्रुत्वा गोपालाः सहस्रोत्थिताः । प्रस्तं च दृष्ट्वा विभ्रान्ताः सर्पं विव्यधुस्सर्पुकैः । ७ ।  
अलार्तेर्दह्यमानोऽपि नामुञ्जतमुरङ्गमः । तमस्पृशन् पदाभ्येत्य भगवान् सात्वतां पतिः । ८ ।  
स वै भगवतः श्रीमत्यादस्पृशंहताशुभः । धेजे सर्पवपुर्हित्वा रूपं विद्याधराद्वितम् । ९ ।  
तमपच्छदधूपीकेशः प्रणतं समुपस्थितम् । दीप्यमानेन खपुषा पुरुषं हेमनालिनम् । १० ।  
को भवान् परया लक्ष्म्या रोचतेऽदुतदर्शनः । कथं जुगुप्सितामेतां गतिं वा प्रापितोऽवराः । ११ ।

Sore pinched with hunger a huge snake arrived in that forest by the will of Providence and crawling, (imperceptibly), proceeded to swallow Nanda, who was lying down (there). (5) Seized by the python, he cried, "Kṛṣṇa, O enchanter of all, this huge serpent is devouring me, O darling! (Pray,) deliver me, who have sought you as my refuge." (6) Hearing his cry as well as his wailing, the cowherds sprang on their feet at once and, bewildered to see him caught (in the coils of a boa constrictor), struck the serpent with fire-brands. (7) Though being scorched with pieces of burning wood, the reptile did not leave Nanda. Approaching the serpent (in the meantime), Lord Śrī Kṛṣṇa (the Protector of the Yadus) touched the animal with His foot. (8) (All) his evil Karma having been wiped out by the touch of the Lord's glorious foot, the animal cast off the body of a serpent and attained a (shining) form honoured by the Vidyādhara. (9) Śrī Kṛṣṇa (the Ruler of the senses) questioned (as follows) the superhuman being, who stood beside Him adorned with a gold necklace and bowing low with a resplendent body:—(10) "Who are you that are shining with great splendour, endowed as you are with a weird form? And how were you helplessly cast into this disgusting species (of a serpent)?" (11)

सर्प उवाच

अहं विद्याधरः कश्चित् सुदर्शन इति श्रुतः । श्रिया स्वरूपसम्पत्त्या विमानेनावरं दिशः । १२ ।  
 ब्रह्मैव विरूपानङ्गिरसः प्राहसं रूपदपितः । तैरिमां प्रापितो योनि प्रलब्धैः स्वेन पाप्यना । १३ ।  
 शप्यो मेऽनुब्रह्मैव कृतस्तैः करुणात्मभिः । यदहं लोकगुरुणा पदा स्पृष्टो हताशुभः । १४ ।  
 तं त्वाहं भवभीतानां प्रपन्नानो भयापहम् । आपृच्छे शायनिर्मुक्तः पादस्यार्द्रमीवहन् । १५ ।  
 प्रपन्नोऽस्मि महायोगिन् महापुरुष सत्पते । अनुजानीहि मां देव सर्वलोकेश्वरेश्वर । १६ ।  
 ब्रह्मदण्डाद् विमुक्तोऽहं सद्यस्तेऽच्युत दर्शनात् । यन्नाम गृह्णन्नखिलान् श्रोतृनात्सानमेव च ।  
 सद्यः पुनाति किं भूयस्तस्य स्पृष्टः पदा हि ते । १७ ।  
 इत्यनुजाप्य दाशार्हं परिक्रम्याभिवन्द्य च । सुदर्शनां दिवं यातः कृच्छ्रान्दश्च मोचितः । १८ ।  
 निशाम्य कृष्णस्य तदात्पर्वभवं ब्रजौकस्यो विस्मितघेतसलतः ।  
 समाप्य तस्मिन् नियमं पुनर्ब्रजं नृपाययुस्तत् कथयन्त आदृताः । १९ ।

The (erstwhile) serpent replied : "I am a Vidyādhara known by the name of Sudarśana. Endowed with (extraordinary) splendour and wealth of beauty I used to fly in an aerial car in all directions. (12) Proud of my comeliness I laughed at some deformed sages born in the line of the sage Aṅgīrā. I was cast into this form (of a python) through my own sin by them, derided as they were by me. (13) (I now feel that) the curse was pronounced by those kind-hearted souls just in order to show their grace to me in that I have been touched with Your foot by You, the Father of the universe, with the result that all my sins have been wiped out. (14) Completely rid of the curse by the touch of Your feet, O Dispeller of sorrows, I ask leave of You, the celebrated Lord, who dissipate the fears of those who are afraid of rebirth and have sought You as their refuge. (15) I have approached You as my protector, O great Yogi, O Supreme Person, O Protector of the righteous! (Pray) grant me leave, O Lord, O Ruler of rulers of all the worlds! (16) I was immediately rid of the Brāhmaṇas' curse through Your very sight, O Immortal Lord! A man uttering Your name purifies at once all those who hear him (do so) as well as himself. What wonder, then, that I, who was actually touched by the feet of such a Lord, viz., Yourself, should get purified (at once)!" (17) Thus taking leave of Śrī Kṛṣṇa (a scion of Daśārha), going round Him (clockwise) and respectfully bowing to Him, Sudarśana ascended to heaven and Nanda was rescued from a perilous situation. (18) With their mind struck with wonder to witness such peculiar glory of Śrī Kṛṣṇa and completing

their religious observances there, the people of Vraja returned home from that (holy) place, O protector of men, talking about it with reverence. (19)

कदाचिदथ गोविन्दो रामश्चाद्भुतविक्रमः । विजहत्तुर्वने रात्र्यं मध्यगं व्रजयोषिताम् । २० ।  
 उपागीयमानौ ललितं स्त्रीजनैर्ब्रह्मसौहृदैः । स्थलङ्कृतानुलिङ्गाङ्गौ स्रविषाणौ विरजोऽम्बरौ । २१ ।  
 निशामुखं पानयन्तावदितोडुपनारकम् । मल्लिकागन्धमत्तालि जुष्टं कुमुदवायुना । २२ ।  
 जगत्तुः सर्वभूतानां मनःश्रवणमङ्गलम् । तौ कल्पयन्तौ युगपत् स्वरमण्डलमूर्च्छितम् । २३ ।  
 गोप्यस्तद्गीतमकार्ष्यं मूर्च्छिता नाविदन् नृप । खंसहकुलमात्मानं ससक्तेशास्त्रजं ततः । २४ ।

On a certain occasion later on Śrī Kṛṣṇa (the Protector of cows) and Balarāma of wonderful prowess sported in the forest at night in the midst of women of Vraja. (20) They were being melodiously sung by the womenfolk—who had fastened their love on Them—were well-adorned, (nay) had their limbs smeared with sandal-paste, and were decked with garlands and dressed in immaculate garments. (21) Making much of the advent of night—which was marked by the appearance of the moon and the stars as well as by (the hovering of) black bees intoxicated with the fragrance of jasmines, and was fanned by a breeze charged with the fragrance of water-lilies—and simultaneously going through the whole scale of musical notes with a regulated rise and fall of sound, the two Brothers sang to the delight of the mind and ears of all created beings. (22-23) Hearing Their song, the cowherd women fell into a trance and did not notice their raiment falling off from their person or their wreaths dropped from their braid due to that trance, O protector of men ! (24)

एवं विक्रीडन्तोः स्वरं गायतोः सम्यमत्तवत् । शङ्खचूड इति ख्यातो धनदानुचरोऽभ्यगात् । २५ ।  
 तयोर्निरीक्षतो राज्ञस्तत्राथ प्रमदाजनम् । क्रोशन्ते कालशामास द्विशयुदीज्यामशङ्कितः । २६ ।  
 क्रोशन्तं कृष्ण राषेति विलोक्य स्वपरिग्रहम् । यथा गा दस्युना प्रस्ता धात्रावन्धधावताम् । २७ ।  
 मा धेष्टेत्यधारावां शालहस्तां तरस्यन्तौ । आसेदतुस्तं तरसा त्वरितं गुह्यकाधमम् । २८ ।  
 स योश्च तवदनुप्राप्तिं कालमृत्यु इवाद्भिजन् । विसृज्य स्त्रीजनं मूढः प्राह्वज्जीवितेच्छया । २९ ।  
 तमन्वधावद् गोविन्दो यत्र यत्र स धावति । जिहीर्षुस्तच्छिरोरत्नं तस्थौ रश्मन् त्रियो बलः । ३० ।  
 अविदू इवाभ्येत्य शिरस्तस्य दुरात्मनः । जहार पृष्टिनैवाङ्ग सहवृडामणिं विभुः । ३१ ।  
 शङ्खचूडं निहर्ष्यं पणिपादाद्य धास्वरम् । अग्रजायादादां प्रीत्या पश्यन्तीनां च योषिताम् । ३२ ।

इति श्रीमद्भागवतं महापुराणं पारमहंस्यं महितानां दशमस्कन्धे पूर्वार्धे शङ्खचूडेवधो नाम चतुर्विंशोऽध्यायः ३४ ।

While the two Brothers were thus revelling unconstrainedly and singing as though highly intoxicated, an attendant of Kubera (the bestower of riches) known by the name of Śaṅkhacūḍa, arrived there. (25) Nothing daunted, O king, he drove the screaming young women, though protected by Them, towards the north before Their very eyes. (26) Beholding Their own womenfolk crying "O Kṛṣṇa ! O Balarāma !" even like cows seized by a robber, the two Brothers ran in pursuit. (27) Shouting Their assurance of safety in the words "Do not be afraid !" with a sal tree in hand, the two nimble-footed Brothers ran with quick steps and speedily overtook that vile Guhyaka (Yakṣa). (28) Shuddering to perceive the two Brothers, close upon his heels like Kāla (the Time-Spirit) and Death personified, the fool abandoned the womenfolk and ran post-haste with intent to save his life. (29) Intending to snatch the jewel on his head, Śrī Kṛṣṇa (the Protector of cows) chased him whithersoever he ran; while Bala stood guard over the women. (30) Approaching him as though he were not very far off, the almighty Lord severed the head of that evil-minded fellow, including the jewel on his crest with a (stroke of) His fist. O dear Parikṣit ! (31) Having thus slain Śaṅkhacūḍa and taking his

splendid gem, He lovingly presented it to His elder brother in the presence of the women, who stood looking on (with wonder). (32)

*Thus ends the thirty-fourth discourse entitled "The Lord stays Śankhacūḍa", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ पञ्चत्रिंशोऽध्यायः

### Discourse XXXV

#### The Gopis' song in pairs of verses

श्रीशुक उवाच

गोप्यः कृष्णो वनं याते तमनुद्गतचेतसः । कृष्णालीलाः प्रगायन्त्यो निन्द्युर्दुःखेन वासरान् । १ ।

**Śrī Śuka began again :** On Śrī Kṛṣṇa having proceeded to the forest (for pasturing the cattle), the cowherd women (whose mind accompanied Him to the forest) spent their days in anguish, loudly singing His pastimes. (1)

गोप्य ऊचुः

वामबाहुकृतवामकपोलो	वल्गितधुरधरार्पितश्रेणुम् ।
कोमलाङ्गुलिभिराश्रितमार्गं	गोप्य इरयति यत्र मुकुन्दः । २ ।
व्योमधानवनितः सह	सिर्द्धिर्विस्मितास्तदुपधार्यं सलजाः ।
काम्यमार्गणसमर्पितचिन्ताः	कःफलं ययुरपस्मृतनीव्यः । ३ ।

**The Gopis sang :** When Śrī Kṛṣṇa (the Bestower of Liberation) plays on the flute, applied to His lips—the holes of which are (gently) touched by His delicate fingers—dancing His eyebrows, His left cheek inclined towards (the root of) His left arm, O cowherd women, the consorts of the Siddhas (flying through the air), accompanied by the Siddhas (their spouses), are struck with wonder to hear that music and, blushing to find their mind made a target of the shafts of love, fall into a trance, forgetful of their skirts (that get loosened and unsettled in that helpless state). (2-3)

हन्त घिन्नमवलाः	शृणुतेदं	हारहास	उरसि	स्थिरविद्युत् ।
नन्दसुनुरयमार्जनानां	नमंदो	यर्हि		कृजितश्रेणुः । ४ ।
वृन्दशो ब्रजवृषा	मृगावावो	वेणुवाद्यहतधेतस		आरात् ।
दन्तदष्टकवल्ल	धृतकर्णा	विद्विता		लिखितचित्रमिवास्तु । ५ ।

Oh, hear of this strange phenomenon, O delicate women ! When this Darling of Nanda—on whose bosom smiling with pear-necklaces shines Goddess Lakṣmī (in the form of a golden streak) like a stationary flash of lightning—sounds His flute, bringing delight to the afflicted people (smitten with the pangs of separation from Him), herds of bulls in Vraja as

well as deer and cows (in the forest), stand with erect ears, as though they were asleep or painted, their mind captivated by the music of the flute heard from a distance, and mouthfuls of grass pressed between their teeth (without being swallowed). (4-5)

बहिर्गालवकधातुपलाशैर्बद्धमल्लपरिखर्हिन्विडम्बः ।

कर्हिन्धित् सबल आलि स गोपैर्गाः समाह्वयति यत्र मुकुन्दः । ६ ।

तर्हि भग्नगतयः सरितो ये तत्पद्माम्बुजज्जोऽनिलनीतम् ।

स्पृह्यतीर्वयमिवाब्रह्मपुण्याः प्रेमवेपितधुजाः स्तिमितायः । ७ ।

Whenever the aforesaid Śrī Kṛṣṇa (the Bestower of Liberation), accompanied by Bala and putting on the garb of a wrestler decorated with a tuft of peacock-feathers and tender leaves, and painted with minerals (of various colours) O friend, calls the cows by their names (through the notes of His flute) in the company of (other) cowherds, the (inanimate) rivers too find their flow retarded and stand with their arms (in the shape of waves) thrown into motion (as if to fold the Lord in their embrace), and (when foiled in their attempt) yearning for the dust of His lotus-feet borne by the breeze but eventually with their waters stilled (as though in despair), possessed as they are of poor merit like ourselves. (6-7)

अनुवर्तैः समनुवर्णितवीर्यं आदिपुरुष इवाचलभूतिः ।

वनचरो गिरितटेषु घरन्तीर्वेणुनाऽऽह्वयति गाः स यदा हि । ८ ।

वनलतास्तरव आत्यनि विष्णुं व्यङ्गयन्त्य इव पुष्पफलाद्याः ।

प्रणतभारविटपा मधुधाराः प्रेमहृष्टतनवः समुजुः स्म । ९ ।

Whenever Śrī Kṛṣṇa, possessed of everlasting fortune like Lord Viṣṇu (the most ancient Person) and with His prowess sung *in extenso* (even as in the case of Lord Viṣṇu) by His followers, calls by their (respective) names the cows grazing on the slopes of the mountain (Govardhana) with the help of His flute, while roaming about in the forest (Himself), the creepers of the forest as well as the trees (their partners in life), laden as they are with flowers and fruits, appear with their boughs bent low under their weight and with their frames thrilled through (ecstasy of) love shed streams of honey as though manifesting (the all-pervading) Lord Viṣṇu (indwelling them in the form of rapture). (8-9)

दर्शनीयतिलको वनपालादिव्यगन्धतुलसीमधुमत्तैः ।

अलिकुलैरलपुयीतमभीष्टमाद्रियन् यर्हि सन्धितवेणुः । १० ।

सरसि सारसहंसविहङ्गाश्चारुगीतहृत्चेतस एव ।

हरिमुपासत ते यत्चित्ता हन्त मीलितदृशो धृतमौनाः । ११ ।

When Śrī Kṛṣṇa, wearing (on His forehead) a sacred mark (so) charming to look at, applies the flute to His lips, admiring the high-pitched and agreeable humming of swarms of black bees drunk with the honey of Tulasī (basil) flowers forming part of His wreath of sylvan flowers and emitting an ethereal fragrance, the cranes, swans and other birds (dwelling) in lakes, dear me, approach Śrī Hari, their heart captivated by the dulcet music (of the flute), and flock by His side with their mind (fully) collected and eyes closed and observing (complete) silence. (10-11)

सहबलः स्रगवतंसविलासः सानुषु क्षितिभृतो ब्रजदेव्यः ।

हर्षयन् यर्हि वेणुरवेण जातहर्ष उपरम्भति विश्वम् । १२ ।

महदतिक्रमणशङ्कितचेता मन्दमन्दमनुगर्जति मेघः ।

सुहृदमभ्यवर्षत् सुमनोभिश्छायाया च विदधत् प्रतपन्नम् । १३ ।

When, accompanied by Bala and gracefully adorned with floral ear-rings, and standing on the summits of the mountain (Govardhana), O beauties of Vraja, Śrī Kṛṣṇa fills the universe with the sound of His flute, enrapturing all and filled with delight (Himself), the cloud rumbles in gentle tones (as if) keeping time with His tune, and afraid at heart (as it were) of showing disrespect to the Great One, and covers his Friend with a shower of flowers (in the form of spray), spreading over Him an umbrella with his shadow. (12-13)

विधिधगोपचरणेषु विदग्धो खेणुवाद्य उरुधा निजशिक्षाः ।

तत्र सुतः सति यदाधरविद्ये दन्त्रेणुरनयत् स्वस्वजातीः । १४ ।

सन्ननशास्तदुपधार्य सुरेशाः शक्रशर्वपरमेष्ठिपुरोगाः ।

कवय आनतकथरक्षिताः कश्मलं ययुरनिश्चितत्वाः । १५ ।

When, placing the flute between His lips, ruddy as a (ripe) Bimba fruit, O Yaśodā (a virtuous lady), your Son, an expert in the various games played by cowherds, evolves varied original tunes in the domain of flute-playing, the chiefs of the gods headed by Indra, Lord Śiva (the god of destruction) and Brahmā (the highest functionary of the universe) listen to that music again and again with their neck and mind inclined (towards the quarter from which the sound comes) and, unable to penetrate into its subtleties, learned as they are, fall into confusion. (14-15)

निजपदाद्भ्रजदलैर्ध्वंजवद्वनीरजाङ्कुशविचित्रललामैः ।

व्रजभुवः शमयन् खुरतोदं वर्षभूम्यंगतिरीडितवेषः । १६ ।

व्रजति तेन वयं सखिलासवीक्षणापितमनोभववेगाः ।

कुजगतिं गमिता न विदामः कश्मलेन क्लृप्तं वसनं वा । १७ ।

When, playing on His flute, Śrī Kṛṣṇa walks with the gait of an elephant (the foremost of all creatures in point of bulk), soothing the pain of the soil of Vraja caused by the hoofs of the cattle (treading on it) by (the soles of) His own (tender) feet resembling the petals of a lotus and bearing the weird marks of a flag, thunderbolt, lotus and goad, we—in whom are fire of love is kindled by His amorous glances and who are reduced to the (insensate) state of trees by (the sight of) His (graceful) movements—are no longer conscious of our braid or (even) of our dress due to infatuation. (16-17)

यगिधरः क्वचिदागगधन् गा मालया दयितगन्धतुलस्याः ।

प्रणयिनोऽनुवरस्य कदासे प्रक्षिपन् भुजमगायतं यत्र । १८ ।

क्वणितवेणुरखवञ्चितचित्ताः कृष्णाम्बवसत कृष्णगृह्णियः ।

गुणगणार्णमनुगत्य हरिण्यो गोपिका इव विमुक्तगृहाशाः । १९ ।

Whenever, wearing (a string of) beads (of various colours) and counting the (herds of) cows (with the help of those beads) and resting His arm on the shoulder of a loving follower, Śrī Kṛṣṇa, adorned with a wreath of Tulasī flowers, the fragrance of which is (so) dear to Him, sings somewhere (on His flute), the she-deer, the companions of black antelopes, whose mind is carried away by the music of His sounding flute, continue to be with Śrī Kṛṣṇa, the ocean of virtues, once they meet Him, having abandoned like (us,) the cowherd women (all) hopes of returning to their home. (18-19)

कुन्ददामकृतकीतुकवैधो गोपगोधनवृत्तो यमुनाधाम् ।

नन्दसुनुरवधे तव यत्सो नर्पदः प्रणयिनीं विजहार । २० ।

मन्दवायुरुपवात्यनुकूलं मानयन् मलयजस्यर्सेन ।

वन्दिनस्तमुपदेवगणा ये वाद्यगीतबलिभिः परिवबुः । २१ ।

When, having gaily decorated Himself with wreaths of jasmine flowers, and surrounded by cowherd boys and His cattle-wealth, your Darling, Śrī Kṛṣṇa (Nanda's Son), O sinless Yaśodā, sports on the bank of the Yamunā, giving delight to His loving companions, a gentle breeze fans Him agreeably, welcoming Him by its cool and fragrant touch like that of sandal-paste; and hosts of demigods (Gandharvas and others), who play the role of panegyrists, wait upon Him with their instrumental and vocal music and offerings (of various kinds and thereby delay His return to Vraja). (20-21)

वत्सलो ब्रजगवां यद्यधो वन्द्यमानचरणः पथि वृद्धः ।  
 कृत्स्नगोधनमुपोह्य दिनात्ते गीतवेशुरनुरोडितकीर्तिः । २२ ।  
 उत्सवं श्रमरुचापि दूशानामुभ्रयन् स्वरजश्छुरितस्तक् ।  
 दित्सयैति सुहृदाशय एष देवकीजठरभूरुडुराजः । २३ ।

With intent to grant the desire of His near and dear ones, here comes Śrī Kṛṣṇa (a veritable moon) born of Devaki's womb—who is (so) fond of the people of Vraja as well as of the cows, for whose sake He held up the mountain (for full seven days)—collecting all the cattle-wealth at the close of the day, (nay,) playing on His flute and bringing delight to the eyes of all even by the splendour of His fatigued person, His feet being adored on the way by the oldest of the old (Brahmā and others), His glory being sung by His followers and His garland covered all over with the dust raised by the hoofs of the cattle. (22-23)

मदविमूर्णितलोचन ईषन् मानदः स्वसुहृदो वनमाली ।  
 वदरपाण्डुवदनो मृदुराण्डं मण्डयन् कनककुण्डलक्षया । २४ ।  
 यदुपतिद्विरदराजविहासे यामिनीपतिरिदंथ दिनात्ते ।  
 मुदितवक्त्र उपयाति दुरन्तं योचयन् ब्रजगदा दिनतापम् । २५ ।

With His eyes somewhat rolling through inebriety and His face turned pale as a (ripening) plum, lighting up as He does His soft cheeks with the splendour of His gold ear-rings, Śrī Kṛṣṇa (the Lord of the Yadus)—who is adorned with a wreath of sylvan flowers, wears a cheerful countenance and bestows honour on His near and dear ones—is coming over there even as the moon at the close of day, sporting as the leader of a herd of elephants and relieving the daylong and endless agony (of separation) of the women of Vraja (who are as docile and deserving of protection as cows). (24-25)

श्रीशुक उवाच

एवं ब्रजस्त्रियो राजन् कुण्डलीला नु गायतीः । रेभिरऽहःसु तद्यितास्तन्मनस्का महोदयाः । २६ ।

इति श्रीमद्भागवते महापुराणे चारुमहर्षी संहितार्थे दशमस्कन्धे पूर्वार्धे वृन्दावनजोड्याय

शोपिकायुगलगीते नाम पञ्चविंशोऽध्यायः १३५ ।

Śrī Śuka continued : In this way, Oh Parikṣit, the women of Vraja, whose intellect and mind were absorbed in Him and who were therefore full of great rejoicing, delightfully spent their time (even) during the day, celebrating in song the pastimes of Śrī Kṛṣṇa. (26)

*Thus ends the thirty-fifth discourse entitled "The Gopīs' Song in pairs of Verses",  
 in the first half of Book Ten of the great and glorious Bhāgavata-Purāna,  
 otherwise known as the Paramahansa-Saṁhitā.*



## अथ षट्त्रिंशोऽध्यायः

### Discourse XXXVI

Karṣa sends Akrūra to Vraja to bring Śrī Kṛṣṇa and Balarāma to Mathurā

श्रीशुक उवाच

अथ तर्ह्यागतो गोष्ठपरिष्टो वृषभासुरः । महीं महाककुत्सायः कम्पयन् खुरविक्षताम् । १ ।  
 रभमाणः खरतरं पदा घ विलिखन् महीम् । उद्यम्य पुच्छं वप्राणि विषाणाश्रेण चोद्धरन् । २ ।  
 किञ्चित् किञ्चिच्छकुम्भुञ्जन् मूत्रवन् स्तब्धलोचनः । दम्य निह्नादितेनाङ्ग निष्ठुरेण गवां नृणाम् । ३ ।  
 पतन्वकालतो गर्भाः खवन्ति स्म भयेन वं । निर्विशन्ति घना यस्य ककुत्शलशङ्कया । ४ ।  
 तं तीक्ष्णशृङ्गपुद्गक्ष्य गोष्यो गोपाश्च तत्रसुः । पशवो हुदुवुर्भिता राजन् संत्यज्य गोकुलम् । ५ ।  
 कृष्ण कृषोति ते सर्वे गोविन्दं शरणं ययुः । भगवानपि तद् वीक्ष्य गोकुलं ध्यविव्रतम् । ६ ।  
 मा धंष्टेति गिराऽऽश्वास्य ष्वासुरमुपाह्वयत् । गोपालः पशुभिर्मन् त्रासितैः किमसतम् । ७ ।  
 बलदर्पहाहं नुष्टानां त्वद्विधानां दुरात्मनाम् । इत्यास्फोट्याच्युतोऽरिष्टे नलशब्देन कोपयन् । ८ ।  
 सरख्युर्मे भुजाभोगं प्रसादावस्थितो हरिः । सोऽप्येवं कोपितोऽरिष्टुः सुतेपावनिमुल्लिखन् ।

उद्यमुच्छभ्रमन्मेघः क्रुद्धः कृष्णमुपाद्रवत् । १ ।

अग्रन्यस्तविषाणाग्रः स्तब्धासृगलोचनोऽच्युतम् । कटाक्षिप्याद्रवत्पूर्णिभन्द्रमुक्तोऽज्ञनिर्यथा । १०१  
 गृहीत्वा शृङ्गोत्तं वा अष्टादश पदानि सः । प्रत्यपोवाह भगवान् गजः प्रतिगजं यथा । ११ ।  
 सोऽपविद्यो भगवता पुनस्तथा सत्वरः । आपतत् त्वित्रसर्वाङ्गो निःश्वसन् झोधपूरितः । १२ ।  
 तपापतन्तं स निगृह्य शृङ्गयोः पदा समाक्रम्य निपात्य भूतले ।  
 निष्पीडयामास यथाऽऽर्द्रमखरं कृत्वा विषाणेन जघान सोऽप्यतत् । १३ ।  
 असृग् वमन् मूत्रशकृत् समुत्सृजन् क्षिपेक्ष पादाननवस्थितेक्षणः ।  
 जगाप कृच्छं निर्रतेरश क्षयं पुष्यैः किरन्तो हरिपीडिते सुराः । १४ ।

एवं ककुत्सिनं हत्वा स्तूयमानः स्वजातिभिः । विवेश गोष्ठं सवलो गोपीनां नयनोत्सवः । १५ ।

Śrī Śuka began again: Some time after (Śrī Kṛṣṇa's return from the forest) there came to Vraja Aṛiṣṭa, a demon disguised as a bull with a huge body and a large hump, shaking the earth (already) torn by his hoofs. (1) He was bellowing very harshly and breaking the earth with his hoofs: (nay.) uplifting his tail he was throwing up the mounds of earth with the ends of his horns and was (at the same time) discharging dung and urine in small quantities (at intervals), and staring with unwinking eyes. At his violent and thunder-like roar, O dear Parīkṣit, cows and women were prematurely delivered of their offspring at an initial or advanced stage of gestation indeed through fear, and clouds settled on his hump mistaking it for a hillock. (2—4) Perceiving that animal with sharp horns the cowherds and cowherdesses felt dismayed and the cattle fled in terror leaving Vraja far behind. O king! (5) Crying "Kṛṣṇa! O Enchanter of all!!" they all sought Govinda as their refuge. Observing this and reassuring the people of Vraja, driven off by fright, in the words "Do not be afraid!" the Lord too challenged the diabolical bull saying, "What will you gain, O fool, through the cattle and the cowherds being terrified thus. O vilest creature? (6-7) Here am I to crush the pride, bom of

might, of the wicked and evil-minded like you!" Slapping His arms (by way of challenge to a duel) and provoking Arishta by means of the sound produced thereby, the immortal Śrī Hari stood stretching His serpent-like arm on the shoulder of a boy companion. Thus angered, the aforesaid Arishta too rushed towards Śrī Kṛṣṇa in fury, frowning the earth with his hoofs, the clouds dispersing at the touch of his erect tail. (8-9) With the ends of his horns thrust forward and his bloodshot eyes remaining winkless the animal darted forthwith towards Śrī Kṛṣṇa even like the thunderbolt hurled by Indra, threatening Him with his side-glances. (10) Seizing him by the horns, the Lord actually pushed him back, like an elephant driving a rival elephant, to a distance of eighteen steps. (11) Knocked down by the Lord, the bull quickly rose again and, filled with fury, rushed forward sweating all over and breathing hard. (12) Seizing tightly the demon by the horns, even as he came rushing, and throwing him to the ground, the Lord set His foot on him and (pressing him at one end with His feet) wrung him even as a drenched cloth; and (then) pulling his horn struck him with it till he fell prostrate. (13) Vomiting blood, discharging urine and dung profusely and throwing up his feet with his eyes rolling, the demon experienced (great) agony and (eventually) met his end at the hands of Death (himself in the disguise of Śrī Kṛṣṇa, the Destroyer of Death). The gods (in heaven) applauded Śrī Hari, covering Him with flowers. (14) Having thus disposed of the demon in the form of a bull and being glorified by His own kinsmen (the cowherds), Śrī Kṛṣṇa (the feast of the Gopis' eyes) accompanied by Bala (who had joined him on hearing of his encounter with the bull) entered Vraja (once more). (15)

अष्टि निहते देवै कृष्णेनाद्भुतकर्मणा । कंसयाथाह भगवान् नारदो देवदर्शनः ॥१६॥

यशोदायाः सुतां कन्यां देवव्याः कृष्णमेव च । रामं च रोहिणीपुत्रं वसुदेवेन विभ्यता ॥१७॥

न्यस्तौ स्वमित्रे नन्दे वै याव्यां ते पुरुषा हताः । निशम्य तद् भोजपतिः कोपात् प्रचलितेन्द्रियः ॥१८॥

निशातमसिमादत्त वसुदेवजिघांसया । निवारितो नारदेन तस्तुतौ मृत्युमाप्तनः ॥१९॥

ज्ञात्वा ल्पेहमयैः पार्श्वैर्बन्ध सह भार्यया । प्रतिघाते तु देववै कंस आभाष्य केशिनम् ॥२०॥

प्रेषयामास हन्येतां भवता रामकेशवौ । ततो मुष्टिकचाणूरशलतोशलकादिकान् ॥२१॥

अमात्यन् हस्तिपांश्रैश्च समाहूयाह भोजराट् । भो भो निशम्यतामेतद् घोरचाणूरमुष्टिकौ ॥२२॥

नन्द्रजे किलासाते सुतावानकदुन्दुभेः । रामकृष्णौ ततो मह्यं मृत्युः किल निदर्शितः ॥२३॥

भवद्व्यामिह सम्प्राप्तौ हन्येतां मल्ललीलया । मञ्जाः क्रियन्तां विविधा मल्लरङ्गपरिश्रिताः ।

पौरा जानपदाः सर्वे पश्यन्तु स्वैरसंसृगम् ॥२४॥

महापात्र त्वया भद्र रङ्गद्वयुपनीयताम् । द्विपः कुवलयापीडो जहि तेन ममाहितौ ॥२५॥

आरभ्यतां धनुर्वाणश्रुतुर्दश्यां यथाविधि । विशसन्तु पशून् मेध्यान् भूतराजाय मीडुवे ॥२६॥

The demon Arishta having been slain by Śrī Kṛṣṇa of miraculous deeds, the holy Nārada, who was gifted with divine vision, presently (called on and) told Kamsa of the female child (which was supposed to be the eighth progeny of Devakī and had escaped death\* at his hands) being (as a matter of fact) a daughter of Yaśodā, as well as of Śrī Kṛṣṇa being the (eighth) offspring of Devakī, and of Balarāma being a son of Rohini as also of the two Brothers—by whom Kamsa's men (agents) had been actually made short work of—having been placed by the terrified Vasudeva (Their real father) in the charge of his friend, Nanda. Kamsa, the chief of the Bhojas, whose mind was agitated through anger to hear this (revelation), snatched a sharp-edged sword with the intention of killing Vasudeva. Stopped

\* Vide verses 7 to 13 of Discourse IV.

(however) by Nārada and coming to know (from the same sage) of the two Sons of Vasudeva to have been ordained (by Providence) to be his Death, he bound Vasudeva alongwith his wife (Devaki) with iron fetters. The celestial sage having (now) returned (to his abode in the highest heaven), Kāṁsa conferred with Keśi and despatched him (to Vraja) with the order "Let Balarāma and Keśava (Śrī Kṛṣṇa) be disposed of (by you)!" Summoning in his presence Muṣṭika, Cāṅūra, Śala, Tośalaka and others (who were renowned experts in wrestling) as well as his ministers and keepers of elephants, Kāṁsa (the king of the Bhojas) then said, "O Let this (command of mine) be listened to (and obeyed forthwith), O heroic Cāṅūra and Muṣṭika ! (16—22) I hear the two sons of Ānakadundubhi (Vasudeva), Balarāma and Kṛṣṇa, are dwelling in Nanda's Vraja; at their hands I am told has my death been decreed. (23) Let the two boys, when arrived here, be killed by you in a game of wrestling. Let galleries of diverse designs be erected (in the form of an amphitheatre) round the arena for the wrestlers, (and) let all the people of the city as well as of the country (the kingdom of Mathurā) witness the voluntary combat. (24) O keeper of (my) elephants, O blessed one, let the (mighty) elephant Kuvalayāpīḍa be brought to (and stationed at) the (main) entrance of the amphitheatre (and) kill through it my two (juvenile) enemies. (25) Let a bow-sacrifice (in which Lord Śiva is worshipped in the form of a bow and which is recommended in the works on Śiva-Worship as conducive to victory over enemies) be commenced with due ceremony on the (coming) fourteenth lunar day (which is held particularly sacred to Lord Śiva). Let the priests immolate animals, fit to be sacrificed, to Lord Śiva (the Ruler of the spirits and popularly worshipped even to this day at Mathurā under the name of Śrī Bhūteśwara), the Bestower of (all) boons." (26)

इत्याप्त्रायाथैतन्नरं आहूय यदुपुङ्गवम् । गृहीत्वा पाणिना पाणिं ततोऽङ्कुरमुवाच ह । २७ ।  
 भो भो दानपते मह्यं क्रियतां मैत्रमादृतः । नान्वस्त्वतो हिततपो विद्यते भोजवृष्णिषु । २८ ।  
 अतस्त्वामाश्रितः सौम्य कार्यगौरवसाधनम् । यथेन्द्रो विष्णुमाश्रित्य स्वार्थमध्यगमद् विभुः । २९ ।  
 गच्छ नन्दध्वजं तत्र सुतावानकदुन्दुभेः । आसाते ताविहानेन रथेनानय या धिरम् । ३० ।  
 निसृष्टः किल मे मृत्युर्देवैर्वैकुण्ठसंभ्रयैः । तावानय सर्वं रोपैर्नन्दाद्यैः साधुपायनैः । ३१ ।  
 घातयिष्य इहानीतौ कालकल्पेन हस्तिना । यदि मुक्तौ ततो मल्लैर्घातये खद्युतोपर्यः । ३२ ।  
 तयोर्निहतयोस्तप्तान् वसुदेवपुरोगमान् । तद्वन्धून् निहनिष्यामि नृष्णिभोजदराहकान् । ३३ ।  
 उपसेनं च पितरं स्थविरं राज्यकामुकम् । तद्भ्रातरं देवकं च ये ज्ञान्ये विद्विषो यप । ३४ ।  
 तदश्लेषा मही मित्र भविषी नष्टकण्टका । जरासन्धो मम गुरुर्द्विविदो दयितः सखा । ३५ ।  
 शम्भरो नाको बाणो मध्येय कृतसंहदाः । तैरहं सुरपक्षीयान् हत्वा भोक्ष्ये महीं नृपान् । ३६ ।  
 हतन्नात्वाऽऽनय क्षिप्रं रामकृष्णविहारभक्तौ । धनुर्पस्त्रनिरीक्षार्थं द्रष्टुं यदुराश्रियम् । ३७ ।

Having thus commanded his servants, Kāṁsa (who was well-versed in the methods of achieving his personal ends) summoned Akrūra, the foremost of the Yadus (and a kinsman of Vasudeva), and, clasping his hand with his own, addressed him as follows:—(27) "O chief of the charitably disposed, let an act of friendship be done to me. None else is more honoured and more friendly (to me) than you in the race of the Bhojas and the Vṛṣṇis. (28) I therefore depend on you, O gentle one, as the means of accomplishing a great purpose, (even) as the mighty Indra attained his end (in the form of sovereignty of the three worlds, that had been usurped by Bali (the demon king), depending as he did on Lord Viṣṇu (descended in the form of Vāmana\*, the Divine Dwarf, his younger Brother). (29) Proceed (at once) to Nanda's Vraja;

\* For the story of Lord Vāmana see Discourses XVIII to XXIII of Book Eight.

there reside the two sons of Ānakadundubhi (Vasudeva). (Please) bring them both here in this chariot; let there be no delay. (30) My death, I understand, has been pre-ordained at the hands of the younger one by the gods, who have their (sole) refuge in Viṣṇu. (Therefore) fetch them along with the Gopas headed by Nanda and equipped with tributes of various kinds. (31) I shall have them despatched, when brought down here, by my elephant (Kuvaleyāpīḍa), who is as good as Death (himself). If (however) they escape it, I shall get them killed by wrestlers (fierce) like thunderbolts. (32) On the two brothers having been killed I shall do away with their afflicted kinsmen—the Vṛṣṇis, the Bhojas and the Daśārhas—headed by Vasudeva, as well as my aged father, Ugrasena, who is anxious to regain his sovereignty, his (younger) brother, Devaka, and whoever else are my enemies. (33-34) And then this earth, O friend, will be rid of (all its) thorns, Jarāsandha is (my father-in-law and therefore as good as) my father; while Dwivida (the monkey-chief) is my beloved friend. (35) (Even so) Śambara, Naraka and Bāna have (all) entered into alliance with me. Destroying with their help (all) kings who are siding with the gods, I shall rule over the (entire) globe (myself). (36) Knowing this (but not disclosing my intention to the people of Vraja), fetch the two youngsters, Balarāma and Kṛṣṇa, here at once so as to enable them to witness the bow-sacrifice as well as to behold the splendour of Mathurā (the capital of the Yadus)." (37)

अक्रूर उवाच

राजन् मनीषितं सधैर्यकं तव स्वावद्ययार्जनम् । सिद्धयसिद्धयोः सप्तं कुर्याद्देवं हि फलसाधनम् । ३८ ।  
मनोरथान् करोत्युद्यैर्जनो देयहृत्तनपि । युज्यते हर्षशोकाभ्यां तथाप्याज्ञां करोमि ते । ३९ ।

**Akrūra replied :** Well-thought out is your remedy against the evil that stares you in the face. One should (however) keep one's mind balanced in success and failure; for it is Providence that procures the fruit of our endeavours. (38) Man entertains high aspirations, even though they are thwarted by Providence, and (thus) meets with joy and grief. Nevertheless I shall do your bidding. (39)

श्रीशुक उवाच

एवमादिदय चाक्रूरं मन्त्रिणश्च विमुञ्च्य सः । प्रखिदेश गृहं कैसस्तथाक्रूरः स्वमालयम् । ४० ।  
इति श्रीमद्भागवते महापुराणे पारमहंस्योः संहितायां दशमस्कन्धे पूर्वधियाक्रूरसंभवे नाम पट्विंशोऽध्यायः । ३६ ।

**Śrī Śuka continued:** Having thus instructed Akrūra and sent away his counsellors, Karṣa retired into the gynaeceum and Akrūra too returned to his house. (40)

*Thus ends the thirty-sixth discourse entitled "Karṣa despatches Akrūra (to Vraja)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ सप्तत्रिंशोऽध्यायः

### Discourse XXXVII

#### The demon Vyoma slain (by the Lord)

श्रीशुक उवाच

केशी तु कंसप्रहितः खरंमहीं महाहयो निर्जरयन् मनोजवः ।  
 सटावधुतप्रविमानसङ्कुलं कुर्वन् नभो हेधितभीषिताखिलः ।१।  
 विशालनेत्रो विकटास्यकोटरो बृहहलो नीलमहाम्बुदोषमः ।  
 दुराशयः कंसहितं चिकीर्षुर्व्रजं स नन्दस्य जगाम कम्पयन् ।२।  
 तं त्रासयन्तं भगवान् स्वगोकुलं तद्धैवितैर्वालविघूर्णिताम्बुदम् ।  
 आत्यानयाजौ मृगयन्तमप्रणीरुपाह्वयत् स व्यनदन्धृगेन्द्रवत् ।३।  
 स तं निशाम्याभिमुरखो मुरलेन खं पिबन्निवाभ्यद्रवत्यमर्षणः ।  
 जयान पद्भ्यामारविन्दलोचनं दुरासदृष्टञ्जयो दुरत्ययः ।४।  
 तद् वञ्चयित्वा तमधोक्षजो रुमा प्रगृह्य रोर्ध्वा परिविध्य पादयोः ।  
 सावन्नभुत्सुन्य धनुःशतान्तरे यथोरगं ताक्ष्यं सुतो व्यस्थितः ।५।  
 स लब्धसंज्ञः पुनरुत्थितो रुमा व्यादाव्य केशी तरसाऽऽपतद्धरिम् ।  
 सोऽप्यस्य वक्त्रे भुजमुत्तरं स्रवन् प्रवेशयायास यथोरगं विले ।६।  
 दन्ता निपेतुर्भगवद्भुजस्युशास्ते केशिनस्तप्रमयः स्पृशो यथा ।  
 ब्राह्मश्च तद्देहगतो महात्मनो यथाऽऽपयः संवसृधे उपेक्षितः ।७।  
 समेधमानेन स कृष्णबाहुना निरुद्धबायुश्चरणांश्च विक्षिपन् ।  
 प्रस्विन्नगात्रः परिवृत्तलोचनः पपात लेष्टं विसृजन् क्षितौ व्यसुः ।८।  
 तद्देहतः कर्कटिकाफलोपमाद् व्यसौरपाकृष्य भुजं महाभुजः ।  
 अबिस्मितोऽब्रह्मतारिरुत्सयैः प्रसूनवर्षैर्विषद्विरीडितः ।९।

**Śrī Śuka began again :** Despatched by Kamsa\* and anxious to oblige him, the aforesaid Keshi of evil intent, for his part, went to Nanda's Vraja in the form of a colossal horse—quick as thought, with big eyes, a fearful cave-like mouth and a huge neck and resembling a large dark cloud—pounding and shaking the earth with its hoofs crowding the firmament with clouds and aerial cars dispersed by its manes and terrifying all with its neighs. † (1-2) Placing Himself in the forefront, the Lord challenged the (diabolical) horse, that was frightening (the inhabitants of) His Vraja with its neighs as aforesaid, throwing the clouds into commotion by the hair of its tail and seeking after Him for a duel; and the animal roared loudly like a lion (when thus challenged). (3) Beholding Him, the animal—which was not only difficult to approach and possessed of terrible speed but formidable too—turned round and ran towards Him full of rage and, drinking the heavens as it were with its (wide open) mouth struck the lotus-eyed Lord with its (hind) legs. (4) Dodging the stroke and seizing the horse by its

\* Vide verses 20-21 of Discourse XXXVI above.

† Verse 2 has not been commented upon by Śrīdhara Swāmi.

(aforesaid) legs, Śrī Kṛṣṇa (who is above sense-perception) whirled it in a rage with His arms and, flinging it disdainfully to a distance of a hundred bows (four hundred cubits), even as Garuḍa (son of the sage Kaśyapa) would throw a serpent, stood as before (as if nothing had happened). (5) Having recovered its senses and rising up again, the said Keśī rushed towards Śrī Hari with (great) speed, opening its mouth in fury. He too smilingly thrust His left arm into its mouth (as playfully) as a snake-charmer would put a serpent into a hole. (6) Touching the Lord's arm the teeth of Keśī dropped down as they would on touching a heated iron rod. Nay, finding its way into its body, the arm of Śrī Kṛṣṇa (the Supreme Spirit) swelled to an enormous degree, even as (the fluid collected in the body of a man suffering from) the disease of dropsy would if neglected. (7) With its breath choked by the immensely swelling arm of Śrī Kṛṣṇa and its eyes rolling, and profusely sweating all over, the animal dropped dead on the ground throwing up its legs and passing excrement. (8) Drawing out His arm from its dead body, which resembled a (ripe) cucumber (that had burst open at several places), the mighty-armed Lord, who had killed the enemy without any effort and (therefore) stood unelated, was glorified by the highly amazed gods (lit., the denizens of heaven), who showered flowers (on Him). (9)

देवर्षिस्तसङ्गम्य भागवतप्रवरो नृप । कृष्णामङ्गिष्ठकर्माणं रहस्येत्तदाधत् ॥१०॥  
 कृष्ण कृष्णाप्रमेयात्वन् योगेश जगदीश्वर । व्यासुदेवारिक्त्वावास सात्वतां प्रवर प्रभो ॥११॥  
 त्वमात्मा सर्वभूतानामेको ज्योतिर्विद्यैधसाम् । गूढो गुहाशयः सखी महापुरुष ईश्वर ॥१२॥  
 आत्मनाऽऽत्माश्रयः पूर्वं मायया ससृजे गुणान् । तैरिदं सत्यसंकल्पः सृजत्यत्यवसीश्वरः ॥१३॥  
 स त्वं भूधरभूतानां दैत्यप्रमथारक्षसाम् । अखतीर्णो विनाशाय सेतूनां रक्षणाय च ॥१४॥  
 दिष्ट्या ते निहतो दैत्यो लीलयाथ हयाकृतिः । यस्य हेवितसंत्रस्तास्यजन्वनिमिया दिवम् ॥१५॥

Approaching Śrī Kṛṣṇa, who was unwearied in action, Nārada (the celestial sage), the foremost of the Lord's votaries, O protector of men, spoke to Him in secret as follows:—(10) "O Kṛṣṇa of incomprehensible character, O Enchanter of all, O Master of Yoga (possessed of inconceivable powers), O Ruler of the universe, O Vāsudeva (present in all beings), the Abode of all, the foremost of the Yadus, O almighty Lord ! (11) You are the one Spirit, indwelling all created beings and remaining concealed like the fire hidden in logs of wood, nay, enshrined inside the intellect, the Witness (of all), the Supreme Person, the almighty Lord. (12) Depending on Your own Self, You evolved the three Guṇas at the dawn of creation by Your Mâyā (creative energy), which is (no other than) Your own Self; and with their help You create, protect and absorb (into Your own Self) this (visible) universe, unfailing of purpose and almighty as You are. (13) As such You have descended (in the world of matter) for the annihilation of demons, goblins and ogres born as kings (lit., the conservators of the earth) and for the protection of the virtuous (who are the living standards of morality). (14) Luckily enough by You, has been sportfully slain this demon (Keśī) in the form of a horse, frightened by whose neighs the gods (whose eyelids never fall) evacuated heaven. (15)

चाणूरं मुष्टिकं चैव मल्लानन्याश्च हस्तिनम् । कंसं च निहतं द्रक्ष्ये परश्वोऽहनि ते विभो ॥१६॥  
 तस्यान् शङ्खवदनमुराणां नरकस्य च । पारिजातापहरणमिन्द्रस्य च पराजयम् ॥१७॥  
 उद्धहं वीरकन्यानां वीर्यशुल्कादिलक्षणम् । नृगस्य मोक्षणं पापाद् द्वारकायां जगत्वते ॥१८॥  
 स्यपत्तकस्य च मणेरदानं सह भार्यया । मृतपुत्रप्रदानं च ब्राह्मणस्य स्वधामतः ॥१९॥  
 पौण्ड्रकस्य वधं पश्चात् काशिशुर्याश्च दीपनम् । दन्तवज्रस्य निधनं चैद्यस्य च महाकर्तौ ॥२०॥  
 यानि ह्यन्यानि वीर्याणि द्वारकामावसन् भवान् । कर्ता द्रक्ष्याम्यहं तानि गेयानि कविभिर्भुवि ॥२१॥

अथ ते कालरूपस्य क्षयविषोरमुख्य वै । अस्त्राङ्घ्रिणीनां निधनं द्रक्ष्याम्यर्जुनसारथेः ॥२२॥

The day after tomorrow I shall see Cāṇūra and Muṣṭika and other wrestlers as well as the elephant (Kuvalayāpīḍa) and Kaṁsa (himself) slain by You, O mighty Lord! (16) After that I shall witness the death (at Your hands) of the demon Pauṇḍra (living in the form of a conch), the Ionian hero (Kālayavana) and the demon Mura as well as of Naraka and (also) the carrying off (from heaven) of the (celestial) Pārijāta tree and the discomfiture of Indra (who will try to thwart Your purpose). (17) I shall also behold the espousal (by You) of the daughters of heroes—which will be distinguished by the fact that show of valour will be the (only) price paid by You (for the same) and so on, and shall (further) witness the deliverance of King Nrga at Dwārakā from sin (in the shape of unwittingly giving away a Brāhmaṇa's cow as his own, for which he was hurled into the womb of a chameleon), O Lord of the universe! (18) I shall also witness the acceptance (by You) of the (brilliant) gem Syamantaka alongwith Jāmbavālī (for Your wife from the bear chief Jāmbavān) as well as the restoration to a Brāhmaṇa of his deceased son to be brought by You from Your own divine Abode (the realm of Mahākāla). (19) I shall (further) witness the destruction (by You) of King Pauṇḍra and later on the selling on fire of the city of Kāśī (the modern Vārāṇasī) and (even so) the death (at Your hands) of Danlavaktra and (earlier) of Śiśupāla (the king of Cedi) in the course of a great sacrifice (viz., the Rājasūya sacrifice to be performed by Emperor Yudhiṣṭhira). (20) I shall also witness those feats of valour that You will perform while residing in Dwārakā and which will be celebrated in song by the poets on earth. (21) I shall then behold the extermination of a number of Akṣauhīnīs (in the course of the great Mahābhārata war) by Yourself as Arjuna's charioteer and assuming the role of Kāla (the Time-Spirit) actually bent on the dissolution of this (visible) universe. (22)

विशुद्धविज्ञानधने	स्वसंस्थया	समाप्तसर्वार्थमपोधवाञ्छितम् ।
स्वतेजसा	नित्यनिवृत्तमायागुणप्रवाहै	भगवन्तमीपह ॥२३॥
त्वामीश्वरं	स्वाश्रयमात्मपाचया	विनिर्मिताशेषविशेषकल्पनम् ।
क्रोडाडार्थमद्यात्तमनुष्यविग्रहं	नतोऽस्मि	धूर्यं यदुवृष्णिसात्वताम् ॥२४॥

We approach (for protection) the almighty Lord (in You), who is pure consciousness personified, who has fully achieved all His ends by virtue of His being established in His own (blissful) existence, whose desire never fails to yield its fruit and by whose effulgence (in the form of consciousness) the stream of the three Guṇas (in the shape of the world-process), having its origin in Māyā, is ever shut out from Him. (23) I bow to You, the self-dependent almighty Lord who has evolved this (varied) creation out of all these differentiated categories (the Mahat-tatva etc.) brought forth by His own Māyā (creative energy), and who has now for the sake of sport assumed a human semblance as the foremost of the Yadus, the Vṛṣṇīs and the Sātvatas. (24)

श्रीशुक उवाच

एवं यदुपतिं कृष्णं भागवतप्रबरो मुनिः । प्रणिपत्याभ्यनुज्ञातौ ययौ तद्दर्शनोत्सवः ॥२५॥  
 भगवानपि गोविन्दो हत्वा केशिनमाहले । परशुनपालयत् पालैः प्रीतिर्ब्रजमुखावहः ॥२६॥  
 एकदा ते पशून् पालाक्षारयन्तोऽद्रिमानुषु । चक्रुर्निलायनक्रोडाक्षोरपालापदेशतः ॥२७॥  
 तत्रासन् कर्तितच्छोराः पालाक्ष कर्तितच्छूपः । मेधायिताश्च तत्रैके विजहुरकुतोभयाः ॥२८॥  
 मयपुत्रो महाभावो व्योमो गोपालवेषधृक् । मेघात्रितानयोवाह प्रायक्षोरयितो बहून् ॥२९॥  
 गिरिदर्यां विनिक्षिप्य नीतं नीतं महामुरः । शिलया पिदधे द्वारं चतुःपञ्चाक्षरयिताः ॥३०॥

तस्य तत् कर्म विज्ञाय कृष्णः शरणदः सताम् । गोपान् नयन्तं जग्राह वृकं हरित्विवैजसा । ३१ ।  
 स निजं रूपमास्थाय गिरीन्द्रसदृशं बली । इच्छन् विमोक्तुमात्मानं नाशत्रोद् ग्रहणप्रतुरः । ३२ ।  
 ते निगूह्यन्त्युतो दोर्ष्यां पातवित्वा महीतले । पश्यतां दिवि देवानां पशुमारममारयत् । ३३ ।  
 गुह्यपिधानं निर्भिद्य गोपान् निःसार्य कृच्छ्रतः । स्तूयमानः सुरैर्गोपैः प्रविवेश स्वगोकुलम् । ३४ ।

इति श्रीमद्भागवते महापुराणे पापहंसां संहितायां दशमस्कन्धे पूर्वार्धे व्योमासुखधो नाम सप्तत्रिंशोऽध्यायः । ३७ ।

**Śrī Śuka continued :** Having thus bowed low to Śrī Kṛṣṇa, the Lord of the Yadus, and gladly permitted by Him, the sage Nārada, the foremost of the Lord's devotees, who was filled with ecstatic delight at His sight, departed (for his abode in Satyaloka). (25) Having made short work of the demon Keśi in a (personal) combat, Lord Śrī Kṛṣṇa (the Protector of cows) too continued to tend the cattle as usual in the company of the cowherd boys, who were (deeply) attached to Him, bringing delight (thereby) to (the entire) Vraja. (26) Once, while pasturing the cattle on the mountain heights, the cowherd boys played various games of (cleverly) smuggling others' goods under the guise of thieves and guards. (27) Of them some played the part of thieves and others acted as watchmen, O protector of men; while still others of the Gopas played the role of rams. In this way they sported fearlessly. (28) Maya's son Vyoma (a demon), who was adept in great conjuring tricks and who made his appearance there in the guise of a cowherd boy, often playing the part of a thief, carried away many cowherd boys that were playing the role of rams. (29) Laying down each cowherd boy he carried away into a mountain cave, the mighty demon closed its entrance with a (large) slab. (In this way only) four or five (of the Gopas) remained (outside the cave). (30) Perceiving that work of the demon, Śrī Kṛṣṇa, who affords protection to the righteous, forcibly seized Him even as he was carrying away the cowherd boys, just as a lion would seize a wolf. (31) Resuming his natural (demoniac) form, resembling a huge mountain, the powerful demon, who was feeling pained by the grip, sought to extricate himself but could not. (32) Catching hold of the demon by the arms and dashing him to the ground, Śrī Kṛṣṇa (the immortal Lord), made short work of him by gagging him and squeezing his windpipe while the gods in heaven stood looking on. (33) Having broken asunder the rock that blocked the mouth of the cave and rescuing the cowherd boys from their uncomfortable situation, and being glorified by the gods as well as the Gopas, the Lord withdrew to His (realm of) Vraja. (34)

*Thus ends the thirty-seventh discourse entitled "The demon Vyoma slain," in the first half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टात्रिंशोऽध्यायः

### Discourse XXXVIII

#### Akrūra's arrival (in Vraja)

श्रीशुक उवाच

अक्रूरोऽपि च तां रात्रिं मधुपूर्वां महापतिः । उपित्वा रथमास्थाय प्रययौ नन्दगोकुलम् । १ ।  
 गच्छन् पथि महाभागो भगवत्यम्बुजेक्षणो । भक्तिं परामुपगत एवमेतदचिन्तयत् । २ ।

किं मयाऽऽचरितं भद्रं किं तपं परमं तपः । किं वाधाय्यस्ते दत्तं यद् द्रक्ष्याम्यद्य केदावम् । ३ ।  
 ममैतद् दुर्लभं मन्य उत्तमदलोकदर्शनम् । विषयात्मनो यथा ब्रह्मकीर्तनं शूद्रजन्मनः । ४ ।  
 मैत्रं प्रमाद्यमस्यापि स्यादेवाच्युतदर्शनम् । ह्रियमाणः कालनद्या इञ्जितरति कश्चन । ५ ।  
 ममाद्यामङ्गलं नष्टं फलवांश्चैव मे भवः । यत्रमस्ये भगवतो योगिध्येयाद्भिपङ्कनम् । ६ ।  
 कंसो बतार्याकृत येऽत्यनुग्रहं द्रक्ष्येऽद्भिपद्यं प्रहितोऽमुनः हरोः ।  
 कृतावतास्य दुरत्ययं तपः पूर्वेऽतन् यत्रस्रमण्डलत्विया । ७ ।  
 यदचिन्तं ब्रह्मभवादिभिः सुरैः श्रिया च देव्या मुनिभिः ससात्वतैः ।  
 गोचारणायानुचरैश्चरदने यद् गोपिकानां कुचकुङ्कुमाङ्कितम् । ८ ।  
 द्रक्ष्यामि दूतं सुकपोलनासिकं सितावलोकारुणकङ्कलोचनम् ।  
 पुत्रं मुकुन्दस्य गुडालकावृतं प्रदक्षिणं मे प्रचरन्ति वै मृगाः । ९ ।  
 अथ्यद्य विष्णोर्मनुजत्वपीयुषो भारावताराय भुवो निजेच्छया ।  
 लवण्यवधायो भवितोऽपलम्बनं मह्यं न न स्यात् फलमजसा दुःशः । १० ।  
 य ईक्षिताहंरहितोऽप्यसस्ततोः स्वनेजसापास्ततोभिदाभ्रमः ।  
 स्वमायाऽऽत्मन् रघितैस्तदीक्षया प्राणाक्षयीभिः सदेष्टुभीयते । ११ ।

**Śrī Śuka began again :** Having spent that night\* at Mathurā (the city founded by the demon Madhu), the high-minded Ākrūra too mounted a chariot and drove to Nanda's Vraja. (1) Proceeding along the road the highly blessed one developed supreme devotion to the lotus-eyed Lord and thought as follows adopting the following line of reasoning:—(2) "What noble act has been performed, (nay,) what supreme austerity has been gone through or again what gift has been bestowed on a worthy recipient by me, by virtue of which I am going to behold Śrī Kṛṣṇa (the Protector of even Brahmā and Lord Śiva) ? (3) I consider it as difficult for me—whose mind is given to sensuous pleasures—to gain the sight of Lord Śrī Kṛṣṇa of excellent renown as a recital of the Vedas is for one born of Śūdra parents. (4) (Rather) I should not think like that. Even to me, a vile creature, the sight of Śrī Kṛṣṇa, (the immortal Lord) must be vouchsafed; (for, though) borne away by the stream of Time, one may get to the shore (the end of mundane existence) some time. (5) (All) my evil has been destroyed today; nay, my birth too has become fruitful in that I shall bow to the lotus-feet of the almighty Lord, that are fit to be meditated upon by Yogis (those given to contemplation). (6) Ah, Kāṁsa has done me a great favour today; (for) despatched by him (to Vraja) I shall behold the lotus-feet of Śrī Hari, descended in the world of matter—feet by the splendour of whose spherical nails people in the past have got over the darkness of ignorance, so difficult to cross over, (nay) which are adored by gods headed by Brahmā and Lord Śiva (the Source of the universe), by the divine Śrī (the goddess of beauty and prosperity) as well as by sages and devotees; which move about in the forest alongwith their followers for the purpose of pasturing the cows, and which are tinged with the saffron paint on the bosom of cowherd women. (7-8) I shall surely behold the countenance of Śrī Kṛṣṇa (the Bestower of Liberation) with lovely cheeks and a shapely nose and with reddish lotus-like eyes casting smiling glances, and overhung by curly locks; for the deer walk to my right indeed. † (9) If there comes about today a meeting with Lord Viṣṇu, the home of loveliness, who has of His own

\* This has reference to verse 40 of Discourse XXXVI above.

† According to the science of omens this is considered to be a propitious omen as is borne out by the following verse:—

प्रदक्षिणगतः श्रेष्ठं वाचां वृषभविषाः ।

free will assumed a human semblance for relieving the burden of the earth, there is no denying the fact that my eyes will have easily attained the fruit of their existence. (10) He is the Spectator of the cause as well as of the effect, though (entirely) free from egotism; in Him ignorance (veiling one's real character) as well as the notion of difference (resulting from it) and the misconception arising from such a notion stand eliminated by His own effulgence (in the form of eternal realization of His own essential character) and He is seen (sporting) in arbours (or the dwellings of the Gopis of Vraja) in the company of Jivas (embodied souls) endowed with the vital principle, senses and mind and evolved in His own Self by His Māyā (creative energy) under His own supervision. (11)

यस्मात्स्वामीवहभिः सुमङ्गलैर्वाचो विमिश्रा गुणकर्मजन्मभिः ।  
 प्राणन्ति शुश्र्णन्ति पुनन्ति वै जगद् यास्तद्विरक्ताः शक्रशोभना मताः ।१२।  
 स चाद्यतीर्णः किल सात्वतान्वये स्वसेतुपालामरवर्षशर्मकृत् ।  
 यशो वितन्वन् ब्रज आस्त ईश्वरो गायन्ति देवा यदशेषमङ्गलम् ।१३।  
 तं त्वद्य नूनं महतां गतिं गुरुं त्रैलोक्यकान्तं दृशिष्यन्पहोस्त्ववम् ।  
 रूपं दधानं श्रिय ईप्सितास्यदं ब्रक्ष्ये ममासन्नृषसः सुदर्शनाः ।१४।

(Nay.) utterances connected with His excellences (compassion etc.), exploits and descents that wipe out the sins of all and are attended with (all) excellent blessings actually give (new) life and grace and lend sanctity to the universe while those removed from them are (though adorned with figures of speech and other elegances) considered to be as good as a (finely dressed and well-adorned) corpse. (12) Descended, as I understand in the race of the Sātvatas (Yadus) in order to bring happiness to the foremost of the immortals maintaining the ethical standards set up by Himself, the same Lord is living (at present) in Vraja, spreading (far and wide) His glory which the gods (ever) celebrate in song as the source of all blessings. (13) I shall surely behold today that very Lord, who is the goal of exalted souls and the preceptor (of the whole universe) and exhibits a form which is loved by (all) the three worlds, provides a grand feast to those that have eyes and is the coveted Abode of Śrī (the goddess of beauty and prosperity); (for) all these mornings have revealed good omens to me. (14)

अथावर्तुः सपदीशयो रथात् प्रधानपुंसोश्चरणं स्वलब्धये ।  
 धिया धृतं योगिभिरथहं ध्रुवं नमस्य आभ्यां च सखीन् वनोक्तसः ।१५।  
 अथ्यङ्घ्रिमूले पतितस्य मे विभुः शिरस्यथास्यत्रिजहस्तपङ्कजम् ।  
 दत्ताभयं कालभुजङ्गहंसा प्रोद्देजितानां शरणैषिणां नृणाम् ।१६।  
 समर्हणं यत्र निधाय कौशिकस्तथा बलिश्चाप जगत्त्रयेन्द्रताम् ।  
 यद् वा विहारे ब्रजयोधितां श्रमं स्पृशेन सांगन्धिकगन्धपानुदत् ।१७।  
 न भय्युपैष्यत्यरिबुद्धिमच्युतः कंसस्य दूतः प्रहितोऽपि विधुदुक् ।  
 योऽन्तर्बहिश्चेतस एतदीहितं क्षेत्रज्ञ ईक्षत्यमलेन चक्षुषा ।१८।  
 अथ्यङ्घ्रिमूलेऽवहितं कृताञ्जलिं मायीक्षिता सम्भितपाद्रेषा दृशा ।  
 सपद्मपद्मस्तसमस्तकिल्बिषो बोद्धा मुदं वीतविशङ्क उर्जिताम् ।१९।  
 सुहृत्तमं ज्ञातिमनन्वदैवतं तेष्वर्था बृहद्भ्यां परिरप्यतेऽथ माम् ।  
 आत्मा हि तीर्थीक्रियते तदैव मे बन्धु कर्मात्यक उच्छ्रमित्यतः ।२०।

लब्धाङ्गसङ्घं प्रणतं कृताङ्गलिं मां वक्ष्यतेऽङ्कुर ततेत्युक्त्वा वा ।  
 तदा ख्यं जन्मभूतो महीयसा नैवादृतो यो धिगमुष्य जन्म तत् । ११ ।  
 न तस्य कश्चिद् दयितः सुहृत्तमो न चाप्रियो द्वेष्य उपेक्ष्य एव वा ।  
 तथापि भक्तान् भजते यथा तथा सुरदुमो यद्भद्रुपाश्रितोऽर्धतः । १२ ।  
 किञ्चाग्रजो मायनतं यदुत्तमः स्मयन् परिभ्रज्य गृहीतमङ्गलौ ।  
 'गृहं प्रवेक्ष्यामसमस्तसङ्कृतं संप्रक्ष्यते कंसकृतं स्वबन्धुषु । १३ ।

Alighted from the chariot immediately afterwards, I shall certainly bow at the feet of the almighty Lords (of the universe), the foremost Persons (Balarāma and Śrī Kṛṣṇa)—which are (only) cherished in their mind by (great) Yogis for Self-Realization (but are never seen by them)—and alongwith Them I shall greet Their friends (the cowherd boys) as well as the (other) inhabitants of Vraja (consisting mainly of a woodland). (15) Will the Lord place on my head, when I am fallen at the soles of His feet, His own lotus-like palm, that has given assurances of safety to men terrified by the speed of the serpent of Time and seeking shelter (at His feet)? (16) Placing articles of worship in (the hollow of) that palm, Kauśika (a former Indra) attained the rulership of (all) the three worlds and pouring water into it the demon Bali (the celebrated demon king and devotee) secured (a title to) the sovereignty of the three worlds. Nay, it relieved by its (soft and fragrant) touch the fatigue of the women of Vraja during the Rāsa-Play, emitting as it did the fragrance of a Saugandhika (a particular species of lotus, so-called because of its remarkable fragrance). (17) Even though I have been sent by Karīṣa as his messenger, Śrī Kṛṣṇa (the immortal Lord)—who is omniscient and the Knower of all bodies and who witnesses with His unclouded vision the activity of the mind, existing as He does inside as well as outside the latter—will not (I am sure) harbour a feeling of enmity towards me. (18) If He smilingly looks on me—fallen at the soles of His feet with a fully controlled mind and joined palms—with a compassionate eye, I shall forthwith be absolved from all sins and, completely rid of (all) fear (of rebirth etc.), experience supreme bliss. (19) Again, when He folds in His long arms me, his most sincere friend and kinsman exclusively devoted to Him, my body will at once be actually turned into a (veritable) sanctuary and my bonds in the form of Karma will fall off from it. (20) When I have thus enjoyed His (blissful) embrace and stand bowing low (before Him) with joined palms, Śrī Kṛṣṇa (of wide renown) will address me in the words 'Uncle Akṛūra!' Then (alone) will my birth be fruitful. Fie upon that birth of him who is not accepted as His own by Śrī Kṛṣṇa (the Supreme Lord). (21) Neither is anyone beloved of Him, much less His dearest friend, nor again is anyone unwelcome, much less hateful or even worthy of being treated with indifference. Nevertheless He loves His devotees (alone) in the same way as they do, just as a wish-yielding tree grants the desire of men (only) when approached (by them). (22) Further His elder Brother (Balarāma), the foremost of the Yadus, would smilingly embrace me—bowing low (before Him)—and conduct me; caught by my joined palms into the house and will enquire in detail of me, when I have received all attentions, about the conduct of Karīṣa towards His kinsfolk." (23)

श्रीशुक उवाच

इति सञ्चिन्तयन् कृष्णं श्वफल्कतनयोऽर्ध्वनि । रथेन गोकुलं प्रापः सूर्यश्चास्तिगिरिं नृप । १४ ।

पदानि तस्याखिललोकपालकिरीटजुष्टामलपादरोषोः ।  
 दर्शनं चोष्ठे क्षितिकौतुकानि विलाक्षितान्यद्वयववाङ्मुखाद्यैः । १५ ।  
 तद्दर्शनाद्वादविबृद्धसम्भ्रमः प्रेम्णोर्धरोमाश्रुकलाकुलेक्षणः ।  
 रथादवस्कन्द्य स तेपृष्ठेयत प्रभोरमूचद्भ्रिर्जनासहो इति । १६ ।

देहभूतामियानर्थो हित्वा दम्भं भियं शुचम् । संदेशाद् यो हरेर्लिङ्गदर्शनश्रवणादिभिः । २७ ।

**Śrī Śuka continued :** Thus contemplating on the Sri Kṛṣṇa all the way, Akrūra (the son of Śwaphalka) arrived in Vraja in the chariot, while the sun reached the western hill (horizon), O protector of men. (24) He beheld in Vraja the footprints of Śrī Kṛṣṇa—the sacred dust of whose feet is borne on their crown by the guardians of all the worlds—which served as the ornaments of the earth and were distinguished by the marks of a lotus, a grain of barley, a goad and so on. (25) His impatience having been immensely heightened by the joy derived from their sight, his hair standing on end through love and his eyes bedimmed with tear-drops, he jumped down from the chariot and rolled on the footprints exclaiming, "Oh ! these are the particles of dust of the Lord's feet !" (26) This much is the end to be attained by those invested with a body, viz., that giving up hypocrisy, fear and worry, they should cultivate through the sight of Śrī Hari's images, the hearing of His praises and so on that ecstatic mood which was felt by Akrūra from the time he received the mandate (from Kāmsa). (27)

ददर्श कृष्णं रामं च व्रजे गोदोहनं गतौ । पीतनीलाम्बरधरो शरदम्बुरुक्षेणौ । २८ ।

किशोरो श्यामलक्षेत्रौ श्रीनिकेतौ बृहद्गुर्जो सुमुखौ सुन्दरवरो बालद्विरदविक्रमौ । २९ ।

ध्वजवक्राङ्गश्याम्भोजैश्चिह्नितैरङ्घ्रिभिर्भ्रजम् । शोभयन्तौ महत्मानावनुकोरस्मितेक्ष्णौ । ३० ।

उदाररुचिरक्रीडौ त्रिविणौ यनमालिनौ । पुण्यगन्धानुलिप्ताङ्गौ ज्ञानौ विरजवाससौ । ३१ ।

प्रधानपुरुवावाह्यौ जगद्धेनु जगत्पत्तं । अवतीर्णौ जगत्पथं स्वशेन धलकेशयौ । ३२ ।

दिशो वितिपिरा राजन् कुर्वाणौ प्रभया खया । यथा मारक्तः श्लेले रोष्यञ्च कनकाचितौ । ३३ ।

रथात्तूर्णमवपुत्य सौज्ज्वरः स्नेहवह्ललः । पपात चरणोपाने दण्डवद् रामकृष्णयोः । ३४ ।

भगवद्दर्शनाद्वादवाष्पपर्याकुलेक्षणः । पुलकाचिताङ्ग औत्कण्ठवान् स्वात्स्थाने नाशकन्नुप । ३५ ।

भगवांस्तमभिप्रेत्य रथाङ्गाङ्घ्रितपाणिना । परिरिभेऽभ्युपाकृष्य प्रीतः प्रणतयत्सलः । ३६ ।

संकर्षणञ्च प्रणतमुपगुह्य महामनाः । गृहीत्वा पाणिना पाणौ अनयत् सानुजो गुहम् । ३७ ।

(Presently) he saw in Vraja Śrī Kṛṣṇa and Balarāma with eyes resembling a pair of autumnal lotuses, (severally) wearing yellow and blue garments and present in the yard where cows were milked. (28) They were (mere) lads, dark-brown and fair (in complexion respectively) the abodes of grace, with long arms and a lovely countenance, the foremost among the charming and having the prowess of young elephants. (29) The two high-souled Brothers were gracing (the soil of) Vraja by Their feet distinguished with the marks of a flag, the thunderbolt, a goad and a lotus and were casting (all round) glances accompanied with smiles full of compassion. (30) Having bathed, they had put on immaculate clothes, were besmeared all over with sandal-paste which emitted a delightful odour and adorned with necklaces of jewels and garlands of sylvan flowers and were engaged in noble and charming pastimes. (31) They were the two foremost and most ancient Persons, the Causes as well as the Rulers of the universe, descended for the sake of the world in Their all-blissful essence as Balarāma and Keśava (Śrī Kṛṣṇa). (32) (Shining) like a rock of emerald and another of silver, covered with gold, the two (divine) Brothers were ridding the quarters of their darkness with Their own effulgence, O Parikṣit ! (33) Hastily jumping down from the chariot and overwhelmed with affection, the aforesaid Akrūra fell prostrate at the feet of Balarāma and Śrī Kṛṣṇa. (34) With his eyes blinded by tears of joy brought by the sight of the Lord and his frame covered with bristling hair, he was unable even to introduce himself (by uttering his name) due to his throat being choked (with emotion), O protector of men ! (35) Coming to know him (as well as of his intention through inference), the Lord (who is so fond of those who are bent low before Him), drew Akrūra towards and near Him with His hand

characterized by the mark of a discus and, full of delight, embraced him. (36) The high-minded Saṅkarṣaṇa (Balarāma) too hugged Akrūra bowing low (before him) and, clasping his (joined) palms with His own took him to His house in the company of His younger Brother (Śrī Kṛṣṇa). (37)

पृष्ठाथ स्वागतं तस्मै निवेद्य च वरासनम् । प्रक्षाल्य विधिवत् पादौ मधुपर्कार्हेणपाहस्त । ३८ ।  
निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः । अन्नं बहुगुणं मेघ्यं श्रद्धोपाहरद् विभुः । ३९ ।  
तस्मै धुक्तवते प्रीत्या रामः परमधर्मवित् । मुखवासैर्गन्धमाल्यैः परां प्रीतिं व्यधात् पुनः । ४० ।  
पप्रच्छ सत्कृते नन्दः कथं स्थ निरनुग्रहे । कसे जीवति दाशार्हं सौनपाला इवावयः । ४१ ।  
योज्यधीत स्वस्वसुसोक्तान् क्रोशन्त्या असुगुणं त्वलः । किं नु स्वित्तत्रजानां वः कुशलं विप्रशामहे । ४२ ।  
इत्थं सुनृतया वाद्या नन्देन सुसम्भजितः । अक्रूरः परिपृष्टेन जहावध्वपरिश्रमम् । ४३ ।  
इति श्रीमद्भागवते पद्मपुराणे पारमहंसो संहितार्चं दशमस्कन्धे पूर्वार्धेऽक्रुरागतं नामाष्टाविंशोऽध्यायः । ३८ ।

Then, enquiring about his safe arrival and giving him an excellent seat, Balarāma washed his feet with due ceremony and fetched (for him) an offering called Madhuparka (consisting of honey, clarified butter and curds). (38) Again, bestowing on the guest a cow and massaging him, weary as he was, the almighty Lord respectfully and with (great) reverence brought (for him) pure food endowed with manifold excellences. (39) When he had finished his meals, Balarāma, who knew the highest Dharma (in the shape of hospitality shown to a newcomer and so on), gave him supreme joy again by (lovingly) offering him articles (such as betel and cardamoms) intended to scent his mouth (after meals) as well as perfumes and garlands. (40) When he had thus been shown (the customary) hospitality, Nanda enquired of him:—"Like the sheep having a butcher for their keeper, how are you getting on while the ruthless Karṣa is alive. O Akrūra (a scion of Daśārtha)? (41) We wonder what safety, in truth could there be to you, the subjects of him who killed the babes of his screaming cousin (Devakī) a wicked fellow given to the gratification of His own self that he is." (42) Duly greeted thus with polite words by Nanda, who had (already) been subjected to (similar) polite enquiries, Akrūra forgot the fatigue of his journey. (43)

*Thus ends the thirty-eighth discourse entitled "Akrūra's arrival (in Vraja)" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकोनचत्वारिंशोऽध्यायः

### Discourse XXXIX

#### Departure of Śrī Kṛṣṇa and Balarāma for Mathurā

श्रीशुक उवाच

सुखोपविष्टः पर्यङ्के रामकृष्णोरुपानितः । लेभे मनोरथान् सर्वान् पथि यान् स चकार ह । १ ।  
किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने । तथापि तत्परा राजत्र हि वाञ्छन्ति विस्रज्ज । २ ।  
सायंतनाशनं कृत्वा भगवान् देवकीसुतः । सुहृत्सु वृत्तं कंसस्य पप्रच्छान्यधिकीर्षितम् । ३ ।

Śrī Śuka began again : Having been comfortably seated on a couch and greatly honoured by Balarāma and Śrī Kṛṣṇa, Akrūra actually realized all the aspirations that he had entertained on his way (to Vraja). (1) What remains unattainable when the Lord, who is the Abode of Śrī (the goddess of beauty and prosperity) is pleased? Nevertheless those exclusively devoted to Him, O king, seek nothing as a matter of fact. (2) Having finished His supper, Lord Śrī Kṛṣṇa (the Son of Devaki) enquired (of Akrūra) about the conduct of Karṣa towards His kinsmen and what else was sought to be done by Him. (3)

श्रीभगवानुवाच

तात सौम्यावतः कश्चित् स्वागतं भद्रमस्तु वः । अपि स्वज्ञानिबन्धूनामनमीवयनापयम् । ४ ।  
 किं नु नः कुशलं पृच्छे एषमाने कुलापये । कंसे मातुलनाम्बुद्ग स्वानी नस्तदजासु च । ५ ।  
 अहो अस्मदभूत् भूरि पित्रोर्वृजिनमार्ययोः । यद्धेतोः पुत्रमरणं यद्धेतोर्वन्धनं तयोः । ६ ।  
 दिष्ट्याद्य दर्शने स्वानी मस्तं वः सौम्य काङ्क्षितम् । सञ्जातं वर्णयतां तात तवागमनकारणम् । ७ ।

The glorious Lord said : O dear uncle, O gentle one, I hope you came safely (all the way). May all be well with you ! I believe no outrage has been perpetrated (by the tyrant Karṣa) against your friends, your kinsmen and other relations and good health is enjoyed by them all. (4) So long as Karṣa—who, though passing by the name of my maternal uncle, is a (veritable) pestilence to my family—is thriving, O dear uncle, what good indeed is our asking about the welfare of our kinsmen and their progeny? (5) Oh, (how) great has been the suffering of our noble parents for our sake; (for) it was due to us that the death of their (other) sons took place and it was on account of us that bondage was accepted by them. (6) Luckily (enough) has the sight of our kinsmen in yourself, O gentle one, been vouchsafed today to us, by whom it was (long) coveted. (Now) the motive of your visit (to Vraja), O dear uncle ! may (kindly) be communicated (to us). (7)

श्रीशुक उवाच

पृष्ठे भगवता सर्वं वर्णयामास माधवः । वैरानुबन्धं यत्सु वसुदेवधोद्यमम् । ८ ।  
 यत्सदेशो यद्यथा दूतः संप्रेषितः स्वयम् । यदुक्तं नारदेनास्य स्वजन्यानकदुन्दुभेः । ९ ।  
 श्रुत्याकूययः कृष्णो बलश्च परवीरहा । प्रहस्य नन्दं पितरं राज्ञाऽऽदिष्टं विजङ्गतुः । १० ।  
 गोपान् सचादिशत् सोऽपि गृह्णातां सर्वगोरसः । उपायनानि गृह्णीष्यं मुन्यन्तां शकटानि च । ११ ।  
 चास्थायः श्वे मधुपुत्रीं दास्यापो नृपते रसान् । द्रक्ष्यामः सुमहत् पर्वं यान्ति जानपदाः किल ।

एवमाधोषयत् क्षत्रा नन्दगोपः स्वगोकुले । १२ ।

Śrī Śuka continued : Questioned by the Lord (as aforesaid), Akrūra (a scion of Madhu) related (to Him) everything, viz., the inveteracy of Karṣa's enmity to the Yadus and his attempt to kill Vasudeva, (also) with what message and for what purpose Akrūra himself had been sent by Karṣa as his emissary and what was communicated to him by Nārada regarding His having been born of Ānakadundubhi (Vasudeva). (8-9) Śrī Kṛṣṇa and Bala, the slayer of hostile warriors heartily laughed to hear the message of Akrūra and apprised Their father, Nanda, of the king's command. (10) Nanda too duly instructed the Gopas (as follows):— "Let all the yield of the cows (in the shape of milk, curds and clarified butter) be collected. (Also) take (with you) presents (of various kinds) and let bullock-carts be got ready. (11) We shall proceed tomorrow to Mathurā (the city founded by the demon Madhu) and (on arriving there) shall present to the king delicious substances (such as milk, curds and

ghee) and witness the grand festival (of a bow-sacrifice). I hear the people of the (entire) kingdom (of Mathurā) are going (there)." Nanda, the chief of the Gopas, caused this to be proclaimed by the watchman all over his Vraja. (12)

गोप्यस्तास्तदुपश्रुत्य बभूवुर्न्मथिता भृशम् । रामकृष्णौ पुरी नेतुमकूरं ब्रजमागतम् । १३ ।

काञ्चित्तकृतहतापधासम्प्लानमुखश्रियः । ज्ञप्तदुकूलवलयकेसश्चन्द्र्यश्च काश्चन । १४ ।

अन्याश्च तदनुध्याननिवृत्ताशेषवृत्तयः । नाभ्यजानन्निमि लोकमात्मलोकं गता इव । १५ ।

स्मरन्वक्ष्णापराः शौरैरनुरागस्मितेरिताः । हृदित्सुशश्चित्रपदा गिरः संमुपुहुः स्त्रियः । १६ ।

गतिं सुललितां चेष्टां स्तिग्धहास्तावलोकनम् । शोकापहानि नर्माणि प्रोद्दामचरितानि च । १७ ।

चिन्तयन्त्यो मुकुन्दस्य धीता विरहकातराः । समेताः सङ्घताः प्रोचुरश्रुमुख्योऽञ्जुताशयाः । १८ ।

The cowherd women, of whom so much has been said before, were sore distressed to hear at that time of Akrūra having arrived in Vraja to take Balarāma and Śrī Kṛṣṇa to the capital. (13) Some had the splendour of their countenances marred by the hot breaths proceeding from the agony caused by that news; others found their scarfs and bangles slipping off and their (braid-knots) loosened. (14) (Still) others, who had the functions of all their senses suspended by concentrated thought of Śrī Kṛṣṇa, had no consciousness left of their physical body, as though they had risen to the realm of the Spirit. (15) Other (cowherd) women fainted as they recalled the talks of Śrī Kṛṣṇa (a scion of Śūra), which touched (the very chords of) their heart and consisted of wonderful expressions and were uttered with smiles full of love. (16) Thinking of the most graceful gait and movements, glances accompanied by loving smiles, jokes that dissipated grief and the extraordinary exploits of Śrī Kṛṣṇa (the Bestower of Liberation), the Gopis—who were terror-stricken and agitated by the (very) thought of the (impending) separation (from Śrī Kṛṣṇa), met together in groups and feelingly talked to one another the whole night (as follows) with tears on their faces and their mind absorbed in Śrī Kṛṣṇa (the immortal Lord). (17-18)

गोप्य ऊचुः

अहो विधातस्त्व न क्वचिद् दया संयोज्य मैत्र्या प्रणयेन देहिनः ।

तांश्चाकृतार्थान् विमुनङ्गुचपार्थकं विक्रीडितं तेऽर्भकचेष्टितं यथा । १९ ।

यस्त्वं प्रदर्शयामितकुन्तलावृतं मुकुन्दवक्त्रं सुकपोलमुन्नसम् ।

शोकापनोदस्मितलेशसुन्दरं करोषि पारोक्ष्यमसाधु ते कृतम् । २० ।

क्रूरस्वमकूरममाख्यया स्म नश्चक्षुर्हि दत्तं हरसे वताम्रवत् ।

येनेकदेशेऽरिवलसर्गसंप्रवृत्तं त्वदीयमद्रक्ष्य वयं मधुद्वियः । २१ ।

**The Gopis said :** O creator, there is no (trace of) compassion anywhere in you since, having united embodied souls through friendly behaviour and affection, you disunite them even when they have not yet (fully) realized their ambition. Your capricious acts are as aimless as the movements of a babe. (19) Having (once) revealed (to us) the face of Śrī Kṛṣṇa (the Bestower of Liberation) with lovely cheeks and a prominent nose, (nay,) overhung by dark curly locks and charming with a gentle smile that dispels (all) grief, you are screening it from our view. This act of yours is far from good. (20) You are cruel indeed in that under the appellation of Akrūra (not cruel) you are like an ignorant person taking away (from us) the eye, given by yourself, with which we witnessed all your creative skill (concentrated) in a single limb of Śrī Kṛṣṇa (the Slayer of the demon Madhu) ! (21)

न नन्दसुनुः क्षणभङ्गसोहदः समीक्षते नः स्वकृतातुरा वत ।

विहाय गेहान् स्वजनान् सुतान् पतींस्तद्वास्यमद्वेषता नवप्रियः । २३ ।  
 सुखं प्रभता रजनीयभाशिवः सत्या बभूवुः पुरयोवितां ध्रुवम् ।  
 याः संप्रविष्टस्य मुखं व्रजस्यगेः पास्यन्वपाङ्गोत्कलितस्मितासवन् । २३ ।  
 तासां मुकुन्दो यधुमञ्जुभाषितैर्गृहीतचित्तः परवान् भनस्वयि ।  
 कथं पुनर्नः प्रतियास्यतेज्वला श्राध्याः सलञ्जस्मितविभ्रपैर्भ्रंयन् । २४ ।  
 अद्य ध्रुवं तत्र दृशो भविष्यते दासाहंभोजान्धकवृष्णसात्वतम् ।  
 महोत्सवः श्रीरमणं गुणास्पदं द्रक्ष्यन्ति ये चाध्वनि देवकीसुतम् । २५ ।

Alas ! the Darling of Nanda (Himself) whose friendship is (but) momentary, and who is fond of the new, does not even gaze on us, who have been enslaved by the spell cast by Himself and who directly sought His service renouncing our homes, relations, sons and husbands! (22) Happy will be the dawn following this night for the ladies of the city (of Mathurā); (nay,) their aspirations have been surely realized; (for) they will fondly gaze on the countenance—full of nectarean smiles exhibited by the corners of eyes—of Śrī Kṛṣṇa (the Lord of Vraja), even as He fearlessly enters the city. (23) How, then, will Śrī Kṛṣṇa (the Bestower of Liberation) return to us, helpless rustic women—even though He has got other relations (too in Vraja), and although He is self-possessed—when His mind is captivated by the utterances, sweet as honey, of those ladies (of Mathurā), and remains deluded by their bashful smiles and amorous glances? (24) Today surely a grand feast awaits (in Mathurā) the eyes of the Daśārhas, the Bhojas, the Andhakas, the Vṛṣnis and the Sātyalas—who will behold Śrī Kṛṣṇa (the Son of Yaśodā, nicknamed as Devakī), the Spouse of Śrī (the goddess of beauty and prosperity) and the (one) Abode of (all) excellences—as well as to the eyes of those that will see Him (driving) on the road (to Mathurā). (25)

मैतद्विधस्याकरुणस्य नाम भूदकूर इत्येतदतीव दारुणः ।  
 योऽसावनाश्रास्य सुदुःखितं जनं प्रियात्प्रियं नेष्यति पारमध्वनः । २६ ।  
 अनाद्रंधीरय समास्थितो रथं तमन्वमी च स्वरयन्ति दुर्पदाः ।  
 गोपा अनोभिः स्थविरैरुपेक्षितं दैवं च नोऽद्य प्रतिकूलमीहते । २७ ।  
 निवारयामः सम्पेत्य माधवं किं नोऽकरिष्यन् कुलवृद्धबान्धवाः ।  
 मुकुन्दसङ्गात्प्रिषाधार्दुस्यजाद् दैवेन विध्वंसितदीनचेतसाम् । २८ ।  
 यथानुयागललितस्मितवल्गुमन्त्रलीलावलोकपरिरम्भणरासगोष्ठ्याम् ।  
 मीताः स्म नः क्षणमिव क्षणदा विना तं गोष्यः कथं भवितरेम तपो दुर्नतम् । २९ ।  
 योऽङ्गः क्षये व्रजमनन्तसतः परीतो गोपैर्विशन् खुररजदधुमितालककल्क ।  
 वेणुं कृण्वन् स्मितकटाक्षनिरीक्षणेन चित्तं क्षिणोत्यमुपते नु कथं भवेम । ३० ।

'Akrūra' (one who is not cruel) should not have been the name of such a ruthless fellow who is extremely hard-hearted in that he is going to take Śrī Kṛṣṇa (who is dearer than life) beyond the familiar path, not caring to comfort us (the womenfolk), sore distressed as we are. (26) Śrī Kṛṣṇa (whose mind is altogether devoid of the moisture of love) is (already) comfortably seated in the chariot and, following Him, these arrogant Gopas in their bullock-carts are urging Akrūra to make haste. (On top of it) the aged ones have grown indifferent (do not interfere). And Fate too is working against us today ! (27) Let us politely approach Śrī Kṛṣṇa (a scion of Madhu) and stop Him. What harm can the elders of the race or our relations do to us, who stand deprived by Providence of Śrī Kṛṣṇa's company—which could not be easily forgone even for half a second—and are (so) distressed in mind? (28) How shall

we, O cowherd women, be able in fact to get over the anguish of separation—which is so difficult to overcome—without Him in whose company a number of nights were spent by us as an instant in the Rāsa assembly enlivened by His winsome smiles, charming whispers, playful glances and embraces, all of which were inspired by His love? (29) How can we really survive without Him who—while entering Vraja at the close of the day, accompanied by Balarāma (who is possessed of infinite strength) and surrounded by cowherd boys and playing on the flute, His curly locks and wreaths of flowers covered all over with the dust raised by the hoofs of the cows—used to captivate our mind with His sidelong glances full of smiles? (30)

श्रीशुक उवाच

एवं ब्रुवाणा विरहानुरा भृशं ब्रजस्त्रियः कृष्णविषक्तमानसाः ।

विमुच्य लज्जां रुद्रुः स्य सुखं गोविन्द दापोदर माधवेति ।३१।

स्त्रीणामेवं रुद्रीनामुदिते सवितर्यथ । अक्रूरश्चोदयामास कृतपैत्रादिको रथम् ।३२।

गोपास्तमन्वसज्जन्त नन्दाद्याः शकटैस्ततः । आदायोपायनं भूरि कुम्भान् गोरससम्भृतान् ।३३।

गोप्यश्च ददितं कृष्णमनुब्रज्यानुरञ्जिताः । प्रत्यादेशं भगवतः काङ्क्षन्त्यश्वावतन्त्रिरे ।३४।

तास्तथा तप्यतीर्षीक्ष्य स्वप्रस्थाने ददूतम् । सान्त्वयामास सप्रेयेराप्यास्य इति दैत्यकैः ।३५।

यावदालक्ष्यते केतुर्वायद् रेणु रथस्य च । अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः ।३६।

ता निराशा निववृत्तुगांविन्दविनिवर्तने । विशोका अहनी निन्दुर्गायन्त्यः प्रियचेष्टितम् ।३७।

Śrī Śuka went on : Talking (to one another) in this strain and sore afflicted at the thought of separation, the women of Vraja—whose mind was deeply attached to Śrī Kṛṣṇa—cried loudly, casting all bashfulness to the winds, "O Protector of cows, O Kṛṣṇa (who was tied at the waist with a string by mother Yaśodā), O Scion of Madhu!" (31) In spite of the womenfolk (of Vraja) wailing as aforesaid, now that the sun had risen, Akrūra—who had (just) finished his (Sandhyā) prayers to the sun-god and other devotions—presently drove his chariot (in the direction of Mathurā). (32) The Gopas headed by Nanda thereupon closely followed him in their bullock-carts taking (with them) abundant presents including pitchers full of the yield of cows (in the shape of milk, curds and ghee). (33) The cowherd women too followed their beloved Śrī Kṛṣṇa (to a short distance) and delighted (to some extent by His turning round and casting loving glances at them) they paused (awhile) awaiting the Lord's message in reply to theirs (which had evidently been sent by them through some special messenger). (34) Observing them suffering agony as aforesaid at His departure, Śrī Kṛṣṇa (the foremost of the Yādus) comforted them with messages full of love, sent through a messenger, saying "I shall come (back)!" (35) As long as the flag (of Śrī Kṛṣṇa's chariot) was visible and so long as the dust raised by the chariot continued to be seen, the Gopis—who had sent their mind after the Lord—were seen (standing) like so many painted figures. (36) Hopeless of Govinda's return, they (all) retraced their steps and, rid of grief (by His loving assurances) passed their days and nights celebrating in songs the pastimes of their beloved Lord. (37)

भगवानपि सप्ताग्रे रामाकुर्युतो नृप । रथेन वायुवेगेन कालिन्दीमघनाशिनीम् ।३८।

तत्रोपस्यूद्य पानीयं पीत्वा मृष्टं मणिप्रभम् । वृक्षपण्डमुपब्रज्य सरापो रथमाविशत् ।३९।

अक्रूरस्तावुपामन्त्रं निवेद्य च रथापरि । कालिन्द्या हृदमागत्य त्वानं विधिवदवाचत् ।४०।

निमग्न्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् । तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ।४१।

तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः । तर्हि सित् स्वन्देन न स्त इत्युपमन्य व्यचष्ट सः ।४२।

तत्रापि च यथापूर्वमासीनी पुनरेव सः । न्यमज्द दर्शनं यन्मे मृषा किं सलिले तयोः । ४३ ।	
भूयस्तत्रापि सोऽद्राक्षीत् स्तुयमानमहीश्वरम् । सिद्धचारणगन्धर्वैरसुरैर्नतकर्धरैः । ४४ ।	
सहस्रशिरसं देवं सहस्रफणमौलिनम् । नीलाम्बरं बिसश्वेतं शृङ्गेः श्वेतमिव स्थितम् । ४५ ।	
तयोस्तङ्गे घनरुयामं पीतकौशेयवाससम् । पुरुषं द्यतुर्भुजं शान्तं पद्मपत्रारुक्षेक्षणम् । ४६ ।	
चारुप्रसन्नवदनं चारुहासनिरीक्षणम् । सुभूषसं चारुकर्णं सुकपोलारुणाधरम् । ४७ ।	
प्रलम्बपीवर्भुजं तुङ्गासोरःस्थलश्रियम् । कम्बुकण्ठं निम्ननाभिं वलिमत्यल्लवोदरम् । ४८ ।	
बृहत्कटितटश्रोणिकरभोरुह्वयान्वितम् । चारुजानुयुगं चारुजङ्घायुगलसंयुतम् । ४९ ।	
तुङ्गगुल्फारुणनखत्रातदीधितिभिर्वृतम् । नयाङ्गुल्यङ्गुष्ठदलैर्विलसतादपङ्कजम् । ५० ।	
सुमहाहंमणित्रातकिरीटकटकङ्कदैः । कटिसूत्रहाससूत्रहारनूपुरकुण्डलैः । ५१ ।	
भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् । ५२ ।	
सुनन्दनन्दप्रमुखैः पार्षदैः सनकादिभिः । सुरेशैर्ब्रह्मरुद्राद्यैर्नवाभिश्च द्विजोत्तमैः । ५३ ।	
प्रह्लादनारद्वसुप्रमुखैर्भागवतोत्तमैः । स्तुयमानं पृथग्भार्वैर्वचोभिरमलात्मभिः । ५४ ।	
श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्टपेलयोर्जया । विद्ययाविष्टया शक्त्या प्रायया च निषेवितम् । ५५ ।	

(On this side) the Lord, for His part, safely reached (about noon) with Balarāma and Akrūra, O protector of men, (the bank of) the Kāliṅdī, that washes off (all) sin, in His chariot, swift as wind. (38) Washing there His hands and feet etc., and drinking of its sweet water green as an emerald, He went near a cluster of trees (where the chariot was made to stand) and got into the chariot alongwith Balarāma. (39) Helping the two Brothers to get into the chariot and taking leave of Them, Akrūra returned (for his midday devotions) to the pool (known by the name of Ananta-Tirtha or Brahmahrada) in the Yamunā and performed his ablutions with due ceremony. (40) Plunging in that water and muttering the (holy) Gayatri-Mantra (the essence of the eternal Veda), Akrūra beheld (in the water) the same Balarāma and Śrī Kṛṣṇa seated together. (41) (He said to Himself), "How can the two Sons of Ānakadundubhī, who are seated in the chariot, be here? In that case (if they are really here), they should not be in the chariot." Saying so he emerged from the water and perceived the two Brothers seated even there (in the chariot) as heretofore. He (therefore) took a plunge again saying (to himself), "Is my having seen Them in the water false?" (42-43) This time he saw in that very water, being glorified by Siddhas, Cāraṇas, Gandharvas and Asuras with bent heads, the thousand-headed god Śeṣa (the lord of serpents)—with his thousand hoods protected by (the same number of) diadems—clad in blue (silk), (himself) white as a lotus fibre and rooted (there) like Mount Kailāsa (the silvery mountain) with its (golden) peaks (corresponding to the diadems of Śeṣa). (44-45) He (further) beheld on the coils of the serpent-god Lord Viṣṇu (the Supreme Person), dark-brown as a cloud, clad in yellow silk, possessed of four arms and eyes reddish like lotus petals, and looking (very) serene. (46) He wore a lovely and cheerful countenance with winsome smiles and glances, shapely eyebrows, a prominent nose, beautiful ears, charming cheeks and ruddy lips. (47) He had pretty long and plump arms, high shoulders, a breast which is the abode of Śrī, a conch-shaped neck, a deep navel and a belly shaped like a leaf (of the Indian fig tree) and marked with folds. (48) He had bulky buttocks and hips and a pair of thighs, tapering like the outer edge of the hand from the wrist to the root of the little finger, a pair of well-formed knees as well as a pair of shapely shanks. (49) He had prominent ankles and was enveloped with rays of light radiating from the ruddy nails (of His toes) and had lotus-like feet charming with toes

and a pair of big toes tender as petals. (50) He shone resplendent with a diadem, bracelets and armlets set with most valuable gems, as well as with a girdle, a sacred thread, necklaces and pairs of anklets and ear-rings, and held a lotus (in one of His hands) and a conch, a discus and a mace (in the others). His breast was distinguished with a white curl of hair, the Kaustubha gem shining at His neck, and was adorned with a garland of sylvan flowers. (51-52) He was being glorified through praises expressive of divergent sentiments by attendants, the foremost of whom were Sunanda and Nanda (and who severally occupied the four quarters and the four intermediate points), the sage Sanaka and his three brothers (Sanandana, Sanātana and Sanatkumāra, all of whom including Sanaka, were standing behind the Lord), the chiefs of gods, headed by Brahmā and Lord Śiva (all of whom occupied a position to His right), the nine foremost Brāhmanas (Marīci and others, who stood to His left), as well as by the foremost of the Lord's devotees of pure mind, such as Prahrāda, Nārada and the Vasu (Uparicara by name, all of whom stood in front of the Lord). (53-54) He was (also) waited upon (in living forms) by Śrī (the goddess of beauty and good fortune), Puṣṭi (the goddess presiding over nutrition), Sarasvatī (the goddess presiding over speech), Kāntī (the goddess presiding over splendour), Kirīti (the goddess presiding over glory), Tuṣṭi (the goddess presiding over contentment), Ilā (goddess Earth), Ūrjā (the goddess presiding over omnipotence), Vidyā (the goddess presiding over spiritual enlightenment conducive to Liberation), Avidyā (the goddess presiding over nescience, which binds the Jīva to mundane existence), Śakti (the foremost of all divine energies, going by the name of Hlāḍīni or the delighting potency) and Māyā (the Cause of Vidyā and Avidyā both). (55)

श्लोक्य सुभृशं प्रीतो भक्त्या परमया युतः । हृष्यन्मूरुहो भावपरिक्रान्तात्मलोचनः । ५६ ।

गिरा गङ्गदयास्तौषीत् सत्त्वमालाव्यं सात्वतः । प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः । ५७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां दशमस्कन्धे पूर्वार्धेऋकप्रतियाने एकीचत्वारिंशोऽध्यायः । १३ ।

Extremely rejoiced to perceive the Lord and summoning his presence of mind, Akṛūra (who belonged to the Sātvata clan) and was full of supreme devotion, greeted the Lord with his head (bent low), and with joined palms and a concentrated mind slowly proceeded to extol the Lord in a voice choked with emotion, his hair standing on end and his mind and eyes moistened with love. (56-57)

*Thus ends the thirty-ninth discourse forming part of the story of Akṛūra's withdrawal (to Mathurā), in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarphitā.*

## अथ चत्वारिंशोऽध्यायः

### Discourse XL

#### Akṛūra's eulogy (of the Lord)

अकूर उवाच

नतोऽस्म्यहं त्वारिरुहेतुहेतुं नारायणं पूरुषमाद्यमव्ययम् ।

यन्नाभिजातादरविन्दकोशाद् ब्रह्माऽऽविरासीद् अत एव लोकैः । १ ।

भूतोयमग्निः पवनः स्वमादिर्महानजादिर्मन इन्द्रियाणि ।  
 सर्वेन्द्रियार्था विबुधश्च सर्वे ये हेतवस्ते जगतोऽङ्गभूताः । २ ।  
 नैते स्वरूपं विदुरात्मनस्ते ह्यजादयोऽनात्मतया गृहीताः ।  
 अज्ञोऽनुबद्धः स गुणैरजाया गुणात् परं वेद न ते स्वरूपम् । ३ ।

त्वां योगिनो यजन्त्यद्वा महापुरुषमीश्वरम् । साध्यात्मं साधिभूतं च साधिदैवं च साधवः । ४ ।  
 त्रय्या च विद्यया केचित् त्वां वै वैतानिका द्विजाः यजन्ते वितर्कैर्ज्ञानारूपामाराख्यया । ५ ।  
 एके त्वाखिलकर्मणि संन्यस्योपशमं गताः । ज्ञानिनो ज्ञानयत्नेन यजन्ति ज्ञानवियहम् । ६ ।  
 अन्ये च संस्कृतात्वानो विधिनाभिहितेन ते । यजन्ति त्वन्मयास्त्वां वै बहुपूर्वैकमूर्तिकम् । ७ ।  
 त्वाभवाव्ये शिवोक्तेन मार्गेण शिवरूपिणम् । ब्रह्मचार्यविभेदेन भगवन् समुपासते । ८ ।  
 सर्व एव यजन्ति त्वां सर्वदेवयेश्वरम् । येऽप्यन्धवताभक्ता यद्यायन्धविद्यः प्रभो । ९ ।  
 यथाद्रिप्रभवा नद्यः पर्जन्यापुरिताः प्रभो । विशन्ति सर्वतः सिन्धुं तद्वत्त्वां गतयोऽन्ततः । १० ।

**Akrūra prayed :** I bow to You, Lord Nārāyaṇa, the most ancient and undecaying Person, the Cause of all causes (the Mahat-tattva and so on), from the lotus bud sprung from whose navel emerged Brahmā, from whom evolved this creation (both animate and inanimate)! (1) Whatever causes there are, viz., the earth, water, fire, the air, ether and its cause (Ahankāra), the Mahat-tattva (the principle of cosmic intelligence), Prakṛti (primordial Matter) as well as its Cause (the Spirit), the mind, the Indriyas (the five senses of perception and the five organs of action), the objects of all the (five) senses as well as the deities (presiding over them) have all evolved from Your (divine) Person. (2) (All) these (causes), Prakṛti and so on, which are (objectively) perceived, fail to know Your essential character because of their being material (other than the Spirit); while You are the Spirit. The celebrated Brahmā (too) who is conditioned by the modes of Prakṛti, is unable to know Your reality, which lies beyond the three Guṇas. (3) (Yet) pious Yogis (those given to contemplation) directly worship (and thereby seek to attain) You as indwelling the (diverse) limbs of the body (the eye, the heart and so on), (nay,) informing all material bodies and presiding over the bodies of the (various) gods, the Inner Controller and Ruler of the universe. (4) Some Brāhmaṇas given to sacrificial performance worship You alone under the name of gods invested with different forms, through extensive sacrifices as revealed by the three Vedas (Rk, Yajus and Sāma). (5) Some men of wisdom, who have developed dispassion, worship You, the embodiment of (pure) consciousness, through sacrifice in the form of spiritual enlightenment (consisting of absorption in to the Self), renouncing all actions (in the form of worldly as well as religious duties). (6) And, having consecrated themselves (through initiation in the various forms of worship), and (fully) absorbed in You, others worship You in a plurality of forms (viz., Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha) or in one form (that of Nārāyaṇa) according to the procedure taught by Yourself (in Tantric works such as the Pāñcarātra). (7) Others (the votaries of Lord Śiva) duly worship You alone in the form of Śiva along the lines recommended by Śiva (Himself), (of course,) differing in detail according to the teachings of a plurality of teachers, O almighty Lord! (8) Even those who are devoted to other (minor) deities, although they look upon those gods as other than You, O Lord, all worship You alone, the almighty God representing all the gods (in Your Person). (9) (Just) as rivers having their source in a mountain and made full by the god of rain (and branching forth into so many streams), O Lord, find their way into the ocean from all sides, so do all paths ultimately lead to You alone. (10)

सत्त्वं रजस्तम इति भवतः प्रकृतेर्गुणः । तेषु हि प्राकृताः प्रोता आग्रहास्त्वावरदचः । १९ ।  
तुभ्यं नमस्तेऽस्त्वविविक्तदृष्टये सर्वात्मने सर्वधियां च साक्षिणे ।  
गुणप्रवाहोऽयमविद्यया कृतः प्रवर्तते देवनृतिर्वगात्सु । १२ ।  
अग्रिमुखं तेजनिरद्भ्रिरीक्षणं सूर्यो नभो नाभिरधो दिशः श्रुतिः ।  
द्यौः कं सुरेन्द्रस्तव बाहवोऽर्णवाः कुक्षिर्मरुत् प्राणयत्नं प्रकल्पितम् । १३ ।  
रेमाणि वृक्षौषधयः शिरोरूहा येषाः परस्यास्थिनखानि तेऽद्यवः ।  
निमेषणं राज्यहनी प्रजापतिर्मद्रुस्तु वृष्टिस्तव वीर्यमिष्यते । १४ ।  
त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता लोकाः सपाला बहुजीवसङ्कुलाः ।  
यथा जले सञ्चिहते जलौकसोऽयुद्युत्खरे वा मशका मनोमये । १५ ।  
यानि यानोह रूपाणि क्रीडनाथं विभविं हि । तैरामृष्टश्चो लोका मुदा गायन्ति ते यशः । १६ ।  
नमः कारणमत्स्याय प्रलयाब्धिचराय च । हयशीर्षो नमस्तुभ्यं मधुकैटभमृतये । १७ ।  
अकूपाराय बृहते नमो मन्दरधारिणे । क्षित्युद्धारविहाराय नमः सूकरपूर्ये । १८ ।  
नमस्तेऽद्भुतसिंहाय साधुलोकभयापह । वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च । १९ ।  
नमो भृगूणां पतये द्रुपक्षप्रवनाच्छिदे । नमस्ते रघुधर्याय रावणात्तकराय च । २० ।  
नमस्ते कामुदेवाय नमः सङ्घर्षणाय च । प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः । २१ ।  
नमो ब्रह्माय शुद्धाय दैत्यदानवमोहिने । प्लेच्छप्रावक्षप्रहन्त्रे नमस्ते कल्किरूपिणे । २२ ।

Sattva, Rajas and Tamas are the (three) modes of Your (own) Prakṛti (energy). Hence those endowed with a material body—from inanimate creatures (trees etc.) to Brahmā (the creator)—(ultimately) enter into them (and they into Prakṛti, the latter merging in You. In this way all the gods finally enter into You). (11) (My) salutation be to You, whose mind is unattached, identified as You are with all and the witness of all minds ! This stream of the (three) Gunas (in the form of the cycle of birth and death), brought about by Avidyā (an energy of Yours that veils one's essential character), operates (only) on those that are identified with a celestial, human or sub-human form. (12) Fire has been conceived (by Your worshippers for the purpose of meditation) to be Your mouth, the earth as Your feet, the sun as Your eye, the sky as Your navel, and the quarters as Your ears, the highest heaven (the abode of Brahmā) as the top part of Your head, the chiefs of gods (Indra and others) as Your arms, the oceans as Your abdomen and the air as Your life-breath and strength. (13) Trees and annual plants are looked upon as the hair on Your body, clouds as Your locks, the mountains as the bones and nails of Your transcendent Self, day and night as the twinkling of Your eyes, Brahmā (the lord of creation) as Your *membrum vile* and rainfall as Your semen. (14) Conceived in You, the perfect and imperishable person, who can (only) be hinted at by the mind, the (numberless) universes—teeming with innumerable Jivas (embodied beings)—with their guardians move about like the eggs of tiny aquatic creatures in water or even like the (tiny) insects in (the interior of) an Udumbara fruit. (15) With their grief dispelled by the thought of the several forms You assume (from time to time) for the sake of sport, people sing Your glory with delight. (16) Hail to You, who appeared as the divine Fish from a definite motive and roamed through the ocean that deluged the world at the time of universal dissolution. Salutation to You, the Slayer of (the demons) Madhu and Kaiṭabha in the person of Hayagrīva (the Lord manifested with the head and neck of a horse). (17) Hail to You as the gigantic Tortoise that supported Mount Mandara (on His back). Salutation to You in the form of the divine Boar that sported (in the ocean) for lifting up the earth. (18) Hail to You in

भवान् प्रविशतामये सहयानः पुरीं गृहम् । वयं त्विहात्ममुद्याथ ततो द्रक्ष्यामहे पुरीम् । १० ।

**Akrūra replied :** "Whatever wonders there are on this earth, in the firmament or in water exist in You (alone), who ensoul the universe. What wonder can, therefore, remain unseen by me, when I am directly looking at You ? (4) When I am gazing on Yourself, in whom all marvels exist, O infinite Lord, what miracle could have been seen by me (elsewhere, viz.,) on this earth, in the sky or in water ?" (5) Observing thus, Akrūra (the son of Gāndīnī\*) drove his chariot and brought Balarāma and Śrī Kṛṣṇa to Mathurā at the decline of day. (6) People from the country, O king, who flocked at every stage on the road, felt delighted to behold the two Sons of Vasudeva and could not withdraw their eyes (from Them). (7) Meanwhile the people of Vraja, headed by Nanda, the chief of the cowherds, (who had left the main road when they found Akrūra tarrying on the bank of the Yamunā, and taken a shorter route) reached a garden in the precincts of the city in advance and stood waiting (there for Balarāma and Śrī Kṛṣṇa). (8) Having joined them, Lord Śrī Kṛṣṇa (the Ruler of the universe) clasped with His own hand the hand of Akrūra, who stood bent low with reverence, and spoke to him as though laughing heartily :—(9) "Enter you the city in advance with the chariot and return home. We, however, shall presently take down our things here and having rested awhile shall then visit the city." (10)

अक्रूर उवाच

नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मधुरां प्रभो । त्यक्तुं नाहंसि मां नाथ भक्तं ते भक्तवत्सल । ११ ।  
 आगच्छ याम गेहान् नः सनाथान् कुर्वघ्नोक्षज । सहाग्रजः सगोपालैः सुहृद्भिश्च सुहृत्तम । १२ ।  
 पुनीहि पादरजसा गृहान् नो गृहमेधिनाम् । यच्छीचेनानुतुष्यन्ति पितरः साम्रयः सुराः । १३ ।  
 अवनिज्याङ्घ्रियुगलमसीच्छ्लोक्यो बलिर्महान् । ऐश्वर्यमनुल्लेभे गतिं चैकान्तिकेन तु या । १४ ।  
 आपस्तेऽद्भ्यवनेजन्यन्नीलैल्लोक्याङ्कुचयोऽमुनन् । शिरसाद्यत याः शर्वः स्वयान्ताः सगरात्मजाः । १५ ।  
 देवदेव जगन्नाथ पुण्यश्रवणकर्तन । यदुत्तपोत्तमश्लोक नारायण नमोऽस्तु ते । १६ ।

**Akrūra submitted :** Bereft of You both I shall not enter Mathurā, O Lord! You ought not to abandon me, Your devotee, my master, (so) fond of Your votaries. (11) Come, let us (all) go (together). (Pray,) grace our house, O Lord, who are above sense-perception, with the presence of its master (in You), visiting it alongwith Balarāma (Your elder Brother) as well as with Your near and dear ones and (other) cowherds, O best Friend! (12) (Please) sanctify our house, householders as we are, with the dust of Your feet. With the water washing Your feet (and collected in a basin in one's house or flowing in the form of the holy Gaṅgā) the manes as well as the gods including the fire-god get eternally propitiated (if it is offered to them by way of Tarpaṇa). (13) (Nay,) by washing both Your feet (the celebrated demon king) Balī not only became worthy of (sacred) renown and great (in point of merits) but (also) attained incomparable affluence and power as well as the goal which is reached by those exclusively devoted to You. (14) The waters that washed Your feet (when You measured the earth and heaven in a couple of strides, and which flowed in the form of the holy Gaṅgā) and were (thus) hallowed (beyond all measure) sanctified all the three worlds (through which the Gaṅgā flows), the (great) Lord Śiva (the Destroyer of the universe) bore† them on His head and the (famous) sons of Sagara ascended to heaven (by contact of their remains with those sacred waters). (15) (My) salutation be to You, O Lord of the universe, adored (even) by the gods, the hearing and recital of whose praises brings (supreme) merit, O jewel among the

\* The name of Akrūra's mother.

† Vide IX. ix. 9.

the form of a weird lion (half man and half lion), O Dispeller of the fears of the righteous! Salutation to You, again, as the divine Dwarf, who covered (all) the three worlds in one stride. (19) Hail to You in the form of Paraśurāma (the Lord of the Bhṛgu), who cut down the forest of haughty Kṣatriyas ! Salutation to You as Śrī Rāma (the Chief of the Raghus), who put an end to Rāvaṇa ! (20) Hail, hail to You, manifested in the (four divine) forms of Vāsudeva (Śrī Kṛṣṇa), Saṅkarsaṇa (Balarāma), Pradyumna\* (Śrī Kṛṣṇa's Son) and Aniruddha (Pradyumna's Son) ! Salutation to You, the Protector of the Sātvatas. (21) Hail to You as Lord Buddha, who was (altogether) faultless (though His gospel ran counter to the teachings of the Vedas) and who deluded the Daityas and the Dānavas (by preaching an anti-Vedic doctrine) ! Salutation to You in the form of Lord Kalki, (who is going to appear towards the end of Kaliyuga as) the Destroyer of Kṣatriyas, who will have well-nigh been reduced to the position of Mlecchas ! † (22)

भगवद्भिलोकोऽयं मोहितस्तव मायया । अहं ममेत्यसद्ग्राहो भ्राम्यते कर्मवर्त्मसु । २३ ।  
 अहं चात्मात्मजागारादार्यस्वजनादिसु । भ्रमामि स्वप्रकल्पेषु मूढः सत्यधिया विभो । २४ ।  
 अनित्यानात्पदुःखेषु विपर्ययमतिह्वहम् । इन्द्रारामस्तमोविष्टो न जाने त्वाऽऽत्मनः प्रियम् । २५ ।  
 यथाशुभो जलं हित्वा प्रतिक्रान्तं तदुद्वहः । अभ्येति मृगतृष्णां वै तद्वत्त्वाहं पराङ्मुखः । २६ ।  
 नोत्सहेऽहं कृपणधीः कामकर्महते मनः । रोदुं प्रमाथिभिश्चाक्षैर्हृद्वमाणमितस्ततः । २७ ।  
 सोऽहं तवाद्भ्युपगतोऽप्यसतां दुराणं तद्याप्यहं भवदनुग्रह ईश मन्ये ।  
 पुंसो भवेद् यन्निं संस्रणापवर्गस्त्वय्यद्वजनाथ सदुपासनया पतिः स्यात् । २८ ।  
 नमो विज्ञानमात्राय सर्वप्रत्ययहेतवे । पुण्येशप्रधानाय ब्रह्मणेऽनन्तशक्तये । २९ ।  
 नमस्ते वासुदेवाय सर्वभूतक्षयाय च । हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो । ३० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायाम् दशमस्कन्धे पूर्वोच्चरसुक्तिर्नाम चत्वारिंशोऽध्यायः १४० ।

O Lord, infatuated by Your Māyā (deluding potency) and (consequently) clinging to the body and those connected with it (which are all devoid of reality) as the very self and as one's own (respectively), this (entire) world of living beings is made to revolve in the maze of Karma. (23) I too revolve in the domain of the body, offspring, homestead, wife, wealth, relations and so on—which are all (false) like a dream—thinking them to be real, a fool that I am, O almighty Lord ! (24) Holding as a matter of fact a contrary view with regard to the transient and to that which is not the Self as well as about that which is rooted in sorrow (or in other words mistaking that which is transient to be eternal, that which is not the self as one's own self and that which is full of sorrow as an embodiment of joy) and taking delight in pairs of opposites I am unable to know You, who are dear to me, enveloped as I am in (the darkness of) ignorance. (25) (Even) as an ignorant person would actually run after a mirage, abandoning water screened by its own products (viz., duck-weeds and other aquatic plants), so have I turned my face towards the body etc., leaving You. (26) Possessed of a poor understanding (clouded by an appetite for sensuous pleasures), I am not able to restrain my mind, agitated as it is by cravings and activities (of various kinds) and dragged here and there by the turbulent senses. (27) As such I have sought as my refuge Your feet, which are (so)

\* Even though Pradyumna and Aniruddha were not yet born, Akṛūra refers here to Their eternal forms which are only brought to light during Their descent in the world of matter.

† A Mleccha has been characterized by Bauddhāyana, a Hindu law-giver, as follows:—

गोपसखावको यस्तु धिदुर्दं बहु भावते । धर्मवार्ताविहीनश्च म्लेच्छ इत्यभिधीयते ॥

\* He who eats beef and indulges in self-contradictory statements, and is devoid of righteousness and purity of conduct is called a Mleccha."

difficult of access to the unrighteous. This too I think is possible (only) with Your grace; (for) devotion to You comes through the service of holy men (only) when the end of (the cycle of) birth and death for a man draws near, O Lord with a lotus sprung from Your navel ! (28) Hail to You who are all perfect and possessed of endless potencies, are invested with a body consisting of (pure) consciousness, the Source of all knowledge and the Ruler of all those (viz., the Time-Spirit, Karma, nature and so on) that control (the destiny of) the Jīva ! (29) Salutation to You, the Deity presiding over the intellect (in the form of Vāsudeva), the abode of all created beings (in the form of Lord Saṅkarṣaṇa, the Deity presiding over the ego-sense, which is the sustainer of all living creation)! Hail to You, O Ruler of the senses in the forms of Pradyumna and Aniruddha (the deities presiding over reason and the mind respectively)! (Pray,) protect me, fallen at Your feet, O Lord ! (30)

*Thus ends the fortieth discourse entitled "Akrūra's Eulogy (of the Lord)" in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharīsa-Saṁhitā.*



## अथैकचत्वारिंशोऽध्यायः

### Discourse XLI

#### Entry into Mathurā (of Śrī Kṛṣṇa and Balarāma)

श्रीशुक उवाच

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः । भूयः सपाहरत् कृष्णो नदो नाट्यपियात्मनः । १ ।  
सोऽपि चानार्हितं वीक्ष्य जलादुत्थम्य सत्वरः । कृत्वा धावश्यकं सर्वं विस्मितो रथमागमत् । २ ।  
तमपृच्छदुधीकेशः किं ते दृष्टमिवाद्भुतम् । भूमौ विद्यति तोये वा तथा त्वं लक्षयामहे । ३ ।

**Śrī Śuka began again :** Having shown (to Akrūra) His (Nārāyaṇa's) form under water, Lord Śrī Kṛṣṇa withdrew it again, (even) while he was eulogizing Him, (just) as an actor would wind up his part. (1) Perceiving the vision withdrawn and emerging from the water, Akrūra also hurriedly finished all his unavoidable routine of devotions, and returned wonder-struck to the chariot. (2) Śrī Kṛṣṇa (the Ruler of the senses) asked him, "What wonder did you see (just) now on earth, in the heavens or in the water (of the Yamunā)? (From your moist and blooming eyes and cheerful countenance etc.), we conclude you to have witnessed something unusual. (3)

अक्रूर उवाच

अद्भुतानीह यावन्ति भूमौ विद्यति वा जले । त्वयि विश्वात्मके तानि किं मेऽदृष्टं विपश्यतः । ४ ।  
यत्राद्भुतानि सर्वाणि भूमौ विद्यति वा जले । ते त्वानुपश्यतो ब्रह्मन् किं मे दृष्टमिहाद्भुतम् । ५ ।  
इत्युक्त्वा चोदयामास स्यन्दनं गादिनीसुतः । मथुरामनवद् रामं कृष्णं चैव दिनात्यये । ६ ।  
पार्श्वं ग्रामजना राज्ञस्त्रय तत्रोपसंगताः । असुदेवसुतौ वीक्ष्य प्रीता दृष्टिं न चाददुः । ७ ।  
तावद् ब्रह्मौकिसस्तत्र नन्दगोपाद्योऽग्रतः । पुण्ड्रपवनमासाद्य प्रतीक्षन्तोऽवतस्थिरः । ८ ।  
तान् समेत्याह भगवाननक्रूरं जगदीश्वरः । गृहीत्वा पाणिना पाणिं प्रश्रितं प्रहसन्निव । ९ ।

भवान् प्रविशताम्रे सहयानः पुरीं गृहम् । वयं त्विहावमुच्चाथ ततो द्रक्ष्यामहे पुरीम् । १० ।

**Akrūra replied :** "Whatever wonders there are on this earth, in the firmament or in water exist in You (alone), who ensoul the universe. What wonder can, therefore, remain unseen by me, when I am directly looking at You ? (4) When I am gazing on Yourself, in whom all marvels exist, O infinite Lord, what miracle could have been seen by me (elsewhere, viz.,) on this earth, in the sky or in water ?" (5) Observing thus, Akrūra (the son of Gāndinī\*) drove his chariot and brought Balarāma and Śrī Kṛṣṇa to Mathurā at the decline of day. (6) People from the country, O king, who flocked at every stage on the road, felt delighted to behold the two Sons of Vasudeva and could not withdraw their eyes (from Them). (7) Meanwhile the people of Vraja, headed by Nanda, the chief of the cowherds, (who had left the main road when they found Akrūra tarrying on the bank of the Yamunā, and taken a shorter route) reached a garden in the precincts of the city in advance and stood waiting (there for Balarāma and Śrī Kṛṣṇa). (8) Having joined them, Lord Śrī Kṛṣṇa (the Ruler of the universe) clasped with His own hand the hand of Akrūra, who stood bent low with reverence, and spoke to him as though laughing heartily —(9) "Enter you the city in advance with the chariot and return home. We, however, shall presently take down our things here and having rested awhile shall then visit the city." (10)

अक्रूर उवाच

नाहं भवद्भ्यां रहितः श्रेयक्ष्ये मधुरां प्रभो । त्यक्तुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल । ११ ।  
आगच्छ वाच गंहान् नः सनाथान् कुर्वधोक्षज । सहाग्रजः सगोपालः सुहृन्दिश्व सुहृत्तम । १२ ।  
पुनीहि पादरजसा गृहान् नो गृहमेधिनाम् । यच्छांचेनानुत्पद्यन्ति पितरः साग्रवः सुराः । १३ ।  
भवनिज्याङ्घ्रियुगलपासीन्दुलोक्यो बलिर्महान् । ऐश्वर्यमतुलं लेभे गतिं चैकान्तिनां तु वा । १४ ।  
आपस्तेऽद्भ्यववनेजन्त्यस्त्रीलैलौकाञ्छुचयोऽपुनन् । शिरसाद्यत वाः शर्वः स्वर्गातः सगरात्मजाः । १५ ।  
देवदेव जगन्नाथ पुण्यश्रवणकीर्तन । यदूतमोक्षमल्लोकं नारायण नमोऽस्तु ते । १६ ।

**Akrūra submitted :** Bereft of You both I shall not enter Mathurā, O Lord ! You ought not to abandon me, Your devotee, my master, (so) fond of Your volaries. (11) Come, let us (all) go (together). (Pray.) grace our house, O Lord, who are above sense-perception, with the presence of its master (in You), visiting it alongwith Balarāma (Your elder Brother) as well as with Your near and dear ones and (other) cowherds, O best Friend ! (12) (Please) sanctify our house, householders as we are, with the dust of Your feet. With the water washing Your feet (and collected in a basin in one's house or flowing in the form of the holy Gaṅgā) the manes as well as the gods including the fire-god get eternally propitiated (if it is offered to them by way of Tarpana). (13) (Nay,) by washing both Your feet (the celebrated demon king) Bali not only became worthy of (sacred) renown and great (in point of merits) but (also) attained incomparable affluence and power as well as the goal which is reached by those exclusively devoted to You. (14) The waters that washed Your feet (when You measured the earth and heaven in a couple of strides, and which flowed in the form of the holy Gaṅgā) and were (thus) hallowed (beyond all measure) sanctified all the three worlds (through which the Gaṅgā flows), the (great) Lord Śiva (the Destroyer of the universe) bore† them on His head and the (famous) sons of Sagara ascended to heaven (by contact of their remains with those sacred waters). (15) (My) salutation be to You, O Lord of the universe, adored (even) by the gods, the hearing and recital of whose praises brings (supreme) merit, O jewel among the

\* The name of Akrūra's mother.

† Vide IX, ix, 9.

Yadus, O Nārāyaṇa of excellent renown ! (16)

श्रीभगवानुवाच

आयासे भवतो गेहमहर्षयसमन्वितः । यदुचक्रद्वं हत्वा वितरिष्ये सुहृत्प्रियम् । १७ ।

**The glorious Lord said :** Accompanied by My elder brother, I shall visit your house (only) when I have slain Karṣa (the enemy of Yadu's race), and bring delight to My (other) relations (as well). (17).

श्रीशुक उवाच

एवमुक्त्वा भगवता सोऽक्रुरो विमना इव । पुरीं प्रविष्टः कंसाय कर्मावेद्य गृहे ययौ । १८ ।

अथापराहे भगवान् कृष्णः सङ्घर्षणान्वितः । मधुरां प्राविशद् गोपैर्दिव्यैः परिवारितः । १९ ।

ददर्श तां स्फाटिकतुङ्गगोपुरद्वारां बृहद्धेभकपाटनोरणाम् ।

ताम्रारकोष्ठां परिखादुरासदामुद्यानरम्योपवनोपशोभिताम् । २० ।

सौवर्गशङ्काटकहर्म्यनिकुटैः श्रेणीसभाभिर्भयनैरुपस्कृताम् ।

वेदुर्यवज्रापलनीलविद्रुर्पुष्पाहरिद्वर्जलधीषु वेदिवु । २१ ।

जुष्टेषु जालामुखरन्ध्रकुट्टिमेघाविष्टपारावतबर्हिनादिताम् ।

संस्तिक्तारध्यापणपार्श्वत्वरं प्रकीर्णमाल्याङ्कुरलाजतण्डुलाम् । २२ ।

आपूर्णकुम्भैर्दधिघन्दनोक्षितैः प्रमूनदीपावलिभिः सपल्लवैः ।

सज्जन्तस्माक्रुपकैः सकेतुभिः स्थलङ्कृतद्वारागृहां सपट्टिकैः । २३ ।

**Śrī Śuka continued :** Thus spoken to by the Lord, the aforesaid Akrūra entered the city like one sad at heart and, having appraised Karṣa of what he had done, returned home. (18) Accompanied by Saṅkarṣaṇa (Balarāma) and surrounded by the (other) cowherds, Lord Śrī Kṛṣṇa, who was eager to have a look at the city, fearlessly entered Mathurā the next afternoon. (19) (Presently) He saw the city with high gateways (in its fortification wall) and portals (of its houses), made of crystal and fitted with huge doors of gold and embellished with ornamental arches—also of gold—over them. It had granaries etc., of copper and brass, had been rendered difficult of access by a moat and was adorned with gardens and delightful parks. (20) It was (further) graced with sheds of gold erected on the cross roads, mansions and rest-houses also of gold, halls for the meeting together of individuals following a particular trade and other (public) buildings. and was resonant with the noise of pigeons and peacocks perched on small wooden sheds erected in front of houses, platforms under them air-holes and pavements, (all) inlaid with cat's-eyes, diamonds, crystals, sapphires, corals, pearls and emeralds. Its roads, market-places, streets and quadrangles were profusely sprinkled with water and it was strewn with flowers, sprouts (of barley), parched paddy and rice-grains. (21-22) The entrances of its houses were artistically adorned (on both sides) with a pitcher full of water and sprinkled with curds and sandal-paste, (nay,) surrounded with rows of flowers and crowned with rows of lights, with (bunches of) leaves thrust into their mouth and strips of silk tied round their necks and with (trunks of) plantain, and areca-nut trees along with bunches of fruits fixed beside them and (festive) flags hoisted near them. (23)

तां सप्रविष्टो दसुदेवनन्दनीं वृतीं धयस्यैर्नरेदेववर्त्मना ।

द्वष्टुं समीयुस्त्वरिताः पुरस्त्रियो हर्म्याणि धेवारुरुहूर्नुपोत्सुकाः । २४ ।

काश्चिद् विपर्ययुतवस्त्रभूषणा विस्मृत्य चैकं युगलेष्टुथापराः ।

कृतैकपत्रश्रवणकनूपरा नाङ्कवा द्वितीयं त्वपराश्च लोचनम् । २५ ।  
 अश्रन्त्य एकास्तदपास्य सौत्सवा अभ्यन्यमाना अकृतोपमजनाः ।  
 स्वपन्त्य उन्थाय निद्राय निःस्वनं प्रपाययन्त्योऽभयपोहा मातरः । २६ ।  
 मनांसि तासापरदिन्दलोचनः प्रगल्भलीलाहसितावलोकनैः ।  
 जहार मत्तद्विदेन्द्रयिक्रमो दृशां ददच्छीरमणावनोत्सवम् । २७ ।  
 दृष्ट्वा मुहुःश्रुतमनुद्भुतचेतसस्तं तत्रैक्षणोत्सितसुभोक्षणलब्धमानाः ।  
 आनन्दपूर्तिपुपगुहां दृशाऽऽत्पलब्धं हृद्यत्वचो जहुरनन्तमिन्दमाधिम् । २८ ।

प्रासादशिखरारूढाः प्रीत्युत्फुल्लमुक्ताम्बुजाः । अय्यवधंन् सौमनस्यैः प्रपदा बलकेशवी । २९ ।  
 दध्यक्षतैः सोदपार्श्वैः स्नगन्धैरभ्युपायनैः । तावानर्चुः प्रमुदितास्तत्र तत्र द्विजतयः । ३० ।  
 ऊजुः पौरा अहो गोष्यस्तपः किमचरन् महत् । या ह्येतावनुपश्यन्ति नरलोकमहोत्सवी । ३१ ।

Eager to have a look at the two Sons of Vasudeva—who had duly entered the city by the main road and were surrounded by Their companions—the women of the city hurriedly came together (at every stage) and climbed up the mansions (lining the road), O protector of men ! (24) Some ran with their garments and jewels wrongly placed, while others came out forgetting one of the ornaments worn in pairs. Some left with ornaments (only) on one ear and with anklet only on one ankle, while others painted only one of their eyes (with collyrium), omitting (in their hurry) to paint the other. (25) Full of joy some, who were taking their meal, went away leaving it; others, who were being smeared with oil, came away without taking their bath. Some, who were lying asleep, sprang on their feet as soon as they heard the noise (of the spectators at Their arrival); while mothers, who were fondly suckling their babe, sallied forth leaving the child (crying). (26) Possessed of the gait of a lordly elephant in rut, Śrī Kṛṣṇa (of lotus-like eyes) captivated their mind by His smiles and glances full of charming sport, providing a feast to their eyes by (the sight of) His (divine) personality, the delight of Śrī (the goddess of beauty and prosperity). (27) Beholding Him, who had already been heard of (by them) many a time (before), and feeling honoured by being sprinkled with the nectar of His penetrating glances and unreserved smiles, the women of Mathurā, whose mind had already taken wings after Him, (mentally) embraced that Embodiment of Bliss—now that He had been ushered into their mind through (the gateway of) their eyes—thrilling all over (with joy), and shed their agony (of separation from Him), which knew no bounds, O queller of your foes (in the shape of lust and so on)! (28) Standing on the top of mansions, their lotus-like faces blooming with delight, the women covered Bala and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) with showers of flowers (which embodied as it were their affectionate feelings towards the two Brothers). (29) At every step overjoyed Brāhmaṇas worshipped the two Brothers with curds and unbroken grains of rice (with which they adorned Their foreheads as a mark of auspiciousness), garlands and perfumes (of various kinds), offerings (in the shape of sweets, fruits etc.) as well as with vessels full of water (for washing Their hands and feet with). (30) The women of the city said (to one another), "Oh, what great austerities did the cowherd women (of Vraja) perform, by virtue of which they actually behold without interruption the two Brothers who afford great delight to the human world ?" (31)

रजकं कञ्चिदापान्तं रङ्गकरं गदाग्रजः । दृष्ट्वाजत वासांसि धौतान्युत्तयानि च । ३२ ।  
 देहावयोः समुचितान्यङ्ग वासांसि चाहंतोः । भविष्यति परं श्रेयो दातुस्ते नात्र संशयः । ३३ ।  
 स याचितो भगवता परिपूर्णं सर्वतः । साक्षेपं रुषितः प्राह भृत्यो राज्ञः सुदुर्मदः । ३४ ।  
 ईदृशान्येव वासांसि नित्यं निरिष्यनेवराः । परिधत्त किमुद्वृत्ता राजद्रव्याण्यधीस्यथ । ३५ ।

याताम् बालिशामैत्रं प्रार्थयति जिजीविषा । अक्षन्ति प्रन्ति लुम्पन्ति दूम् राजकुलानि वै । ३६ ।  
 एवं विकल्पमानस्य कुपितो देवकीसुतः । स्वकस्य करग्रहेण शिरः कायादपातयत् । ३७ ।  
 तस्यानुजीविनः सर्वे वासः कोशान् विमुञ्चय वै । दुष्टदुः सर्वतो मार्गं वासासि जगृहेऽप्युतः । ३८ ।  
 वसित्वाऽऽत्प्रायेण यत्ने कृष्णः सङ्कष्यंस्तथा । शेषाण्यादत्त गोपेभ्यो विमुञ्चय भुवि कार्मिवत् । ३९ ।

Seeing a certain washerman, who was (also) a dyer (of clothes), coming (that way), Śrī Kṛṣṇa (the elder Brother of Gada\*) asked of him the very best and well-washed clothes (in the following words)—(32) "(Please) give Us both—who deserve the gift (from you)—eminently suitable clothes, O dear one! The highest blessing will be yours if you make the gift: there is no doubt about it." (33) Solicited (thus) by the Lord, who was most perfect in every way, that extremely arrogant servant of Kaiśa (the king of Mathurā), angrily and tauntingly replied (as follows):—(34) "Do you always wear such (excellent) clothes alone, roaming as you do on the mountain and in the woods, that, transcending all bounds of propriety, you dare seek to have royal goods? (35) Get away soon, O foolish one! You should never make such requests if you wish to survive. The king's men actually put in bonds, slay and strip the insolent of their possessions." (36) While he was thus bragging, Śrī Kṛṣṇa (the Son of Devakī) got angry and severed the head of the washerman from his body with His finger-tips (alone). (37) Leaving the bundles of clothes, all his servants ran away in every direction and Śrī Kṛṣṇa (the immortal Lord) seized the clothes. (38) Putting on two pieces of cloth (each) of Their choice (one about the loins and the other across the shoulder baldricwise), Śrī Kṛṣṇa and Saṅkarṣaṇa distributed the rest among the (other) cowherds according to their liking, casting some to the ground. (39)

ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत् । विचित्रवर्णैश्चैलेयैराकल्पैरनुरूपतः । ४० ।  
 नामालक्षयवेधाभ्यां कृष्णारामौ विरेजदुः । स्वलङ्कृतौ बालगजौ पर्वणीव सिततरौ । ४१ ।  
 तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः । श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् । ४२ ।

Then, again, a weaver full of love adorned the two Brothers with ornaments of cloth of various colours in a befitting manner. (40) With Their decorations of divergent patterns Śrī Kṛṣṇa and Balarāma shone brightly like a pair of young elephants, one dark and the other white, tastefully adorned on a festive occasion. (41) Pleased with the weaver, the Lord conferred on him (a title to final beatitude in the shape of) similarity of form with Himself as well as great prosperity, (physical) strength, authority, God-consciousness and acuteness of the senses in the world. (42)

ततः सुदामो भवनं मालाकारस्य जग्मतुः । तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि । ४३ ।  
 तयोरासनमानीय पादौ चार्घ्यहर्णादिभिः । पूजां सन्तुगयोश्चक्रे सत्काम्बलानुलेपनैः । ४४ ।  
 प्राह नः साधकं जन्म पावितं च कुलं प्रभो । पितृदेवर्षयो मह्यं तुष्टा ह्यागमनेन वाम् । ४५ ।  
 भवन्तौ किल विश्वस्य जगतः कारणं परम् । अवदीर्णाविहोशेन क्षेमाय च भवाय च । ४६ ।  
 न हि वां विषयमदृष्टिः सुहृदोर्जगदात्मनोः । समयोः सर्वभूतेषु भजन्तं भजतोरपि । ४७ ।  
 तावाज्ञापयतं भूयं किमहं करवाणि वाम् । पुंसोऽन्यनुग्रहो ह्येष भवद्विर्यैर्नियुज्यते । ४८ ।  
 इत्यभिप्रेत्य राजेन्द्र सुदामाः प्रीतमानसः । शस्तैः सुगन्धैः कुमुमैर्माला विरचिता ददौ । ४९ ।  
 ताभिः स्वलङ्कृतौ प्रीतौ कृष्णारामौ सहानुगां । प्रणताय प्रपन्नाय ददतुर्वरदौ वान् । ५० ।

\* The foremost of Śrī Kṛṣṇa's half-brothers (next to Balarāma), who was born of Devarakāṣṭhī—one of the thirteen wives of Vasudeva and a sister of Devakī—who gave birth to nine sons, the eldest of whom was Gada. (Vide IX. xxiv. 52)

सोऽपि वब्रेऽचलां भक्तिं तस्मिन्नेवाखिलात्मनि । तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् । ५१ ।  
इति तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिणीम् । बलमायुर्वंशः कान्तिं निर्जगाम सहायजः । ५२ ।  
इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे पुरुप्रवेशो नाम एकचत्वारिंशोऽध्यायः । ४२ ।

Next the two Brothers went to the house of the florist Sudāmā. Seeing Them he respectfully rose and bowed (to Them) with his head placed on the ground. (43) Fetching a seat as well as water to wash Their feet with, he offered worship to Them along with Their followers with water to wash Their hands with and other articles of worship including garlands, betel-leaves seasoned with catechu, lime and areca-nut parings, and sandal-paste. (44) He submitted, "Thanks to Your advent, O Lord, fruitful is our birth and hallowed is our race (today)! Indeed the manes, the gods and the Ṛṣis (too) are pleased with me (for the same reason). (45) The ultimate Cause of the whole universe, You two, I understand, have appeared on this earth by Your own will for the protection as well as for the growth of the world. (46) Even though You love him (alone) who worships You, Your eye is never discriminating inasmuch as You are the disinterested friends, (nay,) the (very) Self of the universe and the same to all created beings. (47) As such be pleased to command me (Your servant) both of You what service can I render to You. Indeed this constitutes a great boon to a man that he is entrusted by You with some service." (48) Saying so and divining the wishes of the Lord, O king of kings, Sudāmā, whose mind was full of joy, presented (to the two Brothers) garlands made of excellent flowers of superb fragrance. (49) Charmingly adorned with them along with Their followers and full of delight, Śrī Kṛṣṇa and Balarāma, the Bestowers of boons, conferred boons on the florist, who stood bent low (with reverence) and sought Their protection. (50) He too asked for (the gift of) unflinching devotion to Śrī Kṛṣṇa alone, the Self of all, as well as friendship with His devotees and supreme (disinterested) compassion for (all) created beings. (51) Having thus conferred his desired boon as well as a fortune that would grow in the hands of his posterity, (physical) strength, longevity, glory and splendour, the Lord departed (from that place) along with Balarāma (His elder Brother). (52)

Thus ends the forty-first discourse entitled "Entry (of Śrī Kṛṣṇa and Balarāma) into Mathurā", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Parāmaharisa-Garhitā.

ॐ नमो भगवते वासुदेवाय

## अथ द्विचत्वारिंशोऽध्यायः

### Discourse XLII

A description of the amphitheatre for wrestlers (set up by Karna)

श्रीशुक उवाच

अथ ज्ञान् राजपथेन माधवः स्त्रियं गृहीताङ्गविलेपभाजनाम् ।  
विलोक्य कुब्जां युवतीं वराननां पप्रच्छ सान्तिं प्रहसन् रसप्रदः । १ ।  
क्वा त्वं वरोर्वेतदु हानुलेपनं कस्याङ्गणे वा कथयस्व साधु नः ।  
देहावधोरङ्गविलेपमुत्तमं श्रेयस्ततस्ते नचिराद् भविष्यति । २ ।

Śrī Śuka began again : Proceeding further along the main road, Śrī Kṛṣṇa (a scion of Madhu), who affords delight liberally to all, saw a hunchbacked young woman of comely appearance passing (that way) with a vessel full of sandal-paste (used for smearing one's body with) and laughingly questioned her (as follows):—(1) "Hallo ! who are you, O handsome woman? And for whom is this sandal-paste intended? (Please) tell us the truth. (Pray,) give us both the excellent paste; goodwill betide you not long afterwards through this (piece of service)." (2)

संभ्रुयुवाच

दास्यस्यहं सुन्दर कंससम्पत्ता त्रिवक्रनामा हनुलेपकर्मणि ।  
मद्दावितं भोजपतेरतिप्रियं विना युवां कोऽप्यतमस्तदहति । ३ ।  
रूपपेशलमाधुर्यहसितालापवीक्षितैः । यथितात्मा दत्तौ सान्द्रमुभवोरनुलेपनम् । ४ ।  
तनस्तावङ्कारगेण स्ववर्णंतरशोभिना । सम्प्राप्तपरभागेन शुश्रूभतेऽनुरङ्गिता । ५ ।  
प्रसन्नो भगवान् कुक्कुरां त्रिवक्रां रुचिराननाम् । श्रद्धां कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् । ६ ।  
पद्भ्यामाक्रुष्य प्रपदे द्यूद्भुल्लुप्तानपाणिना । प्रगृह्य चुवुकेऽध्यात्मदनीनमदच्युतः । ७ ।  
सा तदर्जुसमानङ्गी बृहच्छ्रेणिययोधरा । मुकुन्दस्यर्शान् सद्यो बभूव प्रमदोत्तमा । ८ ।

The maid-servant replied : "I am a maid-servant, Trivakrā\* by name, esteemed by Kamsa for my art of preparing sandal-pastes, O pretty youth ! Sandal-paste prepared by me is much to the taste of Kamsa (the ruler of the Bhojas). Who else other than you two deserves (to have) it?" (3) Her mind bewitched by the comeliness and delicacy of form, loving disposition, laughter, conversation and penetrating glances of the two Brothers, the hunchback gave Them both the thick sandal-paste. (4) Painted (severally) with the pigment which shone in contrast with Their complexion and adorned the upper part of Their body, They then looked (most) charming. (5) The propitious Lord made up His mind to straighten the hunchback—who was curved at three places, though possessed of a charming countenance—(thereby) showing (to the world) the (immediate) reward of His sight. (6) Pressing the forepart of her feet with His own feet and supporting her chin on the two (viz., the index and middle) fingers, raised upwards, of His open (right) hand, Śrī Kṛṣṇa (the infallible Lord) straightened up her body. (7) By the (magic) touch of Śrī Kṛṣṇa (the Bestower of Liberation) she then turned at once into a most beautiful woman with a straight and symmetrical body, bulky hips and full breasts. (8)

ततो रूपगुणोदार्यसम्पत्ता प्राह केशवम् । उत्तरीयान्तपाकृष्य समन्ती जतहृच्छया । ९ ।  
एहि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे । त्वयोन्मथितचित्तायाः प्रसीद पुरुषर्षभ । १० ।  
एवं स्त्रिया याच्यपानः कृष्णो रामस्य पश्यतः । मुखं वीक्ष्यानुगानां च प्रहसंतामुवाच ह । ११ ।  
एथापि ते गृहं सुभुः पुंमामाधिविकर्शनम् । साधितार्थोऽगृहार्णो नः पाथ्यानां त्वं परावणम् । १२ ।  
विमुज्य माध्व्या द्राग्या तं व्रजन् मार्गं वणिक्पथैः । नानोपायनताम्बूललग्नगन्धैः साप्रजोऽर्चितः । १३ ।  
तदर्शनस्मरक्षोभादात्पानं नाविन्दु स्त्रियः । विश्वस्तवासः कबरबलयालेख्यमूर्त्यः । १४ ।

Endowed with the wealth of beauty and good qualities, Trivakrā, who had the fire of love kindled in her heart, then smilingly submitted (as follows) to Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), pulling the end of His upper garment—(9) "Come, O gallant youth, let us go home. I am unable to leave you here; (hence,) be gracious to me, whose mind has been robbed of its patience by you, O jewel among men!" (10) Being solicited by the woman

\* She was curved at three places, viz., the neck, the breast and the waist, hence the name.

thus, while Balarāma stood looking on, Śrī Kṛṣṇa gazed on the latter's face as well as on that of His followers and laughingly replied to her as follows:—(11) "Having accomplished my errand I shall call at your house, which assuages the agony of men, O pretty girl; (for) you are the last refuge of us shelterless wayfarers." (12) Dismissing her with honeyed words and proceeding (further) along the road, Śrī Kṛṣṇa alongwith Balarāma (His elder brother) was honoured by those following the trade of a merchant with various presents, betel-leaves seasoned with catechu, lime and areca-nut parings, garlands and sandal-paste. (13) Due to agitation (of mind) caused by love at His sight, the women (of Mathurā) forgot (all about) themselves. (Standing spell-bound) with their garments unsettled, bangles slipped off and braids loosened, they looked like painted figures. (14)

ततः पौरान् पृच्छमानो धनुवः स्थानमच्युतः । तस्मिन् प्रविष्टो ददृशे धनुर्न्द्रमिवाद्भुतम् । १५ ।

पुरुषैर्बहुभिर्गुण्णाम्बितं परमर्द्धिमत् । वार्यमाणो नृभिः कृष्णः प्रसन्न धनुराददे । १६ ।

करेण वापेन सल्लीलमुद्भृतं सज्यं च कृत्वा निमिषेण पश्यताम् ।

नृणां विकृष्य प्रबभञ्ज मध्यतो यथेक्षुदण्डं मदकर्तुर्लक्ष्मः । १७ ।

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः । घूरयामास यं श्रुत्वा केसखासमुपागमत् । १८ ।

तद्रक्षिणः सानुचराः कुपिता आततायिनः । प्रहीतुकामा आवर्तुर्गृह्यतां बध्यतामिति । १९ ।

अथ तान् दुरभिप्रायान् विलोक्य बलकेशयौ । कृच्छ्रं धन्वन आदाय शकले तांश्च जघ्नतुः । २० ।

बलं च केसप्रहितं हत्वा शालामुखात्ततः । निष्कम्य चेरतुर्हृष्टं निरीक्ष्य पुरसम्पदः । २१ ।

तयोस्तदद्भुतं वीर्यं निशाम्य पुरवासिनः । तेजः प्रागल्भ्यं रूपं च मेनिरे विबुधोत्तमौ । २२ ।

तयोर्विचरतोः स्वैरमादित्योऽस्तमुपेयिवान् । कृष्णरामौ वृतां गोपैः पुराच्छकटमीयतुः । २३ ।

गोष्यो युकुन्दविगमे विरहातुरा या आशासताशिष्य ऋता मधुपुयंभुवनम् ।

सम्पद्यतां पुरुषभूषणगात्रलक्ष्मीं हिलेतरान् नु भजतश्चकपेज्वनं श्रीः । २४ ।

अत्यन्ताङ्घ्रियुगलौ धुक्त्वा क्षीरोपसेचनम् । ऊषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम् । २५ ।

Enquiring of the citizens about the place where the bow had been kept (for the purpose of a bow-sacrifice), Śrī Kṛṣṇa (the immortal Lord) then entered the sacrificial hall and beheld (there) the wonderful bow—which resembled the rainbow (in point of size and picture-squeness, studded as it was with jewels of various colours), was guarded by many men, had been (duly) worshipped and was attended with a large fortune (in the shape of valuable gold ornaments)—and, even though being stopped by the men, He forcibly seized it. (15-16) Having strung the bow, which had (already) been playfully lifted (by Him) with His left hand, and pulling the string to its utmost capacity, Lord Śrī Kṛṣṇa (of immeasurable prowess) broke it in two in the middle in the twinkling of an eye—while the men (guarding the bow) stood looking on—even as an elephant in rut would snap a sugar-cane. (17) The crash of the bow, while it was being broken, filled heaven and earth and the intermediate region as well as the (four) quarters. Hearing it Kamsa was seized with consternation. (18) Full of wrath and eager to apprehend the Lord, the custodians of the bow alongwith their followers surrounded Him with their bows drawn (in order to kill Him), exclaiming; "Let the intruder be seized, let him be bound!" (19) Immediately perceiving them to be of wicked intent, Balarāma and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Siva) grew angry and, seizing the two pieces of the (broken) bow, made short work of them. (20) Having also destroyed a detachment sent by Kamsa the two Brothers came away through the entrance of the amphitheatre and roamed about delighted to witness the wealth of the city. (21) Perceiving such wonderful prowess, indomitable spirit, intrepidity and comeliness of the two Brothers, the citizens thought them

to be two foremost gods. (22) While They were (yet) roving at will, the sun set on Them. Surrounded by the cowherds, Śrī Kṛṣṇa and Balarāma (now) returned to Their carts outside the city. (23) In the case of those who gazed in Mathurā (the city founded by the demon Madhu) on the elegance of the personality of Śrī Kṛṣṇa (the Jewel among men)—which lo! Śrī (the goddess of beauty and prosperity) coveted as Her abode, leaving (all) others who sought Her—the predictions that the cowherd women, afflicted at the thought of their separation (from Śrī Kṛṣṇa), had made at the time of departure (from Vraja) of Śrī Kṛṣṇa came to be (literally) true. (24) With Their feet duly washed and partaking of rice cooked in milk (with sugar), and having come to know what Kāṁsa intended to do (the next day), the two Brothers passed that night happily. (25)

कंसस्तु धनुषो भङ्गं रक्षिणां स्वबलस्य च । तथं निशम्य गोविन्दरामविक्रीडितं परम् । २६ ।

दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मतिः । बहून्यचष्टो भवथा मृत्योर्दोस्त्यकगणि च । २७ ।

अदर्शनं स्वस्विसमः प्रतिक्रमे च सत्यपि । असत्यपि द्वितीये च द्वैक्यं ज्योतिषां तथा । २८ ।

छिद्रप्रतीतिरज्ञायामां प्राणयोषानुपश्रुतिः । स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् । २९ ।

स्वप्ने प्रेतपरिप्लुङ्गः स्वरथानं विषादनम् । यायाश्चलदमल्लयेकस्तैलाभ्यक्तो दिगम्बरः । ३० ।

अन्यानि ज्ञेयं भूतानि स्वप्रजागरितानि च । पश्यन् यरणसन्त्रस्तो निद्रां लेभे न चिन्तया । ३१ ।

Kāṁsa, on the other hand, fell dismayed to hear of the breaking of the (huge) bow and the destruction of its keepers as well as of his own detachment— which was a mere child's play on the part of Śrī Kṛṣṇa (the Protector of cows) and Balarāma. Getting no sleep for a long time, the evil-minded fellow saw both in dream and while awake many an evil portent foreboding death and foreshadowing infamy. (26-27) Even though his reflection could be seen (in a mirror etc.) the head was not visible. Nay, the luminaries likewise appeared duplicated although no other object (such as a finger etc.) intervened (between his eye and the luminary). (28) Holes were seen by him in his shadow and the (whizzing) sound which is heard inside the ears on closing them was not heard by him. Trees appeared (to him) golden (in hue) and he failed to see his footprints (on sands, mud etc.). (29) In dreams he was embraced by his deceased relations, rode on a donkey, swallowed poison and went about all alone adorned with a wreath of china roses, smeared with oil and having no covering on his body except the quarters. (30) Beholding similar other scenes both in dreams and in waking life and terribly afraid of death, Kāṁsa did not have a wink of sleep in his anxiety. (31)

व्युष्टायां निशि कौरव्य सूर्यं चादध्यः समुत्थिते । कारयामास वै कंसो मल्लक्रीडामहोत्सवम् । ३२ ।

अनर्चुः पुरुषा रङ्गं तूर्यभेयंश्च जग्निरे । यज्ञाश्चालङ्कृतः तग्निभः पताकाचलत्तोरणैः । ३३ ।

तेषु पांता जानपदा ब्रह्मक्षत्रपुरोगमाः । यथोपजावं विविशु राजानश्च कृतासनाः । ३४ ।

कंसः परिवृतोऽपार्यं राजपञ्च उपाविशत् । मण्डलेश्वरमध्यास्थो हृदयेन विदूयता । ३५ ।

वाद्यमानेषु तूर्येषु मल्लतालोत्तरेषु च । मल्लाः स्वलङ्कृता दृताः सोपाध्यायाः समाविशन् । ३६ ।

घाणूरुो मुष्टिकः कूटः शलस्तोशल एष च । त आसेदुस्वस्थानं वल्युवाचप्रहर्षिताः । ३७ ।

नन्दयोपादयो गोपा भोजराजसमाहृतः । निर्वहितोपाचनान्ते एकस्मिन् मञ्च आविशन् । ३८ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहिताया दशमस्कन्धे पूर्वार्धे मल्लगङ्गावर्णने नाम द्विचत्वारिंशोऽध्यायः । ४२ ।

When the night passed and the sun rose from the (eastern) waters, O scion of Kuru, Kāṁsa actually had a grand festival of wrestling bouts to be celebrated. (32) The men (of Kāṁsa) swept the arena, sprinkled it with water and decorated it with flowers and garlands etc.; trumpets and tabors were sounded and the galleries (for the spectators) were adorned with garlands, flags, tapestries and temporary arches. (33) On them were comfortably

seated the people of the city and the country, headed by Brāhmaṇas and Kṣatriyas, as well as chiefs and princes on their (respective) thrones. (34) Surrounded by (his) ministers, Kārṇa took his seat on the royal dais in the midst of feudal lords and with a sore aching heart. (35) Amidst a flourish of trumpets, which was drowned (at intervals) by the clapping of the wrestlers' arms, proud wrestling champions picturesquely adorned majestically entered the arena along with their masters. (36) Feeling greatly cheered by the stirring (music of the) trumpets and other instruments—Cāṇūra, Muṣṭjika, Kūṭa, Śāla and Tośāla too, (all) eminent wrestlers, found their way into the arena. (37) Specially invited by Kārṇa (the ruler of the Bhojas), the aforementioned cowherds headed by Nanda, the chief of the Gopas, who had (just) offered their presents, took their seats on a (separate) dais. (38)

*Thus ends the forty-second discourse entitled "A description of the amphitheatre for wrestlers (set up by Kārṇa)", in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarinhitā.*



## अथ त्रिचत्वारिंशोऽध्यायः

### Discourse XLIII

#### The elephant Kuvalayāpīḍa killed (by the Lord)

श्रीसुक उवाच

अथ कृष्णश्च रामश्च कृतशौचौ परन्तपः। मल्लदुन्दुभिनिर्घोषे श्रुत्वा द्रष्टुमुपेयतुः। १।  
 रङ्गद्वारे समासाद्य तस्मिन् नागपवस्थितम्। अपश्यत् कुवलयापीडे कृष्णोऽम्बुष्ठप्रचोदितम्। २।  
 बद्ध्वा परिकरं शौरिः समुह्य कुटिलालकान्। उवाच हस्तिपं वाद्यं मेघनादगभीरया। ३।  
 अत्रष्टाम्बुष्ठं मार्गं नो देह्यपक्रमं वा चिरम्। नो चेत् सकुञ्जरं त्वाद्यं नयामि यमसादनम्। ४।  
 एवं निर्धस्तिर्तोऽम्बुष्ठः कुपितः क्रोपितं गजम्। चोदयामास कृष्णाय कालान्तकयमोपमम्। ५।  
 कर्तुं नृस्तमभिद्रुत्य करेण तरसाग्रहीत्। कराद् विगलितः सोऽमुं निहत्याद्भिद्रुलीयत। ६।  
 संकृद्धस्तमचक्षाणो घ्राणदृष्टिः स केशवम्। परामृशत् पुच्छरेण स प्रसह्य विनिर्गतः। ७।  
 पुच्छे प्रगृह्यातिवले धनुषः पञ्चविंशतिम्। विचक्रथं यथा नागं सुपर्णं इव लीलया। ८।  
 स पर्यावर्तमानेन सख्यदक्षिणतोऽञ्जुतः। बभ्राम भ्रायमाणेन गोवत्सेनेव बालकः। ९।  
 ततोऽभिमुखमभ्येत्य पाणिनाऽऽहृत्य वारणम्। प्राद्वन् पातयामास स्पृश्यमानः पदे पदे। १०।  
 स धावन् क्रीडया भूमौ पतित्वा सहसोत्थितः। तं मत्वा पतितं क्रुद्धो दत्ताभ्यां सोऽहनर्क्षितम्। ११।  
 स्विक्रमे प्रतिहते कुञ्जरेन्द्रोत्थमर्षितः। चोद्यमानो महामार्गः कृष्णपथ्यद्रवद् रुषा। १२।  
 तमापतन्तमासाद्य भगवान् मधुसूदनः। निगृह्य पाणिना हस्तं पातयामास भूतले। १३।  
 पतितस्य पदाऽऽक्रम्य युगेन्द्र इव लीलया। दत्तमृत्पाद्य तेनेभं हस्तिपीड्यहनद्धरिः। १४।

**Śrī Sūka began again :** Having finished Their bath etc., the next day, and hearing the loud noise of the wrestlers and the din of kettledrums, O chastiser of foes, Śrī Kṛṣṇa and Balarāma went to see the tournament. (1) Having duly reached the entrance of the

amphitheatre, Śrī Kṛṣṇa saw stationed there the elephant Kuvalayāpīḍa as directed by its driver. (2) Tightening the cloth round His waist (by way of preparation for an encounter) and tying up His curly locks, Śrī Kṛṣṇa (a scion of Śūra) challenged the keeper (as follows) in a voice deep as the rumbling of clouds:—(3) "O driver, O driver ! allow us passage; clear out without delay. If not, I shall presently despatch you alongwith the elephant to the abode of Death." (4) Threatened thus, the driver full of rage goaded the elephant—which had (already) been enraged and which looked like Yama (the chastiser of beings subject to the ravages of Time)—towards Śrī Kṛṣṇa. (5) Running towards Him, the lordly elephant quickly seized Śrī Kṛṣṇa with its trunk. He (however) slipped off from (the coils of) the trunk and, striking it (with His fist), disappeared in the midst of its legs. (6) Failing to perceive Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva), the infuriated animal, which could discover things through scent, caught hold of the Lord with the end of its trunk. He (however) forcibly escaped from its hold. (7) Tightly seizing the mighty elephant by the tail, He (then) violently pulled it by way of sport to a distance of twenty-five bows (or a hundred cubits) without pausing even as Garuḍa (possessed of beautiful wings) would drag a cobra. (8) (Keeping hold of its tail all the while) the immortal Lord whirled with the elephant, which was being caused to revolve contrariwise when it turned either to the left or to the right (in order to catch hold of Śrī Kṛṣṇa), even as a boy would with a calf that was (similarly) made to revolve (by him). (9) Then, advancing in front of the elephant and striking it with His hand, the Lord in His attempt to throw it down ran swiftly (before it) so close that He looked as though being touched by it at every step. (10) While running, the Lord sportfully toppled down on the ground and immediately got up (and stood aside). Taking Him to be fallen (yet) the angry elephant struck the ground with its tusks. (11) Infuriated at its prowess having been frustrated and being urged by its keepers, the lordly elephant ran towards Śrī Kṛṣṇa in rage. (12) Approaching the elephant (even) as it came rushing, Lord Śrī Kṛṣṇa (the Slayer of the demon Madhu), caught hold of its trunk with His hand and hurled it down to the ground. (13) Treading on the fallen animal like a lion (the king of beasts), and sportfully extracting its tusks Śrī Hari killed with it the elephant as well as its keepers. (14)

मृतकं द्विपमुत्सृज्य दन्तपाणिः समाविशत् । असन्यस्तविषाणोऽसृङ्गदयिन्दुभिरङ्कितः ।

विरुद्धस्वेदकणिकावदनाम्बुरहो वधौ । १५ ।

वृत्तौ गोपैः कतिपर्यंबलदेवजनार्दनौ । रङ्गं विविशत् राजन् गजदन्तवरायुधौ । १६ ।

मल्लानामाशनिर्नृणां नरवरः स्त्रीणां स्वरो मूर्तिमान्

गोपानां स्वजनोऽसतां क्षितिभुजां शास्ता स्वपित्रोः शिशुः ।

मृत्युभोजपतेर्विराड्विदुषां तत्त्वं परं योगिनां

वृषीनां परदेवतेति विदितो रङ्गं गतः सायजः । १७ ।

हतं कुशलवापीडं दृष्ट्वा तावपि दुर्जर्यौ । कंसो मनस्यपि तदा भृशमुद्विज्जे नृप । १८ ।

तौ रेजतू रङ्गगतां महाभुजां विधिप्रदेवाभरणलगाधरौ ।

यथा नटावुत्तमवेवधारिणीं भनः क्षिपन्तौ प्रभया निरीक्षताम् । १९ ।

निरीक्ष्य तावुत्तमपूरुषौ जना मञ्जस्थिता नागराष्ट्रका नृप ।

प्रहर्षत्रैगोलकलितेक्षणाजनाः पयुर्न तृप्ता नयनैस्त्वदननम् । २० ।

पिबन्त इव चक्षुर्ध्यां लिहन्त इव जिह्वया । जिघ्रन्त इव नासाभ्यां श्लिष्यन्त इव बाहूभिः । २१ ।

ज्जुः परस्परं ते वै यथादृष्टं यथाश्रुतम् । तद्भ्रमगुणमाधुर्व्यप्राणलब्धस्मरिता इव । २२ ।

एतौ भगवतः साक्षाद्धरेर्नारायणस्य हि । अवर्तौणां सिंहांशेन वसुदेवस्य वेश्पनि । २३ ।

एष वै किल देवक्यां जातो गोकुलम् । कालमेतं वसन् गृहो बद्धो नन्द्यश्रमिन् । २४ ।  
 पूतनानेन नीतान्तं चक्रवातश्च दानवः । अर्जुनीं गुह्यकः केशो धेनुकोऽन्ये च तद्भिद्राः । २५ ।  
 गावः सपाला एतेन दावानेः परिभोचिताः । कालियो दमितः सर्प इन्द्रश्च विमदः कृतः । २६ ।  
 सप्ताहमेकहस्तेन धृतोऽग्निप्रवरोरमुना । वर्षवाताशनिभ्यश्च परित्रातं च गोकुलम् । २७ ।  
 गोप्योऽस्य नित्यमुदितहसितप्रेक्षणं मुखम् । पश्यन्त्यो विविधांस्तान्पारतन्नि स्माश्रमं मुदा । २८ ।  
 वदन्त्यनेन वंशोऽयं यदोः सुबहुविश्रुतः । श्रियं यशो महत्त्वं च लप्यन्ते परिरक्षितः । २९ ।  
 अयं चास्याग्रजः श्रीमान् रामः कमललोचनः । प्रलम्बो निहतो येन वत्सको ये वकादयः । ३० ।

Leaving the dead elephant (where it was), the Lord duly entered the amphitheatre, tusk in hand. Stained with drops of blood as well as with those of ichor and with a tusk resting against one of His shoulders and His lotus-like face bedecked with drops of sweat appearing on it, He looked (most) charming. (15) Surrounded by a few Gopas and with the tusks of the elephant for Their excellent weapons, Baladeva and Śrī Kṛṣṇa (who is solicited by the people) entered the amphitheatre, O king ! (16) Present in the amphitheatre by the side of Balarāma (His elder brother), the Lord appeared as a thunderbolt to the wrestlers, a jewel among men to the male persons, love incarnate to the ladies (other than the elderly ones), a kinsman to the cowherds (of Vraja), a chastiser to the vile princes, a (mere) child to His parents, death (personified) to Kamsa (the ruler of the Bhojas), as deficient in strength and immature of body to the ignorant, the supreme Reality to the Yogis and the highest Divinity to the Vṛṣṇis. (17) Finding (the elephant) Kuvalayaṅga killed and also perceiving the two Brothers difficult to conquer, Kamsa, though self-possessed, felt much terrified at that time. O protector of men! (18) Decorated in a queer fashion, decked with quaint jewels and garlands and clad in weird garments and captivating the mind of the lookers-on with Their brilliance, the two mighty-armed Brothers shone in the amphitheatre like a pair of actors dressed in an excellent garb. (19) Gazing on the aforesaid foremost Persons, the people of the city as well as of the country, who were seated on the galleries, O protector of men, and whose eyes and faces were blooming with an outburst of ecstatic joy, drank in the beauty of Their countenance with (the cup of) their eyes, but did not feel sated. (20) They seemed to drink off (the beauty of) the two Brothers with their eyes, to lick Them with their tongue, to inhale Them with their nostrils and to clasp Them with their arms. (21) As though put in mind of Their story by (the sight of) Their comeliness of form, excellences, loving disposition and intrepidity, the onlookers spoke to one another (as follows) in the light of whatever they had actually seen and whatever they had heard (of the two Brothers):—(22) “Actually descended through a part of Lord Śrī Hari Himself, who has His abode in water (in the form of Nārāyaṇa), these two Brothers have appeared on this earth in the house of Vasudeva. (23) This (younger) One (Śrī Kṛṣṇa) was, it is understood, born as a matter of fact of Devakī and taken to Gokula (for fear of being killed by Kamsa). Dwelling all this time incognito he grew up (to this age) at the residence of Nanda. (24) By Him was put to an end Pūtanā as well as the demon (Tṛṇāvarta,) who appeared in the form of a whirlwind, the demigod (Śankhacūḍa), the demons Keśī (who came in the form of a horse) and Dhenuka” (who lived in the gulf of a donkey) and others of that class, and the two Arjuna trees uprooted. (25) By this Boy were the cows along with their keepers rescued from a forest fire, the snake Kāliya subdued and Indra (the ruler of the gods) rid of his pride when Govardhana (the chief of the mountains) was borne by Him on one hand for a week and (the land of) Vraja protected from rain, storm

\* Although the demons Vatsa and Baka were slain by Śrī Kṛṣṇa and Dhenuka by Bala, the people of Mathurā were evidently misinformed that the former two had been killed by Bala and the last-named by Śrī Kṛṣṇa.

and strokes of lightning. (26-27) Beholding with joy His ever-cheerful and smiling face enlivened with penetrating glances the cowherd women overcame agonies of various kinds without any effort. (28) The wise declare that, protected in everyway by the yonder Boy, this race of Yadu will become very well-known and attain prosperity, renown and glory. (29) And here is His elder brother, the glorious Balarāma of lotus-like eyes, by whom was slain Pralamba as well as the demon who came disguised as a calf\* and others of whom Baka was the foremost. (30)

अनेकैव ब्रुवाणेषु तूर्येषु निन्दत्सु च । कृष्णारामौ समाभाष्य चाणूरो वाक्यमब्रवीत् ॥३१॥  
हे नन्दसूतो हे राम भवन्तौ वीरसंमतौ । नियुद्धकुशलौ श्रुत्वा राज्ञोऽङ्गुतौ दिदृक्षुणा ॥३२॥  
प्रियं राज्ञः प्रकुर्वन्त्यः श्रेयो विन्दन्ति वै प्रजाः । मनसा कर्मणा वाचा विपरीतमतोऽप्यथा ॥३३॥  
नित्यं प्रमुदिता गोपा वत्सपाला यथा स्फुटम् । वनेषु मल्लयुद्धेन क्रीडन्तश्चारयन्ति गाः ॥३४॥  
तस्माद् राज्ञः प्रियं वयं वयं च करवाम हे । धृतानि नः प्रसीदन्ति सर्वधृतमयो नृपः ॥३५॥

While the people were talking thus and trumpets were loudly sounding, Cāṇūra (the foremost of the king's wrestlers) accosted Śrī Kṛṣṇa and Balarāma and spoke (to Them) as follows:—(31) "O Kṛṣṇa (Nanda's darling), O Balarāma, both of you are esteemed (by the people) as heroes ! On hearing of you as skilled in wrestling, you have been invited (to participate in the tournament) by the king, who has been eager to see you. (32) Subjects doing precisely by thought, word and deed what is agreeable to their king attain to prosperity indeed; while those acting otherwise than this meet with contrary results. (33) It is well-known how cowherds, from the time they begin to tend calves, daily pasture their cows with great joy in woodlands, diverting themselves with wrestling. (34) Therefore, let yourselves as well as ourselves, O boys, do what is liked by the king. (If the king is pleased, all) beings will be pleased with us; (for) the king is an embodiment of all creatures." (35)

तत्रिशाम्बाप्रवीत् कृष्णो देशकालोचितं वचः । नियुद्धपालनोऽभीष्टं मन्यमानोऽभिनन्द्य च ॥३६॥  
प्रजा भोजपतेरस्य वयं चापि वनेचराः । करवाम प्रियं नित्यं तत्रः परमनृग्रहः ॥३७॥  
बाला वयं तुल्यबलैः क्रीडिष्यामो यथोचितम् । भवेन्नियुद्धे पाधर्मः स्पृशेन्वल्ल सभासदः ॥३८॥

Hearing the aforesaid speech (of Cāṇūra) and welcoming it, Śrī Kṛṣṇa, who regarded wrestling (with him) as something to His liking, gave the following reply, which was appropriate to the occasion and place (of the dialogue):—(36) "We too, who dwell in the woods, as well as yourselves are the subjects of this king of the Bhojas. Let us (all therefore) always do what would please him; through such behaviour his infinite grace will descend on us. (37) Youngsters as we are, we shall (however) sport with those who are our equals in strength. Let there be a well-matched wrestling bout, so that no sin (of allowing an unequal match) may attach to those present in the assembly, O (great) wrestler ! (38)

चाणूर उवाच

न बालो न किशोरस्त्वं बलश्च बलिनं वरः । लीलयेभो हतो येन सहस्रद्विपत्सवभृत् ॥३९॥  
तस्माद् भवद्भ्यां बलिभियोऽद्भ्यं नानवोऽत्र वै । मयि विक्रम वाय्येय बलेन सह मुष्टिकः ॥४०॥  
इति श्रीमद्भागवते महापुराणे चरमहंस्वो संग्रहायौ दशमस्कन्धे पूर्वोर्ध्वे कुवलयापांडवयो नाम त्रिचत्वारिंशोऽध्यायः ॥४३॥

**Cāṇūra replied :** You are neither a youngster nor a lad; nor is Bala, the foremost of the

\* Vide foot-note Dis. 43 Verse 25; Page 284

mighty, of such description, by both of whom the elephant (Kuvālayāpiḍa), that possessed the strength of a thousand elephants, was disposed of in (mere) sport. (39) Therefore, you both should (unhesitatingly) contend with powerful rivals; there will be no unrighteousness involved in your doing so. Show your prowess against me, O scion of Vṛṣṇī, and let Muṣṭika try his strength with Bala. (40)

*Thus ends the forty-third discourse entitled "The elephant Kuvālayāpiḍa killed (by Śrī Kṛṣṇa)," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुश्चत्वारिंशोऽध्यायः

### Discourse XLIV

#### Kamsa slain (by the Lord)

श्रीशुक उवाच

एवं जर्चितसङ्कल्पो भगवान् मधुसूदनः । आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः । १ ।  
हस्ताभ्यां हस्तयोर्बद्ध्वा पद्भ्यापेव च पादयोः । विचक्रयतुरन्योन्यं प्रसह्य विजिगीषया । २ ।  
अरली द्वे अरलिभ्यां जानुभ्यां चैव जानुनी । शिरः शीर्णोरस्तोस्तान्द्योन्यमभिजग्रतुः । ३ ।  
परिभ्रामणविक्षेपपरिस्फावपातनैः । उत्सर्गणप्रसर्पणीश्रान्योन्यं प्रत्यरुन्धताम् । ४ ।  
उत्थापनैश्चर्यनैश्चालनैः स्थापनैरपि । परस्परं जिगीषन्तावपद्यक्रतुत्पत्नम् । ५ ।

**Śrī Śuka began again :** Challenged thus, Lord Madhusūdana of unflinching resolution immediately closed with Cāṇūra, and Balarāma (son of Rohiṇi) with Muṣṭika. (1) Interlacing their hands with the hands and their feet with the feet of their rival, Śrī Kṛṣṇa and Cāṇūra (and even so Balarāma and Muṣṭika) tugged at one another vehemently with intent to overthrow their opponent. (2) They struck with their elbows the two elbows, with their knees the knees, with their head the head and with their chest the chest of each other. (3) They tried to frustrate each other by revolving, pushing, squeezing in their arms, throwing down, and slipping to the front or to the rear of their opponent. (4) Eager to score a victory over each other, they hurt the body of their adversary by lifting up, carrying, throwing back and even fixing him to a spot. (5)

तद् बलाबलवद्युद्धं समेताः सर्वयोषितः । ऊचुः परस्परं राजन् सानुकम्पा वरुथराः । ६ ।  
महानयं वताधर्म एषां राजसभासदाम् । ये बलाबलवद्युद्धं राज्ञोऽन्विच्छन्ति पश्यतः । ७ ।  
क्व वज्रसारसर्वाङ्गै मल्लैर् शैलेन्द्रसत्रिभ्यो । क्व चातिमुकुथाराङ्गी किशोरी नाम्नयां वनै । ८ ।  
धर्मव्यतिक्रमो हास्य समाजस्य ध्रुवं भवेत् । यत्राधर्मः समुत्तिष्ठेन्न स्थवं तत्र कर्हिचित् । ९ ।  
न सभां प्रविशेत् प्राज्ञः सध्यदोषाननुस्मरन् । अद्भुवन् विद्भुवन्नज्ञो नरः कित्त्विवमश्नुते । १० ।  
वल्गातः शत्रुमभितः कृष्णस्य वदनाम्बुजम् । वीक्ष्यतां श्रमवार्द्युप्रं पयकोशमिवाम्बुभिः । ११ ।  
किं न पदयत रामस्य मुखमाताम्रलोचनम् । मुष्टिकं प्रति सामर्थ्यं हाससंरम्भशोषितम् । १२ ।  
पुण्या वत व्रजध्रुवो यदयं नृलिङ्गगूढः । पुराणपुरुषो वनचित्रमाल्यः ।

गाः प्रालयन् सहबलः कृणयेक्ष वेणुं विक्रीडयाञ्जति गिरित्रमारविताङ्घ्रिः । १३ ।

गोयत्सपः किमचरन् ऋद्भुव्य रूपं लावण्यसारमसोर्ध्वमनन्यगिद्धम् ।

दृग्भिः पिबन्त्यनुमवाभिनवं दुरापधेकान्तधाम यशसः श्रिय ऐश्वर्यम् । १४ ।

या दोहनेऽवहनने मधुभोपलेपप्रेङ्खेक्ष्णानां र्पदितोक्षणभार्जनादी ।

गावन्ति चैनमनुरक्तधियोऽभ्रुकण्ठयो धन्या व्रजस्त्रिय उरुक्रमचित्तयानाः । १५ ।

- प्रातर्नृजाद् व्रजत आविशतश्च सार्यं गोभिः समं कृणयतोऽप्य निशाय वेणुम् ।

निर्गाय नृर्णनबलाः पथि धूरिपुण्याः पश्यन्ति सस्मितमुखं सदायावलोकम् । १६ ।

Full of compassion all the ladies (present there) collected in batches and spoke to one another about the contest being ill-matched (as going on between strong and feeble rivals). O king! (6) "It is gross unrighteousness on the part of the king's courtiers, who countenance such a contest! alas! between the strong and the weak while the king sits looking on! (7) What comparison can there be between the two wrestlers (Cāṇūra and Muṣṭika) of adamantine frame and closely resembling a pair of two large mountains (on the one hand) and the two lads (Balarāma and Śrī Kṛṣṇa) of extremely delicate limbs, who have not yet attained their youth (on the other)? (8) Forfeiture of religious merit (earned in the past) will surely fall to the lot of this assembly. As a matter of fact one should never stay there where unrighteousness fully rears its head. (9) Recognizing the faults of those present in an assembly a wise man should not (even) enter that assembly; (for) a man keeping silent (even though knowing a fact), making a false statement (in order to please those assembled) or pleading ignorance (surely) incurs sin. (10) Mark the lotus face—dripping all over with perspiration even like a lotus bud sprinkled with water—of Śrī Kṛṣṇa quickly shifting His position about His adversary. (11) Don't you see the face of Balarāma with reddish eyes, full of wrath as it is for Muṣṭika and enlivened by a bellicose spirit accompanied with risibility? (12) Ah, blessed is the soil of Vraja on which treads in a merry sportful spirit this Most Ancient Person—whose feet are adored (even) by Lord Śiva (the Guardian of Mount Kailāsa) and Ramā (the goddess of beauty and prosperity)—disguised in a human semblance and adorned with sylvan flowers of various kinds, tending cows in the company of Balarāma and playing on His flute. (13) What austerities did the cowherd women (of Vraja) perform, by virtue of which they imbibe with (the cup of) their eyes (the beauty) of His bewitching form—the (very) essence of elegance—which is not only unsurpassed but unequalled (too), is not embellished by anything external, is eternally new and hard to attain and which is the unfailing abode of renown, splendour and divine glory? (14) Blessed are the women of Vraja, who celebrate Him in song while milking their cows, pounding the com, churning their curds, plastering their floor (with cowdung etc.), rocking the cradles, lulling their crying babes, sprinkling and sweeping their houses and attending to other such duties with a mind full of love and their throat choked with tears, (nay, all) whose movements are inspired by the thought of Śrī Kṛṣṇa (who is no other than Lord Viṣṇu, who took wide strides while measuring the three worlds during His descent as the divine Dwarf). (15) Possessed of endless merit are those women who—having heard His music (even) as He sallies forth from Vraja in the morning and returns in the evening alongwith the cows playing on the flute—come out hastily on the road and behold His smiling countenance enlivened with kind glances." (16)

एवं प्रभाषमागासु स्त्रीषु चोगेश्वरो हरिः । शत्रुं हन्तुं मनश्चक्रे भगवान् भरतर्षभ । १३ ।

सभयाः स्त्रीगिरः श्रुत्वा पुत्रस्नेहशुचाऽऽनुरौ । पितरावन्वतयेतां पुत्रयोरद्भुधौ बलम् । १४ ।

तैस्तेर्नियुद्धविधिर्भविर्विधैरच्युततरौ । युयुधाते यथान्योन्यं तथैव बलपुष्टिकौ । १५ ।

भगवद्भ्रान्तिभ्यातैर्वन्ननिषेधनिर्दुरः । चापुगे भज्यमानाङ्गो मुहुर्लीनिमवाप ह । १० ।  
 स श्वेनवेग उत्पत्य मुष्टिकृत्य करादुभौ । भगवन्तं वासुदेवं क्रुद्धो बक्षस्यबाधत । ११ ।  
 नाश्रुत्तत्प्रहारेण मालाहत इव द्विपः । बाह्वोर्निगृह्य चापूरं बहुशो भ्राययन् हरिः । १२ ।  
 भ्रूपृष्ठे पोथयामास तरसा क्षीणशीव्रितम् । विस्वस्ताकल्पकेशसगिन्द्रभ्रज इवापतत् । १३ ।  
 तथैव मुष्टिकः पूर्वं स्वमुष्ट्याभिहतो वै । बलभद्रेण बलिना तलेनाभिहतो भृशम् । १४ ।  
 प्रवेपितः स रुधिरमुद्गमन् मुक्ततोर्दितः । व्यसुः पपानोर्व्युपस्थे वाताहत इवाङ्घ्रिपः । १५ ।  
 ततः कूटमनुप्राप्तं रायः प्रहरतां वरः । अवधील्लीलया राजन् सावजं वाममुष्टिना । १६ ।  
 तर्होव हि शलः कृष्णपदापहतश्चर्मकः । द्विधा विदीर्णस्तोशलक उपावपि निपेततुः । १७ ।  
 चापूरे मुष्टिके कूटे शले तोशलके हते । शेषाः प्रदुदुर्बल्लाः सर्वे प्राणपरीप्सवः । १८ ।  
 गोपान् वयस्यानाकृष्य तैः संसृज्य विजहत् । वाद्यमानेषु त्र्येषु वल्यन्तौ स्तनपुरौ । १९ ।

While the women (of Mathurā) were thus talking (with one another) in anxious tones as aforesaid, Lord Śrī Hari, the Master of Yoga (and therefore able to read others' thoughts), made up His mind to get rid of His opponent (Cāṅūra). O jewel among the Bharatas ! (17) Hearing the aforesaid remarks—full of apprehension—of those women, His parents (Vasudeva and Devaki), who were unaware of their Son's strength and (consequently) overwhelmed with anxiety out of affection for Them, were filled with remorse (at their not having asked Akrūra to desist from bringing Balarāma and Śrī Kṛṣṇa to Mathurā). (18) (Even) as Śrī Kṛṣṇa (the immortal Lord) and His antagonist (Cāṅūra) contended with each other according to the various popular modes of wrestling, in that very manner did Balarāma and Muṣṭika struggle with each other. (19) His limbs being shattered by the hits of the Lord's limbs, which were as hard as strokes of lightning, Cāṅūra—so the tradition goes—fainted again and again. (20) Springing with the swiftness of a hawk and clenching the fingers of both his hands into fists, the latter, full of anger, struck Lord Śrī Kṛṣṇa (Son of Vasudeva) on the chest. (21) The Lord (however) did not stir (even one inch from His position) under his blow, any more than an elephant would when struck with a garland. (On the other hand) Śrī Hari caught hold of Cāṅūra by his arms and, whirling him several times, dashed him to the ground, his life having become extinct (even) as a result of his being whirled with vehemence. His ornaments and garlands having fallen off and his locks dishevelled, the wrestler fell like a thunderbolt (the likeness of which is borne as an emblem on the ensign of Indra). (22-23) Precisely in the same manner was Muṣṭika struck violently with his palm by the mighty Balabhadra, who had also been struck with his fist by the latter in the first instance. (24) Violently shaken and sore afflicted, and vomiting blood from his mouth, he dropped lifeless on the ground like a tree blown down by the wind. (25) Balarama, the foremost of warriors, playfully and scornfully slew with his left fist Kūja (another reputed wrestler), who came up next (to wrestle). (26) That very moment Śala (another of Kāṁsa's wrestlers) had his head knocked off with Śrī Kṛṣṇa's foot, while Tośala (the other wrestler of repute) was split into two (like a blade of grass) and both fell down (dead). (27) Cāṅūra, Muṣṭika, Kūja, Śala and Tośala, having (thus) been despatched, all the remaining wrestlers ran away anxious to save their life. (28) Drawing near them Their cowherd mates and closing with them, the two Brothers sported (in the arena), while the trumpets were being sounded, dancing (at intervals) with Their anklets jingling. (29)

जनाः प्रजहवुः सर्वे कर्मणा रामकृष्णयोः । श्लेते कंसं विप्रमुख्याः साधवः साधु साध्विति । ३० ।  
 हतेषु मल्लखर्षेषु विदुतेषु च भोजराट् । न्यवारयन् स्वतृयाणि याक्यं चेदमुवाच ह । ३१ ।  
 निःसारयत दुर्वृत्तौ वसुदेवात्मजौ पुरान् । धनं हरत गोपानां नन्दं बध्नीत दुर्पतिम् । ३२ ।

वसुदेवस्तु दुर्मेधा हन्यतामाश्वसन्तमः । उग्रसेनः पिता चापि सानुगः परपक्षयः । ३३ ।  
 एवं विकल्पमाने वै कंसे प्रकुपितोऽप्ययः । लघिन्नोत्पत्य तरसा भङ्गमुनुङ्गमारहत् । ३४ ।  
 तमाविशन्तमालोबध मृत्युमात्पन आसनात् । मनस्वी सहस्रोत्थाय जगृहे सोऽसिचर्षणी । ३५ ।

तं खड्गपाणिं विचरन्तमाशु इधेनं यथा दक्षिणत्वव्यपचरे ।  
 समग्रहीद् दुर्विषहोऽग्रतेजा यथोरपं तार्क्ष्यसुतः प्रसह्य । ३६ ।  
 प्रगृह्य केशेषु चलत्किरीटं निपाल्य रङ्गोपरि तुङ्गमञ्चात् ।  
 तस्योपरिष्ठात् स्वयमवजनाथः पपात विश्वाश्रय आत्मतन्नः । ३७ ।  
 तं सम्प्रेतं विचकषं भूर्पा हरिर्दधेभं जगतो विपश्यतः ।  
 हृष्टेति शब्दः सुमहान्तदाभूदुदीरितः सर्वजनैर्नैरु । ३८ ।  
 स नित्यदोद्विग्नधिया तमीश्वरं पिबन् वदन् वा विचरन् स्वपञ्चसन् ।  
 ददर्श चक्राबुधमग्रतो यतस्तदेव रूपं दुरवापमाप । ३९ ।

With the exception of Kāṁsa all the people (present there) exceedingly rejoiced over the achievement of Balarāma and Śrī Kṛṣṇa. And pious men, including the foremost of the Brāhmaṇas, exclaimed, "Well done ! bravo !" (30) The chief of the wrestlers having been struck down and the rest having fled away, Kāṁsa (the ruler of the Bhojas) stopped (the flourish of) his trumpets and, so the tradition goes, uttered the following injunctions:—(31) "Drive out of the city the two ill-behaved sons of Vasudeva; confiscate the wealth of the Gopas and put in bonds the wicked Nanda. (32) On the other hand, let Vasudeva of evil mind, the vilest of all, be made short work of at once and so also Ugrasena, my father, who has sided with my enemy, along with his followers." (33) While Kāṁsa was bragging thus, Śrī Kṛṣṇa (the unwearied Lord) flew into a rage and, springing with agility, speedily ascended the elevated dais (which Kāṁsa was occupying). (34) Seeing Śrī Kṛṣṇa approaching as his very death, the heroic Kāṁsa rose at once from his seat and snatched up his sword and shield. (35) Śrī Kṛṣṇa (who was possessed of formidable and terrible energy) quickly caught hold with a firm hand of Kāṁsa—who was moving right and left as a hawk in the air, sword in hand—even as Garuḍa (son of Kaśyapa) would forcibly seize a serpent. (36) Grasping him tightly by the hair, his diadem slipping off (even in the course of his being caught), and hurling him from the lofty dais to (the floor of) the arena, Lord Śrī Kṛṣṇa (who was no other than Lord Viṣṇu with a lotus sprung from His navel), the Support of the universe, depending on none other than Himself, jumped down in person upon him. (37) (Nay.) He dragged him hard, though fully dead, along the ground, the world witnessing it, (even) as a lion would drag an elephant. Very loud cries of "Alas ! Welladay !" uttered by all the people, O ruler of men, then arose (and rent the air). (38) Since with a mind full of dismay he ever saw (before his mental eyes) that very Lord armed with a discus while drinking or speaking, walking to and fro or lying asleep, nay, even while breathing, he attained (after death) that very form (so) difficult to attain. (39)

तस्यानुजा भ्रातरेश्छै कङ्कन्यशोधकादयः । अभ्यधायप्रभिकुञ्जा भ्रातृनिर्वेशकारिणः । ४० ।  
 तथातिरभसन्तांस्तु संयत्तान् रोहिणीसुतः । अहद् परिचमृद्यय पशुनिक भृगाधिपः । ४१ ।  
 नेदुर्दुन्दुभयो व्योम्नि ब्रह्मेशाद्या विभूतयः । पुष्यैः किरन्तस्तं प्रीताः शशानुसुर्नृतुः स्त्रियः । ४२ ।  
 तेषां स्त्रियो महाराज सुहृत्परणादुःखिताः । तत्राभीयुर्विनिघ्नन्त्यः शीर्षाण्यश्रुविलोचनाः । ४३ ।  
 शयानान् चौरशय्यायां पत्नीनाल्लिङ्ग्य शोचतीः । विलेषुः सुस्वरं नायों विमुञ्जन्त्यो मुहुः शुचः । ४४ ।  
 हा नाथ प्रिय धर्मज्ञं कुरुणानाथचत्सल । त्वया हतेन निहता वयं ते सगृहप्रजाः । ४५ ।

त्वया विरहिता पत्या पुरीयं पुरुवर्षभ । न शोषते वयमिव निवृत्तोत्सवपङ्कला ॥४६॥  
 अनागसां त्वं भूतानां कृतवान् ब्रह्मुल्बणम् । तेनेपां भो दशं नीतो भूतधुक् को लभेत शम् ॥४७॥  
 सर्वेषामिह भूतानामेष हि प्रभवाप्ययः । गोप्ता च तदवध्यायि न क्वचित् सुखमेधते ॥४८॥

Burning all over with rage, the eight younger brothers of Kamsa—Kāṅka, Nyagrodha and others—rushed (towards Śrī Kṛṣṇa) in order to get square with their (deceased) brother by avenging his death. (40) Taking up a bludgeon Balarāma (Rohiṇī's son), however, made short work of them (even) as they came fully prepared (for an encounter) with such great impetuosity, (just) as a lion (the king of beasts) would kill the cattle. (41) Kettledrums sounded in the heavens; full of delight, Brahmā (the creator), Lord Śiva and other (special) manifestations of divine glory extolled the Lord covering Him with (showers of) flowers, and celestial women (Apsarās) danced (out of joy). (42) Grieved at the death of their near and dear ones, O great king, the widows of the deceased came over to that place, severely and repeatedly beating their heads with tears in their eyes. (43) Embracing their husbands lying (dead) in the arena (which serves as a most glorious bed for heroes that have laid down their lives in an open combat), the women wailed (in the following words) at the pitch of their voice, lamenting their lot and repeatedly shedding tears of grief:—(44) "Ah, beloved lord, the knower of Dharma (the principles of righteousness) ! O kind-hearted one, fond of the helpless ! due to your having been slain, we (too), your own, with our homes and progeny have been ruined. (45) Bereft of you, its master, this city (of Mathurā), O jewel among men, does not look charming any more than we, all its festivities and felicity having ceased. (46) You wrought immense harm even to innocent creatures. It is for that reason that you have been reduced to this plight, O lord ! What oppressor of living beings can attain happiness ? (47) This Śrī Kṛṣṇa indeed is the Source, the End and the Protector of all created beings in this universe. Anyone showing disrespect to Him can never prosper. (48)

#### श्रीशुक उवाच

राजयोचित आश्वास्य भगवानल्लोकभावनः । यामाहुर्लीकिकीं संस्थां हतानां समकारयत् ॥४९॥  
 मातरं पितरं चैव पोचयित्वाथ बन्धनात् । कृष्णरामौ ववन्दते निरस्ताऽऽसुर्य पादयोः ॥५०॥  
 देवकी वसुदेवश्च विज्जाय ऊगदीश्वरौ । कृतसंवन्दनौ पुत्रौ सखजाते न शङ्कितौ ॥५१॥

इति श्रीमद्भागवत महापुराणे परमहंसो सहितानां दशमस्कन्धे पूर्वार्धे कंसवधो नाम चतुश्चाविंशोऽध्यायः ॥४४॥

Śrī Śuka went on : Having comforted the royal ladies the Lord, who is the Protector of the universe, caused what they call obsequies to be duly performed with regard to the slain for their welfare in the other world. (49) Having then secured the release of Their mother (Devakī) and father (Vasudeva) too from bondage (while they were being taken to the gaol for being placed behind the bars), Śrī Kṛṣṇa and Balarāma bowed to them fully touching their feet with Their head. (50) Perceiving their sons—who had (just) bowed to them—to be (none else than) the Rulers of the universe, Devakī and Vasudeva did not embrace Them, afraid as they were (of showing disrespect to Them). (51)

*Thus ends the forty-fourth discourse entitled "Kamsa slain (by the Lord)," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चचत्वारिंशोऽध्यायः

### Discourse XLV

The Lord brings back His preceptor's son (from the abode of Death)

श्रीशुक उवाच

पितरानुपलब्धार्थौ विदित्वा पुरुषोत्तमः । चा भूदिति निजां मायां ततान जनमोहिनीम् । १ ।  
 उवाच पितरानेत्य साग्रजः सात्यतर्षभः । प्रभ्रयावचनतः प्रीणन्नन्व तातेति सादरम् । २ ।  
 नात्पतो युषयोस्तात नित्योत्कण्ठितयोरपि । बाल्यर्पांगण्डकेशोराः पुत्राभ्यामभवन् क्वचित् । ३ ।  
 न लब्धो देवहतयोर्वासो नो भवदत्तिके । पां बालानः पितृगृहस्थ्य विन्दन्ते लालिता भुदम् । ४ ।  
 सर्वार्थसम्भवो देहो जनितः पोषितो यतः । न तयोर्वाति निवेशं पित्रोर्मर्त्यैः शतायुषा । ५ ।  
 यस्तयोरत्पजः कल्प आत्मना च धनेन च । वृत्तिं न दद्यात् प्रेत्य स्वमांसं खादयन्ति हि । ६ ।  
 मातरं पितरं वृद्धं भार्यां साध्वीं सुतं शिशुम् । गुरुं विप्रं प्रपन्नं च कल्पोऽधिभ्रूव्यसन् मृतः । ७ ।  
 तन्नायकल्पयोः कंसशित्यमुद्दिग्धचेतसोः । योगमेते व्यतिक्रान्ता दिवसा वामनचर्तोः । ८ ।  
 तत् क्षन्तुमर्हंस्ततः मातर्नो पस्तन्नयोः । अकुर्वतोर्वां शुभ्रां क्लिष्टोर्दुर्हंदा भृशम् । ९ ।

Śrī Śuka began again : Having come to know that His parents (Vasudeva and Devakī) had grasped the truth (about the divinity of the two Brothers) prematurely (before they had enjoyed the supreme bliss of loving Them as their own sons, which was sure to be marred by that knowledge), Śrī Kṛṣṇa (who was no other than the Supreme Person) spread His own Māyā (enchantment)—which infatuates His own people—so that such knowledge might not endure. (1) Approaching His father and mother in the company of His elder brother (Balarāma) and bowing in humility, the Jewel of the Sātvatas spoke respectfully (to them as follows), addressing them as "Mama and Papa" in order to delight them. (2) "Though you have been all along full of longing for us, O father, the joys of witnessing the infancy, childhood and boyhood of your sons (in us) have never fallen to your lot. (3) Ill-fated as we are, the privilege of living by your side could not be attained by us (so far) nor was that joy (ever) experienced by us, which children dwelling in their father's house and fondled by their parents do. (4) Even (by serving them) through a life of (full) hundred years a mortal is not able to get square with his parents by whom is brought into being and nourished this body in which all (the four) objects (of human pursuit) can be realized. (5) The servants of Yama actually make that son eat his own flesh on his departing from this world, who, though able-bodied, does not with his body and resources maintain them. (6) He is dead (to all intents and purposes), though breathing, who, though capable, fails to support his mother, aged father, virtuous wife, infant son, preceptor, a Brāhmaṇa (depending on him) and one who has sought him for protection. (7) Therefore (all) these days have slipped in vain by us who have failed to serve you, helpless as we were, our mind being constantly afraid of Kamsa. (8) Be pleased, O father and mother, to forgive that sin (of omission) on our part, who failed to render service to you, subject as you were (to the will of another) and sore oppressed by that evil-minded fellow (Kamsa)". (9)

श्रीशुक उवाच

इति मायायनुष्यस्य हरेर्विश्वात्मनो गिरा । मोहितावङ्गमारोध्य परिष्वज्यापतुर्मुदम् । १० ।

सिञ्जन्तावश्रुथाराभिः स्नेहपाशेन चावृत्तौ । न किञ्चिद्वचन् राजन् बाध्यकण्ठो विमोहितौ ॥११॥

Śrī Śuka continued : Deluded by the foregoing speech of Śrī Hari, the Soul of the universe, though appearing as a human being through His Māyā (enchanting potency), His parents experienced supreme felicity as they placed Him on their lap and folded Him in their arms. (10) Bathing Him with streams of tears and bound with ties of affection the couple said nothing, O king, bewildered as they were, their throats choked with tears. (11)

एवमाश्वास्य पितरौ भगवान् देवकीसुतः । मातामहं नृपसेनं यदुनामकरोन्नृपम् ॥१२॥

आह चास्मान् महाराज प्रजाश्लाघुमपहंसि । यद्यतिरापाद् यदुभिर्संसितव्यं नृपासने ॥१३॥

परि भृत्य उपासीने भवतो विबुधद्वयः । बलिं हरन्त्यवनताः किमुतान्ये नराधिपाः ॥१४॥

सर्वान्स्वान् ज्ञातिसंबन्धान् दिग्भ्यः कंसभयाकुलान् । यदुदृष्यन्थकमधुदाशार्हकुकुरादिकान् ॥१५॥

सभाजितान् समाश्वास्य विदेशावासकशंसितान् । न्ययासयात् स्वगेहेषु वित्तैः संतप्यं विधुक्त् ॥१६॥

कृष्णसंकर्षणभुर्जगुम्ना लब्धमनोरथाः । गृहेषु रेपिरे सिद्धाः कृष्णरापगतज्वराः ॥१७॥

वीक्षन्तोऽहरहः प्रीता मुकुन्दवदनाम्बुजम् । नित्यं प्रमुदितं श्रीमत् सदयमितनवीक्षणम् ॥१८॥

तत्र प्रवयसोऽप्यासन् युवानोऽतिबलौजसः । पिबन्तोऽक्षैर्मुकुन्दस्य मुखाम्बुजसुधां मुहुः ॥१९॥

Having thus comforted His parents Lord Śrī Kṛṣṇa (the Son of Devakī) presently made His maternal grand-uncle, Ugrasena, king of the Yadus and said, "Be pleased to command us (your servants) as well as the people (of Mathurā), O great king! (As for myself) the Yadus ought not to sit on a royal throne because of the curse of Yayāti. (Since, however, it is My desire to see you on the throne of Mathurā no blame will attach to you). (12-13) When I am waiting on you as a servant, (even) the gods and others will bear tribute to you, bent low (with submissiveness). What wonder, then, that other rulers of men should do so." (14) Calling back from the (various) quarters all His kinsmen and relations—the Yadus, the Vṛṣṇis, the Andhakas, the Madhus, the Daśārhas, the Kukuras and others—that had fled through fear of Kamsa and had been pulled down on account of their staying abroad—(nay,) consoling them fully and highly gratifying them with riches, Śrī Kṛṣṇa (the Maker of the universe) settled them in their own houses when they had been (duly) honoured. (15-16) Protected by the (all-powerful) arms of Śrī Kṛṣṇa and Saṅkarṣaṇa and having realized their ambition and accomplished their purpose, they lived happily in their homes, (all) their agony having disappeared due to (the grace of) Śrī Kṛṣṇa and Balarāma. (17) They felt rejoiced to gaze everyday on the lotuslike countenance of Śrī Kṛṣṇa (the Bestower of Liberation), which was ever full of ecstatic joy, charming and enlivened with compassionate and smiling glances. (18) Drinking now and again with (the cup of) their eyes the nectar-like beauty of the lotus face of Śrī Kṛṣṇa (the Bestower of Liberation), even the aged there (at Mathurā) turned young and acquired great strength and energy. (19).

अथ नन्दं सपासाद्य भगवान् देवकीसुतः । संकर्षणञ्च राजेन्द्र परिपृष्येदपच्युतः ॥२०॥

पितर्दुवाभ्यां स्निग्धाभ्यां पोषितौ लालितौ भृशम् । पित्रोरभ्यधिका प्रीतिरात्मजेष्वात्मनोऽपि हि ॥२१॥

स पिता सा च अननी यौ पुष्णीता स्वपुत्रवत् । शिशून् बन्धुभिरुत्सृष्टानकल्पैः पोषरक्षणे ॥२२॥

यात यूथं प्रजं तात वयं च स्नेहदुःखितान् । ज्ञातीन् वो द्रष्टुमेष्व्यापो विधाय सुहृदां सुखम् ॥२३॥

एवं सान्त्वय्य भगवान् नन्दं सव्रजपच्युतः । वारसोऽलङ्कारकुप्याद्यैरहंयापास सादरम् ॥२४॥

इत्युक्तस्ती परिपृष्य नन्दः प्रणयविह्वलः । पर्ययन्नश्रुभिर्नेत्रे मह गोपैर्ब्रजे ययौ ॥२५॥

Meanwhile duty approaching Nanda and embracing him, Lord Śrī Kṛṣṇa (the Son of

Devaki) and Sankarṣaṇa, O king of kings, spoke as follows:— (20) "O father, by you two (mother Yaśodā and yourself), full of affection, both of us have been nourished and fondled with utmost care. Parents' affection for their progeny is surely more profound than the love they cherish for their own self. (21) He is the (real) father and she the mother, who nourish like their own offspring the babes cast off by their relations incapable of nourishing and protecting them. (22) Return you (now) to Vraja, O dear father! Having afforded delight to our near and dear ones we two shall follow suit in order to see you, our kinsmen, disconsolate through affection." (23) Having thus consoled Nanda alongwith the (other) people of Vraja, the immortal Lord honoured them with reverence with articles of wearing apparel, ornaments, utensils and other (loving) presents. (24) Thus addressed (by Śrī Kṛṣṇa) and overwhelmed with affection, Nanda hugged the two Brothers and, filling his eyes with tears, returned to Vraja alongwith the (other) cowherds. (25)

अथ शूरसुतो राजन् पुत्रयोः समकारयत् । पुरोधसा ब्राह्मणैश्च यथावद् द्विजसंस्कृतिम् । २६ ।  
 तेभ्योऽप्यद् दक्षिणा गावो रुक्ममालाः स्वलङ्कृताः । स्त्रलङ्कृतेभ्यः संपूज्य सवत्साः क्षीममालिनीः । २७ ।  
 याः कृष्णारामजनकैर् मनोदत्ता पहापतिः । ताश्चाददादनुस्मृत्य कसेनाधर्मतो हुताः । २८ ।  
 ततश्च लब्धसंस्कारौ द्विजत्वं प्राप्य सुव्रतौ । गार्गाद् यदुकुलचार्याद् गावर् प्रतमास्थितौ । २९ ।  
 प्रभवौ सर्वविद्यानां सर्वज्ञौ जगदीश्वरौ । नान्यसिद्धामलङ्गानं गूहमानी नरेहितैः । ३० ।  
 अथो गुरुकुले वासमिच्छन्तावुपजग्मतुः । काश्यं सान्दीपनिं नाम ह्यवन्तीपुरवासिनम् । ३१ ।  
 यथोपसाद्य तौ दान्तौ गुरौ वृत्तिमनिन्दिताम् । ग्राहयन्तावुपेतौ स्म भक्त्या देवमिवाद्यतौ । ३२ ।  
 तयोर्द्विजवरसुदृष्टः शुद्धभावानुवृत्तिभिः । प्रोवाच वेदानखिलान् साङ्ख्यैर्निषद्यो गुरुः । ३३ ।  
 सारहस्यं धनुर्वेदं धर्मान् न्यायपथोस्तथा । तथा चान्वीक्षिकीं विद्यां राजनीतिं च षड्विधाम् । ३४ ।  
 सत्रं नरवरश्रेष्ठौ सर्वविद्याप्रवर्तकौ । सकृन्निरगदमात्रेण तौ संजगूहतुर्नृप । ३५ ।  
 अहोरात्रैश्चतुःषष्ट्या संव्रतौ तावतीः कलाः । गुन्दक्षिणयाऽऽचार्यं छन्द्याभासतुर्नृप । ३६ ।  
 द्विजस्तयोस्तं महिमानमद्भुतं संलक्ष्य राजन्न्रतिमानुषीं यतिम् ।  
 सम्पन्न्य पत्न्या स महार्णवे मृतं बालं प्रभासे यराश्वभूव ह । ३७ ।  
 तथेत्यथारुह्य महारथौ रथं प्रभासमासद्य दुरन्तविक्रमौ ।  
 वेलामुपप्रज्य निधीदतुः क्षणं सिन्धुर्विद्विवाहणमाहरणयोः । ३८ ।  
 तमाह भगवान्नाशु गुरुपुत्रः प्रदीयताम् । योऽसाविह त्वया प्रतो बालको महतोर्मिणा । ३९ ।

Vasudeva (the son of Śūra), O king, then duly caused to be performed in accordance with the scriptural ordinance by his priest (the sage Garga) and other Brāhmaṇas the purificatory rite (of investiture with the sacred thread) conferring the rank of a Dwija (the twice-born) with respect to both his sons. (26) Having appropriately worshipped them he gave to them, when they were duly adorned, fees for their services as well as cows fully decked with gold necklaces and other ornaments as also with silk wreaths and accompanied by calves. (27) Recalling his resolve made at the time of birth of Śrī Kṛṣṇa and Balarāma, Vasudeva (who was possessed of a lofty mind) gave away even those cows that had been mentally gifted by him (on that occasion) and which had been unlawfully seized by Kāṁsa. (28) Having gone through the purificatory rite (of investiture with the sacred thread) and (thereby) attained the rank of a Dwija (the twice-born) the two Brothers of noble vows thereupon embarked on the vow of celibacy\* under the instructions of Garga, the preceptor (of Yadu's race). (29)

\* The vow of celibacy actually consists of three vows successively entered into by a religious student belonging to the twice-born classes. The first of them, known by the name of Gāyatra, is of three days' duration and is undertaken as a

Concealing by Their actions—which looked (more or less) human— Their unclouded wisdom, that had not been acquired through another, and seeking to reside in the house of a preceptor (with the object of attaining knowledge in order to set an example before the world), the two Brothers, who were the omniscient Rulers of the universe and the source of all learning, now actually sought the presence of a Brāhmaṇa of Ujjain, Sāndipani (the son of Sandipana) by name, born in the family of Kāśa. (30-31) Having duly approached him the two Brothers tamely and reverently waited upon him as a god with devotion, (thereby) teaching (to the world) irreproachable behaviour towards one's preceptor. (32) Gratified with Their services rendered with genuine devotion, Sāndipani (the teacher), the foremost of Brāhmaṇas, taught them all the (four) Vedas alongwith the (six) auxiliary branches of learning (viz., Śikṣā or phonetics, Chanda or prosody, Vyākaraṇa or grammar, Jyotiṣa or astronomy, Kalpa or the science prescribing the ritual and giving rules for ceremonial or sacrificial acts and Nirukta or etymology) and the Upaniṣads (the crowning part of the Veda expounding the secret meaning of the Vedas and treating of Brahma) as well as Dhanurveda (the science of archery) including its secrets (viz., the knowledge of Mantras by means of which the various Astras or mystic missiles are invoked and the deities presiding over them), the Dharmasāstras (codes of laws such as the Manusmṛti) and the various systems of philosophy (such as Mimāṃsā) as well as the science of logic and the science of politics with its six branches (viz., those dealing with peace, warfare, expedition, encampment, exciting dissension or causing the separation of allies and depending on one's allies). (33-34) The two Brothers, who were jewels amongst the foremost of men and the Originators of all sciences, learnt everything in a single lesson, O protector of men ! (35) With their mind fully controlled They mastered in the course of sixty-four days and nights as many arts\* and (then) persuaded the teacher to

preparation for learning the holy Gāyatri-Mantra. This is followed by the second vow, known by the name of Prājāpatya, which extends to the time of commencing the study of the Vedas; and this is followed by the third, Brāhma vow, which lasts till the end of the Vedic study.

\* The following are the sixty-four arts mentioned in the Śaiva Tantras—(1) Singing; (2) playing on various musical instruments; (3) dancing; (4) acting and gesticulation, mimicry etc.; (5) drawing and painting as well as calligraphy; (6) painting figures of various designs on the various parts of the body with musk-paste and other fragrant substances; (7) preparing for use in worship various designs with grains of rice, flowers etc.; (8) preparing a bed of flowers; (9) colouring the teeth and other limbs and articles of wearing apparel; (10) paving a floor with precious stones; (11) preparing a bed; (12) using a pot full of water as a musical instrument and treading on water; (13) showing miracles of various kinds; (14) preparing chaplats and wreaths of flowers; (15) making ornaments of flowers for the ears, braid etc.; (16) modes of beautifying the body with clothes and ornaments of various kinds; (17) painting ornamental figures on the ears; (18) making perfumes and cosmetics etc., of various kinds; (19) making ornaments of various designs; (20) jugglery; (21) appearing in various guises of one's choice; (22) sleight of hand; (23) culinary art; (24) making drinks of various tastes and colours and spirituous liquors of various kinds; (25) weaving and needle-work of various kinds; (26) working puppets by strings; (27) making musical instruments of various kinds; (28) solving riddles; (29) capping verses; (30) skill in uttering tongue-twisters; (31) the art of reading manuscripts easily and quickly; (32) dramaturgy and story-writing; (33) completion of incomplete verses or part verses; (34) making ligatures, canes, arrows etc.; (35) spindle-work; (36) carpentry; (37) architecture; (38) testing valuable metals and precious stones; (39) alchemy; (40) colouring precious stones; (41) knowledge of latent minerals; (42) nursing and treating plants; (43) setting game rams, cocks and quails to fight as sport; (44) teaching parrots and other birds to imitate human speech; (45) making an enemy quit his place by means of a charm; (46) cleaning and dressing the hair; (47) reading letters removed from one's sight and divining the nature of substances held within one's palm; (48) knowledge of books written in the language of barbarians; (49) fluently talking in the different Indian dialects; (50) reading good or bad omens; (51) making diagrams etc., by means of letters arranged in different orders as mystical formulae to be worshipped or worn as an amulet; (52) splitting hard substances such as diamonds into two or more pieces of different shapes; (53) reading the thoughts of others and bringing them out in a verse; (54) lexicography; (55) knowledge of prosody; (56) increasing the number of an object by various devices; (57) playing tricks; (58) showing off one's clothes as made of a superior texture than what they actually are; (59) playing at dice; (60) attracting remote objects; (61) playing children's games; (62) the practice of charms; (63) fore knowledge of the party going to win in a debate and (64) keeping goblins and vampires under one's control.

ask for the preceptor's fee of his liking, O King ! (36) Clearly perceiving such marvellous glory of the two Brothers (in the shape of Their having mastered all sciences and the other branches of learning without any effort) as well as Their superhuman intelligence, and deliberating with his wife, O Parikṣit, the aforesaid Brāhmaṇa (Sāndipani) asked for (as his fee the restoration of) their child lost in the ocean at Prabhāsa (the modern Prabhāspatan in Saurashtra), so the tradition goes. (37) Saying "So be it !" and mounting Their chariot, the two Brothers, who were great car-warriors, of endless powers, presently reached Prabhāsa and, going near the seashore, squatted there for a moment. Coming to know of Their divine character, the god presiding over the ocean brought presents for Them. (38) The Lord said to him, "Let My preceptor's son be restored at once—the same child which was swallowed up by you in a great wave here." (39)

समुद्र उवाच

नैवाहार्षमहं देव दैत्यः पञ्चजनो महान् । अन्तर्जलचरः कृष्ण शङ्खरूपधरोऽसुरः । ४० ।  
 आस्ते तेनाहतो नूनं तच्छ्रुत्वा सत्वरं प्रभुः । जलमाविश्य तं हत्वा नापश्यदुदरेऽर्भकम् । ४१ ।  
 तदङ्गप्रभवं शङ्खमादाय रथभागमत् । ततः संघर्षी नाम यमस्य दयितां पुरीम् । ४२ ।  
 गत्वा जनार्दनः शङ्खं प्रदध्मी सहलासुधः । शङ्खनिर्हादिमाकर्ष्य प्रजासंघमनो यमः । ४३ ।  
 तयोः सपर्या महतीं चक्रे भक्त्युपबृंहिताम् । उवाचाश्विनतः कृष्णां सर्वभूताशयारलयम् ।  
 लीलामनुष्य हे विष्णो युवयोः करवाम किम् । ४४ ।

The god of the ocean replied : "I did not carry away the child, O Lord ! There is a great demon belonging to the Daitya class, Pañcajana (by name), who lives under water in the form of a conch, O Kṛṣṇa ! The child was surely carried away by him." Hearing it the Lord speedily plunged into the water but on killing the demon did not find the child in his bowels. (40-41) Taking the conch that formed his body the Lord returned to the chariot. Then, going to the beloved city of Yama, Sañyamani by name, Śrī Kṛṣṇa (who is solicited by the people), accompanied by Balarāma (who had a plough for his weapon), blew the (same) conch. Hearing the blast of the conch Yama, the chastiser of the people (transgressing the scriptural ordinance), offered to Them both worship on a grand scale, accompanied with devotion, and, bending low (with humility), addressed (as follows) Śrī Kṛṣṇa, who has His abode in the heart of all created beings (as the Inner Controller of all), "O Viṣṇu (the all-pervading Lord) disguised as a human being by way of sport, what can we do for You both ?" (42—44)

श्रीभगवानुवाच

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम् । आनयस्व महाराज षड्भासनपुरुस्कृतः । ४५ ।  
 तथेति तेनोपानीतं गुरुपुत्रं यदुत्तमां । दत्त्वा स्वगुरवे भूयो वृणांषुति तमूचतुः । ४६ ।

The glorious Lord said : "Impelled by My command, O great ruler, fetch My preceptor's son, who was brought here as a result of his own Karma." (45) Handing over to Their preceptor his son, brought by Yama with the words "So be it !" the two Brothers, the foremost of the Yadus, said to him, "(Be pleased to) ask for another boon (of your choice)." (46)

गुरुवाच

सम्यक् संपादितो वत्स भवद्भ्यां गुरुनिक्रयः । को नु सुष्वह्निधमुरोः कामानापदशिष्यते । ४७ ।  
 गच्छते स्वगृहे वीरो कर्त्तव्यमस्तु पावनी । छन्दोस्थयातयामानि भवन्तिवह पत्रञ्च । ४८ ।  
 गुरुणैवमनुज्जातो रथेनाग्निलरंहस । आयातौ स्वपुरं तात पर्जन्यनिन्देन वै । ४९ ।

समनन्दन् प्रजाः सर्वा दृष्ट्वा रामजनार्दनी। अपश्यन्त्यो बह्वहानि नष्टरुद्धयना इव । ५० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे पूर्वार्धे गुरुपुत्रानयने नाम षष्ठ्यध्यायः ॥ ५० ॥

**The preceptor replied :** "The debt of your preceptor has been fully repaid by you both, O my child ! Which of the desires of him who has been a preceptor to pupils like you can remain unfulfilled as a matter of fact ? (47) Return to your home, O valiant ones ! May your glory purify all and let the Vedas (ever) remain fresh (in your memory) here as well as hereafter." (48) Thus permitted by Their preceptor, the two Brothers forthwith returned to Their city (Mathurā), O dear Parikṣit, in Their chariot swift as wind and thundering like a cloud. (49) All the people (of Mathurā) greatly rejoiced to behold Balarāma and Śrī Kṛṣṇa (whom they had missed for many days) like people who had (once) lost and (then) recovered their wealth. (50)

*Thus ends the forty-fifth discourse entitled "The Lord brings back His preceptor's son (from the abode of Death)," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षट्चत्वारिंशोऽध्यायः

### Discourse XLVI

**The Lord relieves the agony of Nanda (by despatching Uddhava to Vraja with a message of endearment)**

श्रीशुक उवाच

घृष्णीनां प्रवृत्ते मन्त्री कृष्णस्य दत्तितः सखा । शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः । १ ।  
 तमाह भगवान् प्रेष्टुं भक्तमेकान्तिनं क्वचित् । गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः । २ ।  
 गच्छोद्धव ब्रजं सौम्य पित्रोर्नौ प्रीतिमावह । गोपीनां महिद्योगाधिं मत्सन्देहैर्विमोचय । ३ ।  
 ता मन्धनरक्षा मत्प्राणा मदर्धे त्यक्तद्वैहिकाः । (मापेव दयितं प्रेष्टुमात्मानं यनसा गताः ।\*)  
 ये त्यक्तलोकधर्माश्च मदर्धे तान् विभर्म्यहम् । ४ ।  
 मयि ताः प्रेयसां प्रेष्टे दूरस्थे गोकुलस्त्रियः । स्मरन्त्योऽङ्गविपुद्गान्ति विरहौत्कण्ठयिद्बहुलाः । ५ ।  
 धारयन्त्यतिकृच्छ्रेण प्रायः प्राणान् कथञ्चन । प्रत्यागमनसन्देहैर्बल्लव्यो मे मदात्पिकाः । ६ ।

**Śrī Śuka began again :** A beloved friend and counsellor of Śrī Kṛṣṇa was Uddhava, the most distinguished of the Vṛṣṇis and a direct disciple of the sage Bṛhaspati (the preceptor of the gods) and foremost in intelligence. (1) Claspng his hand with His own on a certain day, Lord Śrī Hari, who alleviates the suffering of those that flee (for protection) to Him, spoke (as follows) to Uddhava, who was most beloved of and exclusively devoted to Him:—(2) "Proceed you, gentle Uddhava, to Vraja and (thereby) bring delight to Our parents (Nanda and Yaśodā) and relieve in particular the agony—caused by separation from Me—of the cowherd women through My messages. (3) The latter have not only given their mind to Me but their (very) life is centred in Me; (nay,) they have renounced for My sake everything

\*The part of the verse placed within brackets has not been commented on by Śrīdhara.

connected with their body and have mentally taken refuge in Me alone, their beloved friend, the highest object of their affection, their very Self. I stand (through thick and thin) by those that have not only given up their interests in this as well as in the other world but have also set at naught their moral obligations for my sake. (4) I—the most beloved of (all) their beloved objects—being at a distance from them, the women of Vraja, O dear Uddhava, remain forgetful of everything (including their own self), thinking (constantly as they do) of me, and overwhelmed with intense longing occasioned by separation (from me). (5) With their mind absorbed in me the cowherd women are in most cases somehow propping up their life with great difficulty on my assurances of coming back (to Vraja).<sup>9</sup> (6)

श्रीशुक उवाच

इत्युक्त उद्भवो राजन् संदेशं भर्तुरादृतः। आदाय रथमारुह्य प्रवयौ नन्दगोकुलम् । ७ ।  
 प्राप्तो नन्दव्रजं श्रीमान् निलोचति विभावसौ। छत्रयानः प्रविशतां पशूनां खुरेणुभिः । ८ ।  
 वासिन्तार्थेऽभियुधद्विजान्दितं शुष्मिभिवृषैः। धावन्तीभिश्च बाल्मिकिभिरुधोभारैः खवत्सकान् । ९ ।  
 इतस्ततो विलङ्घ्यद्विगोपत्सैर्मण्डितं सितैः। गोदोहशब्दाभिरवमं खेपूनां निःस्वनेन च । १० ।  
 गायत्रीभिश्च कर्माणि शुभानि बलकृष्यायोः। स्वलङ्कृताभिर्गोपीभिर्गोपैश्च सुविराजितम् । ११ ।  
 अग्न्यकांतिशिवोक्तिप्रतिद्वैतार्चनान्वितैः। धूपदीपैश्च माल्यैश्च गोपावार्सैर्मनोरमम् । १२ ।  
 सर्वतः पुष्यतवनं द्विजालिकुलनादितम्। हंसकारण्डवाकीर्णैः पद्मवर्षदैश्च मण्डितम् । १३ ।

Śrī Śuka continued : Thus instructed (by the Lord) and mounting a chariot Uddhava drove to Nanda's Gokula (a station of cowherds) carrying the message of his Master (Śrī Kṛṣṇa) with (great) reverence. (7) The blessed one reached Nanda's Vraja while the sun was (just) setting, his chariot obscured with the dust raised by the hoofs of cattle that were entering Vraja (at that very moment). (8) The place was rendered noisy by bulls in rut contending with one another for the sake of cows in heat and by cows rushing to meet their (respective) calves though oppressed with the weight of their udders. (9) (Nay,) it was graced with white calves capering here and there as well as with the music of flutes and was full of noise, on all sides, accompanied with the sound of the milking of cows. (10) Again, it shone most resplendent with cowherd women richly adorned and singing the noble deeds of Balarāma and Śrī Kṛṣṇa, as well as with cowherds. (11) The place ravished the mind with its dwellings of cowherds characterized by the worship of sacred fires, the sun-god, newcomers, cows, Brāhmaṇas, the manes and gods as well as with frankincense (that was being burnt there), and lights and garlands (with which the houses were decorated). (12) It abounded in groves in full blossom on all sides and was rendered noisy with the notes of birds and the humming of black bees and was graced with beds of lotuses crowded with swans and Kāraṇḍavas (a species of ducks). (13)

तमागतं समागम्य कृष्णास्यानुचरं प्रियम्। नन्दः प्रीतः परिशुष्य वासुदेवाधिवाच्यवत् । १४ ।  
 भोजितं परमात्रेण संक्षिप्तं कशिपौ सुखम्। गतश्रमं पर्यपृच्छत् पादसंवाहनादिभिः । १५ ।  
 कश्चिदङ्ग महाभाग सखा नः शून्यन्दनः। आस्ते कुशल्यपत्याद्यैर्वृतो मुक्तः सुहृद्वृतः । १६ ।  
 दिष्टुश्च कैसो हतः पापः सनुगः स्वेन पाप्मना। साधूनां धर्मशीलानां वर्तुणो द्वेषि यः सदा । १७ ।  
 अपि स्मरति नः कृष्णो भातरं सुहृदः सखीन्। गोपान् ब्रजं चात्मनाथं मावो वृन्दावनं गिरिम् । १८ ।  
 अप्याधास्यति गोविन्दः स्वजनान् सकृदीक्षितुम्। तर्हि ब्रक्ष्याम तद्वक्त्रं सुनसं सुस्मितेक्षणम् । १९ ।  
 दावात्रेवातवर्षाच्च युवसर्पाच्च रक्षिताः। द्वात्ययैभ्यो पृत्युभ्यः कृष्णोऽसुमहात्मना । २० ।  
 स्मरतां कृष्णकीर्वाणि लीलापाङ्गनिरीक्षितम्। हसितं भाषितं चाङ्ग सर्वान् नः शिथिलः क्रियाः । २१ ।

सरित्खिलवनेहेशान् मुकुन्दपदभूषिताम् । आक्रीडातीक्ष्णमाणानां मनो याति तदात्मताम् । २२ ।  
 मन्दे कृष्णं च रानं च प्राप्ताविह सुरोत्तमैः । सुराणां महदश्रायं गर्गस्य वचनं यथा । २३ ।  
 कंसं नागापुत्रप्राणां मल्लीं गजपतिं तथा । अवधिष्टां लीलयैव पशुनिव मृगाधिपः । २४ ।  
 तालत्रयं महासारं धनुर्वीष्टिमिवेभरात् । बभर्झकेन हस्तेन सप्ताहमपधात् पिरिम् । २५ ।  
 प्रलम्बो धेनुकोऽरिष्टस्तुणावतों वकादयः । दैत्याः सुरामुरजितो हता येनेह लीलया । २६ ।

Delighted to meet and embrace that beloved servant of Śrī Kṛṣṇa, arrived at his door, Nanda showed him (every) regard, looking upon him as Śrī Kṛṣṇa (Himself). (14) When he had been (duly) treated to rice boiled in milk with sugar (which has been regarded as the best food) and was comfortably seated in a couch and had been relieved of his fatigue by kneading his feet and other (such) services (rendered by a servant), Nanda enquired of him (as follows):—(15) "Is our friend, Vasudeva (the delight of Śūra), O dear Uddhava, doing well, O highly blessed one, (now that he is) free (from bondage), united with his sons and others (wives and so on) and surrounded by his near and dear ones? (16) Luckily (enough for us) the wicked Kamsa—who always hated the pious Yadus, that are given to (the practice of) virtue—has been killed alongwith his followers (younger brothers) by his own sin. (17) Does Kṛṣṇa remember us and his mother (sitting there), (other relations) and playmates, the cowherds (in general), (the people of) Vraja, that looked upon him as its protector, the cows, (the woodland of) Vṛndāvana and the (Govardhana) hill? (18) Will Śrī Kṛṣṇa (the protector of cows) come over (to this place but) once to see his own people? Then (only) we shall (be able to) behold his countenance with a shapely nose and winsome smiles and glances. (19) We were protected from forest fire, storm and rain, the demon Ariṣṭa (who came disguised as a bull) and a python (named Sudarśana)—perils that were (so) difficult to overcome—by Śrī Kṛṣṇa, who is exceedingly magnanimous. (20) (Even) as we remember the exploits of Śrī Kṛṣṇa, his sportful sidelong looks, laughter and talk, O dear Uddhava, all our activities get slackened. (21) (Nay) our mind gets absorbed in him as we behold the streams, hills and woodlands as well as the playgrounds graced by the footprints of Śrī Kṛṣṇa (the Bestower of Liberation). (22) I look upon Kṛṣṇa and Balarāma too as the foremost of divinities come down here (on this earth) for (accomplishing) some momentous purpose of the gods, as the word of Garga indicated. (23) They killed in mere sport Kamsa, who possessed the strength of (not less than) ten thousand elephants, and (his) two (principal) wrestlers (Cāṇūra and Muṣṭika) as well as Kuvalayapīḍa (the chief of his elephants) (just) as a lion (the king of beasts) would kill (a number of) animals. (24) Kṛṣṇa snapped the most powerful bow (of Kamsa) measuring 3 Tālas (equivalent to 27 spans\*), (even) as a leader of elephants would break a sugarcane, and held the (Govardhana) hill with one hand for a (full) week. (25) (Nay) by the two brothers were sportfully slain here (in this land of Vraja) the demons Prafamba, Dhenuka, Ariṣṭa, Tṛṇāvarta, Baka and others, who had conquered gods as well as demons." (26)

श्रीशुक उवाच

इति संसृत्य संसृत्य नन्दः कृष्णानुक्तधीः । अत्युत्कण्ठोऽभवन्पूर्णां प्रेयप्रसरविह्वलः । २७ ।  
 यशोदा वर्णयमानानि पुत्रस्य चरितानि च । भूषवन्त्यश्रुण्ववात्ताक्षीत् स्नेहस्तुनपयोधरा । २८ ।  
 तयोरित्थं भगवति कृष्णे नन्दयशोदयोः । वीक्ष्यानुरागं परमं नन्दमाहोद्धवो मुदा । २९ ।

Śrī Śuka continued : Thus vividly remembering again and again all about the two Brothers Nanda, whose mind was full of love for Śrī Kṛṣṇa, kept quiet, seized as he was with

\* 'तान्ते षड्विंशत्यङ्गुलैः' : so says the lexicographer Devatobdha.

excessive longing and overwhelmed with a flood of love. (27) Hearing of her Son's exploits being recounted (as aforesaid), Yaśodā too shed tears (of love), her breasts overflowing with (maternal) affection. (28) Perceiving such supreme love of Nanda and Yaśodā for Lord Śrī Kṛṣṇa Uddhava joyfully spoke to Nanda (as follows). (29)

उद्धव उवाच

युवां श्लाघ्यतामौ नूनं देहिनामिह मानद । नारायणोऽखिलगुरो यत्कृता पतिरीदृशी । ३० ।  
 एतौ हि विश्वस्य घ वीजयोनी रामो मुकुन्दः पुरुषः प्रधानम् ।  
 अन्वीय भूतेषु विलक्षणस्य ज्ञानस्य चेशत इमौ पुराणौ । ३१ ।  
 यस्मिन्ननः प्राणवियोगकाले क्षणं समावेद्य मनो विशुद्धम् ।  
 निर्हृत्य कर्पाशयमाशु याति परां गतिं ब्रह्मयजोऽर्कवर्णः । ३२ ।  
 तस्मिन् भवन्तावखिलात्महेतौ नारायणे कारणमर्त्यमूर्ता ।  
 भावं विधत्तां नितरां महात्मन् किं वायशिष्टं युवयोः सुकृत्यम् । ३३ ।

आगमिष्यत्वदीर्घेण कालेन व्रजमच्युतः । प्रियं विधास्यते पित्रोर्भगवान् सात्वतां पतिः । ३४ ।  
 हत्वा कंसं रङ्गमध्ये प्रतीपं सर्वसात्वताम् । यदाह वः समागत्य कृष्णः सत्यं करोति तत् । ३५ ।  
 या रिक्छतं महाभागो द्रक्ष्यथः कृष्णाम्बिके । अन्तर्हिदं स भूतानामास्ते ज्योतिरिदं धसि । ३६ ।  
 न ह्यस्यास्ति प्रियः कश्चिन्नाप्रियो वास्त्वमानिनः । नोत्तमो नाथमो नापि समानस्यासमोऽपि वा । ३७ ।  
 न माता न पिता तस्य न भार्या न सुतादयः । नात्मीयो न परश्चापि न देहो जन्म एव च । ३८ ।  
 न चास्य कर्म वा लोकं सप्तसन्निभयोनिषु । क्रीडार्थं सोऽपि साधून् परित्राणाय कल्पते । ३९ ।  
 सत्त्वं रजस्तम इति भजते निर्गुणो गुणान् । क्रीडन्नतीतोऽत्र गुणैः सुशक्त्यवति हन्त्यत्रः । ४० ।  
 यथा भ्रपरिकादृष्ट्या भ्राय्यतीव महोयते । चित्ते कर्तरी तत्रात्मा कर्तव्यार्हधिया स्मृतः । ४१ ।  
 युवयोरेव नैवायमात्मजो भगवान् हरिः । सर्वेयमात्मजो ह्यात्मा पिता माता स ईश्वरः । ४२ ।  
 दृष्टं श्रुतं भूतभवद् भविष्यत् स्यात्सुश्रियुर्महदल्पकं च ।  
 विनाच्युताद् वस्तु तरां न वाच्यं स एव सर्वं परमार्थभूतः । ४३ ।

**Uddhava said :** Indeed you two (Yaśodā and Nanda) are the most praiseworthy of (all) embodied beings here (on this earth), O bestower of honour (on us all, of being the servants of the Lord, who has been made available to us only through you), in that such (unique) love has been conceived by you for Śrī Kṛṣṇa (who is no other than Lord Nārāyaṇa), the Father and Controller of all. (30) Indeed Balarāma and Śrī Kṛṣṇa (the Bestower of Liberation)—They are (both) the material and the efficient cause of the universe; They are also the Puruṣa (individual soul) and Pradhāna (primordial Matter). (Nay,) entering into the (various) living organisms They control the various types of consciousness (in the form of the individual soul conditioned by those organisms), eternal (beginningless) as They are. (31) Focussing (even) one's impure mind on Śrī Kṛṣṇa (merely) for an instant at the time of death one speedily attains the supreme goal, burning the store of Karma and becoming one with Brahma (the Absolute) and attaining a form consisting of Sattva unmixed with Rajas and Tamas. (32) You cherish (such) great devotion to that Supreme Spirit, Lord Nārāyaṇa, the Soul as well as the Source of all, who has assumed a human semblance for some purpose. What meritorious act remains to be done by you two (under the circumstances)? (33) At no distant date will the divine Śrī Kṛṣṇa (the immortal Lord), the Protector of the Yadus, come (back) to Vraja and bring delight to (you) His parents. (34) Śrī Kṛṣṇa will make good what He told you<sup>1</sup> on coming

<sup>1</sup> Vide verse 23 of Discourse XLV above.

back after killing Kāmsa, the enemy of the Yadus, in the midst of an (open) assembly. (35) Grieve not, O highly blessed ones; you will (at no distant date) find Śrī Kṛṣṇa by your side. He dwells in the heart of (all) created beings (even) as fire (is latent) in wood. (36) Indeed none is dear or unwelcome to Him, who is not identified with a (particular) body. Nor is anyone superior or inferior nor even unequal in His eyes, He being the same (to all). (37) He has neither father nor mother, neither wife nor sons etc.; none is His own or alien to Him; nor can a body, much less birth or action be attributed to Him. Even as such He descends in high, low and mixed species (of life) in the world for the sake of pastime with a view to protecting the virtuous. (38-39) Though untouched by the (three) Guṇas (modes of Prakṛti), He assumes the qualities of Sattva, Rajas and Tamas, and, sporting with them, though (really) transcending them, the birthless Lord evolves, maintains and absorbs the universe by means of these Guṇas here (in the realm of Prakṛti). (40) (Just) as when looked at with a revolving eye (by a revolving person) the earth is seen rotating or while the mind (alone) is the doer, the soul is recognized as such due to its identification with the mind, so is God held to be responsible for the creation etc., of the universe, although, as a matter of fact, the same is being done by the Guṇas. (41) He, the divine Śrī Kṛṣṇa (the alleviator of the distress of all) is certainly not only your son; for He is the Son, the (very) Self, the Father, the Mother, (Nay,) the Ruler of all. (42) (Nay,) nothing which is seen or heard of, has gone by or is (still) existent or which is (yet) to come, which is immobile or mobile, big or small, is really worth naming (when considered) apart from God; for He alone is everything, He alone is true. (43)

एवं निशा सा ज्वतोर्व्यतीता नन्दस्य कृष्णानुचरस्य राजन् ।

गोष्यः समुत्थाय निरुष्य दीपान् वास्तून् समभ्यर्च्य दर्शान्यमथन् ॥४४॥

ता दीपदीपैर्मणिभिरिरेज् रज्जुर्विकर्षद्भुजकङ्कणस्रजम् ।

बलत्रितम्बतनहारकुण्डलत्विधत्कपोलारणकुङ्कुमाननाः ॥४५॥

उद्गायतीनामरविन्दलोचनं ब्रजाङ्गनानां दिव्यस्पृशद् ध्वनिः ।

दल्लक्ष निर्मथनशब्दमिश्रितो निरस्यते येन दिशाममङ्गलम् ॥४६॥

The night slipped past Nanda and Uddhava (Śrī Kṛṣṇa's servant) while they were thus chatting, O king! Quitting their bed (towards the close of night), kindling their lights and duty worshipping (on the threshold etc.), the deities presiding over their house the cowherdesses (of Vraja) began to churn their curds. (44) With rows of bangles round their wrists pulling the cords (that revolved the churning-staff), their cheeks shining with (bright) ear-rings (that rocked with the motion of their arms), and their faces painted with red saffron (a product of the Balkh territory), the Gopis looked very charming with gems (in their girdle etc.), brightened by the lights, their hips, breasts and necklaces shaking (all the time). (45) (Now) rose to the heavens the music of the women of Vraja, who were celebrating at the pitch of their voice the exploits of Śrī Kṛṣṇa (the lotus-eyed Lord), blended with the (gurgling) noise produced by the churning of curds, both of which combined to drive away the evil forces operating in the (four) quarters. (46)

भगवत्सुहिते सूर्ये नन्दद्वारि व्रजौकसः । दृष्ट्वा रथं शातकौर्भं कस्याद्यमिति चाश्रुवन् ॥४७॥

अक्रूर आगतः किं वा यः कंसस्यार्थसाधकः । येन नीतो मधुपुरीं कृष्णः कमललोचनः ॥४८॥

किं साधयिष्यत्वस्माधिर्भर्तुः प्रेतस्य निष्कृतिम् । इति स्त्रीणां वदन्तीनामुद्भवोऽगात् कृताह्निकः ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां दशमस्कन्धे पूर्वार्धे नन्दशंकापनयने नाम षट्चत्वारिंशोऽध्यायः ॥४६॥

Seeing a chariot plated with gold at the portals of Nanda, now that the glorious sun-god

had appeared (at the horizon), the (unsophisticated) women of Vraja (who had no knowledge of the outside world, Śrī Kṛṣṇa being their solitary concern), inquired (of one another) as to whose chariot it was, and suggested as follows:—(47) "May it be that Akṛūrā—by whom the lotus-eyed Śrī Kṛṣṇa was taken away to Mathurā (the city founded by and named after the demon Madhu), and who (thus) accomplished the purpose of Kaṁṣā (his master)—has turned up (once more). (48) Is he (now) going to offer oblations to (the spirit of) his deceased master with our bodies (flesh)?" While the women were talking in this strain, Uddhava returned (to Nanda's residence from the bank of the holy Yamunā) having finished his daily routine (of bath and devotions). (49)

*Thus ends the forty-sixth discourse entitled "Śrī Kṛṣṇa dispels the agony of Nanda," in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ समुच्चरिंशोऽध्यायः

### Discourse XLVII

Dialogue between Uddhava and the Gopis and ode to a black bee

श्रीशुक उवाच

तं वीक्ष्य कृष्णानुचरं ब्रजस्त्रियः प्रलम्बबाहुं नवकञ्जलोचनम् ।  
 पीताम्बरं पुष्करमालिनं लसन्मुखारविन्दं मणिमृकुण्डलम् । १ ।  
 शुचिस्मिताः कोऽयमपीध्वदर्शनः कुतश्च कस्याध्वुतवेषभूषणः ।  
 इति स्य सर्वाः परिवस्रुत्सुकास्तप्तमदलोकपदाम्बुजाश्रयम् । २ ।  
 तं प्रश्रयेण्यवनताः सुसत्कृते सत्रोद्देशेक्षणसुनृतादिभिः ।  
 रहस्यपुच्छन्नुपविष्टमासने विज्ञाय सन्देशहरं रमापतेः । ३ ।

जानीमस्त्वां यदुपतेः पार्षदं समुपागतम् । भ्रंशं प्रेषितः पित्रोर्भवान् प्रियचिकीर्षया । ४ ।  
 अन्यथा गोब्रजे तस्य स्मरणीयं न चक्षमहे । स्नेहानुबन्धो यन्मृतां मुनेरपि सुदुस्त्यजः । ५ ।  
 अन्येषुर्धकृता मैत्री यावदर्थविडम्बनम् । पुम्भिः स्त्रीषु कृता यद्गतं सुमनस्स्विव यदुपदेः । ६ ।  
 निस्सं त्यजन्ति गणिका अकल्पं नृपतिं प्रजाः । अधीतविद्या आचार्यपुत्रिजो दत्तदक्षिणम् । ७ ।  
 खगा वीतफलं वृक्षं भुक्त्वा चान्तिथयो गृहम् । दग्धं मृगास्तथारण्यं जारो भुक्त्वा रतां स्त्रियम् । ८ ।  
 इति गोप्यो हि गोविन्दे गतवाक्कायमानसाः । कृष्णादृते ब्रजं याते रुद्धये त्यक्तलौकिकाः । ९ ।  
 गायन्त्यः प्रियकर्माणि रुदत्यश्च गतह्रियः । तस्य संसृत्य संसृत्य यानि कैशोरवात्ययोः । १० ।  
 काचिन्मधुकरं दृष्ट्वा घ्यायन्ती कृष्णसङ्गमम् । प्रियप्रस्थापितं दूतं कल्पचित्तेदमब्रवीत् । ११ ।

**Śrī Śuka began again :** Gazing on the aforesaid servant of Śrī Kṛṣṇa with unusually long arms, eyes resembling a pair of fresh-blown lotuses and a bright lotus-like countenance, clad in yellow (silk) and wearing a garland of lotuses and adorned with ear-rings brilliant with gems, all the women of Vraja with bright smiles eagerly surrounded Uddhava, who had taken shelter under the lotus-feet of Śrī Kṛṣṇa (the illustrious Lord), wondering who he was with

(such) a handsome appearance and dressed and adorned in the style of that immortal Lord, whence he had come and whose son (or servant) he was. (1-2) Concluding him to be a messenger from Śrī Kṛṣṇa (who was no other than Lord Viṣṇu, the Spouse of Goddess Rāmā), the Gopis, bent low with modesty, enquired of him in private (as follows) when he had been duly greeted with bashful smiles and glances and kind words etc., and had squatted on a seat:—(3) "We know you to be a companion of Śrī Kṛṣṇa (the Lord of the Yadus), duly arrived in our midst. You have been despatched here by your master with intent to bring delight to His parents. (4) Otherwise we do not find anything worth remembering for Him in Vraja, a (mere) pasture-land for cows. Ties of affection for one's relations are most difficult to disregard even for a hermit. (5) Friendship with others (who are not bound by ties of blood)—like that cultivated by lovers with their sweethearts or by black bees with flowers—actuated as it is by self-interest, lasts (only) till one's interests continue to be served (by them) and is (at best) a travesty of love. (6) Harlots forsakē a destitute (lover); the people, an incapable ruler; students who have learnt what they wanted to learn, their teacher; the priests officiating at a sacrifice, the sacrificer who has paid the sacrificial fees (at the end of the sacrifice); the birds, a tree from which fruits have disappeared; strangers, a dwelling (which afforded shelter to them) after finishing their meal; animals, a burnt forest and a paramour, a woman attached to him (even though unsated), the moment he has enjoyed her." (7-8) In this way, when Uddhava, the messenger of Śrī Kṛṣṇa, arrived in Vraja, the cowherd women, whose speech, body and mind were undoubtedly devoted to Śrī Kṛṣṇa, (the Protector of cows) cast to the winds (all) worldly etiquette. (9) Recalling again and again the exploits of Śrī Kṛṣṇa (their beloved Lord), that pertained to His boyhood and infancy they celebrated them in song and wept, (all) sense of shame having taken leave of them. (10) Musing over her (past) union with Śrī Kṛṣṇa and (presently) perceiving a black bee (before her), a certain Gopi (presumably Śrī Rādhā Herself, the foremost and the beloved of all Gopis, some of whom loved Her even more than they loved Śrī Kṛṣṇa) fancied it to be a messenger despatched by Śrī Kṛṣṇa (her Darling) and spoke\* as follows. (11)

### गोप्युवाच

मधुप कितवन्वयो मा सुश्राद्धिं सपत्न्याः कुचविलुलितमालाकुङ्कुममक्षभिनः ।  
 वहतु मधुपतिलन्मानिनीनां प्रसादं यदुमदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥१२॥  
 सकृदधरसुधां श्यां मोहिनीं पाययित्वा सुमनस इव सद्यस्तस्यजेऽस्मान् भवाद्दृक् ।  
 परिचरति कथं तत्यादपद्यं तु पद्या ह्यपि यत हतचेता उत्तमश्लोकजल्पः ॥१३॥  
 किमिह ब्रह्म पडङ्घ्रे गायसि त्वं यदूनामधिपतिमगृह्णाणामप्रयो नः पुनगण्य ।  
 विजयमखसरत्नीनां गीयतां तपस्सङ्गः क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥१४॥  
 द्विदि भुवि च रसायां काः स्त्रियस्तदुरापाः कपटरुचिरहासभ्रुविक्रमभय याः स्युः ।  
 अरणरज उपास्ते यस्य भूतिर्वचं का अपि च कृपणपक्षे ह्युत्तमश्लोकशब्दः ॥१५॥  
 त्रिसृज शिरसि पादं वेदम्यहं चाटुकवैरनुनयविदुषस्तेऽध्येत्य दौर्त्यमुकुन्दात् ।

\* Authoritative Vaiṣṇava commentators like Śaṅkara Goswāmī, who are believed to have actually witnessed these Līlās of Śrī Kṛṣṇa and His beloved Gopis by the special grace of the Lord, have traced the following utterances to Śrī Rādhā, on the basis of the Agni-Purāṇa as well as on the strength of their own transcendent vision. Again, these utterances are believed to have escaped from the lips of Śrī Rādhā in a state of divine ecstasy (Oḍiyonmāda), which has no parallel anywhere and is the special monopoly of Śrī Rādhā, a unique personification of Mahābhāva, the highest and purest form of divine Love. These utterances have also been classified under various heads such as Citrajalpa, which have been clearly defined in standard works on poetics like the Ujjvala-nīlamanī of Rūpa Goswāmī.

खकृत इह विमुष्टापत्वपत्यनलोका ध्यमुजदकृतचेताः किं नु सन्धेयमास्मिन् । १६ ।  
 मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मां स्त्रियमकृत विरूपी स्त्रीजितः काययानाम् ।  
 बलिमपि बलिमन्त्वावेष्टयद् ध्वाङ्गवद् यस्तदल्पमितसख्यैर्दुस्त्यजत्तकथार्थः । १७ ।  
 यदनुवाति लीलाकर्णोप्युष्विप्रुदसकृददन्विभूतद्वन्द्वधर्मा विनष्टाः ।  
 सपदि गृहकुटुम्बं दीनमुत्सुन्य दीना बहव इह विहङ्गा भिक्षुचर्यां चरन्ति । १८ ।  
 वयमृतपिव जिह्वयाहृतं श्रधधानाः कुलिकलमिवाज्ञाः कृष्णवधो हरिष्यः ।  
 इदुसुरसकृदेतत्प्रवस्पर्शतीव्रस्मरुज उपमन्त्रिन् भगवतामन्यवार्ता । १९ ।  
 प्रियसख पुनरागाः प्रेषसा प्रेषितः किं वरव किमनुरुधे माननीयोऽसि मेऽङ्ग ।  
 नयसि कथमिहास्मान् दुस्त्यजद्वन्द्वपार्श्वं सततमुरसि सौम्य शीर्षधुः साकपाले । २० ।  
 अपि बत मधुपुर्यामार्थपुत्रोऽधुनाऽऽस्ते स्वरति स पितृगेहान् सौम्य बन्धुंश्च शोषान् ।  
 क्वचिदपि स कथा नः किङ्करीणां गृणीते भुजमगुरुसुगन्धं मूर्ध्वध्यासत् कदा नु । २१ ।

**The Gopi said :** O black bee (lit., the sucker of honey), O friend of Śrī Kṛṣṇa (a treacherous lover), (pray) do not touch our feet (by way of supplication) with your (moustache-like) tentacles tinged (red) with the saffron of the garland (of Śrī Kṛṣṇa) pressed against the breasts (painted with saffron) of our rivals (at Mathurā). Let Śrī Kṛṣṇa (the Chief of the Madhus), whose messenger you are—you who are distinguished by such characteristics (as have been depicted just now)—bear (on His garland etc.), the token of favour (in the shape of marks of saffron etc.), of those proud ladies (of Mathurā), which would be an object of ridicule for the court of the Yadus. (What will you gain by conciliating us rustic women of Vraja?) (12) Having allowed us to drink the entrancing nectar of His lips (but) once, He deserted us, innocent women, all of a sudden (even) as a black bee like you would leave the (guileless) flowers. I wonder how Lakṣmī (who is reputed to be very clever and discerning) continues to serve His lotus-feet (which She would not if She came to know of His infidelity and ungratefulness)? Presumably She does so (only) because She has Her mind captivated at last! by the honeyed words of our illustrious Lord (We for our part have grown too wise to be deceived any more by His false promises). (13) Why do you, O six-legged one, glorify before us homeless people here at (such) length Śrī Kṛṣṇa (now the Lord of the Yadus), the (most) Ancient One (and therefore to well-known to us to need any introduction)? Let His stories be (profitably) sung in the presence of the (blessed) lady companions of Śrī Kṛṣṇa (who is shortly going to be nicknamed as Arjuna's Friend). They will (in return for Your service) confer on you the object of your desire, beloved as they are of Him and have the agony of their heart soothed (by His loving embraces). (14) What women are there on earth, in heaven or in the subterranean regions, who are hard to win for the playful movements of His eyebrows accompanied by His cunning and winsome smiles? Of what account are we in His eyes, whose dust of feet (even) Lakṣmī (the goddess of fortune) worships? Nevertheless (tell Him that) the epithet of Uttamaśloka (one enjoying excellent fame), as a matter of fact, applies to him who espouses the cause of the forlorn (like) us. (15) Leave my foot, on which you have placed your head, acquainted as I am with you, who know how to win over others with blandishments and messages (of love), having learnt this art from Śrī Kṛṣṇa (who is a past master in such artifices). (Ah,) He left here us, who had for His own sake renounced our children, husband and (even happiness in) the other world (obtainable through virtuous conduct alone), fickle-minded as He is. What, then, is to be gained by coming to terms with Him? (16) Hard-hearted by nature, He (in His previous descent as Śrī Rāma) hit (with an arrow) Vālī (the lord of the monkeys) like a hunter (without giving him any

notice or challenging him to an open combat according to the established canons of warfare) and, domineered over by His Consort (Sītā), deformed a woman (Śūrpanakhā), who had approached Him with lust (in her heart). (Nay,) having accepted (as the divine Dwarf) Ball's worship (in the form of a gift of land measuring three strides) He bound him (even) as a crow would (in conjunction with other crows) surround (and plague) its feeder after eating the food offered by the latter. Therefore, enough of friendship with those possessed of a dark hue. (Yet) the treasure in the form of His story is difficult to forgo. (17) With (all) their natural propensities (in the form of likes and dislikes etc.), existing as pairs of opposites uprooted by tasting but once even a small bit of His supremely delightful stories, which fall as nectar on their ears, and (thus) completely ruined (in the eyes of the world), and leaving all of a sudden their home and family in a wretched condition, many men here lead a life of mendicants, deprived of (all) enjoyment, like so many birds. (18) Believing as true the (false) professions (of love) on the part of that Cheat, (even) as she-deer, the foolish companions of a black antelope, would put faith in the (deceptive) music of a hunter and suffer the torment of being hit with a shaft, we ignorant sweethearts of Śrī Kṛṣṇa have repeatedly suffered this fate, having been subjected to smarting pangs of love occasioned by the (loving) touch of His nails. (Therefore,) O messenger, let any other topic be discussed (and talk no more of Śrī Kṛṣṇa, whose veneration awakens memories that accentuate our agony of separation from Him). (19) O friend of our beloved Lord I sent (back) by our Darling (though stung with our pungent words), have you come (to us) again? (If so,) ask what you would (of us); (for) you are worthy of honour to me. O dear one! How will you take us—who are here—to His side, whose companionship is difficult to forgo (once it is had)? (For) His (divine) Spouse, Śrī (the goddess of beauty and prosperity), O gentle one, ever remains with Him on His very bosom (in the form a golden streak). (20) Ah, is my Darling lit., son of one's father-in-law\* now at Mathurā (has returned from the house of His preceptor after completing His studies there)? Does He remember, O gentle one, his paternal house (the house of His godfather, Nanda) as well as His relations and (other) cowherds? Does He ever make any references to us His maid-servants? Oh, when will He (return to Vraja and) place His arm, more fragrant (even) than aloe-wood, on our head (by way of consolation)? (21)

श्रीशुक उवाच

अथोद्धृष्टो निराश्रयैव कृष्णदर्शनलालसाः । सन्त्वयन् प्रियसन्देशगोपीरिदमभाषत ॥२२॥

Śrī Śuka resumed: On hearing this (unprecedented) effusion of love, Uddhava forthwith spoke as follows to the cowherd women—who had been pining for a sight of Śrī Kṛṣṇa—comforting them with messages (of love) from their beloved Lord. (22)

उद्धव उवाच

अहो धृष्टं स्म पूर्णार्था भवत्यो लोकपूजिताः । व्यासुदेवे भगवति वासामित्यपि मनः ॥२३॥

दानव्रततपोहोमजपस्वाध्यायसंयमैः । श्रेयोभिक्षिविधेश्वान्यैः कृष्णो भक्तिर्हि साध्यते ॥२४॥

भगवत्युत्तमश्लोकं भवतीभिरनुत्तमा । भक्तिः प्रवर्तिता दिव्या मुनीनापि दुर्लभा ॥२५॥

दिव्या धुप्रान् पतीन् देहान् स्वजनान् भवनानि च । हित्वावृणीत सूर्यं यत् कृष्णाख्यं पुरुषं परम् ॥२६॥

सर्वात्मभावोऽधिकृतो भवतीनामधोक्षजे । विरहेण महाभाग महान् भेज्जुयतः कृतः ॥२७॥

श्रूयतां प्रियसन्देशो भवतीनां सुखाद्यहः । यमादायागतो भद्रा अहं भर्तृ रहस्करः ॥२८॥

\* It is forbidden in our Śāstras to utter one's own name or that of one's preceptor and other elders (including one's parents and grand-parents, husband and his parents and so on), that of an abject miser or of one's eldest son or wedded wife even while dying;—आत्मनाम मुतेनाम नामातिशुभयन्त्ये च । प्राणान्तेऽपि न कस्यस्य चण्डपुत्रकलत्रम्; ॥ (Karmalocana)

**Uddhava said :** Oh, you (Gopis) have (all) your objects accomplished indeed and are the adored of (all) the worlds in that your mind is so (fully and exclusively) absorbed in Lord Vāsudeva. (23) Devotion to Śrī Kṛṣṇa indeed is sought to be attained through charitable gifts, fasting, austerities pouring oblations into the sacred fire, muttering prayers, study of the Vedas, self-control and various other virtuous practices. (24) It is a matter for congratulation that the ideal of supreme devotion to the divine Lord of excellent renown—which is hard to attain even for sages—has been set up by you. (25) It is (further) gratifying (to note) that you (all) have sought the Supreme Person under the name of Śrī Kṛṣṇa neglecting (your) children, husbands and other relations, dwellings, nay, (your very) bodies. (26) Due to (your) separation (from the Lord) you have developed exclusive devotion to Śrī Kṛṣṇa (which has enabled you to behold Him in all that meets the eye). (Nay,) you have conferred a (great) boon on me (by thus affording me an opportunity to witness your unprecedented love with my own eyes), O highly blessed ones ! (27) (Now) listen to the message of your Darling (Śrī Kṛṣṇa), which (I am sure) will bring joy to you and carrying which I, who execute His secret commissions, have come (to you), O good ladies ! (28)

श्रीभगवानुवाच

भवतीनां वियोगो मे न हि सर्वात्मना क्वचित् । यथा भूतानि भूतेषु खे वाय्वग्निर्जलं महौ ।

तथाहं च मनःप्राणभूतेन्द्रियगुणाश्रयः । १२९ ।

आत्मन्येवात्मनाऽऽत्मानं सृजे हन्यनुपालये । आत्मयावनुभावेन भूतेन्द्रियगुणात्मना । ३० ।

आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्धव । सुषुप्तिस्वप्नजाग्रद्विभक्तिभिर्यते । ३१ ।

येनेन्द्रियाधानं ध्यायेत मूषा स्वप्नवदुत्थितः । तन्निरुन्ध्यादिन्द्रियमणि विनिद्रः प्रत्यपद्यत । ३२ ।

एतदन्तः समाप्नाद्यो योगः सौख्यं यनीधिषाम् । त्यागस्तपो दमः सत्त्वं समुद्रान्ना इवापगाः । ३३ ।

The glorious Lord says : Your separation from Me, the material cause of all (and therefore present in all as their very Self), is not possible under any circumstance. (Just) as the (five gross) elements—(viz.,) ether, the air, fire, water and earth—are present in (all) created beings (as their constituents), so am I, underlying as I do the mind, the vital airs, the elements, the Indriyas (the five senses of perception and the five organs of action) and the (three) Guṇas (modes of Prakṛti). (29) In Myself (as the ground) do I create, maintain and (then) dissolve Myself (in the form of the cosmos) by dint of My own Māyā (creative energy) by Myself in the form of the elements, the Indriyas and the Guṇas. (30) The Spirit is all knowledge, transcendent, unconnected with the (three) Guṇas and (absolutely) pure (untainted by Māyā). It is experienced through the (various) states of the mind (viz., wakefulness, the dream state and deep sleep), brought about by Māyā. (31) Remaining vigilant (all the time), one should (therefore endeavour to) control that mind through which one conceives the (various) objects of sense (viz., sound, touch, sight, taste and smell), though unreal—like one who, when awake, recalls the objects seen in a dream—and seizes the senses. (32) In the eyes of the wise, (the teachings of) the Vedas, the (eightfold) path of Yoga, the Sāṅkhya system of philosophy (which differentiates Matter from the Spirit), renunciation, suffering hardships for the sake of one's faith, subjugation of one's senses and truthfulness have their goal in mind-control even as rivers terminate in the ocean. (33)

यत्त्वं भवतीनां वै दूरे खर्तं प्रियो दूषाम् । मनसः सन्निकर्षार्थं मदनुध्यानकायया । ३४ ।

यथा दूरे चरे प्रेष्टे मन आविश्य खर्तते । स्त्रीणां च न तथा चेतः सन्निकृष्टेऽक्षिणोचरे । ३५ ।

मथ्यावेद्य मनः कुल्लं विमुक्ताशेषवृत्ति यत् । अनुस्मरन्त्यो मां नित्यमचिरानामुपैष्यथ । ३६ ।

या मया क्रीडता रात्र्यां बनेऽस्मिन् ब्रज आस्थिताः । अलब्धरासाः कल्प्याण्यो माऽऽपुर्मद्वीर्यचित्तया । ३७ ।

It is only with intent to focus your thought constantly on Me in order to ensure your mental proximity with Me that I, your Darling, am actually staying (so) far from your eyes. (34) The mind of women as well as of others does not get so absorbed in the thought of their most beloved one living close by and open to their view as in that of one staying at a distance. (35) Incessantly thinking of Me (as you do), having devoted to Me your whole (undivided) mind, which has completely shed all (other) thoughts, you will come to Me before long. (36) Those blessed (cowherd) women who (having been held back by their husbands and others) stayed away in Vraja and could not (therefore) get an opportunity to sport with Me while I diverted myself in the woodland (of Vṛndavana) one night attained to Me through contemplation on My exploits. (37)

श्रीसुक उवाच

एवं प्रियतमदिष्टमाकर्ष्यं व्रजयोषितः । ता ऊचुर्द्वंद्वं प्रीतास्तस्तद्वेदाशपतस्मृतीः । ३८ ।

**Srī Śuka continued :** Delighted to hear the message of Śrī Kṛṣṇa (their most beloved Lord), the aforesaid women of Vraja spoke to Uddhava (as follows), their memories of Śrī Kṛṣṇa having been awakened by His message. (38)

गोप्य ऊचुः

दिष्ट्याहितो हतः कंसो यदुनां सानुगोऽप्यकृत् । दिष्ट्याऽऽर्पितलब्धसर्वार्थैः कुशलथास्तोऽच्युतोऽभुना । ३९ ।

कश्चिद् गदाव्रजः सौम्य करोति पुरयोषिताम् । प्रीतिं नः स्निग्धसमीडहास्येदारेक्षणाञ्चितः । ४० ।

कथं रतिविशेषज्ञः प्रियश्च व्रजयोषिताम् । नानुवध्येत तद्वाक्यैर्विभ्रमैश्चानुभाजितः । ४१ ।

अपि स्मरति नः साधो गोविन्दः प्रस्तुते क्वचित् । गोष्ठ्यमध्ये पुरस्त्रीणां प्राप्याः स्वैरकथान्तरे । ४२ ।

ताः किं निशाः स्मरति यामु तदा प्रियाभिवृन्दावने कुमुदकुन्दशाङ्कराभ्ये ।

रेमे कण्ठरनूपुररासगोष्ठ्यामस्माभिरिडीतमनोज्ञकथः कदाचित् । ४३ ।

अप्येप्यतीह दशार्हस्तप्राः स्वकृतया शुचा । सङ्गीतयन् नु नो गात्रैर्येधेनो वनमथ्युदैः । ४४ ।

कस्मात् कृष्ण इहावाति प्राप्ताराभ्यो हताहितः । नरेन्द्रकन्या उदाह्य प्रीतः सर्वसुहृदयुतः । ४५ ।

किमस्माभिवर्ननीकोभित्त्याधिर्वा महात्मनः । श्रीपतेराप्तकामस्य क्रियेतार्थः कृतात्मनः । ४६ ।

परं सौरभं हि नैरास्यं स्वैरिण्यप्याह पिङ्गला । तज्जानतीनां नः कृष्णं तथाप्याशा दुरत्ययः । ४७ ।

क उस्महेतु सन्त्यक्तुमुत्तमश्लोकसंविदम् । अनिच्छतोऽपि यस्य श्रीरङ्गात्त चयते क्वचित् । ४८ ।

सरिच्छैलवनोद्देशा गावो वेपुस्ता इमे । सङ्घर्षासहायेन कृष्णोनाचरिताः प्रथो । ४९ ।

पुनः पुनः स्मारयन्ति नन्दगोपसुतं वत । श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः । ५० ।

गत्या ललितपोदाहासलीलावल्लेकनैः । माध्व्या गिरा हतधियः कथं न विस्मरामहे । ५१ ।

हे नाथ हे रमानाथ व्रजनाथार्तिनाशन । मन्मदुर गोविन्द गोकुलं वृजिनार्णवात् । ५२ ।

**The Gopis said :** By good-luck Kamsa, the (sworn) enemy and persecutor of the Yadus, has been killed alongwith his followers. It is a matter for (further) gratification that Śrī Kṛṣṇa (the immortal Lord) is now doing well with His relations, who have attained all their objects (through Him). (39) (Others said), Does Śrī Kṛṣṇa (elder Brother of Gada), who was (till the other day) greeted (by us) with our loving and pleasing glances accompanied by bashful smiles, bring delight to the women of the city (of Mathurā), O gentle one? (40) (Still others said,) How can He, an expert in love-making and (hence) beloved of charming women, help being won over (by them) when greeted with their (sweet) words and amorous gestures? (41) (Some more said,) Does Śrī Kṛṣṇa (the Protector of cows), O pious one, remember us, rustic

women, in any context in the course of an unreserved talk in an assembly of the ladies of the city? (42) (Others said,) Does He (ever) recall those nights, during that period (of His stay in Vraja), when He sported with (us) His sweethearts in (the woodland of) Vṛndāvana, charming with lilies and jasmynes as well as with a full moon (bearing a spot resembling the figure of a hare) in the ring of the Rāsa dance accompanied by the sound of jingling anklets, in the course of which His delightful stories were sung (by us)? (43) Will Śrī Kṛṣṇa (a scion of Daśārtha) ever come over here to infuse new life into us—tormented (as we are) with grief occasioned by (separation from) Him—by (the soothing touch of) His (delightful) limbs even as Indra (the god of rain) would refresh a forest (scorched with summer heat) by (sending) clouds (of rain)? (44) (Still others said,) Wherefore should Śrī Kṛṣṇa come here now that He has slain His enemies and attained sovereignty and, surrounded by all His kinsmen (the Yadus), will feel (extremely) delighted when He has married (so many) princesses? (45) (Some more wisely said,) What purpose of the high-souled Śrī Kṛṣṇa (the Spouse of Śrī), who has (all) His desires fulfilled and is (ever) perfect in His (own) Self, could be served by us, dwelling in a forest, or (even) by other ladies (of royal descent)? (46) Even Piṅgalā, a wanton woman (of the legend), (once) spoke of hopelessness as the only road to supreme happiness. Though we know (all) that, our hope to meet Śrī Kṛṣṇa is nevertheless hard to overcome. (47) Who can dare withdraw his mind from the confidential talk of Śrī Kṛṣṇa (who is extolled by the most high, nay,) from whose person (bosom) Śrī (the goddess of beauty and prosperity) never gets down even though He does not long for Her? (48) Alas! the river (Yamunā), the mountain (Govardhana) and the forest lands (of Vṛndāvana), the cows and the notes of flutes over there, hallowed (as they are) by Śrī Kṛṣṇa coupled with Saṅkarṣaṇa (through association with Them), O mighty Uddhava, awaken again and again the memory of Śrī Kṛṣṇa (the Son of Nanda, the cowherd chief) through His footprints, the abodes of (all) charm and prosperity. Surely we cannot (therefore) forget Him. (49-50) How can we forget Him—O Uddhava, we, whose mind has been captivated by His charming gait, pleasing laughter and playful glances as well as by His honeyed words? (51) O Lord, O Spouse of Rāmā, O Saviour of Vraja, O Reliever of (our) agony, O Protector of cows, lift (the village of) Gokula out of the ocean of suffering, in which it lies plunged. (52)

श्रीशुक उवाच

ततस्ताः कृष्णसन्देहोपेतविरहज्वराः । उद्धव पूजयाञ्चकुरात्स्वाऽऽप्यानमधोक्षजम् । ५३ ।  
 उवास कतिचिन्मसान् गोपीनां विन्दुञ्जुवः । कृष्णलीलाकथां गायन् रमयामास गोकुलम् । ५४ ।  
 यावन्वहानि नन्दस्य ब्रजोऽवात्सीत् स उद्धवः । ब्रजौकसो क्षणप्रायाण्ययात्स कृष्णस्य वार्तया । ५५ ।  
 सरिह्वगिरिद्विरेणीवीक्षन् कुसुमितान् हृमान् । कृष्णं संस्मारयन् रेमे हरिदासो ब्रजौकसाम् । ५६ ।

Śrī Śuka went on : The Gopis, whose agony of separation (from the Lord) was (now) gone to a large extent, thanks to the messages received from Śrī Kṛṣṇa, (duly) worshipped Uddhava, recognizing him to be Śrī Kṛṣṇa Himself (who is above sense-perception) and (therefore) their very Self. (53) He stayed for some months (there) in order to drive away the grief of the cowherd women. (Nay,) celebrating in song the story of the pastimes of Śrī Kṛṣṇa, he brought delight to (the entire village of) Gokula. (54) As long as the aforesaid Uddhava lived in Nanda's Vraja the days passed like (so many) moments with the people of Vraja in talks about Śrī Kṛṣṇa. (55) Eagerly observing the river, the woodlands and the dales as well as the trees in blossom and vividly reminding the inhabitants of Vraja of Śrī Kṛṣṇa (by questioning them about the pastimes connected with the various spots), Uddhava (the servant of Śrī Kṛṣṇa) spent his time in delight. (56)

दृष्ट्वयादि गोपीनां कृष्णावेशात्प्रविवह्वम् । उद्धवः परमप्रीतस्ता नमस्यन्निदे जगौ । ५७ ।

एताः परं तनुभूतो भुवि गोपवध्वो गोविन्द एव निविलाम्बनि रूढभावाः ।  
 वाञ्छन्ति यद् भवभियो मुनयो वयं च किं ब्रह्मजन्मभिरनन्तकथारसस्य । ५८ ।  
 हेमाः स्त्रियो वनचरीर्वाभिचारदुष्टाः कृष्णे क्व चैष परमात्मनि रूढभावः ।  
 नन्वीध्वरोऽनुभजतोऽविदुषोऽपि साक्षाच्छ्रेयस्तनोऽप्यगदराज इवोपयुक्तः । ५९ ।  
 नायं श्रियोऽङ्ग उ नितान्तरतेः प्रसादः स्वयंपितां नलिनगन्धरुचां कुतोऽप्याः ।  
 रासोत्सवेषुस्य भुजद्रण्डगृहीतकण्ठलब्धाशिषां य उदगाद् ब्रजवल्लवीनाम् । ६० ।  
 आसामहो घरणरेणुषामहं स्यां वृन्दावने किमपि युत्पलतौषथीनाम् ।  
 या दुस्त्यजं स्वजनमार्यपथं च हिता धेजुर्मुकुन्दपदवीं श्रुतिभिविषयाम् । ६१ ।  
 या वै श्रियाचिंतमनादिभिराप्तकार्मयोगेश्वरैरपि यदात्मनि रासगोष्ठ्याम् ।  
 कृष्णस्य तद् भगवतश्चरणारविन्दं न्यस्तं स्तनेषु विजहः परिरभ्य तापम् । ६२ ।  
 यन्दे नन्दब्रजस्त्रीणां पादरेणुमभीक्ष्वाज्ञः । यासां हरिकथोद्गीतं युनाति भुवनत्रयम् । ६३ ।

Supremely delighted to perceive the anguish of mind—as depicted before\* and of an allied nature—of the Gopis, occasioned by their absorbing thought of Śrī Kṛṣṇa, and bowing to them (in reverence), Uddhava sang as follows :—(57) "These cowerd women alone on earth have justified their possessing a human body in that they have developed supreme love exclusively for Śrī Kṛṣṇa (the Protector of cows), the Soul of the universe—(a love) which not only strivers afraid of metempsychosis but sages (emancipated souls), nay, (even) we (devotees of the Lord) aspire for? What (else) is there to be gained through (three kinds of)† births as a Brāhmana by him who has developed a taste for the stories of Śrī Kṛṣṇa (the deathless Lord)? (Or what is to be gained through repeated births as Brahmā by him who has not been able to develop a zest for such stories?‡ (58) The two are quite out of keeping with one another—these women (impure by their very sex), roaming about in woods and polluted (in the eyes of adverse critics) through infidelity to their (worldly) husbands, (on the one hand) and surpassing (unflinching) love for Śrī Kṛṣṇa, the Supreme Spirit, as depicted above (on the other)§ Surely the almighty Lord, directly and liberally confers (final) beatitude on him who constantly remembers Him, though not knowing His reality, (just) as nectar (the sovereign of all medicines) does good (to an ailing person) when used (even unknowingly). (59) Oh, the grace which descended on the cowherdesses of Vraja—who attained the object of their desire in the form of having their necks encircled by His stout arms during the Rāsa festival—did not fall to the lot of celestial damsels (nymphs) possessing the fragrance and splendour of a lotus, or (even) of Śrī, who is exclusively attached to His person (bosom); how (then) could others expect such favour (from Him)? (60) Oh, let me be (incarnated as) anyone of the shrubs, creepers or herbs in (the woodlands of) Vṛndāvana, catching the dust of feet of these (blessed ladies), who (successfully) trod the path (of Devotion) leading to Śrī Kṛṣṇa—(the path) which is (still) to be strenuously sought for (even) by the Upaniṣads\$—

\* Vide verses 4 to 21 and 39 to 52 Supra.

† The three kinds of birth as a Brāhmana are :—(1) physical birth from Brāhmana parents, (2) investiture with the sacred thread and initiation in the holy Gāyatrī-Mantra, which is regarded as a second birth and (3) consecration befitting one for the performance of a sacrifice, which is looked upon as a third incarnation.

‡ The compound word 'अनन्तकथारसस्य', can be split up in two ways—firstly as अनन्त + कथा + रसस्य and secondly as अनन्त + कथा + रसस्य. The word 'Brahma' too admits of a double meaning. The alternative interpretation of the last quarter of the verse according to the latter way of splitting the compound has been shown within brackets.

§ This evidently refers to the Upaniṣadic text 'यतो वाचो निवर्तन्ते अत्राय वचनाय सह', which tells us that "words (scriptural texts) fail to reach Brahma and return (unsuccessful) alongwith the mind."

neglecting their own people as well as the path trodden by the virtuous, (both of) which are (so) difficult to abandon (for a chaste woman). (61) (Nay,) these Gopis completely shook off their agony (of separation from the Lord), embracing (as they did) those lotus-feet of the divine Śrī Kṛṣṇa which are actually fondled by Goddess Śrī and mentally adored by (great gods like) Brahmā and others, sages that have (all) their desires fulfilled (and are therefore free from all cravings), (nay,) even by masters of Yoga (like Śiva, Sanaka and Nārada), and which were (lovingly) placed (by the Lord) on their bosom in the gathering (of women) on the occasion of the Rāsa dance! (62) I repeatedly salute the dust of feet of the (blessed) women of Nanda's Vraja, whose loud singing of the stories of Śrī Kṛṣṇa (who captivates all) purifies the three worlds." (63)

श्रीशुक उवाच

अथ गोपीरनुज्ञाय वशदां नन्दमेव च । गोपानामन्व दाशार्हो वायत्रारुह्ये रथम् । ६४ ।  
 तं निर्गतं सघ्रासाद्य नानोपायनपाणयः । नन्दद्वयोऽनुसारेण प्राञ्चोत्तश्रुत्वोचनाः । ६५ ।  
 यनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः । वाचोऽभिधायिनीनां कायस्तत्प्रहृणादियु । ६६ ।  
 कर्मभिर्प्राप्त्यपाणानां यत्र क्वापीश्वरेच्छया । यद्गूलाचरितैर्दानै रतिनः कृष्ण ईश्वरे । ६७ ।  
 एव सभाजितो गोपैः कृष्णभक्त्या नराधिप । उद्धवः पुनरागच्छन्मथुरां कृष्णपालिताम् । ६८ ।  
 कृष्णाय प्रणिपत्यह भक्त्युद्रेकं ब्रजौकसाप् । वसुदेवाय रामाय तस्मै चोपायनान्यदात् । ६९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितया दशमस्कन्धे पूर्वार्धे उद्धवप्रतिपाद्ये सप्तचत्वारिंशोऽध्यायः १७७ ।

Śrī Śuka proceeded further : Seeking the permission of the cowherd women as well as of Yaśodā and Nanda, and taking leave of the cowherds, Uddhava (a scion of Daśārha), now ready to depart (for Mathurā) mounted the chariot. (64) Duly approaching him, when he had (just) stepped out (of Nanda's mansion), with various presents (intended for Śrī Kṛṣṇa and Balarāma) in their hands, Nanda and others lovingly addressed him in feeling terms (as follows) with tears in their eyes:—(65) "Let (all) the activities of our mind (ever) hinge on the lotus-feet of Śrī Kṛṣṇa. Let our speech utter His names (alone) and let our body remain engaged in bending before Him and so on. (66) Being tossed by our (past) actions coupled with the will of Providence (as guided by those actions) wherever (in whatever species of life) we may be, let our delight be (ever) found in the almighty Śrī Kṛṣṇa as a result of our virtuous actions and charitable gifts (that may have been performed by us in our past lives)." (67) Thus honoured by the cowherds out of devotion to Śrī Kṛṣṇa, O ruler of men, Uddhava came back to Mathurā (which was now) protected by (the same Lord) Śrī Kṛṣṇa. (68) Falling prostrate before Śrī Kṛṣṇa he spoke (to Him) of the plenitude of devotion (to His feet) of the people of Vraja and handed over the presents (sent by Nanda) to Him as well as to Vasudeva, Balarāma and the king (Ugrasenā). (69)

*Thus ends the forty-seventh discourse, bearing on the return of Uddhava (to Mathurā), in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टचत्वारिंशोऽध्यायः

### Discourse XLVIII

The Lord pays a visit to Kubjā (the hunchbacked woman) and Akrūra at  
- their respective places

श्रीशुक उवाच

अथ विज्ञाय भगवान् सर्वात्मा सर्वदर्शनः । सैत्रध्याः कामतप्तयाः प्रियमिच्छन् गृहं धवौ । १ ।

महाहोपस्कैराढ्यं कामोपायोपद्वहितम् । मुक्तादामपताकतिर्भित्तानशयनासनैः ।

धूपैः सुरभिर्भिर्दिपिः स्रगन्धैरपि पण्डितम् । २ ।

गृहं तप्पायान्तपवेश्य साऽऽसनात् सद्यः समुत्थाय हि जातसम्भ्रमा ।

यथोपसङ्गम्य सर्वाभिरच्युते सभाजयामास सदासनादिभिः । ३ ।

तथोद्धृतः साधु तयाभिपूजितो न्यषीददुर्व्यभिधिमूत्र्य चासनम् ।

कृष्णोऽपि तूर्णं शयनं महाधनं विवेश लोकाचरितान्पनुव्रतः । ४ ।

सा मज्जनालेपदुकूलभूषणस्वगन्धताम्बूलसुध्यासनादिभिः ।

प्रसाधितात्मोपससार माधवं प्रसाइलीलोत्सितविभ्रमैर्क्षितैः । ५ ।

आहूय कान्तां नवसङ्गमहिया विशङ्कितं कङ्कणभूषिते करे ।

प्रगृह्य शय्यामधिवेश्य रामसा रेमेऽनुलेपार्पणपुण्यलेशया । ६ ।

सानङ्गतप्रकुचयोरुसस्तथाक्ष्णोर्जिघ्रन्त्यनन्तचरणेन रुजो मूजन्ती ।

दोर्ध्यां स्तनान्तरगतं परिरभ्य कान्तमानन्दमूर्तिमज्जहाद्विदीर्घतापम् । ७ ।

सैवं कैवल्यनाथं तं प्राप्य दुष्प्रापमीश्वरम् । अङ्गरागार्पणेनाहो दुर्भगैदमयाचत । ८ ।

आहोष्यतामिह प्रेष्टं दिनानि कतिचिन्मया । रमस्व नोत्सहे त्यक्तं सङ्कं तेऽम्बुकौक्षण । ९ ।

तस्यै कापवरं दत्त्वा मानयित्वा च पानदः । सहोद्धवेन सर्वेशः स्वधामाममदचित्तम् । १० ।

दुराराध्यं सगराध्यं विष्णुं सर्वेश्वरीश्वरम् । यो वृणीते मनोप्राह्वयसत्तात् कुमनीष्यसौ । ११ ।

Śrī Śuka began again : Perceiving what was in the mind of Trivakrā (the erstwhile maid-servant of Kāmsā), smitten (as she was) with (pangs of) love (for Śrī Kṛṣṇa), and seeking her gratification, the all-seeing Lord, the Soul of the universe, then called at her house, (which was) equipped with costly articles of household use and supplemented by devices stimulating passion (such as erotic pictures), nay, embellished with strings of pearls and flags, canopies, beds and seats as well as with fragrant incenses, lights, wreaths and perfumes. (1-2) Seized with a flurry, as a matter of fact, to perceive Him coming to her house, she stood up at once from her seat and, meeting Him with due ceremony alongwith her female companions, honoured Śrī Kṛṣṇa (the unfailing Lord) by offering Him a good seat and other articles of worship. (3) Duly honoured by her in a like manner, Uddhava squatted on the floor touching the seat (offered by her) with his head. Following the practices of the worldly-minded, Śrī Kṛṣṇa, for His part, quickly settled down on the costly bed (already placed there). (4) Duly preparing herself with a bath, pigments, fine linen, jewellery, garlands, perfumes, betel-leaves chewed with catechu, lime and areca-nut parings etc., nectar-like beverage and so on, she approached Śrī Kṛṣṇa (a scion of Madhu) with shy looks accompanied by sportful smiles and

amorous gestures. (5) Calling (to His side) the lovely damsel, timid (as she was) through bashfulness occasioned by her (very) first meeting (with a lover), and seizing her by the hand, adorned with a bracelet, the Lord set her on the bed and dallied with the charming girl, her only merit (entitling her to this rare privilege and honour) being that she had (willingly) offered (to Him) sandal-paste (which was meant for Kāṁsa, her master, who had a special liking for it). (6) Enjoying the (transcendent) smell of His feet and brushing off the suffering of her breasts, bosom and eyes—tormented (as they were) with pangs of love—by the (soothing and thrilling) touch of the feet of Śrī Kṛṣṇa (the immortal Lord), she folded in her arms the all-blissful Darling, who (now) rested on her bosom, and (thereby) got rid of her agony (of separation from Him) of very long standing. (7) Alas ! having thus secured by offering pigment the presence of Śrī Kṛṣṇa, the almighty Lord, the Bestower of final beatitude, (who is) so difficult to attain, the hapless woman (unlike the blessed Gopis, who dedicated their all to Him and sought nothing in return) asked (of Him) the following (viz., the gratification of her carnal desire, although her physical contact alone with the all-blissful and all-powerful Lord was enough to ensure for her the highest blessing in the form of final beatitude). (8) She said, "(Be pleased to) stay here (in my house) for a few days and make merry with me, my most beloved friend, (for) I dare not forgo your company, O lotus-eyed one !" (9) Granting her the desired boon (in the shape of a promise to reveal with her again) and honouring her (with suitable presents and polite words and thereby acknowledging her service), Śrī Kṛṣṇa (the Ruler of all), who respects (the wishes of) all, returned with Uddhava to His own abode (Vasudeva's house), (which was) full of prosperity. (10) He who, having duly propitiated Śrī Kṛṣṇa (the all-pervading Lord), the Ruler (even) of universal lords (Brahmā, Śiva and others), who is so hard to please (except through exclusive Devotion), asks for that which is acceptable (agreeable) to the mind is of perverted understanding because of his pettiness. (11)

अकूरध्वनं कृष्णः सहस्रमोद्धवः प्रभुः । किञ्चिद्विकीर्यन् प्रागादकूरप्रियकाम्यया ॥१२॥  
 स तान् नरशरश्रेष्ठानाराद वीक्ष्य स्वबन्धवान् । प्रत्युत्थाय प्रमुदितः परिजुञ्जवाभ्यनन्दत् ॥१३॥  
 ननाम कृष्णं रामं च स तैरप्यभिवादिनः । पूजयामास विधिवन् कृतासनपरिग्रहान् ॥१४॥  
 पादावनेत्रनीरापो धारयच्छिरसा नृप । अर्हणानाम्बर्दिर्द्विर्गन्धस्त्रभूषणोत्तमैः ॥१५॥  
 अर्चित्वा शिरसाऽऽनम्य पादावङ्कगतौ मूजन् । प्रश्रयावनेतोऽकूरः कृष्णरामावभाषत् ॥१६॥  
 दिष्ट्वा पापो हतः कंसः सानुगो वामिदं कुलम् । भवद्भ्यामुद्धृतं कृच्छ्राद् दुरन्ताद्य समेधितम् ॥१७॥  
 युवां प्रधानपुरुषौ जगद्भून् जगन्पथौ । भवद्भ्यां न विना किञ्चित् परमस्ति न चापरम् ॥१८॥  
 आत्मसृष्टिमिदं विश्वमन्वाविश्य स्वशक्तिभिः । ईयते बहूधा ब्रह्मन् श्रुतप्रत्यङ्गोचरम् ॥१९॥  
 यथा हि भूतेषु चराचरेषु मल्लादयो योनियु भानि नाना ।  
 एवं भवान् केवल आत्मयोनिश्रान्ताऽऽन्यतन्नो बहुधा विभाति ॥२०॥  
 सृजत्यथो लुप्तसि पासि विश्वं रजस्तमःसत्त्वगुणैः स्वशक्तिभिः ।  
 न ब्रह्मसे तद्गुणकर्षभिर्वा ज्ञानात्मनस्ते क्व च बन्धहेतुः ॥२१॥  
 देहाद्युपाधेरनिरूपितत्वाद् भवो न साक्षात्त्र भिदाऽऽत्मनः स्यात् ।  
 अतो न बन्धस्तव नैव मोक्षः स्यातां निकामस्त्वयि नोऽविवेकः ॥२२॥  
 त्वयोदितोऽयं जगतो हिताय यदा यदा वेदपथः पुराणः ।  
 ब्राधेत पाखण्डपथैःसद्विस्तदा भवान् सत्त्वगुणं विभर्ति ॥२३॥  
 स त्वं प्रभोऽद्य वसुदेवगृहेऽवनीर्णः स्कांशेन भारमपनेतुमिहासि भूपे ।

अक्षीहिणीशतवधेन सुरेतराशरज्ञापपुष्य च कुलस्य यशो वितन्वन् । १२४ ।  
 अश्लेषा नो वसतवः खलु धुरिभागा यः सर्वदेवपितृभूतवृन्देवमूर्तिः ।  
 यत्पादशौचसलिलं त्रिजगत् पुनाति स त्वं जगद्गुल्फधोक्षज याः प्रविष्टः । १२५ ।  
 कः पण्डितस्त्वदपरे शरणं समीयाद् भक्तप्रियादृतगिरः सुहृदः कृतज्ञात् ।  
 सर्वान् ददाति सुहृदो भजतोऽभिकामानात्मानमप्युपचयापचर्या न यस्य । १२६ ।  
 दिष्ट्या जनार्दन भवानिह नः प्रतीतो योगेश्वरैरपि दुरापगतिः सुरैः ।  
 छिन्ध्यान् नः सुतकलत्रधनप्रगोहदेहादिमोहरक्षणं भवदीयमायाम् । १२७ ।

Wishing to get Akrūra do some errand (of His) and (also) with intent to oblige him Lord Śrī Kṛṣṇa, accompanied by Balarāma and Uddhava, visited in state the residence of Akrūra. (12) Overjoyed to perceive from a distance the aforesaid jewels among the best of men, (who were) his own relations, and rising (from his seat) to receive them, he (went up to,) embraced and welcomed them. (13) (Nay, recalling Their divinity) he bowed to Śrī Kṛṣṇa and Balarāma (in spite of Their young age) and, greeted by Them too (in return), duly worshipped Them, who had (now) taken Their seat. (14) Sprinkling over his head in every direction the water with which he had washed Their feet, O protector of men, and honouring Them with (various) articles of worship, as well as with exquisite robes, sandal-paste, garlands and excellent jewels, Akrūra, who was (already) bent low with humility, bowed down to Them with his head (inclined) and, kneading Their feet, that rested on his lap, spoke to Śrī Kṛṣṇa and Balarāma (as follows):—(15-16) "Luckily (enough) by You two the sinful Kaṁsa has been slain along with his followers and this race of Yours not only saved from a calamity which was hard to get over but made to prosper (too). (17) You two are Prakṛti (primordial Matter) and Puruṣa (the Spirit), the (material and efficient) causes (respectively) of the universe and one with the universe (too). There in neither any cause nor any effect apart from You two. (18) Entering after its creation (as its inner Controller) this universe, evolved by Yourself through the instrumentality of Your own potencies (in the shape of Rajoguṇa etc.), O Kṛṣṇa (the supreme Lord), You are perceived in various forms within the range of hearing and sight. (19) Even as the (five) elements (earth etc.), appear in various forms in (the diverse orders of) created beings, (both) mobile and immobile, the media of their manifestation, so do You, the absolute Self, (entirely) self-dependent, appear in numberless forms in the various worlds (the fields of Your manifestation). (20) Through the instrumentality of Your own potencies in the shape of the (three) Guṇas (modes of Prakṛti)—Rajas, Sattva and Tamas—You (severally) evolve, then protect (preserve) and (ultimately) reabsorb the universe. You are (however) not bound by those Guṇas or (even) by those actions (in the form of creation, protection and reabsorption of the universe). Under no circumstance whatsoever can ignorance (the cause of bondage) be attributed to You, who are Consciousness Itself. (21) A body and other adjuncts (that are supposed to limit the Self or Consciousness) being unascertained (through metaphysical investigation), birth and differences (following It) cannot be directly ascribed to the Spirit (much less to You, the Supreme Spirit). Hence there can be neither bondage nor liberation for You. What appears as bondage or liberation in You is (only superimposed by) our ignorance about You and a reflection of our (own) mind. (22) Each time this dateless path of the Vedas taught by You for the good of the world is obstructed by false creeds of a heretical type, You assume (for the vindication of the Vedic path) a form consisting of Sattva (unmixed with Rajas and Tamas). (23) As such, O Lord, You are born this time in the house of Vasudeva here (on this planet) with Your own part manifestation (Balarāma) in order to remove the earth's burden by destroying hundreds of Akṣauhīṇis of kings who are partial incarnations of demons and in order to spread the glory

of this race (the race of the Yadus). (24) Highly blessed indeed are our dwellings today, that You, O Lord who are above sense-perception, have visited—You, the well-known Father and Preceptor of the universe, manifested in the form of all the gods, manes, spirits and kings (the rulers of men)—the waters washing whose feet (under the name of the Gaṅgā) sanctify (all) the three worlds. (25) What wise man would seek as his protector anyone other than You, who are (so) truthful of speech, friendly, grateful and loving to Your votaries, and who grant all the desires of a pure-hearted devotee, nay, bestow on him Your very Self, to which neither growth nor decay can be attributed. (26) Luckily enough (for us), O Lord who are supplicated by (all) men, You have been perceived by us here (at our very house)—You, whose ways cannot be easily comprehended even by masters of Yoga (like Sanaka) and rulers of gods (like Indra). (Pray,) dispel at once Your Māyā (enchantment) in the shape of ties of attachment to our children, wife, wealth, relations, houses, body and so on.<sup>8</sup> (27)

श्रीशुक उवाच

इत्यर्चितः संस्तुतश्च भक्तेन भगवान् हरिः । अक्रूरं सस्मितं प्राह गीर्धिः सम्मोहयन्निव । २८ ।

**Śrī Śuka continued:** Thus honoured and glorified by His devotee, Lord Śrī Hari smilingly replied to Akrūra (as follows), enchanting him as it were by His (sweet and polite) words. (28)

श्रीभगवानुवाच

त्वं नो गुरुः पितृव्यश्च श्लाघ्यो बन्धुश्च नित्यदा । खयं तु रक्ष्याः पोष्याश्च अनुकम्प्याः प्रजा हि वः । २९ ।  
 धवद्विधा महाभागा निषेव्या अहंसत्पमाः । श्रेयस्कार्मैर्भूमिर्नित्यं देवाः स्वार्थां न साधवः । ३० ।  
 न ह्यमयानि तीर्थानि न देवा मृच्छिलामयाः । ते पुनन्त्युक्कालेन दर्शनदेव साधवः । ३१ ।  
 स भवान् सुहृदां वै नः श्रेयाञ्ज्येयश्चिकीर्षया । जिज्ञासार्थं पाण्डवनां गच्छस्व त्वं गजाह्वयम् । ३२ ।  
 पितर्युपरते बालाः सह यात्रा सुदुःखिताः । आनीताः स्वपुरं राज्ञा वसन्त इति शुभ्रम् । ३३ ।  
 तेषु राजप्रिविकापुत्रो भ्रातृपुत्रेषु दीनधीः । समो न वर्तते नूनं दुष्पुत्रवशागेज्यदुक् । ३४ ।  
 गच्छ जानीहि तद्व्युत्पन्नान् साध्वसाधु वा । विज्ञाय तद् विधास्यामो यथा नो सुहृदां भवेत् । ३५ ।  
 इत्यक्रूरं सभादिश्य भगवान् हरिरीश्वरः । सङ्कुर्यणोद्भवाभ्यां वै ततः स्वभवनं ययौ । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां दशमस्कन्धे पूर्वार्धे अष्टवर्षादिशोऽध्यायः १८८ ।

**The glorious Lord said :** You are our preceptor (counsellor) and uncle, nay, our praiseworthy friend. We ever deserve to be protected, nourished and treated with compassion by you, as a matter of fact, since we are your children. (29) Highly blessed and most worthy souls like you deserve constantly to be adored (more than gods) by men seeking blessedness. Gods are (after all) actuated by self-interest (and are pleased with those alone who offer oblations to them through the sacred fire); (but) not so the pious (who habitually do good to others without expecting any return from them). (30) It is not that there are no purifying agencies (in the shape of rivers, lakes etc.), consisting of water and no deities (with a body) made of clay and stone. They (however) exert a purifying influence through a long process of time, whereas pious souls do so through their very sight. (31) As such you are the foremost of our friends. Therefore, with intent to do a good turn to (my cousins) Yudhiṣṭhira and others (the sons of Pāṇḍu) proceed you to Hastināpura (the capital of the Kauravas, named after its founder, King Hasti) for making enquiries about them. (32) Brought (back from the forest where King Pāṇḍu lived) to his capital by the (blind) king (Dhṛtarāṣṭra, their elder uncle, who had ascended the throne on the plea of his being the reversionary heir of Pāṇḍu), their father having died (the other day), the boys are living in a most miserable condition with their mother

(Kuntī, my aunt): so we have heard. (33) Sure enough, the feeble-minded King Dhṛtarāṣṭra (the son of Ambikā), who is (at the same time) blind and follows the will of his vile son (Duryodhana), does not behave impartially towards his nephews. (34) Go (therefore) and ascertain his behaviour (towards them) now—whether it is good or bad. Having definitely known it, we shall so arrange that the welfare of our relations (the Pāṇḍavas) may be ensured." (35) Having thus duly instructed Akrūra, the almighty Lord Śrī Kṛṣṇa (who alleviates the suffering of His devotees) then returned direct to His own residence alongwith Saṅkarṣaṇa (Balarama) and Uddhava. (36)

*Thus ends the forty-eighth discourse in the first half of Book Ten  
of the great and glorious Bhāgavata-Purāna, otherwise  
known as the Paramaherhsa-Saṁhitā.*



## अथैकोनपञ्चाशत्तमोऽध्यायः

### Discourse XLIX

#### Akrūra's visit to Hastināpura

श्रीशुक उवाच

स गत्वा ह्यस्तिनपुरं पौरवेन्द्रपुत्रोऽङ्कितम् । ददर्श तत्राश्विकेयं सधौष्यं विदुरं पृथाम् । १ ।  
सहपुरं च ब्राह्मीकं भारद्वाजं सगौतमम् । कर्णं सुयोधनं द्रौणिं पाण्डवान् सुहरोऽपरात् । २ ।  
यथासदुपसङ्गम्य बन्धुभिर्गान्दिनीसुतः । सम्यग्रस्तेः सुहृद्भार्या स्वयं चापृच्छदस्वयम् । ३ ।  
उवास कतिचिन्भासान् राज्ञो वृत्तविवित्सया । दुश्प्रजस्याल्पमात्स्य खलुच्छन्दानुवर्तिनः । ४ ।  
तेज ओजो बलं वीर्यं प्रश्रयादींश्च सद्गुणान् । प्रजानुरागं पाथेषु न संहृदिश्चिकीर्षितम् । ५ ।  
कृतं च धार्तराष्ट्रैर्दं गरदामाद्यपेशलम् । आचख्यौ सर्ववेदासौ पृथा विदुर एव च । ६ ।

Śrī Śuka began again : Going to Hastināpura, marked with the glory of the kings of Pūru's race, Akrūra saw there Dhṛtarāṣṭra (the son of Ambikā) accompanied by Bhīṣma, (nay.) Vidura, Prīthā (the mother of the Pāṇḍava brothers), Bāhllka (uncle of Bhīṣma) alongwith his son (Somadatta), Droṇa (the son of Bharadvāja), accompanied by Kṛpa (a scion of sage Gotama), (as well as) Karṇa, Suyodhana (Duryodhana), Aśwatthāmā (the son of Droṇa), Yudhiṣṭhira and his four brothers (the sons of Pāṇḍu) and other friends. (1-2) Meeting his relatives in an appropriate manner, Akrūra (the son of Gāṇḍinī) was duly questioned by them about the welfare of their relatives (at Mathurā), and himself enquired about their well-being (in return). (3) He stayed there for some months with intent to ascertain the conduct (towards the sons of Pāṇḍu) of the king (Dhṛtarāṣṭra), who had vile sons and little moral strength and followed the will of the wicked (his brother-in-law Śakuni, Karṇa and others). (4) Prīthā as well as Vidura\* (another half-brother of Dhṛtarāṣṭra and a true friend and benefactor of the Pāṇḍavas) told him (Akrūra) of all the evil—in the shape of administering poison etc.—that had (already) been done and was (further) sought to be done by Duryodhana and others (the sons of Dhṛtarāṣṭra), who were envious of the majesty, military

\* For the story of Vidura see Book III.

skill, bodily strength, prowess, modesty and other excellent qualities of Prthā's sons as well as of the love which the people bore for them. (5-6)

पृथा तु भ्रातरं प्राप्तमकूरमुपसृत्य तम् । उवाच जघनिलये स्मरन्त्यश्रुकलेक्षणा । ७ ।  
 अवि स्मरन्ति नः सौम्य पितरौ भ्रातरश्च मे । भगिन्यो भ्रातृपुत्राश्च जाययः सख्य एव च । ८ ।  
 भ्रात्रेभ्यो भगवान् कृष्णः शरणयो भक्तवत्सलः । पंतुषुसेयान् स्मरति रामश्चाभुवलेक्षणः । ९ ।  
 सापत्नमध्ये शोचन्ती वृक्षाणां हरिणीमिव । सान्त्वयिष्यति मां वाक्यैः पितृहीनांश्च बालकान् । १० ।  
 कृष्ण कृष्ण महायोगिन् विश्वात्मन् विश्वभाषन । प्रपन्नं पति गोविन्द शिशुभिश्चावसीदतीम् । ११ ।  
 नान्यत्तव पदाम्बोजात् पश्यामि शरणं नृणाम् । विष्यतां पृत्युत्संसारदीक्ष्यरामपवर्गिन्कत । १२ ।  
 नमः कृष्णाय शुद्धाय ब्रह्मणे परमात्मने । योगेश्वराय योगाय स्वामहं शरणं गता । १३ ।

Approaching her cousin, Akūrā, who was (quite) at hand, and recollecting her birth-place (Mathurā) Prthā for her part spoke to him with tear-drops in her eyes (as follows):—(7) "Do my parents (Sūrasena and Māṛiṣā) and brothers" (Vasudeva etc.), sisters (Śrutadevā and so on) and nephews (Śrī Kṛṣṇa, Balarāma and others), ladies of the household (Devakī, Rohiṇī and others) as well as my female friends remember me? (8) Does my nephew, Lord Śrī Kṛṣṇa, who is fit to protect all and is (so) fond of His devotees, as well as the lotus-eyed Balarāma, remember Yudhiṣṭhira and others (the sons of His father's sister, i.e., myself)? (9) Will He (ever care to) console with His (comforting) words me—grieving (as I do) in the midst of enemies (even) as a she-deer would do in the midst of wolves—as well as these fatherless boys (of mine)? (10) O Kṛṣṇa, O Enchanter of all, O great Yogi (Wielder of mystic powers), O Soul of the universe, O Saviour of all, O Deliverer of cows, protect me, that have sought You (as my refuge) and am suffering with my infants. (11) For men afraid of death and (future) birth I find no asylum other than Your lotus-feet, which are capable of conferring Liberation (on their worshippers), almighty that You are. (12) Hail to You, the Enchanter of all, the all-pure Brahma (the Absolute), the Supreme Spirit, the Master of Yoga (mystic powers), (nay,) Yoga (wisdom) personified! I have sought You as my refuge." (13)

श्रीशुक उवाच

इत्यनुस्मृत्य स्वजनं कृष्णं च जगदीश्वरम् । प्रारूढं दुःखिता राजन् भवतां प्रपितामही । १४ ।  
 समदुःखसुखोऽकूरो विदुरश्च महायज्ञाः । सान्त्वयामासतुः कुन्तीं तत्पुत्रोत्पत्तिहेतुभिः । १५ ।  
 यास्यन् राजानमध्येत्य विषयं पुत्रलालसम् । अवदत् सुहृदो मध्ये ब्रथुधिः सौहृदोदितम् । १६ ।

Śrī Śuka continued : Remembering thus her own kinsfolk and (particularly) Śrī Kṛṣṇa, the Lord of the universe, O king, your great grandmother (Kuntī!) wept bitterly, afflicted as she was. (14) Akūrā, to whom joy and sorrow made no difference, and the highly renowned Vidūra comforted Kuntī by reminding her of those responsible for the birth of her sons (viz., Dharma, Vāyu, Indra and the two Aświns). (15) Approaching the king (Dhṛtarāṣṭra)—who differentiated between his own sons and nephews and was (particularly) fond of the former—while about to return (to Mathurā), Akūrā repeated in the midst of his kinsmen what was communicated (to the king) out of goodwill by his relations (Śrī Kṛṣṇa, Balarāma and others). (16)

अकूर उवाच

ओ भो वैचित्रवीर्यं त्वं कुरूणां कीर्तिवर्धन । भ्रातृयुपते पाण्डवधुनाऽऽसनमास्थितः । १७ ।

धर्मेण पालयन्सुवीं प्रजाः शीलेन रञ्जयन् । वर्तमानः समः स्वेषु श्रेयः कीर्तिष्वप्यस्यि ॥१८॥  
 अन्यथा त्वाधरंल्लोके गर्हितो यास्यसे तपः । तस्मात् समत्वे वर्तस्व पाण्डवेप्रात्मजेषु च ॥१९॥  
 नेह चात्यन्तसंवासः कर्हिचित् केनचित् सह । राजन् स्वनापि देहेन किमु जायायजदितिः ॥२०॥  
 एकः प्रमूयते जन्तुरेक एव प्रलीयते । एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥२१॥  
 अधर्मापचितं वित्तं हरन्त्ये ज्ञयमेधसः । सम्भोजनीयापदेशैर्जलानीव जलैर्लोकसः ॥२२॥  
 पुष्याति चानधर्मेण स्वबुद्ध्या तपपण्डितम् । तेऽङ्कतार्थं प्रह्विष्वन्ति प्राणा रायः सुतादयः ॥२३॥  
 स्वयं क्लिब्विषमादाय तैस्त्यक्तो नार्थकोविदः । असिद्धार्थो विशत्यन्धं स्वधर्मविमुखस्तपः ॥२४॥  
 तस्माल्लोकमिषं राजन् स्वप्रमायापनोरधम् । व्रीक्षयाव्यात्मनाऽऽप्मानं सपः शान्तो भव प्रथो ॥२५॥

**Akrūra said :** O son of Vicitravīrya, O enhancer of the glory of the Kurus, your (younger) brother, Pāṇḍu, having demised, you have now ascended the throne (of Hastināpura). (17) Ruling over the earth with piety, gratifying the people with your good conduct and behaving impartially towards your own people (viz., your sons and the sons of Pāṇḍu) you will attain prosperity and renown. (18) Acting otherwise, you will be censured in the world (during your lifetime) and go (down) to hell (after your death). Therefore, behave impartially towards the sons of Pāṇḍu and your own. (19) And there is no (possibility of one's) living together perpetually with anyone anywhere in this world—even with one's own body, O king; how, then, could one expect to live eternally with one's wife, children and so on? (20) A creature is born alone and dies all by itself. Alone it enjoys the fruit of its good deeds and alone does it reap the consequences of its misdeeds. (21) Others going by the names of son etc., (that deserve to be nourished) drain the unrighteously accumulated wealth of the foolish one (even) as the brood of an aquatic animal share its waters (which constitute its very life as it were). (22) Life, riches and sons etc., that a man nourishes through unrighteousness under the (false) notion that they are his own (ultimately) forsake the stupid fellow for good (even) when he (feels that he) has not yet accomplished his purpose (the enjoyment of pleasures). (23) Deserted by them (even) when his object has not (yet) been achieved, and carrying (with him) his (load of) sins a man who is ignorant of his own (real) interest and (therefore) has his face turned away from his own duty himself descends (after death) into the dismal hell. (24) Therefore, realizing this world, O King, to be a (mere) dream, illusion or fancy, and controlling your mind with your reason, be composed and impartial (to all), O lord! (25)

धृतराष्ट्र उवाच

यथा वदति कल्याणीं वाचं दानपते भवान् । तथानया न तुष्यामि पर्यः प्राय यथामृतम् ॥२६॥  
 तथापि मृन्ना सौम्य हृदि न स्वीयते चले । पुत्रानुरागविषमे विद्युत् सौदामनी यथा ॥२७॥  
 ईश्वरस्य विधिं को नु विधुनोत्यन्यथा पुमान् । भूमेर्भारवताराय योऽवर्तणीं यदोः कुले ॥२८॥  
 यो दुर्धर्मसंपथया निजमाययेदं मुष्ट्या गुणान् । विभजते तदनुप्रविष्टः ।  
 तस्य नमो दुरवबोधविहारतन्त्रसंसारचक्रगतये परमेष्ठराय ॥२९॥

**Dhṛtarāṣṭra replied :** (Even) as you tender this salutary advice, O prince among the charitable, I do not feel sated with it any more than a mortal would on securing nectar. (26) Still your wholesome and agreeable counsel, O gentle one, does not stick into my fickle mind—biased (as it is) through attachment to my sons—any more than (a flash of) lightning does (into a cloud). (27) What man can possibly set aside (even) indirectly the decree of the almighty Lord, who (I am told) has appeared in the race of Yadu for removing the earth's burden? (28) Hail to that supreme Lord who, having evolved this creation (consisting among others of numberless living organisms) by His own creative

energy (known by the name of Prakṛti)—whose ways cannot be easily conceived—and entered it afterwards (as its Inner Controller), apportions (to them diverse) duties and their rewards, and whose pastime—(so) difficult to comprehend—is mainly responsible for the movement of the wheel of transmigration. (29)

श्रीशुक उवाच

इत्यभिप्रेत्य नृपतेरभिप्रायं स घादवः । सुहृद्भिः समनुकूलतः पुनर्यदुपुरीमगात् । ३० ।  
शशंस , रामकृष्णाभ्यां धृतराष्ट्रविचेष्टितम् । पाण्डवान् प्रति कौरव्य यदर्थं प्रेषितः स्वयम् । ३१ ।

इति श्रीमद्भागवते महापुराणे वैष्णवसंस्कृत्यामष्टादशसहस्र्यां परमहंसां संहितायां

दशमस्कन्धे पूर्वार्धे एकोनपञ्चाशत्तमोऽध्यायः । ४९ ।

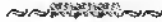
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समाप्तमिदं दशमस्कन्धस्य पूर्वार्द्धम्

हरिः ॐ नमः

**Śrī Śuka went on :** Having thus come to know the mind of Dhṛtarāṣṭra, and duly permitted by his relatives (the Kurus and the sons of Pāṇḍu), the aforesaid Akṛūra (a scion of Yadu) returned to Mathurā (the capital of the Yadus). (30) (Reaching Mathurā) he reported to Balarama and Śrī Kṛṣṇa the conduct in particular of Dhṛtarāṣṭra towards Yudhiṣṭhira and others (the sons of Pāṇḍu), for which purpose, O Parīkṣit (a scion of Kuru), he had been personally sent (by Them). (31)

*Thus ends the forty-ninth discourse, in the first half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā, a collection of eighteen thousand Ślokas composed by the sage Vedavyāsa.*



END OF THE FIRST HALF OF BOOK TEN



ॐ श्रीपरमात्मने नमः

# श्रीमद्भागवतमहापुराणम्

## दशमः स्कन्धः

### (उत्तरार्धः)

अथ पञ्चाशत्तमोऽध्यायः

## Śrīmad Bhāgavata-Mahāpurāṇa

### Book Ten (Latter Half)

Discourse I

The Lord ensconces Himself in a fortress (built by Him in the western sea under the name of Dwārakā)

श्रीशुक उवाच

अस्तिः प्रसिञ्च कंसस्य महिष्यौ भरतर्षभ । मृते भर्तरि दुःखार्ते ईयतुः स्म पितुर्गहान् । १ ।  
पित्रे मगधराजाय जरासन्धाय दुःखिते । वेदयाञ्चक्रतुः सर्वमात्मवैधव्यकारणम् । २ ।  
स तदप्रियमाकर्ण्य शोकामर्षयुतो नृप । अयादर्वी यहाँ कर्तुं चक्रे परममुद्यमम् । ३ ।  
अक्षौहिणीभविशया तिसृभिश्चापि संवृतः । यदुराजधानीं मथुरां न्यरुणत् सर्वतोदिशम् । ४ ।

Śrī Śuka began again : Their husband being dead, Asti and Prāpti, the two wives of Kamsa, O Parikṣit (the foremost of the Bharatas), went away stricken with sorrow to the house of their father: so the tradition goes. (1) Seized with agony they made known to their father, Jarāsandha, the ruler of the Magadhas, all that had contributed to their widowhood. (2) Full of grief and indignation of hear that unpleasant story, O protector of men, Jarāsandha put forth a supreme endeavour to rid the earth of the Yādavas. (3) Protected by three and twenty Akṣauhiṇis\* he besieged Mathurā, the capital of the Yadus, on all sides. (4)

निरीक्ष्य तद्दले कृष्ण उद्वेलयिष्य सागरम् । स्वपुरं तेन संरुद्धं स्वजनं च भयाकुलम् । ५ ।  
चिन्तयामास भगवान् हरिः कारणमानुषः । तद्देशकालानुगुणं स्वावतारप्रयोजनम् । ६ ।  
हनिष्यामि बलं ह्येतद् भुवि भारं सपाहितम् । यागधेनुं समानीतं वशयानां सर्वभूभुजाम् । ७ ।  
अक्षौहिणीभिः संख्यातं भटाश्वरथकुञ्जरैः । प्रागधस्तु न हन्तव्यो भूयः कर्ता बलीयमम् । ८ ।  
एतदर्थोऽन्वतारोऽयं भूभारहरणाय पे । संरक्षणाय साधूनां कृतेऽन्येषां वधाय च । ९ ।  
अन्योऽपि धर्मरक्षायै देहः संभ्रियते मया । विराभायाव्यधर्मस्य काले प्रभवतः क्वचित् । १० ।

Taking a full view of his army, which resembled an ocean that had overflowed its banks, of His own city besieged by it and of His people (near and dear ones) stricken with fear, Śrī

\* The strength of an Akṣauhiṇī has been specified as follows :—

खड्गशक्तिवज्रवीमचन्द्रसंख्याः पादावयः । श्वेत्पुच्छस्यसंख्याः अक्षौहिणी इति ।

प्राक्शिकीभुवुकसंख्या इत्येवाक्षौहिणी स्मृतिः ॥

In other words, an Akṣauhiṇī consists of 1,09,350 infantry, 65,610 horse, 21,870 elephants and an equal number of chariots.

Kṛṣṇa—who was no other than Lord Śrī Hari (Viṣṇu) appearing in a human semblance from some motive (viz., for removing the burden of the earth), pondered over (reviewed) the purpose of His descent (on this earthly plane) as well as on what was equal to the time and place in question. (5-6) (He took no time in arriving at a decision and said to Himself,) "I shall certainly destroy this army of all dependent chiefs, brought together by Jarāsandha (the ruler of the Magadhas), reckoned as many Akṣauhīṇis strong and consisting of foot soldiers, cavalry, chariots and elephants—a concentrated burden on the earth (and therefore easy to dispose of). Jarāsandha, however, is not to be killed (at once) as (in the event of his being let off) he is expected to put forth renewed efforts to mobilize an army (so that I shall be spared the trouble of hunting up evil-doers). (7-8) This present descent of Mine is directed towards this very end, viz., removing the earth's burden, protecting the virtuous and wiping out the vile. (9) (why this alone,) other (divine) forms too (such as those of a boar and a man-lion) are duly assumed by Me (from time to time) for the vindication of righteousness as well as for putting a stop to (the mad career of) unrighteousness gaining ascendancy during certain periods." (10)

एवं ध्यायति गोविन्द आकाशात् सूर्यवर्चसां । रथावुपस्थितौ सद्यः ससूतौ सपरिच्छदौ । ११ ।  
 आयुधानि च दिव्यानि पुराणानि यदुच्छया । दृष्ट्वा तानि हृषीकेशः सङ्घर्षणमाध्यात्रयौत् । १२ ।  
 पश्यायं व्यसनं प्राप्तं यदूनां त्वावतां प्रभो । एष ते रथ आयातो दयितान्यायुधानि च । १३ ।  
 वानमास्थाय जहोतद् व्यसनात् स्वान् समुद्धर । एतदर्थं हि नै जया साधुनामीश शर्मकृत् । १४ ।  
 त्रयोविंशत्यनीकस्त्वं भूयैर्भरिमाकुरु । एवं सम्पन्त्य दाशार्हो दंशितौ रथिनौ पुरात् । १५ ।  
 निर्जग्मतुः स्वायुधास्त्र्यो बलेनात्पीचसाऽऽवृत्तौ । शङ्खं दध्मौ विनिर्गत्य हरितरुक्मसारथिः । १६ ।  
 ततोऽभूत् परसैन्यानां हृदि विप्रासवेषथुः । तावाह मागधो वीक्ष्य हे कृष्ण पुरुषाधम । १७ ।  
 न त्वया योद्धुमिच्छामि शालेनैकेन लज्जया । गुप्तिन हि त्वया मन्द न सोपेत्ये यदि बन्धुहन् । १८ ।  
 तत्र राम यदि श्रद्धा युध्यस्व धैर्यमुद्धह । हित्वा वा मच्छरीरिच्छन्नं देहं स्वर्गहि मां जहि । १९ ।

While Śrī Kṛṣṇa (the Protector of cows) was thus contemplating, there presently alighted from the heavens two chariots, possessing the effulgence of the sun and (each) accompanied by a charioteer and fitted with (necessary) appurtenances (such as armour and ensign). (11) There also appeared of their own accord eternal divine weapons (of the Lord). Perceiving them, Śrī Kṛṣṇa (the Controller of the senses) immediately spoke to Saṅkarṣaṇa (as follows):—(12) "See, noble Brother, the calamity that has come upon the Yadus, of whom You are the Guardian, O Lord! Here is Your chariot come, as well as Your favourite weapons (the plough, pestle and so on). (13) Mounting the vehicle, sweep off this army and completely deliver Your people (thereby) from the disaster (that stares them in the face). Surely to this end is directed Our descent, which brings happiness to the virtuous, O Lord! (14) Remove the earth's burden going by the name of the twenty-three Akṣauhīṇis." Having thus fully deliberated, Balarāma and Śrī Kṛṣṇa (the two Scions of Daśārha) rode out of the city in their respective chariots, clad in armour and armed with Their own weapons and surrounded by a very small detachment. Coming out of the city into the open land, Śrī Hari, who had Dārūka for His charioteer, blew His conch (thereby challenging the enemy to encounter Them). (15-16) From that followed a shivering occasioned by terror in the heart of the enemy's ranks. Looking intently at the two (divine) Brothers, Jarāsandha (the ruler of the Magadhas) said to Them, "O Kṛṣṇa, the vilest among men, for very shame I do not wish to fight with you, a youngster, (especially) when you are alone. (No.) I am not going to have an encounter with you, O stupid fellow, who remained concealed (so long); (therefore), get away, O slayer of your (own) maternal uncle! (17-18) If there is an itching in you (for a combat), O Balarāma, offer battle

to me and have patience (to see the result). Casting off your body torn with my shafts, (either) ascend to heaven or slay me (if you can). (19)

श्रीभगवानुवाच

न वै शूरा विकल्पन्ते दर्शयन्त्येव पौरुषम् । न गृहीमो वचो राजन्नातुरस्य मुमुर्षतः । २० ।

**The glorious Lord replied :** The valiant never brag; they only exhibit their manliness. We do not (however) take your words to heart, O knig, full of grief as you are (over the death of your son-in-law, Karīsa) and about to die. (20)

श्रीशुक उवाच

जरासुतस्तावभिमुख्य माधवौ महाबलौघेन बलीयसाऽऽवृणोत् ।  
 ससैन्ययानध्वजवासिसारथी सूर्यानिर्ला व्ययुरिवाभ्रेणुभिः । २१ ।  
 सुपर्णतालध्वजचिह्निर्ती रथावलक्ष्मन्त्यो हरिरामयोर्मुधे ।  
 त्रिव्यः पुराङ्गालकहर्म्यगोपुरं समाश्रिताः संमुहुः शुचादिताः । २२ ।  
 हरिः परानीकपयोमुचां मुहुः शिलीमुख्यास्त्युत्तणवर्षपीडितम् ।  
 स्वसैन्यमालोक्य सुरासुरार्चितं व्यस्फूर्जयच्छाङ्कैररासनोत्तमम् । २३ ।  
 गृह्णन् निषङ्गादथ सन्धच्छरान् विकृष्य मुञ्चञ्चित्तवाणपुग्गन् ।  
 निघ्नन् रथान् कुञ्जरवाजिपतीन् निरन्तरं यद्बलातचक्रम् । २४ ।  
 निर्भिन्नकुम्भाः करिणो निपेतुरनेकशोऽश्वा शरवृष्णकन्धराः ।  
 रथा हताश्वजसूतनायकाः पदातयश्छिन्नभुजोरुकन्धराः । २५ ।  
 संछिद्यमानद्विपदेभवाजिनामङ्गप्रसूताः शतशोऽसुरापगाः ।  
 भुजाहयः पूरुषशीर्षकच्छपा हतद्विपद्वोपहयप्रहाकुलाः । २६ ।  
 करोरुमीना नरकेशशैवला धनुस्तरङ्गायुधगुल्मसङ्कुलाः ।  
 अच्छरिकावर्तभयानका महामणिप्रवेकाभरणाश्मशकराः । २७ ।  
 प्रवर्तिता धीरुभ्यावहा मुधे मनरिक्वां हर्षकरिः परस्परम् ।  
 विनिघ्नतरान् मुसलेन दुर्मदान् सङ्घर्षणेनापरिमेषधतेजसा । २८ ।  
 बलं तदङ्गवर्णवदुर्गंधेर्यं दुरन्तपारं मगधेन्द्रपालितम् ।  
 क्षयं प्रणीतं वसुदेवपुत्रयोर्विक्रीडितं तजगदीशयोः परम् । २९ ।  
 स्थित्युद्धवान्तं धुवनत्रयस्य यः समीहतेऽनन्तगुणः स्वलीलया ।  
 न तस्य चित्रं परपक्षनिग्रहस्तथापि नर्त्यानुविधत्स्य व्रण्यते । ३० ।

**Śrī Śuka continued :** Marching towards Balarāma and Śrī Kṛṣṇa (the two Scions of Madhu), Jarāsandha (the foster-son of the demoness Jarā\*, who had joined the two halves of his body into one) surrounded Them, including Their troops, vehicles, flags, horses and charioteers, with a very powerful and huge multitude of troops even as a tempest would envelop the sun and a fire with clouds and particles of dust respectively. (21) Stricken with grief not to perceive on the battle-field the chariots of Śrī Kṛṣṇa and Balarāma, distinguished with ensigns bearing the emblems severally of Garuḍa (the king of birds, the carrier of Lord Viṣṇu) and a palmyra tree, the women (of Mathurā), who had climbed up to the attics (on the fort) and (tops of) mansions and gates of the city, fell into a swoon. (22) Seeing His own (small) force oppressed with the formidable shower of shafts repeatedly discharged by

clouds in the shape of hostile troops. Śrī Hari twanged His excellent Śāringa bow, esteemed by the gods and demons (alike). (23) Taking arrows out of His quiver and fitting them (to the bow), pulling the string (of the bow) at full length and discharging volleys of sharp arrows and striking down chariots, elephants, horses and foot-soldiers (on all sides) without interval, the Lord whirled as a revolving fire-brand. (24) Elephants fell dead with the frontal globes on their foreheads plit up; horses (too) dropped dead in large numbers with their necks cut off with shafts; chariots toppled down with their horses, ensigns, charioteers and masters struck down, and foot-soldiers fell prostrate with their arms, thighs and necks severed. (25) On the field of battle were set flowing in hundreds streams of blood issued from the bodies of foot-soldiers, elephants and horses that were being mowed down—streams in which arms (of fallen soldiers) floated like (aquatic) serpents, the heads of men like tortoises, their hands and thighs like fishes, the locks of men like duck-weeds and their excellent and big gems and ornaments like gravel and stones. The streams were thick with shoals in the shape of killed elephants and alligators in the shape of slain horses; (nay,) they were full of waves in the shape of bows and bushes in the shape of (other) weapons, and looked terrible with eddies in the shape of shields (or wheels). They brought terror to cowards and encouragement to the valiant of one army to give battle to the other. By Śaṅkarṣaṇa (Balarāma) of immeasurable prowess, even as He was (busy) annihilating the vainglorious enemies with His pestle, was brought to destruction (the remnant of) that force, led by Jarāsandha (the king of the Magadhas), (even) though it was hard to cross and fearful like the ocean and unfathomable (in prowess) and endless (in extent) O dear Parīkṣit! That was (however) a mere amusing play on the part of Śrī Kṛṣṇa and Balarāma (the two sons of Vasudeva), the Rulers of the universe. (26—29) The (aforesaid) discomfiture of the enemy's forces is no wonder on the part of the Lord who carries on the (processes of) creation, preservation and annihilation of (all) the three worlds by way of His (divine) sport, endowed as He is with endless attributes. Still the story is (being) told (at some length) as of Him who imitates the ways of mortals (and fought like two Kṣātriya) youths though capable of destroying any army whatsoever in a twinkling by mere will). (30)

जग्राह विरथं रामो जगसन्धं महाबलम् । हतानीकावशिष्टासुं सिंहः सिंहमिवीजसा । ३१ ।

बध्यमानं हताराति पाशैर्वालुगमानुषैः । आरथापास गोविन्दस्तेन कार्यचिकीर्षया । ३२ ।

स मुक्तो लोकनाथाथ्यां व्रीडितो वीरसंमतः । तपसे कृतसङ्कल्पो वारितः पथि राजभिः । ३३ ।

वाक्यैः पवित्रार्थपदैर्नदैनैः प्राकृतेरपि । स्वकर्मबन्धप्राप्तोऽप्य यदुभित्ते परामवः । ३४ ।

हतेषु सर्वानीकेषु नृपो ब्राह्मद्वयस्तदा । अपेक्षितो भगवता मगधान् दुर्मना ययौ । ३५ ।

(Even) as a lion would seize another with force, Balarāma caught hold of Jarāsandha, who though very powerful, had lost his chariot and was left (alone) with his life, his (entire) force having been wiped out. (31) With intent to accomplish His (own) work (of concentrating all undesirable elements) through Him Śrī Kṛṣṇa (the Protector of cows) prevented his being bound (by Balarāma) with the cords of Varuṇa as well as with human ropes, although he had (himself) killed (numberless redoubtable) foes (in the past). (32) Let go by Śrī Kṛṣṇa and Balarāma (the two Lords of the universe) and (therefore) abashed, Jarāsandha (who was honoured by the valiant) resolved upon austerities but was stopped on the way by (other) kings (such as his friend and associate Śiśupāla, the ruler of the Cedis and another sworn enemy of Śrī Kṛṣṇa, though related to Him by blood) by means of expressions consisting of words bearing sacred import and even worldly counsels saying "This discomfiture at the hands of the Yadus has been sustained by you through the binding nature of your own (past) actions." (33-34) Ignored by the Lord on all his battalions having been wiped out, King Jarāsandha (son of Brāhadratha) withdrew dispirited to the Magadh territory (his own

dominions). (35)

मुकुन्दोऽयक्षतबलो	निस्तीर्णारिबलार्णवः । विकीर्यमाणः	कुसुमैस्त्रिदशैरनुमोदितः । ३६ ।
पाथुरैरुपसङ्गम्य	विज्वरैर्मुदितात्मभिः । उपगीयमानविजयः	सुतमागधवन्दिभिः । ३७ ।
शङ्खदुन्दुपयो	नेतुर्धैरितूर्याणश्चेकशः । वीणावेणुमुदङ्गानि	पुरं प्रविशति प्रभौ । ३८ ।
सिक्तमार्गा	हृष्टजनो पताकाभिरलङ्कृतम् । निर्घृष्टो	ब्रह्मघोषेण कान्तुकाबद्धतोरणाम् । ३९ ।
निचीयमानो	नारीभिर्माल्यदध्याक्षतङ्कुरैः । निरीक्ष्यमाणः	सस्त्रेह प्रीत्युत्कलितलोचनैः । ४० ।
आयोधनगतं	वितनमन्तं वीरभूषणम् । यदुराजाय तत्	सर्वमाहृतं प्रादिशत्प्रभुः । ४१ ।

Meeting the citizens of Mathurā, that had now been rid of (all) agony, and felt delighted at heart (and had now come out to greet and felicitate their Saviours), Lord Śrī Kṛṣṇa (the Bestower of Liberation) too returned—Śrī Kṛṣṇa, whose army remained (completely) unscathed and who was applauded by the gods and was (also) being covered with flowers in that He had crossed without any effort the ocean of the enemy's forces, nay, whose victory was being celebrated by Śūtas (heralds), Magadhas (bards) and Vandinis (panegyrist). (36-37) Conchs and drums, kettledrums and clarionets as well as lutes, flutes and clay tomtoms sounded (of themselves) while the Lord was entering the city, whose road had been sprinkled (with water), (nay) which was full of merry men, was decorated with flags and resonant with the chanting of Veda and which had ornamental arches erected all round by way of festivity. (38-39) Being strewn by women with flowers, curds unbroken grains of rice and sprouts, and lovingly regarded with eyes dilated through joy, the Lord presented to King Ugrasena (the ruler of the Yadus) all the untold wealth (found) lying on the field of battle and the jewellery of (killed) warriors, that had been brought by Him. (40-41)

एवं	सप्तदशकृत्वन्तावत्यक्षौहिणीबलः । युयुधे	मागधो राजा यदुभिः	कृष्णपालितैः । ४२ ।	
अक्षिपन्सद्वलं	सर्वं वृष्ण्यः	कृष्णतेजसा । हतेषु	स्वेवृन्तीकेषु त्यक्तोऽयादरिभिरुपैः । ४३ ।	
अष्टदशमसैनाम्	आपामिनि	तदन्तरा । नारदप्रेषितो	वीरो धवनः	प्रत्यदूयत । ४४ ।
स्रोथ	मथुरामेव	तिसृभिर्फलैश्चकोटिभिः । नृलोके	चाप्रतिद्वन्द्वे वृष्णीकृत्वाऽऽत्मसम्मितात् । ४५ ।	

Followed (each time) by an army consisting of the same number of (viz., twenty-three) Akṣauhīnis, King Jarāsandha (the ruler of Magadha) fought in this way (as many as) seventeen times with the Yadus, who were protected by Śrī Kṛṣṇa (and were therefore invincible). (42) Endowed (however) with the (inexhaustible and unequalled) might of Śrī Kṛṣṇa, the Vṛṣṇis annihilated his entire force. Let off by the Yadus (his enemies) on his troops having been killed, the monarch withdrew (to his capital). (43) While the eighteenth encounter was yet to come, Kālayavana (a Yavana hero), despatched by the sage Nārada, appeared (on the scene) during the interval. (44) Having heard (from the mouth of Nārada, \* of whom he had enquired the names of foremost warriors on the earth's surface) of the Yadus as being his equals (in prowess), Kālayavana, who had no rival among men, came and besieged Mathurā with thirty millions of Mlecchas (non-Aryans or barbarians). (45)

तं दृष्ट्वावित्तवत्	कृष्णः	सङ्घर्षणासहयवान् । अहो	यदुनां वृजिनं प्राप्तं	ह्युभयो महत् । ४६ ।
यवनोऽयं	निरुद्येऽस्मानद्य	तावन्पहाबलः । मागधोऽप्यद्य	या श्वे वा परश्वे वाऽऽगमिष्यति । ४७ ।	
आवयोर्दुष्यतोस्तस्य	यद्यागन्ता	अरासुतः । बन्धून्	वधिष्यत्यथवा नेष्यते	स्वपुरं त्रली । ४८ ।
तस्माद्यद्य	विधास्यापो	दुर्गं द्विपददुर्गमम् । तत्र	ज्ञातीन् समाधाय	धवनं घातयामहे । ४९ ।

इति स्रमन्त्र्य भगवान् दुर्गं द्वादशयोजनम् । अन्तःसमुद्रे नगरं कृत्वाद्धृतमचीकरत् । ५० ।  
 दृश्यते यत्र हि त्वाष्ट्रं विज्ञानं शिल्पनैपुणम् । रथ्याचत्वरवीथीर्भयथावास्तु विनिर्मितम् । ५१ ।  
 सुदुप्रलतोद्यानविचित्रोपवनान्वितम् । हेयभृङ्गैर्विस्फुलिभिः स्फाटिकाङ्गुलोगोपुरैः । ५२ ।  
 राजतारकटैः कोट्टैर्हेमकुम्भैरलङ्कृतैः । रत्नकटैर्गुहैर्हेममहापारकतस्थलैः । ५३ ।  
 चास्तोषतीनां च गृहैर्वलभीर्भिक्षु निर्मितम् । चानुवर्णयजनाकीर्णं यदुदेवगृहोल्लसत् । ५४ ।  
 सुधर्मां पारिजातं च महेन्द्रः प्राहिणोद्धरे । यत्र चावस्थितो मयसौ मर्यदधर्मनं युज्यते । ५५ ।  
 श्यामैककर्णान् वरुणो हयाङ्गुलान् मनोजवान् । अर्शुं निधिपतिः कोशानुल्लेकपालो निजोदयान् । ५६ ।  
 यद् यद् भगवता दत्तमाधिपत्यं स्वसिद्धये । सर्वं प्रत्यर्पयामासुर्हो भूमिगते नृप । ५७ ।  
 तत्र योगप्रभावेण नीत्वा सर्वजनं हरिः । प्रजापालेन रामेण कृष्णः समनुमन्त्रितः ।  
 निर्जिताम पुद्गराह पद्यमालीं निरासुधः । ५८ ।

इति श्रीमद्भागवत महापुराणे पारमहंस्यं संहितायां दशमस्कन्धे उत्तमोर्ध्वे दुर्गविवेचने नाम पञ्चाशत्तमोऽध्यायः । ५० ।

Seeing him, Śrī Kṛṣṇa, who enjoyed the companionship of Saṅkaraṣaṇa (Balarāma), thought (as follows): "Oh, a great calamity has surely overtaken the Yadus from both sides (viz., Kālayavana and Jarāsandha). This Yavana, who is followed by a huge army, has certainly invested us today. (And) Jarāsandha (the ruler of Magadha) will also come either today or tomorrow or the day after (at the latest). (46-47) If Jarāsandha (the foster-son of Jarā, the demoness) comes while We are both (engaged in) contending with this fellow, the mighty Jarāsandha will (either) make short work of our relations or take them away (as captives) to his own capital. (48) Therefore, we shall this (very) day construct a citadel which will be difficult of access to men (lit., bipeds) and, having ensconced our relations there, shall (return and) have the Yavana killed (by strategem)."<sup>1</sup> (49) Having deliberated thus, the Lord caused a fortress to be built in the (western) sea (by Viśwākarmā, the architect of the gods) as well as a city (inside the fortress), extending over (an area of) twelve Yojanas (96 miles) and containing all wonderful things—a city in which expert knowledge of architecture (a science attributed to Twaṣṭā, the architect of the gods) as well as (unique) masonic skill stood revealed, and which was specially constructed with roads, streets and quadrangles (strictly) conforming to the site (assigned to them in standard works on architecture). (50-51) It was (duly) provided with gardens consisting of celestial trees and creepers as well as with wonderful groves and was built (according to a definite plan) with attics and gateways of crystal touching the (very) heavens with their domes of gold, barns of silver and brass adorned with gold pitchers, houses of gold with tops of jewels and floors of emerald, temples dedicated to the deities presiding over the foundation of houses and home-steads etc., and wooden sheds on the roofs of houses. The city was crowded with men belonging to the four orders of society and shone forth with palaces belonging to the rulers of the Yadus (Ugrasena and Vasudeva, Balarāma and Śrī Kṛṣṇa). (52—54) The great Indra sent down (from heaven as a present) for Śrī Kṛṣṇa (his famous assembly hall known by the name of) Sudharmā as well as the Parijāta tree (one of the five well-known species of celestial trees), stationed under the shade of which a mortal does not remain tied down to the characteristics of mortals (viz., hunger and thirst, old age and death, grief and infatuation). (55) Varuṇa (the god of water) sent down (milk-) white horses with one dark ear and swift as thought; Kubera (the lord of treasures), the eight treasures; and the guardians of (other) spheres, the riches peculiar to

<sup>1</sup> The Lord did not kill the Yavans himself obviously because he had been got as a boon from Lord Śiva, who had further ordained that the boy would prove a terror to the Yadus. (Vide Viṣṇu-Purāṇa V. xxi. 1—4)

themselves. (56) Śrī Hari Himself having come down to the earth (in the form of Śrī Kṛṣṇa), O protector of men, others (such as the Siddhas too) returned (to Him) in toto whatever lordship had been granted (in their favour) by the Lord for the (successful) execution of their charge. (57) Transferring all the people (of Mathurā) to that retreat by dint of Yoga (His supernatural power), and having duly conferred with Balarāma, who was looking after (the rest of) the people (at Mathurā), Śrī Kṛṣṇa, the Dispeller of the agony of His devotees, issued out of the city gate, wearing a garland of lotuses and unarmed. (58)

*Thus ends the fiftieth discourse entitled "The Lord ensconces Himself in a fortress", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथैकपञ्चाशत्तमोऽध्यायः

### Discourse LI

(Kālayavana gets burnt and) King Mucukunda glorifies the Lord

श्रीशुक उवाच

तं विलोक्य विनिष्क्रान्तमुजिहानभिवोदुष्यम् । दर्शनीयतमं श्यामं पीतकौशेयवाससम् । १ ।  
 श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुककन्धरम् । पृथुदीर्घचतुर्बाहुं नयकङ्कारुणेक्षणम् । २ ।  
 नित्यप्रमुदितं श्रीमत्सुकपोलं शुचिसितम् । मुखारविन्दं विभ्राणं स्फुरन्पकरकुण्डलम् । ३ ।  
 वासुदेवो ह्ययमिति पुमाञ्श्रीवत्सलाञ्छनः । अतुर्भुजोऽरविन्दक्षो वनमाल्यतिसुन्दरः । ४ ।  
 लक्षणैर्नारदप्रोक्तैर्नान्यो भवितुमर्हति । निरायुधश्चलन् पद्भ्यां चोत्सेजेन निरायुधः । ५ ।  
 इति निश्चित्य यवनः प्राद्रवन्तं पराङ्मुखम् । अन्वधावजिघृक्षुस्तं दुरापपपि योगिनाम् । ६ ।  
 हस्तप्राप्तमिवात्पानं हरिण्य स पदे पदे । नीतो दर्शयता दूरं यवनेशोऽद्रिकन्दरम् । ७ ।  
 पलायनं यदुकुले जातस्य तव नोचितम् । इति क्षिपन्ननुगतो नैनं प्रापाहताशुभः । ८ ।  
 एवं क्षिप्तोऽपि भगवान् प्राविशद् गिरिकन्दरम् । सोऽपि प्रविष्टस्त्रान्यं ज्ञानं ददृशे नरम् । ९ ।  
 नवसौ दूरपानीयं शेते मामिह साधुवत् । इति मत्वाच्युतं मूढस्तं पदा समताडयत् । १० ।  
 स उवाच चिरं सुप्तः शर्नकृमील्य लोचने । दिशो विलोकयन् पार्श्वं तमद्वाक्षीदवस्थितम् । ११ ।  
 स तावत्स्य रुष्टस्य दृष्टिपातेन धारत । देहजेनाधिना दायो भस्मसादभवत् क्षणात् । १२ ।

Śrī Śuka began again : The Yavana (Kālayavana) beheld Śrī Kṛṣṇa fully emerged (from the city gate) like the rising moon—most charming to look at, dark brown (of hue), clad in yellow silk, with a white curl of hair (known by the name of Śrīvatsa) on His bosom and His neck adorned with the brilliant Kaustubha gem, endowed with four massive and long arms and eyes ruddy as a fresh-blown lotus, and wearing a lotus-like face, ever full of excessive joy, with beautiful and splendid cheeks and a bright smile and adorned with brilliant alligator-shaped ear-rings. (1—3) Concluding from the characteristics pointed out by Nārada that this most handsome man with four arms and lotus-like eyes and distinguished with the mark of Śrīvatsa and adorned with a garland of sylvan flowers must be Śrī Kṛṣṇa (son of Vasudeva)

and none else, and resolving that since He was armless and was going on foot, he (too) must encounter Him unarmed (and unmounted), the Yavana pursued Him with intent to overtake Him while He was running fast with His back turned against him although He is not within easy reach even of those adept in Yoga. (4—6) The Yavana chief was lured far away to a mountain cave by Śrī Kṛṣṇa, who showed Himself at every step as though within grasp. (7) Though (still) at His heels, reproaching Him in the words "It does not become you, born (as you are) in the race of Yadu, to run away (before an adversary)", he could not get at Him, his evil destiny (that prevented him from touching the Lord's sacred person) having not (yet) been exhausted. (8) Even though censured in this way, the Lord entered deep into the mountain cave. Having penetrated it himself, the Yavana found another man lying asleep there. (9) "Surely, having brought me (so) far away, the fellow is lying here like an innocent man !" Saying thus to himself and taking him to be Śrī Kṛṣṇa (the immortal Lord), the stupid fellow struck him freely with his foot. (10) Waking up and slowly opening his eyes, the man, who had been long asleep, gazed all round and beheld the Yavana standing by his side. (11) Burnt by the fire produced out of the Yavana's (own) body even as the lock of the lying man—who felt enraged (on his having been awakened so rudely and abruptly)—fell on him, he was reduced to ashes in an instant, O Parikṣit (a scion of Bharata)! (12)

### राजावाच

को नाम स पुमान् ब्रह्मन् कस्य किंवीर्य एव च । कस्माद् गुहां गतः शिष्ये किन्नेत्रो यवनार्दनः । १३ ।

The king said : What was that man called, who killed the Yavana (thus), O holy Brāhmaṇa, and to whose race did he belong ? What (kind of) prowess did he possess in reality ? Wherefore did he go to sleep in the (said) cave and whose seed was he ? (13)

### श्रीशुक उवाच

स इक्ष्वाकुकुले जातो पान्थातृतनयो महान् । मुचुकुन्द इति ख्यातो ब्रह्मण्यः सत्यसङ्गरः । १४ ।  
 स पाचितः सुरगणैर्निद्राद्यैरात्वरक्षणे । असुरेभ्यः परित्तलैस्तद्रक्षां सोऽङ्करोच्चिरम् । १५ ।  
 लब्ध्वा गुहं ते स्वःपालं मुचुकुन्दमथाह्वयन् । राजन् विरमतो कृच्छ्रद भवान् नः परिपालनात् । १६ ।  
 नरलोके परित्यज्य राज्यं निहतकण्टकम् । अस्मान् पालयतो वीर कापास्ते सर्वं उन्निताः । १७ ।  
 सुता महिष्यो भवतो ज्ञातयोऽप्राप्त्यमन्निगः । प्रजाश्च तुल्यकालीया नधुना सन्ति कालिताः । १८ ।  
 कालो बलीयान् बलिनां भगवान्निश्चरोऽख्ययः । प्रजाः कालयते क्रीडन् पशुपालो यथा पशून् । १९ ।  
 वरं वृणीष्व भद्रं ते ऋते कैवल्यमपरा नः । एक एवेश्वरस्तस्य भगवान् विष्णुस्तख्यः । २० ।  
 एवमुक्तः स वै देवान्भिवन्द्य महायशाः । अशयिष्ट गुहाविष्टो निद्रया देवदत्तया । २१ ।  
 स्वायं यातं यस्तु मध्ये ज्येष्ठेत्चामचेतनः । स त्वया दृष्टमात्रस्तु भस्मीभवतु तत्क्षणान् । २२ ।

Śrī Śuka replied : Born in the race of Ikṣvāku and an eminent son of Māndhātā, he was known as Mucukunda and was not only (supremely) devoted to the Brāhmaṇas but true to his promise (too). (14) He was entreated for their protection by the hosts of gods led by Indra, who were terribly afraid of the demons; and (accordingly) he ensured their safety for a long time. (15) Having found in Guha (the younger son of Lord Śiva), a guardian of heaven, they now said to Mucukunda, "O King, cease you (now) from the uphill task of protecting us on all sides. (16) Since you have been (busy) protecting us (all along), having completely renounced your kingdom on the mortal plane—which had (all) its enemies wiped out (by you)—all your enjoyments have ceased. (17) Nay,) your sons and wives and (other) relations, ministers and counsellors, and even the people of your time survive no more

having been swept away (by the cruel hand of Death). (18) The Time-Spirit is mightier than the mighty; (nay,) it is the almighty and immortal Lord (Himself). Like a herdsman driving a herd it sweeps away created beings in (mere) sport. (19) May good betide you, ask of us today any boon other than Liberation; (for) the imperishable Lord Viṣṇu is the sole authority capable of granting it." (20) Thus addressed (by them), King Mucukunda of great renown respectfully saluted the gods and, entering deep into the (aforesaid) cave\*, and overpowered by (a very long spell of) sleep, vouchsafed by the gods (in response to his prayer); lay down to repose (there). (21) (The gods further said to him,) "Let him, however, who thoughtlessly awakens you, when fallen into sleep, in the middle, be instantly reduced to mere ashes when but seen by you." (22)

यचने भस्पात्रीते भगवान् सात्वतर्षभः । आत्मानं दर्शयामास मुचुकुन्दाय धीमते । २३ ।  
 तमालोक्य घनश्यामं पीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभेन विरजितम् । २४ ।  
 चतुर्भुजं रोचमानं वैजयन्त्या च मालया । चारुप्रसन्नवदनं स्फुरन्परकुण्डलम् । २५ ।  
 प्रेक्षणीयं नृलोकस्य सानुरागस्मितेक्षणम् । अपीच्यवयसे पत्तमृगेन्द्रेदारविक्रमम् । २६ ।  
 पथंपृच्छन्महाबुद्धिस्तेजसा तस्य धर्मितः । शङ्कितः शनकं राजा दुर्धर्षमिव तेजसा । २७ ।

On the Yavana having (thus) been converted into ashes, Lord Śrī Kṛṣṇa (the foremost of the Yadus) showed Himself to the wise Mucukunda. (23) Beholding the Lord—dark-brown as a cloud, clad in yellow silk, bearing the mark of Śrīvatsa on His breast, irradiated with the brilliant Kautastubha gem, endowed with four arms, splendid with a garland of sylvan flowers, wearing a lovely and cheerful countenance, and adorned with a pair of shining alligator-shaped ear-rings, captivating to the sight of human beings, enlivened with a loving smile and endearing glances, possessed of a charming youth, walking with the charming gait of a proud lion, and formidable as it were by His glory—and overwhelmed by His lustre, the king who was possessed of a great wisdom, was filled with awe and slowly inquired of Him (as follows). (24—27)

#### मुचुकुन्द उवाच

को भवानिह सम्प्राप्तो विपिने गिरिगङ्गरे । पदभ्यां पद्मपलाशाभ्यां विचरन्सुकण्ठके । २८ ।  
 किंस्वित्तेजस्विनां तेजो भगवान् वा विभावसुः । सूर्यः सोमो महेन्दो वा लोकपालोऽपरोऽपि वा । २९ ।  
 मन्ये त्वां देवदेवानां त्रयाणां पुण्यवर्षभम् । यद् वाशसे गुहाध्वान्तं प्रदीपः प्रभया यथा । ३० ।  
 शुभ्रयतामव्यलीकमस्पाकं नरपुङ्गव । स्वजन्म कर्म गोत्रं वा कथ्यतां यदि रोचन्ते । ३१ ।  
 वयं तु पुरुषव्याघ्र ऐश्वर्याकाः क्षत्रबन्धवः । मुचुकुन्द इति प्रोक्तो यौवनाश्रुतमन्नः प्रभो । ३२ ।  
 चिरप्रजागरश्रान्तो निद्रयोपहृतेन्द्रियः । शयंसेस्मिन् विजने क्वमं केनाप्युत्थापितोऽधुना । ३३ ।  
 सोऽपि भस्मीकृतो नूनमात्वीर्यैवैव पाप्यना । अनन्तरं भवाञ्छ्रीमान् लक्षितोऽभिप्रशातनः । ३४ ।  
 तेजसा तेऽविवहोण भूरि द्रष्टुं न शक्नुमः । हतौजसो महाभाग माननीयोऽसि देहिनाम् । ३५ ।  
 एवं सन्धापितो राज्ञा भगवान् भूतभावनः । प्रत्याह प्रहसन् वाग्व्या मेघनादगभीरया । ३६ ।

**Mucukunda submitted :** Who may you be, arrived in the mountain cave, and how is it that you roam about in this forest abounding in thorns with your feet tender as the petals of a lotus ? (28) Are you the effulgence (incamate) of the effulgent, or the glorious fire-god, the sun-god, the moon-god or the mighty Indra (the ruler of paradise) or any other Lokapāla (guardian of a particular sphere) ? (29) I consider You to be (no other than) Lord Viṣṇu, the Supreme Person) out of the three rulers of gods (Brahmā, Viṣṇu and Śiva) as (is clear from

\* The cave is located to the south of Mathurā near Dhojpur in the State of Rājasthan.

the fact that) You are dispelling the darkness of this cave (as well as the darkness of ignorance enveloping my mind) by Your (very) effulgence even as a lamp. (30) May You, O Jewel among men, tell us—who are sincerely eager to hear—about your birth (pedigree), doings or family name, if it pleases you. (31) We, for our part, O Tiger among men, are Kṣātrīyas by caste and belong to the race of Ikṣvāku. (Personally) I am sprung from the loins of Māndhātā (son of Yuvanāśwa), and called by the name of Mucukunda, O Lord. (32) Wearing with vigil extending over long ages (while engaged in protecting the gods against the onslaughts of the demons) and with my senses overpowered by sleepiness, I had lain asleep in this lonely cave undisturbed till I was aroused (just) now by someone (not known to me). (33) He too has been reduced to ashes surely by his own sin. Immediately afterwards was noticed (by me) Your glorious Self, the Destroyer of foes. (34) Dazzled by Your unbearable effulgence, we are unable to look at You for a long time, O highly blessed One! (All the same we can easily perceive that) You deserve to be honoured by (all) embodied souls. (35) Respectfully addressed in these words by the king, the Lord, who is the Protector of (all) created beings, heartily laughed and replied (as follows) in a voice deep as the rumbling of clouds. (36)

श्रीभगवानुवाच

जन्मकर्माभिधानानि सन्ति मेऽङ्ग सहस्रशः । न शक्यन्तेऽनुसंख्यातुमनन्तत्वान्वयापि हि । ३७ ।  
 सर्वाच्चिद् रजसि विमये पार्थिवान्युरुजन्मभिः । गुणकर्माभिधानानि न मे जन्मानि कर्हिचित् । ३८ ।  
 कालत्रयोपपन्नानि जन्मकर्माणि मे नृप । अनुक्रमन्तो वैश्वान्तं गच्छन्ति परमर्षयः । ३९ ।  
 तथाप्यद्यतनान्यङ्ग शृणुष्व गदतो मम । विज्ञापितो विरिञ्चन पुराहं धर्ममुत्पद्ये ।

भूमेर्भारवमागानामसुराणां क्षयाय च । ४० ।

अवतीर्षोः चतुकुले गृह आनकदुन्दुभेः । वदन्ति वासुदेवेति वसुदेवसूतं हि माम् । ४१ ।  
 कास्त्रनेमिर्हतः कंसः प्रलम्बाद्याश्च सद्द्विषः । अयं च यवनो दान्यो राजर्षस्ते तिग्मचक्षुषा । ४२ ।  
 सोऽहं तवानुग्रहार्थं गुहामेतामुपागतः । प्रार्थितः प्रचुरं पूर्वं त्वयाहं भक्तवत्सलः । ४३ ।  
 वरान् धृषीण्व राजर्षे सर्वान् कामान् ददामि ते । मां प्रपन्नो जनः कश्चिन्न भूयोऽर्हति शोचित्तुम् । ४४ ।

The glorious Lord said: My descents, exploits and appellations, O beloved one, number thousands and cannot actually be counted even by Me (omniscient as I am) because of their being infinite (in number). (37) Someone might have at any time (in the past) been able through many lives to count the particles of dust on the earth; but one could never reckon My excellences, exploits and names or (even) My descents. (38) The greatest sages (like Nārada and Sanaka) cannot reach the end of My descents and doings relating to the past, present and future if they (try to) enumerate them in order. (39) Nevertheless, O beloved monarch, hear from Me, as I tell you, of those relating to the present day. Prayed to of yore by Brahmā (the creator) for the vindication of virtue and the extermination of the demons that were proving a (veritable) burden to the earth, I have appeared in the house of Ānakadundubhī (Vasudeva) in the race of Yadu. They call Me by the name of Vāsudeva because of My being the most distinguished son of Vasudeva (although I have been known by this name even before in a different sense of course). (40-41) (As regards My exploits) the demon Kālanemi, born as Kāmsa, has been killed (by Me), as well as Pralamba and other enemies of the righteous. And this Yavana has been burnt to death (by Me), O king, through your fiery eyes. (42) Having been repeatedly entreated by you before, I the said Vāsudeva, have come to this cave (but) for the purpose of showering My grace on you, fond as I am of My devotees. (43) Ask boons of your choice (of Me), O royal sage; I shall confer on you all your desired objects. No body who has sought Me for protection will have cause to grieve any more. (44)

## श्रीशुक उवाच

इत्युक्तस्तं प्रणम्याह मुचुकुन्दो मुदान्वितः । ज्ञात्वा नारायणं देवं गर्गवाक्यमनुस्मन् ॥४५॥

**Sri Śuka continued :** Recollecting the prediction\* of sage Garga (the elder) and realizing Śri Kṛṣṇa to be (non else than) Lord Nārāyaṇa, when addressed in these words (by the Lord), Mucukunda bowed low to Him and, full of joy, spoke (as follows). (45)

## मुचुकुन्द उवाच

विमोहितोऽयं जन ईश मावया त्वदीयया त्वां न भजत्यनर्थदृक् ।  
 सुखाय दुःखप्रभवेषु सज्जते गृहेषु योषित् पुरुषश्च वञ्चितः ॥४६॥  
 लब्ध्वा जनो दुर्लभमत्र मानुषं कथञ्चिदव्यङ्गमयात्रतोऽनघ ।  
 पादारविन्दं न भजत्यसन्धतिर्गृहान्धकूपे पतितो यथा पशुः ॥४७॥  
 मयैव कालोऽजित निष्फलो गतो रान्धश्रियोत्रद्दमदस्य भूपतेः ।  
 मत्प्राप्त्युद्धेः सुतदारकोशभृष्टासजमानस्य दुरन्तचिन्तया ॥४८॥  
 कलेवरोऽस्मिन् घटकुञ्जसन्निभे निरूढमानो नरदेव इत्यहम् ।  
 वृत्तो रथेभाश्चपदात्यनीकर्षणी पर्यटंस्त्वागणयन् सुदुर्मदः ॥४९॥  
 प्रमत्तमुर्धैरितिकृत्यचिन्तया प्रवृद्धलोभं विषयेषु लालसम् ।  
 त्वमप्रमत्तः सहसाभिपद्यसे शुक्लेल्लिहानोऽहिरिवास्त्रुमन्तकः ॥५०॥  
 पुरा रथेर्हेमपरिष्कृतैश्चरन् मत्तङ्गजैवां नरदेवसंज्ञितः ।  
 स एव कालेन दुरत्ययेन ते कलेवरो विटकुमिभस्मसंज्ञितः ॥५१॥  
 निर्मित्य दिवस्क्रमभृतविग्रहो वरसप्तस्थः समराजवन्दितः ।  
 गृहेषु मैथुन्यसुरेषु योपितां क्रोडाभृगुः पूर्य ईश नीयते ॥५२॥  
 करोति कर्माणि तपस्सुनिष्ठितो निवृत्तभोगस्तदपेक्षया ददत् ।  
 पुनश्च भूवेयमहं स्वराडिति प्रवृद्धतपो न सुराद्य कल्पते ॥५३॥  
 भव्यापवर्गां भ्रमतो यदा भवेज्जनस्य तर्ह्यष्टौ सत्समागमः ।  
 सत्सङ्गमो यर्हि तदैव सङ्गतौ परावरो त्वयि जायते मतिः ॥५४॥  
 मन्ये ममानुग्रह ईश ते कृतो राज्यानुबन्धापगमो यदृच्छया ।  
 यः प्रार्थते साधुभिरेकचर्यया वनं विविक्षद्विरखण्डभूमिर्षेः ॥५५॥  
 न कामयेऽयं तव पादसेवनादकिञ्चनप्रार्थ्यतमत् वरं विभोः ।  
 आराध्य कस्त्वां ह्यपवर्गं हरे सुणीत आयो वरमात्यबन्धनम् ॥५६॥  
 तस्माद् विसृज्याशिष ईश सर्वतो रजस्तपःसन्वगुणानुबन्धनाः ।  
 निरञ्जनं निर्गुणमद्भ्यं परं त्वां ज्ञप्तिमात्रं पुरुषं ब्रजाम्यहम् ॥५७॥  
 चिरमिह वृजिनार्तस्त्वप्यमानोऽनुतापैरवितृषवडभिमोऽलब्धशान्तिः कथञ्चित् ।  
 शरणद समुपेतस्त्वत्पादौ परात्मत्रभयमृतमशोकं पाहि माम्पन्नमीश ॥५८॥

\* Mucukunda was told by the sage Vṛddha Garga (the elder or senior Garga) that the Lord Himself would appear in the house of Vasudeva in the twenty-eighth round of Dvāpāra Yuga in the course of the present Manvantara and that the king would have the rare and unique privilege of beholding Him and talking to Him.

**Mucukunda prayed :** Deluded by Your Mâyā (enchanting potency) and blind to the (highest) Reality (viz., Yourself), O Lord, this creature (man)—appearing (now) as male and (now as) female—does not worship You, but remains attached to the home, which is a (prolific) source of misery (alone), in search of happiness, of which (however) it is (ever) deprived. (46) Having somehow (by grace of God) secured without (any) effort birth—which is (so) difficult to attain—in this land (of Bhāratavarṣa) as a human being sound of body and mind (and therefore fit for devotions), O sinless Lord, man does not take refuge in Your lotus-feet, his mind being set on the pleasures of sense (which are unreal), and remains sunk in household life even like a beast fallen into a well overgrown with grass (and is unable to get out of it). (47) (All) this life of mine, O invincible Lord, has slipped in vain in endless anxiety, a ruler of the earth as I was with my pride puffed up by a royal fortune, viewing this mortal frame as my own self and remaining attached to children, wives, treasury and lands. (48) With the feeling about this body—which is as much apart from me as a jar or a wall—being my own self and a ruler of men, deeply rooted (in my mind), nay, traversing the earth in all directions, surrounded by generals commanding regiments of chariots, elephants, horses and foot-soldiers, and forgetting You (the Time-Spirit), I had grown very haughty. (49) Alert as the serpent that grabs a rat, licking the ends of its lips through hunger, You (appearing) as Death suddenly overtake the embodied soul that is utterly forgetful (of You), engrossed as it is in the thought of its (worldly) projects, and not only hankers after the pleasures of sense (even though its aspirations are thwarted at every step) but finds its thirst (for enjoyment) immensely aggravated (even as its aspirations are realized). (50) The same body which was formerly—while moving about in chariots adorned with gold ornaments or on (the back of) young elephants—bore the title of a ruler of men, (eventually) passes by the name of excrement (if left exposed and devoured by dogs, jackals or vultures and crows etc.) of worms (if interred) and of ashes (if cremated) when seized by You disguised as death, which is (so) hard to escape. (51) Having fully conquered all the (four) quarters, with all possibility of (a future) conflict precluded, and occupying a high seat (the exalted throne of a universal monarch) and hailed by monarchs that were (once) his equals, the man, O Lord, is led (hither and thither) as a toy-deer of young women in (the precincts of) the home, which offers (no other charm than) sexual pleasures. (52) Devoted heart and soul to austerities with all enjoyments ceased, and making gifts in the hope of (securing) such enjoyments (hereafter), he performs (virtuous) actions (in his present life) in order that he may be reborn as Indra (or as a universal monarch even in the life to come). He (however) whose thirst (for enjoyment) is (thus) fully developed is never able to enjoy (any) happiness (whatsoever). (53) When the end of (the cycle of) birth and death in the case of a soul undergoing transmigrating is in sight, then (alone) his meeting with some saint takes place, O immortal Lord ! (And) when there is fellowship with a saint, then alone is engendered (a feeling of) devotion to You, the Refuge of saints and the Ruler of the high and the low. (54) I conclude that a (unique) favour has been done to me by You, O Lord, in that the shackles of sovereignty have fallen off my feet without (any) effort (on my part)—a consummation which is devoutly sought for by wise kings ruling over the entire globe and intending to retire into the woods with a vow to live (all) alone. (55) I do not covet any boon other than service to Your (sacred) feet—which is the highest blessing worth coveting in the eyes of those who have nothing to call their own, O almighty Lord ! For, having propitiated You, the Bestower of Liberation, O Hari, what wise man would ask (of You) a boon which is (only) calculated to bind the soul (further) ? (56) Therefore, rejecting, O Lord, all blessings associated with the qualities of Sattva, Rajas and Tamas (such as religious merit, worldly prosperity and the extermination of foes), I run (for protection) to You, the Supreme Person, who are pure consciousness free from (the taint of)

Māyā, (nay,) above the (three) Guṇas (modes of Prakṛti) and one without a second. (57) Long afflicted in this world with the fruits of actions and being tormented with the impressions left on the mind by those actions, nay, with my six (internal) foes (in the shape of the five senses of perception and the mind) not (yet) free from thirst and having (therefore) not (so far) been able to secure peace (of mind), I have somehow duly reached, O Bestower of Knowledge concerning Yourself, Your lotus Feet, which are divorced from fear and grief and which are all truth, O Supreme Spirit. (Pray.) protect me, O Lord, distressed as I am. (58)

श्रीभगवानुवाच

सार्वभौम महाराज वतिस्ते विमलोर्जितः । धरैः प्रलोभितस्यापि न कर्मविहता यतः । ५९ ।  
 प्रलोभितो धरैर्यत्स्वप्नप्रमादाद्य विद्धि तत् । न धीर्यव्येकभक्तानामाशीर्भिष्यते क्वचित् । ६० ।  
 सुञ्जानानामभक्तानां प्रणायामादिभिर्मनः । अक्षीणवासनं राजन् दृश्यते पुनरुत्थितम् । ६१ ।  
 विचरस्व - महीं कामं मय्यावेशितमानसः । अस्त्वेव नित्यदा तुभ्यं भक्तिर्मन्थनपाथिनी । ६२ ।  
 क्षात्रधर्मस्थितो जन्तून् न्यवधीर्मुग्धादिभिः । समाहितस्तपसा जहाथं पदुपाश्रितः । ६३ ।  
 जन्मन्यनन्तरे राजन् सर्वभूतसुहृत्तमः । भूत्वा द्विजवरस्त्वं वै मामुपैष्यसि केवलम् । ६४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायो दशमस्कन्धे उत्तरार्धे भुवुकुन्दस्तुतिर्नामैकपञ्चाशत्तमोऽध्यायः ॥५१॥

The glorious Lord replied : O great king, O ruler of the entire globe, your mind is free from (all) impurities (in the shape of attachment, greed etc.) and powerful (capable of perceiving the highest truth) in that it could not be lured by (offers of) enjoyments, even though you were tempted with boons of your choice. (59) Know that it was to show (to the world) your vigilance (in the matter of choosing the right thing and rejecting the false) that you were tempted with boons. The judgment of those who are exclusively devoted to Me can never be perverted by (offers of) sensuous enjoyments (which are coveted by the world). (60) The mind of those other than devotees, even though they try to curb it through breath-control etc., is seen (to get) riotous again, its craving for enjoyment having not (yet) ceased (which is possible only through Devotion), O king ! (61) With your mind set on Me, wander the earth at pleasure. May your devotion to Me continue uninterrupted for ever as a matter of course. (62) Devoted to the duties of a Kṣatriya (viz., the protection of your subjects), you killed game (of various kinds) through hunting etc.; (therefore) looking upon Me as your asylum and collected (in mind), get rid of the sinful tendency (acquired through such practices) by recourse to asceticism. (63) Being reborn as a Brāhmana (the foremost of the twice-born), most friendly to all created beings, in your (very) next incarnation, O Mucukunda, you will surely attain to Me, the Absolute. (64)

*Thus ends the fifty-first discourse, entitled "Mucukunda's Eulogy (of the Lord)," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्विपञ्चाशत्तमोऽध्यायः

### Discourse LI

311]

Śrī Kṛṣṇa's withdrawal to Dwārakā; Balarāma's marriage; Rukmiṇī sends a Brāhmaṇa with a message to Śrī Kṛṣṇa

श्रीशुक उवाच

इत्थं सोऽनुगृहीतोऽङ्ग कृष्णेनेश्वकुकुन्दनः । तं परिक्रम्य सन्नम्य विश्वक्राम गुहामुखात् । १ ।  
 स वीक्ष्य क्षुल्लकान् मय्यान् पशून् वीरुद्धनस्पतीन् । यत्वा कलियुगं प्राप्तं जगाप दिशमुतराम् । २ ।  
 तपःश्रद्धायुतो धीरो निःसङ्गे मुक्तसंशयः । समाधाय मनः कृष्णे प्राविशद् गन्धमादनम् । ३ ।  
 बर्ध्याश्रमपासाद्य नरनारायणालयम् । सर्वद्वन्द्वसहः शान्तसत्पसाऽऽराधयद्भूमिम् । ४ ।  
 भगवान् पुनराग्रन्य पुरीं यवनवेष्टिताम् । हत्वा प्लेच्छज्वलं निन्ये तदीयं द्वारकां धनम् । ५ ।  
 नीयमाने धने गोभिर्नृभिश्चाच्युतचोदितैः । आजगाम जरासन्धस्त्रयोविंशत्यनीकपः । ६ ।  
 विलोक्य येगरासं रिपुसैन्यस्य माधवौ । मनुष्यवेष्टामापन्नौ राजन् दुहुषतुर्दुतम् । ७ ।  
 विहाय वित्तं प्रचुरमभौती धीरुभीतवत् । पद्भ्यां पद्मपलाशाभ्यां चेतुर्बहुयोजनम् । ८ ।  
 पलायमानौ तौ दृष्ट्वा प्रागधः प्रहसन् क्ली । अन्वधावद् रथानीकैरीशोऽप्रमाणवित् । ९ ।  
 प्रदुष्य दूरं संश्रान्तीं तुङ्गमारुहतां गिरिम् । प्रवर्षणाख्यं भगवान् नित्यदा यत्र वर्षति । १० ।  
 गिरौ निलीनावाज्ञाय नाधिगम्य पदं नृप । ददाह गिरिमेधोभिः समन्तादग्निमुत्सृजन् । ११ ।  
 तत्र उत्पत्य तरसा दह्यमानतटादुर्भी । दशैकयोजनोत्तुङ्गाग्निपेततुरयो भुवि । १२ ।  
 अलक्ष्यमाणौ रिपुणा सानुगेन यदूत्तमौ । स्वपुरं पुनरायातौ समुद्रपरिखौ नृप । १३ ।  
 सोऽपि दग्धाविति मूषा मन्वानो बलकेशवौ । यलमाकृष्य सुमहम्मगधान् मारयो ययौ । १४ ।

Śrī Śuka began again : Thus blessed, O dear Parikṣit, by Śrī Kṛṣṇa, Mucukunda, a scion of Ikṣvāku, went round Him (clockwise as a mark of respect) and, bowing low to Him, came out (into the open country) through the mouth of the cave. (1) Observing diminutive men, beasts, plants and trees and concluding the age of Kali to have set in, he proceeded in a northerly direction. (2) Full of faith in austerities, self-possessed, free from attachment, and concentrating his mind on Śrī Kṛṣṇa, Mucukunda, who had (all) his doubts cleared, entered deep into the forest on Mount Gandhamādana. (3) Reaching Badarikāśrama (so called because of its grove of jujube trees), containing the abode of (the divine sages) Nara and Nārāyaṇa, he sought the favour of Śrī Hari through asceticism, enduring all pairs of opposites (such as heat and cold) and remaining tranquil (at all times). (4) Going back to the city (of Mathurā), which continued to be beleaguered by the Yavanas, and wiping out the barbarian host, the Lord took away their wealth to Dwārakā. (5) While the treasure was (thus) being carried away on (the back of) oxen and men directed by Śrī Kṛṣṇa (the immortal Lord), Jarāsandha appeared (on the scene) leading an army consisting (as usual) of twenty-three Akṣauhīnīs. (6) Observing the impetuosity of the onrush of the enemy's host, Balarāma and Śrī Kṛṣṇa (the two Scions of Madhu), who had adopted the ways of human beings, took to Their heels at once. (7) Leaving the immense spoils (uncared for), the two Brothers covered many a mile with Their feet, resembling lotus petals, as though terribly afraid, though (absolutely) fearless. (8) Laughing heartily to see Them flying (like cowards), the powerful Jarāsandha (the ruler of Magadha) pursued Them with the hosts of chariots, not knowing the

greatness of the two almighty Brothers. (9) Having run fast for a long distance and (therefore apparently) fully exhausted, They (nevertheless) climbed up a lofty mountain bearing the (significant) name of Pravarṣaṇa, where the glorious Indra (the god of rain) perpetually rains. (10) Concluding Them to have hidden (somewhere) on the mountain and not knowing the (exact) place (of-Their concealment), O protector of men, Jarāsandha set the (whole) mountain ablaze with the help of piles of wood (with which the mountain was girt on all sides), strewing fire all round. (11) Then, springing up with (great) impetuosity from the mountain-peak, which was ten and one Yojanas (or eighty-eight miles) high and whose sides were (all) burning, They descended on the plains (across the area occupied by the besieging army). (12) Not being perceived by the enemy (Jarāsandha) and his followers, Śrī Kṛṣṇa and Balarāma (the two jewels of Yadu's race) came back to Their own city (Dwārakā), which had the sea for its moat, O protector of men! (13) Falsely taking Balarāma and Śrī Kṛṣṇa (the Ruler even of Brahmā and Lord Śiva) as burnt (to death), the aforesaid Jarāsandha (the Ruler of Magadha) too returned to Magadha taking (back with him) the very large army (brought by him to rout Śrī Kṛṣṇa). (14)

आन्तर्धिपतिः श्रीमान् रैवतो रैवतीं सुताम् । ब्रह्मणा चोदितः प्रादाद् बलायेति पुरोदितम् । १५ ।  
भगवानपि गोविन्द उपयेमे कुरुद्वह । वैदर्भी भीष्मकसुतां त्रियो मात्रां स्वयंवरे । १६ ।  
प्रमथ्य तरसा राज्ञः शाल्वादींश्चैवपक्षगान् । पश्यतां सर्वलोकानां ताक्ष्यपुत्रः सुधामिव । १७ ।

Urged by Brahmā (the creator), the glorious Kakudmī (son of Revata), the suzerain lord of the Anartas (the modern Kathiawad or Saurashtra), gave away his daughter, Revatī, to Balarāma: this has already been narrated (by me in Book IX)\*. (15) Having vanquished by dint of prowess the kings ranged on the side of Śiśupāla (the ruler of Cedi—a rival suitor of Rukminī) the foremost of whom was Śālva, Lord Śrī Kṛṣṇa (the Protector of cows) too, O Jewel among the Kurus, espoused in a choice-marriage Rukminī (the princess of Vidarbha—the modern Berar), the daughter of Bhiṣmaka (the ruler of Vidarbha) and a part manifestation of Śrī (the goddess of beauty and prosperity, the principal Spouse of Lord Viṣṇu)—(even) as Garuḍa (son of Tārkaṣa, a nickname of the sage Kaśyapa) carried away (the jar containing) nectar—while all people stood gazing. (16-17)

राजोवाच

भगवान् भीष्मकसुतां रुक्मिणीं रुचिराननाम् । राक्षसेन विधानेन उपयेम इति श्रुत्वा । १८ ।  
भगवद्भ्रूतुपिच्छामि कृष्यास्यापितलेजसः । यथा मागधशाल्वादीन् जित्वा कन्यामुगाहरत् । १९ ।  
ब्रह्मन् कृष्णकथाः पुण्या माध्वीलोकमलापहाः । को नु त्वयेत शृण्वतः श्रुत्वा नित्यनूतनाः । २० ।

The king (Parīkṣit) said : The Lord espoused Rukminī, the daughter of Bhiṣmaka, of lovely countenance, according to (what is known as) the Rākṣasa mode of marriage (so-called because it is principally in vogue among the Rākṣasas or ogres); so it is heard. (18) O divine sage, I long to hear (in detail) the story of Śrī Kṛṣṇa of unlimited energy—how He snatched away the girl, having conquered Jarāsandha (the ruler of Magadha), Śālva and others. (19) O holy Brāhmaṇa, what man who is capable of understanding and appreciating what he has heard would feel sated as a matter of fact while hearing the stories of Śrī Kṛṣṇa, which are not only delightful (to hear) and ever interesting but bring a great reward (to the listener) and wipe out the sins of mankind? (20)

\* Vide verses 27 to 36 of Discourse III.

## श्रीशुक उवाच

राजाऽऽसीद् भीष्मको नाम विदर्भाधिपतिर्महान् । तस्य पञ्चाभवन् पुत्राः कन्यैका च खरानना । २१ ।

रुक्म्यप्रजो रुक्मरथो रुक्मबाहुनन्तरः । रुक्मकेशो रुक्ममाली रुक्मिण्येषां स्वसा सती । २२ ।

सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणाश्रियः । गृह्यगतेर्गोविमानात्तं मेने सदर्शं पतिम् । २३ ।

तां बुद्धिलक्षणौदार्यरूपशीलगुणाश्रयाम् । कृष्णश्च सदर्शां भार्यां सपुत्रोद्दुं मनो दधे । २४ ।

बन्धूनाभिच्छतां दातुं कृष्णाय भगिनीं नृप । ततो निवार्य कृष्णाद्भिर् रुक्मीं चैद्यममन्यत । २५ ।

**Śrī Śuka continued :** There was a great king, Bhīṣmaka by name, (who was) the suzerain lord of Vidarbha (which is generally identified with the modern Berar). Five sons and one daughter of charming countenance were born to him. (21) The eldest (of them) was Rukmi, Rukmaratha the next, and then followed (in order of sequence) Rukmabāhu, Rukmakeśa and Rukmamālī. Rukmiṇī was (the name of) their virtuous sister. (22) Having closely heard about the comeliness, valour, excellences and affluence of Śrī Kṛṣṇa (the Bestower of Liberation) as being celebrated by visitors to her house, she began to look upon Him as her befitting husband. (23) Śrī Kṛṣṇa too made up His mind to marry her in an appropriate manner, knowing her (from similar sources) to be an embodiment of intelligence, (auspicious) bodily characteristics, generosity, physical charm, amiability and other virtues and (therefore) a worthy consort. (24) Rukmi (the eldest prince), who hated Śrī Kṛṣṇa, proposed Śiśupāla (the ruler of Cedi), deterring his relations (parents and brothers)—who intended to give away Rukmiṇī (his sister) to Śrī Kṛṣṇa, O protector of men—from that course. (25)

तद्वेत्वासितापाङ्गी वैदर्भी दुर्मना भृशम् । विचिन्त्यापि द्विजं कञ्चित् कृष्णाय प्राहिणोद् द्रुतम् । २६ ।

द्वाराकां स समभ्येत्य प्रतीहारैः प्रवेशितः । अपश्यदाद्यं पुरुषमसीनं काञ्चनासने । २७ ।

दृष्ट्वा ब्रह्मण्यदेवस्तमवत्कृत्वा निजामनात् । उपवेश्याहंयाञ्चक्रे यथाऽऽत्मानं दिवौकसः । २८ ।

तं भुक्तवन्नं विश्रान्तमुपमन्य सतां गतिः । पाणिनाभिमृशन् पादावव्यप्रस्तमपृच्छत् । २९ ।

कञ्चिद् द्विजवश्रेष्ठ धर्मस्ते वृद्धसम्पत्तः । वर्तते नातिकृच्छ्रेण संतुष्टमनसः सदा । ३० ।

संतुष्टो यर्हि वर्तते ब्राह्मणो धेनू केनचित् । अहीयमानः स्वाद्धर्मात् स ह्यास्त्रिखिलकामधुक । ३१ ।

असन्तुष्टोऽसकल्लोकानाप्रोत्यपि सुरेश्वरः । अकिञ्चनोऽपि संतुष्टः शेते सर्वाङ्गविज्वरः । ३२ ।

विप्रां स्वलाभसंतुष्टान् साभून् भूतसुहृत्तपनः । निरहङ्कारिणः शान्तान् नमस्ये शिरसासकृत् । ३३ ।

कञ्चिद् वः कुशलं ब्रह्मन् राजतो यस्य हि प्रजाः । सुखं वसन्ति विषये पाल्यमानाः स मे प्रियः । ३४ ।

यतस्त्वमागतो दुर्गां निस्तीर्येह यदिच्छया । सर्वं नो ब्रूह्यगुह्यं चेत् किं कार्यं करवाम ते । ३५ ।

एवं सम्भृष्टसम्प्रभो ब्राह्मणः परमेष्ठिना । लीलागृहीतदेहेन तस्मै सर्वमवर्णयत् । ३६ ।

Greatly troubled in mind to learn this and pondering (awhile), the beautiful Rukmiṇī (the princess of Vidarbha) speedily despatched a trusted Brāhmana to bring Śrī Kṛṣṇa (to her father's capital). (26) Having duly reached Dvārakā, and having been ushered (into the Lord's presence) by the porters, he beheld Śrī Kṛṣṇa (the most ancient Person) seated on a throne of gold. (27) Seeing him (from a distance), Śrī Kṛṣṇa ( a devotee of the Brāhmanas, though Himself adored by all) got down from His throne and, having seated him (there), honoured him in the same way as the gods (lit., the denizens of heaven) honoured Him (whenever He went to their abode). (28) Approaching him, when he had taken his meal and rested (awhile), and gently kneading his feet with His hand Śrī Kṛṣṇa (the Goal of the righteous) coolly inquired of him (as follows):—(29) "I hope, O jewel among the foremost of Brāhmanas, your religious observances, approved by the elders, are going on without much difficulty, and I hope your mind is ever complacent. (30) When a Brāhmana remains

contented with whatever is obtained (without any endeavour), never swerving from his sacred duty, such contentment (alone) actually yields to him all his desired blessings. (31) A discontented Indra (the ruler of gods) too only migrates one after another to the higher worlds (and knows no rest); while a contented soul, even though destitute, enjoys a sound sleep, with all his limbs (including his mind) free from anguish. (32) I salute again and again with My head (bent low) pious and placid Brāhmaṇas contented with whatever is got unasked and most friendly to (all) created beings, yet free from egotism. (33) Are you (all) enjoying security, O Brāhmaṇa, at the hands of your king? Indeed he is dear to Me, in whose dominion the people, protected by him, live happily. (34) If not secret, (pray,) tell us everything—whence and seeking what you have come to this place crossing the sea (which is so difficult to cross). What work of yours can we do? (35) Politely asked (all) these relevant questions by Śrī Kṛṣṇa the Supreme Ruler of the universe—who had assumed an embodied form for the sake of (mere) fun—the Brāhmaṇa told Him everything (how the parents of Rukmiṇī planned to give her away to Śrī Kṛṣṇa and how their plans were being thwarted by her eldest brother, Rukmī, who was in favour of marrying her to Śiśupāla, the ruler of Cedi, and had sent formal invitation to him). (36) (He then delivered to Śrī Kṛṣṇa the following message either orally or in the form of a letter written by the princess herself).

रुक्मिण्युवाच

श्रुत्वा गुणान् भुवनसुन्दर शृण्वतां ते निर्विद्य कर्णविवरेहृतोऽङ्गतापम् ।  
 रूपे दृशां दृशिमतामखिलार्थलाभं त्वय्यद्युताविशति चित्तपत्रपं मे ।३७।  
 का त्व्य मुकुन्द महती कुलशीलरूपविद्यावयोब्रविणधामभिरासतुल्यम् ।  
 धीरा पतिं कुलवती न वृणोत कन्या काले नृसिंह नरलोकमनोऽभिरामम् ।३८।  
 तन्मे भवान् खलु वृतः पतिरङ्ग जायामात्मार्षितश्च भवतोऽत्र विभो विधेहि ।  
 मा खीरभागमभियर्शतु चैद्य आराद् गोमाधुवन्मृगपतेर्बलिम्भुजाक्ष ।३९।  
 पुनोऽष्टवत्नियमव्रतदेवविप्रगुर्वर्चनादिभिरलं भगवान् परेशः ।  
 आराधितो यदि गदाग्रज एव पाणिं गृह्णातु मे न दमघोक्सुतादयोऽन्ये ।४०।  
 श्लोभाविनि त्वमजितोद्बहने विदर्भान् गुप्तः सपेत्य पुतनापतिभिः परितः ।  
 निर्मथ्य चैद्यमगधेन्द्रबलं प्रसह्य मां राक्षसेन विधिनोद्ग्रह वीर्यशुक्ताम् ।४१।  
 अन्तःपुरान्तराचरीमनिहत्य बन्धूंस्त्वामुद्गृहे कथमिति प्रवदाभ्युपायम् ।  
 पूर्वसुरस्ति महती कुलदेवियाऽत्र यस्यां बहिनवधुर्गिरिजामुपेवात् ।४२।  
 यस्याद्भिपङ्कजःस्रपनं महान्तो वाञ्छन्सुमापतिरिवात्यतमोऽपहत्यै ।  
 यर्हाम्बुजाक्ष न लभेय भवत्प्रसादं जह्यामसूत्रं प्रतकराञ्जलजम्भिः स्वात् ।४३।

**Rukmiṇī says:**—Having heard, O immortal Lord, most handsome in all the (three) worlds, of Your excellences—which, entering deep into the heart through the apertures of the ears, dispel the agony of the hearts, O beloved one—as well as of Your charming appearance, which vouchsafes to those that have eyes all the blessings sought for by their eyes, my mind has been set on You, (all) shame having fled away from it. (37) What noble, firm and high-born maiden, O Bestower of Liberation, will, not on her coming of age elect You as her husband—You, O Lion among men, who are Your own compeer in point of pedigree, good disposition, comeliness of form, learning, youthfulness, opulence and glory and ravish the mind of (all) mankind? (38) Hence you have indeed been elected by me as my husband, O Darling, and this body has been bestowed on You. (Pray,) take me to wife here (at my father's home). Let not Śiśupāla forthwith touch this share of a hero like a jackal defiling the

quarry of a lion, O lotus-eyed Lord ! (39) If the almighty Lord (Nārāyaṇa), the Supreme Ruler (of the universe), has thoroughly been propitiated (by me) through works of public utility (such as the digging of wells and tanks, construction of temples, laying out gardens and distribution of foodgrains), sacrificial performances, charitable gifts, religious observances (such as taking a dip in holy waters), fasting, offering worship to gods, the Brāhmaṇas, elders and so on, may Śrī Kṛṣṇa (the elder Brother of Gada) and not others such as Śiśupāla (the son of Damaghoṣa) come and espouse me. (40) Duly reaching (all alone) the territory of Vidarbha (the city of Kuṅḍinapura, the capital of the rulers of Vidarbha) incognito at a time when the marriage is going to take place the following day, O invincible Lord ! and (then), surrounded by the generals of Your army and completely crushing the (combined) forces of Śiśupāla (the ruler of Cedi) and Jarāsandha (the king of Magadha), marry me perforce according to the system prevalent among the Rākṣasas\*, winning me as a prize of valour. (41) If You urge (in protest), "How can I marry you without killing your relations (who are sure to resist any attempt on My part to take you by force), living as you do within the four walls of the gynaeceum (and therefore under the tutelage of your gurdians)?" , I (hereby) tell You beforehand the means (of securing me without spilling the blood of my relations). On the eve of marriage a grand procession will be taken out to (the shrine of) Goddess Ambikā (our family deity), in which the young bride has to go out (of the palace) to see Goddess Pārvati (the Daughter of Himavān, the king of mountains). (42) If (however) I do not secure Your grace, O lotus-eyed Lord—a bath in the dust of whose lotus-feet great souls like Lord Śiva (the Spouse of Umā) seek to obtain for dispelling their darkness (of ignorance)—I shall lay down my life, (already) withered through fasting, (each time I am reborn) in the hope that the grace may be secured (even) through (say) a hundred births. (43)

#### ब्राह्मण उवाच

इत्येते गुह्यसन्देशा यदुदेव मयाऽऽहताः । विमृश्य कर्तुं यद्यत्र क्रियतां तदनन्तरम् ॥४४॥

इति श्रीमद्भागवते महापुरुणे पाण्डुरणे संहितार्यो दशमस्कन्धे उन्मथर्षे रुक्मिण्युद्गाहप्रस्तावे द्विपञ्चाशत्तमोऽध्यायः ॥५२॥

The Brāhmaṇa concluded : These are the secret messages brought by me (and delivered to You), O Śrī Kṛṣṇa (the adored of the Yadus) ! Considering them, whatever is

\* Our scriptures have recognized as many as eight different types of marriage. They are :—

1. The Arsa type, in which the bridegroom has to present a pair of cows to the bride's father before marriage—'यज्जानतुःसुदाम्' (Yājñavalkya-Smṛti 1.59; cf. Manusmṛti III. 53).
2. The Āsura type, in which the bride's father accepts large sums of money from the bridegroom as a price for the girl—'आसुर्ये द्रविणदानम्' (vide Y. S., I. 61; cf. M. S. III. 31).
3. The Brāhma type, in which the bride's father gives away the girl after duly adorning her according to his means—'ब्राह्मो विवाह आहय दीपने दक्षयज्ञैश्च' (Y. S. 1.59; cf. M. S. III. 27).
4. The Pāśāca type, in which the girl is ravished while asleep, intoxicated or deranged—'सुप्तं मर्णां प्रमत्तां वा रते यश्चोपपद्यति' (M. S., III. (34)).
5. The Dava type, in which a girl is given away to a priest officiating at a sacrificial performance—'मन्त्रस्य श्रुत्वा वैवः' (Y. S. I. 59).
6. The Gāndharva type, in which a pair is allowed to marry by mutual consent alone without ceremonies and without consulting relatives—'गन्धर्वैः मन्यमान्निवः' (Ibid., 1. 61).
7. The Rākṣasa type, in which a girl is taken away by force after vanquishing formidable opponents—'रक्षसो युद्धवत्' (Ibid.).
8. The Prājāpalya type, in which a girl is given away, without receiving any present from the bridegroom, on the express understanding that the two will practise virtue together—'सौपी चरतां धर्मनितिं साधुभुञ्जथ ॥ कान्यद्वयत्नैः.....' (M. S., III. 30; cf. Y. S., I. 60).

worth doing in this connection may be done without delay. (44)

*Thus ends the fifty-second discourse, bearing on the subject of Rukmiṇī's wedding, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ त्रिपञ्चाशत्तमोऽध्यायः

### Discourse LIII

Śrī Kṛṣṇa carries away Rukmiṇī

श्रीशुक उवाच

वैदर्भ्याः स तु सन्देशं निशाय यदुनन्दनः । प्रगृह्य पाणिना पाणिं प्रहसन्निदमब्रवीत् । १ ।

**Śrī Śuka began again :** Hearing the message of Rukmiṇī (the princess of Vidarbha), the said Śrī Kṛṣṇa ( a Scion of Yadu), however, heartily laughed and, warmly clasping the Brāhmaṇa's hand by His own, spoke (to him) as follows. (1)

श्रीभगवानुवाच

तथाहमपि तद्विज्ञो निद्रां च न रुभे निशि । वेदाहं रुक्मिणा द्वेषान्मपोद्ब्रह्मो निवारितः । २ ।

तामानयिष्ये उन्मथ्य राजन्यापसदान् मृधे । मत्प्रसन्नमन्वद्याङ्गीमेधसोऽग्निशिखामिव । ३ ।

**The glorious Lord said :** My mind is likewise set on her and I get no sleep at night. I know my marriage (with her) has been stopped by Rukmi out of (personal) grudge (against Me). (2) Having routed in battle the vile kings (that will be assembled at Kunḍinapura), I shall bring (to Dwārakā) that princess of faultless limbs, (so) devoted to Me, even as one would capture a flame out of firewood. (3)

श्रीशुक उवाच

उद्गाहर्क्षं च विज्ञाय रुक्मिण्या मधुसूदनः । रथः संयुज्यतामाशु दारुकेत्याह सारथिम् । ४ ।

स चाश्वैः शैव्यसुग्रीवमेघपुष्पबलाहकैः । युक्तं रथनुपानीय तस्थौ प्राञ्जलिरप्रतः । ५ ।

आरुह्य स्यन्दनं शौरिद्विजयारेण्य तूर्णगैः । आनन्तदिकरात्रेण विदभ्रनिगमद्भ्यैः । ६ ।

**Śrī Śuka continued :** Having come to know definitely (through the Brāhmaṇa) about the constellation under which the wedding of Rukmiṇī was going to take place (on the third day thence), Śrī Kṛṣṇa (the Slayer of the demon Madhu) said to His charioteer, "Let the chariot be got ready at once, O Dāruka !" (4) Having brought the chariot drawn by (four) horses—Śaibya, Sugrīva, Meghapaśpa and Balāhaka—Dāruka too stood before the Lord with joined palms. (5) Mounting the chariot and picking up the Brāhmaṇa (too), Śrī Kṛṣṇa (Grandson of Śūra) journeyed from Ānarta to the Vidarbha territory in the course of a single night with the help of those swift horses. (6)

राजा स कुण्डिनपतिः पुत्रस्नेहवशं गतः । शिशुपालाय स्वां कन्यां दास्यन् कर्माण्यकारयत् । ७ ।

पुरं सम्पृष्टसंसिक्तमार्गं रथाचतुष्टयम् । चित्रध्वजपताकार्धभस्तोरणैः समलङ्कृतम् । ८ ।

स्रगन्धमाल्याभरणैर्विरजोऽम्बरभूषितैः । जुष्टं स्त्रीपुरुषैः श्रीमद्गृह्यगुरुभूषितैः । १ ।  
 पितृन् देवान् सप्तभ्यर्च्य विप्रैश्च विधिवन्नृप । भोजयित्वा यथान्यायं वाचयामास मङ्गलम् । १० ।  
 सुस्नातां सुदतीं कन्यां कृतकान्तुकमङ्गलाम् । अहतांशुकयुगेन भूषितां भूषणोत्तमैः । ११ ।  
 चक्रुः सामर्थ्यनुमन्त्रैर्वध्वा रक्षीं द्विजोत्तमाः । पुरोहितोऽथर्वविद् वै जुहाव ग्रहशमन्ये । १२ ।  
 द्विगण्यरूप्यावासानि तिलांश्च गुडपिभितान् । प्रादाद् धेनूश्च विप्रैश्चो राजा विधिविदां वरः । १३ ।

Following the wishes of his son (Rukmī) out of affection (for him) and intending to give away his girl (Rukminī) to Śiśupāla (against his own will), the aforesaid king Bhiṣmaka (the ruler of Kuṇḍinapura) had (the necessary) rites (preliminary to the wedding) performed (in due course). (7) The city—whose roads, streets and crossings were cleanly swept and amply sprinkled with water and which was crowded with men and women decked with sandal-paste, garlands and (other) ornaments of flowers, clad in spotless white and adorned with jewels, and was full of splendid mansions perfumed with incense of aloe—was tastefully decorated with flags of various designs and colours as well as with ornamental arches. (8-9) Having duly worshipped the manes and gods in accordance with the scriptural ordinance, O protector of men, an fed Brāhmaṇas and others each in his rightful place, the king caused benedictory verses to be recited (by Brāhmaṇas for the welfare of his daughter). (10) He (also) caused his daughter of charming teeth to be duly washed and adorned with an auspicious thread with a small piece of gold fastened to it in the middle and (further) decked with a brand-new pair of silken pieces and excellent ornaments. (11) The foremost among the Brāhmaṇas ensured the safety of the bride (against evil spirits and an evil eye) by reciting sacred texts from the Sāmaveda, Ṛgveda and Yajurveda; while the family priest, (who was) well-versed in Atharva-Veda, poured oblations into the sacred fire for the propitiation of (unpropitious) planets. (12) The king—who was foremost among those conversant with scriptural ordinances—gave away to Brāhmaṇas gold, silver and textiles as well as sesamum seeds mixed with jaggery and cows (too). (13)

एवं चेदिपती राजा दमघोषः सुताय वै । कारयामास पत्रजैः सर्वपशुदयोचितम् । १४ ।  
 मच्च्युद्धिर्गजानोकैः स्यन्दनैर्ममालिभिः । पत्यश्चसङ्कुलैः सैन्यैः परितः कुण्डिनं यद्यौ । १५ ।  
 तं वै विद्भीर्धिपतिः सपथ्येत्याधिपूज्य च । निवेशयामास मुदा कल्पितान्यनिवेशने । १६ ।  
 तत्र शूलवो जरासन्धो दन्तवक्रो विदूरथः । आजगमुर्ध्दृष्टपक्षीयाः पौण्ड्रकाद्याः सहस्रशः । १७ ।  
 कृष्णारामद्विषो यत्ताः कन्यां चैष्टाय साधितुम् । यद्यगत्य हरेत् कृष्णो रामाद्यैर्वदुभिर्वृतः । १८ ।  
 योत्स्यामः संहतास्तेन इति निश्चितमानसाः । आजगमुर्भुभुजः सर्वे समयश्रवलाहनाः । १९ ।

Likewise King Damaghoṣa, the ruler of Cedi, too caused all that was worth undertaking on festive occasions to be performed in the interests of his son (Śiśupāla) by Brāhmaṇas well-versed in sacred texts. (14) Surrounded by hosts of elephants discharging temporal fluid, war-chariots hung with gold necklaces and troops teeming with foot-soldiers and cavalry, Damaghoṣa marched to Kuṇḍinapura. (15) Going forth with due ceremony to meet him and honouring him in everyway, Bhiṣmaka (the suzerain lord of Vidarbha) gladly lodged him in another mansion specially constructed (for the bridegroom and his party). (16) Śālva, Jarāsandha, Dantavakra, Vidūratha, Paundraka and other kings, belonging to the party of Śiśupāla and inimical to Śrī Kṛṣṇa and Balarāma, (also) appeared there (in the city of Kuṇḍinapura) in thousands, bent on securing the bride for Śiśupāla (the ruler of Cedi). Having made up their mind that they would jointly contend with Śrī Kṛṣṇa in case He should go there accompanied by Balarāma and other Yadus and (endeavour to) take away the bride, the (aforesaid) kings had all arrived there with their entire host

and all their mounts. (17—19)

श्रुत्वात् भगवान् रामो विपक्षीयनुपोधमम् । कृष्णं चैकं गते हनुं कन्यां कलहराङ्कितः । १० ।

बलेन महता सार्धं धातृक्षेहपरिपुनः । त्वरितः कुण्डिनं प्रागाद् गजाश्वश्र्वातिभिः । ११ ।

Hearing of this (collective military) effort on the part of kings belonging to the opposite party, and of Śrī Kṛṣṇa having gone all by Himself (presumably) to take away the princess, Lord Balarāma apprehended strife. Overwhelmed with fraternal affection (therefore), he proceeded post haste to Kuṇḍinapura accompanied by a huge army consisting of elephants, horse, chariots and foot-soldiers. (20-21)

भीष्मकन्या वरारोहो काङ्क्षन्त्यागमनं हरेः । प्रत्यापत्तिमपश्यन्ती द्विजस्याचिन्तयत्तदा । २२ ।

अहो त्रियामान्तरित उद्वाहो मेऽल्पराधसः । नाशच्छन्दारविन्द्याक्षो नाहं वेद्यत्र कारणम् ।

सोऽपि नाद्यतंतेऽद्यापि मत्सन्देशहरो द्विजः । २३ ।

अपि मय्यनद्यदात्मा दृष्ट्वा किञ्चिद्भृगुपितम् । मत्याणिग्रहणे नूनं नाशयति हि कृतेद्यम् । २४ ।

दुर्भगाया न मे धाता भानुकूलो महेश्वरः । देवी वा विमुखा गौरी रुद्राणी गिरिजा सती । २५ ।

एवं चिन्तयती बाला गोविन्दहृतमानसा । न्यमीलयत कालज्ञा नेत्रे चाश्रुकलाकुले । २६ ।

एवं बध्वाः प्रतीक्षन्त्या गोविन्दागमनं नृप । वाम ऊरुर्भुजो नेत्रमस्फुन् प्रियभाषिणाः । २७ ।

अथ कृष्णाविनिर्दिष्टः स एव द्विजसन्तमः । अन्तःपुरचरी देवी राजपुत्री ददर्श ह । २८ ।

सा ते प्रहृष्टवदनमव्यप्राप्तगतिं सती । आलक्ष्य लक्षणाभिज्ञा समपृच्छच्छुधिर्मासा । २९ ।

तस्या आवेदयत् प्राप्तं शशंस यदुनन्दनम् । उक्तं च सत्यवचनमातोपनयनं प्रति । ३० ।

तमागतं समाज्ञाय वैदर्भी हृष्टमानसा । न पश्यन्ती ब्राह्मणाय प्रियमन्यत्रनाम सा । ३१ ।

Yearning for the arrival of Śrī Hari (Śrī Kṛṣṇa) and not seeing the Brāhmana return, the beautiful daughter of Bhiṣma thereupon thought (within herself) as follows:—(22) "Ah, my wedding, unlucky as I am, comes off (only) after the interval of a night. The lotus-eyed Lord (however) has not (yet) turned up. I do not know the reason for it. Even the Brāhmana who bore my message has not returned till this moment. (23) Perhaps having found (later on) something disgusting in me, the Lord (who is faultless in character) is surely not coming (to Kuṇḍinapura now) to marry me, though prepared (to leave Dwārakā in the first instance). (That is why the Brāhmana too, whom the Lord would have otherwise brought with Him, has not been able to reach Kuṇḍinapura in time, coming as he is on foot disappointed and disheartened. (24) Neither Brahmā (the ordainer of events and the dispenser of fruit of one's good or evil actions) nor Śiva (the supreme Lord) is propitious to me. And Goddess Gauṛī, the Daughter of Himālaya (the King of mountains) and the virtuous Spouse of Lord Śiva (too) is unfavourable to me." (25) Pondering thus, the young maiden, whose mind had been ravished by Śrī Kṛṣṇa (the Protector of cows) and who knew that the time was not suitable for shedding tears (which is considered inauspicious on festive occasions), closed her eyes, bedimmed (as they were) with tear-drops. (26) (Meanwhile) the left thigh, arm and eye of the bride, who had thus been awaiting the arrival of Śrī Kṛṣṇa (the Protector of cows), throbbed, auguring delightful news, O king! (27) Specially instructed by Śrī Kṛṣṇa (to report His arrival), the same Sunanda (the foremost of Brāhmanas)—so the tradition goes—forthwith saw the princess, who dwelt in the gynaeceum and shone brightly (with joy born of her meeting with Śrī Kṛṣṇa in contemplation). (28) Full of bright smiles to find him wearing a cheerful countenance and unflinching of gait (which bespoke the success of his mission), the said virtuous maiden—who could read what was in the mind of another from the latter's facial expression and other indications—made detailed inquiries of him (about Śrī Kṛṣṇa). (29) He

apprised her of Śrī Kṛṣṇa (a scion of Yadu) having come, and (further) conveyed to her the unflinching assurance\* given (by the Lord) about taking her (to His home at Dwārakā. (30) Delighted at heart to know for certain the fact of His having arrived (at Kuṇḍinapura) and seeing no other boon worth conferring on the Brāhmaṇa (in return for his unique service in the form of bringing Śrī Kṛṣṇa to her), the said Rukmiṇī (the princess of Vidarbha) bowed to him (and thereby expressed her lasting indebtedness to him, which automatically entitled him to infinitely more than the wealth of the entire universe, She being no other than Lakṣmī, the goddess of wealth and prosperity). (31)

प्राप्तां श्रुत्वा स्वदुहितुरुद्धाहप्रेक्षणोत्सुका । अभयानुर्यधोवेण रामकृष्णां समर्हणैः । ३२ ।  
 मधुपर्कमुपानीय वासांसि विरजांसि सः । उपायनान्वधीष्टानि विधिवत् संपूजयत् । ३३ ।  
 तयोर्निवेशनं श्रीमदुपकल्प्य महामतिः । ससैन्ययोः सानुगयोरतिथ्यं विदधे यथा । ३४ ।  
 एवं राज्ञां समेतानां यथावीर्यं यथावयवः । यथाबलं यथावित्तं सर्वैः कामैः समर्हयत् । ३५ ।  
 कृष्णमागतमाकर्ण्य विदर्भपुरवासिनः । आगत्य नेत्राङ्गलिपिः पपुस्तनुखण्डनम् । ३६ ।  
 अस्यैव भार्या भवितुं ऋषिमप्यर्हति नापरा । असावप्यनवद्यत्वा धैर्याः समुचितः पतिः । ३७ ।  
 किञ्चित्सुचरितं यत्रलेन तुष्टिबिलोककृत् । अनुगृह्णातु गृह्णातु वैदर्भ्याः पाणिमच्युतः । ३८ ।

Hearing of Balarāma and Śrī Kṛṣṇa having arrived (in Kuṇḍinapura) eager to witness the wedding of his daughter, Bhīṣmaka went forth to meet Them with a flourish of trumpets and excellent articles of worship. (32) Offering Madhuparka† (a delicious and refreshing preparation made of curds and honey and offered to an esteemed guest or the bridegroom on the latter's arrival at the door of the bride's father), immaculate garments and welcome presents (of various kinds), he duly worshipped Them in accordance with the scriptural ordinance. (33) Assigning Them alongwith Their troops and retinue an abode equipped with (all) luxuries and amenities, the highly intelligent monarch (who could easily perceive in no time that Śrī Kṛṣṇa had arrived with the intention of marrying Rukmiṇī) offered hospitality (to all) in a befitting manner. (34) He likewise duly entertained (all) the assembled kings by supplying them with all the objects of their desire with due regard to the prowess, age, might and financial status of each. (35) Hearing of Śrī Kṛṣṇa having arrived (there), the residents of Kuṇḍinapura (the capital of Vidarbha) came (out of their houses to see Him) and enjoyed (to their heart's content) the beauty of His lotus-like countenance with both their eyes together (even) as one would quaff honey with the hollow of one's joined palms. (36) (They said to one another,) "Rukmiṇī alone and no other girl deserves to be his consort and he alone of faultless limbs is the most worthy match for Rukmiṇī (the daughter of Bhīṣma). (37) Pleased with whatever meritorious deed has been performed by us (in this or any previous existence), may God (the Maker of the three worlds) show His grace (to us) and let Śrī Kṛṣṇa and none else marry the princess of Vidarbha (through such grace)." (38)

एवं प्रेमकलाबद्धा वदन्ति स्म पुरीकसः । कन्या घान्तःपुरात् प्रागाद् भटेर्गुप्ताखिकालयम् । ३९ ।  
 पदभ्यां विनिययौ द्रष्टुं भवान्याः पादपल्लवम् । सा सानुध्यायती सम्यङ्मुकुन्दचरणाम्बुजम् । ४० ।  
 यतवाङ्मनात्तुभिः सार्धं सखीभिः परिवारिता । गुप्ता राजभटेः शूरैः सन्नद्धैस्त्वतायुधैः ।  
 भृदङ्गराङ्गणवास्तूर्यभेयश्च जग्निरे । ४१ ।

\*Vide verse 3 above.

† मधुपर्कं च सर्वाङ्गं त्रिभिः प्रैजैर्न यतीतिभिः ।

By offering Madhuparka to Śrī Kṛṣṇa Bhīṣmaka indirectly expressed his willingness to give away his daughter to Him.

नानोपहारबलिभर्यागमुल्याः सहस्रशः । स्रगन्धवस्त्राभरणैर्द्विजपत्यः । स्वलङ्कृताः । ४२ ।  
 गायन्तश्च स्तुवन्तश्च गायका वाद्यवादकाः । परिधायं वधूं जग्मुः सुतमागधवन्दिनः । ४३ ।  
 आसाद्य देवीसदनं धैतपादकराम्बुजा । उपस्युद्य शुचिः शनता प्रविवेशाम्बिकान्तिकम् । ४४ ।  
 तां वै प्रवयसो ब्रालां विधिज्ञा विप्रयोषितः । भवानीं वन्द्याञ्जकुम्भवपत्नीं भवन्विताम् । ४५ ।  
 नमस्ये त्वाम्बिकेऽभीक्ष्णं स्वसन्तानयुतां शिवाम् । पूयत पतिर्मे भगवान् कृप्यास्तदनुपोदताम् । ४६ ।  
 अद्भिर्गन्धाक्षतैर्धूपैर्वांसः । स्रद्धामाल्यभूषणैः । नानोपहारबलिभिः प्रदीपावलिभिः पृथक् । ४७ ।  
 विप्रस्रिय्यः पतिपतीस्तथा तैः समपूजयत् । लवणापूपतान्बुलकण्ठसूत्रफलेक्षुभिः । ४८ ।  
 तस्यै स्त्रियस्ताः प्रददुः शेषां युयुजुरासिषः । ताभ्यो देव्यै नमश्चक्रे शेषां च जगूहे वधूः । ४९ ।  
 युनिव्रतमथ त्यक्त्वा निश्चक्रामाम्बिकागृहान् । प्रगृह्य पाणिना भृत्यां स्रग्मद्रोपशोभिना । ५० ।

Thus spoke the citizens (to one another), bound as they were by ties of intense love (to Rukmiṇī). And, guarded by soldiers, the maiden (Rukmiṇī) drove out of the gynaeceum to the shrine of Goddess Ambikā (Pārvatī). (39) Deeply contemplating on the lotus-feet of Śrī Kṛṣṇa (the Bestower of Liberation) with her speech (duly) controlled, (nay,) surrounded by her female companions and protected by gallant soldiers of the king's personal guard, who were (all) clad in armour and marched with uplifted weapons, she sallied out (of her chariot at the outermost entrance of the temple) on foot alongwith her mother and other elderly ladies to behold the feet—tender like soft leaves—of Goddess Pārvatī (the Consort of Lord Śiva). Clay tom-toms, conchs and large drums as well as clarionets and kettle-drums were sounded (as she walked). (40-41) Surrounding the (royal) bride walked (with her) the foremost of dancing girls in thousands with a variety of offerings and (other) articles of worship, Brāhmaṇa's wives well adorned with garlands, sandal-paste, costumes and jewels, songsters singing songs and (other) musicians, playing on musical instruments, as well as Sūtas (those versed in ancient legends), Māgadhas (bards) and Vandis (panegyrists), who glorified her (all along). (42-43) Having washed her lotus-like hands and feet and sipped water on reaching the main shrine of the goddess and, (thus) purified and tranquil of mind, she entered into the presence of Goddess Ambikā (the Divine Mother). (44) Elderly Brāhmaṇa ladies, conversant with the ritual, helped the girl to extol Goddess Pārvatī, the Consort of Lord Śiva, alongwith Śiva (as follows):—(45) "I repeatedly bow to You, the Consort of Lord Śiva, alongwith your children (Lord Gaṇeśa and God Kārtikeya). Let Lord Śrī Kṛṣṇa be my husband and may You give countenance to it." (46) She (then) duly worshipped severally the Goddess as well as Her family with water (for washing the hands and feet of the Goddess with and other such purposes), sandal-paste, unbroken grains of rice, varieties of incense, raiment (of various description), garlands, necklaces and other ornaments, edibles and other articles of worship of various kinds and rows of lights (to be waved round the Goddess) and likewise worshipped with due ceremony Brāhmaṇa matrons whose husbands were alive with the same articles as well as with seasoned small round cakes of flour or meal, betel leaves (accompanied with areca-nut parings, lime, catechu and cardamoms etc.), auspicious coloured thread for the neck, fruits (of diverse kinds) and sugarcanes. (47-48) The aforesaid (Brāhmaṇa) ladies gave her a part of the offerings made to the Goddess (as a token of Her grace) and added their own blessings. The bride (for her part) bowed to them as well as to the Goddess and accepted the offerings made. (49) Then, terminating her vow of silence, she came out of the (main) shrine of Goddess Ambikā (the Divine Mother), holding tightly by the hand a maid-servant with her own hand brilliant with jewelled rings. (50)

तां देवयायामिव वीरभोहिनीं सुमध्यमां कुण्डलमण्डिताननाम् ।

श्यामां नितम्बार्पितरत्नमेखलां व्यञ्जस्तनीं कुन्तलशङ्कितेक्षणाम् । ५१ ।  
 सुचिस्मितां विम्बफलाधरसुतिशोणायमानद्विजकुन्दकुम्भलाम् ।  
 पदा चलन्ती कलहंसगामिनीं मिञ्जत्कलानूपुरधामशोभिना ।  
 विलोच्य वीरा मुमुहुः समागता यशस्विनस्तत्कृतहृत्क्यादिताः । ५२ ।  
 यां वीक्ष्य ते नृपतयस्तनुदासप्रीडावलोकहतचेतस उन्मितास्त्राः ।  
 प्लेभुः क्षितीं गजरथाश्रयता विमूढा यत्राच्छलेन हरयेऽप्यतीं स्वशोभाम् । ५३ ।  
 सैवं शनैश्चलयती चलपद्मकोशौ प्राप्तिं तदा भयवतः प्रसमीक्षमाणा ।  
 उत्सार्थं वापकरज्वरलकानपाङ्गैः प्राप्तां ह्रियंक्षत नृपान् ददृशोऽञ्जुतं सा । ५४ ।  
 तां राजकन्यां रथमारुहक्षतीं जहार कृष्णो द्विवतां समीक्षताम् ।  
 रथं समारोप्य सुपर्णलक्षणं राजन्वचक्रं परिभूय माधवः । ५५ ।  
 ततो ययौ रामपुरोगमैः शनैः सुगालमध्यादिव भागहृद्भरिः । ५६ ।  
 तं मानिनः स्वाभिभवं यशःक्षयं परे जरासन्धवशा न सेहिर ।  
 अहो धिगस्मान् यश आत्तधन्वनां गोपैर्हतं केसरिणां पृगैरिव । ५७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संरितायो दशमस्कन्धे उक्तार्थे रुक्मिणीहरणे नाम विपश्चात्तमोऽध्यायः । ५३ ।

Smitten with love kindled (in their breast) by her, the illustrious warriors assembled (there) felt bewildered to behold the princess, who was possessed of a shapely (slender) waist and had not yet attained puberty, and who had a girdle of jewels thrown about her hips and in whom signs of womanhood were (just) manifesting themselves, whose (charming) countenance was graced with ear-rings and whose eyes were moving as though afraid of her curly locks (that overhung her face), who had a bright smile playing on her lips and whose teeth—white as jasmine buds—looked red due to the lustre of her lips, cherry as a ripe Bimba fruit (being transferred to them when she smiled), who possessed the gait of a female swan and was walking with her feet shining by the splendour of brilliant jingling anklets and who cast her spell (even) on heroes as though she were the very Māyā (enchanting potency) of the Lord. (51-52) Stupefied to perceive Rukmiṇī, who under the pretext of going out in a procession (to the temple) had (all the time) been offering her loveliness to Śrī Kṛṣṇa, the aforesaid kings—whose mind was captivated by her winsome smiles and bashful glances and who had (unconsciously) dropped their weapons—(themselves) fell to the ground, mounted as they were on elephants and horses as well as in chariots. (53) Eagerly looking forward to the arrival of the Lord at that time and therefore slowly moving as aforesaid her feet, that resembled a pair of mobile lotus buds, and removing her (flowing) locks (off her eyes) with her left hand fingers, the princess coyly looked with the corners of her eyes at the kings arrived (on the occasion) and (while doing so) espied Śrī Kṛṣṇa (the immortal Lord). (54) Śrī Kṛṣṇa snatched away the princess even as she sought to mount her chariot, unmindful of His adversaries (Śiśupāla, Jarāsandha and others), who stood gazing, and, having comfortably seated her in His (own) chariot bearing the emblem of Garudā (the carrier of Lord Viṣṇu), and setting at naught the whole host of Kṣatriyas (present there), Śrī Kṛṣṇa (the Spouse of Lakṣmī) then slowly departed (to Dwārakā) along with others headed by Balarāma, even as a lion would carry off its game from the midst of jackals. (55-56) His proud adversaries, who were (all) under the domination of Jarāsandha, did not brook that discomfiture (of theirs) and (consequent) loss of reputation. (They said to one another), "Fie upon us in that our glory, although we continued to wield our bow and were as good as lions,

has been snatched away by cowherds, who are no better than deer." (57)

*Thus ends the fifty-third discourse, entitled "The Lord carries away Rukmiṇī", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharisa-Sarvhitā.*



## अथ चतुःपञ्चाशत्तमोऽध्यायः

### Discourse LIV

Discomfiture of Śīsupāla's allies and Rukmi and the Espousal of Rukmiṇī  
by Śrī Kṛṣṇa solemnized

श्रीशुक उवाच

इति सर्वे सुसंख्या याहनगृह्य दंशिताः । स्वैः स्वैर्लैः परिक्रान्ता अन्वीयुर्धृतकार्मुकाः । १ ।  
तानापतत आलोक्य यादवानीकयूथपाः । तस्थुस्तत्समुखा राजन्विस्फूर्ज्य स्वधनुषि ते । २ ।  
अध्वपृष्ठे गजस्कन्धे रथोपस्थे च कोविदाः । मुमुक्षुः शरवर्षाणि मेघा अद्रिङ्गवो यथा । ३ ।  
पत्युर्वलं शरासारैश्छत्रं वीक्ष्य सुमध्यमा । सत्राडमैक्षतद्भवत्र भयविद्बललोचना । ४ ।  
प्रहस्य भगवानाह मा स्म भवामिलोचने । विनङ्क्ष्यत्यधुर्नैतत् तावकैः शाप्रवं बलम् । ५ ।  
तेषां तद्विक्रमं वीरा गदमङ्ग्लर्षणादयः । अपृष्यमाणः नाराचैर्भ्रुर्वयगजान् रथान् । ६ ।  
पेतुः शिरांसि रथिनामग्निनां गजिनां ध्रुवि । सकुण्डलकिरीटानि सोष्णीषाणि च कोटिशः । ७ ।  
हस्ताः सप्तसिन्दुवासाः करभा ऊरवोऽङ्घ्रयः । अश्वाश्वतरनागोष्ट्रतरपत्स्यैशिरांसि च । ८ ।  
हन्यमानबलानीका वृष्णिभिर्जयकाङ्क्षिभिः । राजानो विमुखा जग्मुर्जरासन्धपुरःसराः । ९ ।

**Śrī Śuka began again :** Riding on their mounts and surrounded each by his own troops, all the (aforesaid) kings, full of rage, ran with the foregoing words in (hot) pursuit (of Śrī Kṛṣṇa), wielding their bows and clad in armour. (1) Seeing them rushing (after) them, the celebrated generals of the Yādava army stood facing them, O king, twanging their bows. (2) Like clouds pouring showers on mountains, the adversaries—who were (all) skilled soldiers, and rode on horseback, the shoulders of elephants and in their seat on the chariots—discharged volleys of shafts on the Yādava warriors. (3) Perceiving the army of her Spouse screened by showers of arrows, Rukmiṇī (who had a slender waist) bashfully looked at His face with eyes confounded through fear. (4) Laughing heartily the Lord said (to her), "Do not be afraid, O fair-eyed one ! The yonder army of the enemies will be destroyed just now with the help of your (own) troops." (5) Intolerant of the aforementioned prowess of the enemies, Gada, Saṅkarṣaṇa (Balarāma) and other heroes (of the Yādava army) proceeded to strike with Nārācas (a particular type of arrows) the horses and elephants as well as the chariots (of the hostile army). (6) There fell to the ground in tens of millions heads, adorned with earrings, diadems and turbans, hands—bearing swords, maces and bows—forearms, thighs and feet of car-warriors, horsemen and soldiers fighting on elephants, as well as heads of horses, mules, elephants, camels, donkeys and men (foot-soldiers). (7-8) Their armies being beaten (thus) by the Vṛṣṇis, who were keen after victory, the kings led by Jarāsandha, turned their backs and withdrew (from the field of battle). (9)

शिशुपालं सयभ्येत्य हतदारमिवातुरम् । नष्टत्विवं गतोत्साहं शूयद्भ्रममनुवन् । १० ।  
 भो भोः पुरुषशार्दूल दीर्घमन्स्वापिदं त्यज । न प्रियाप्रिययो राजन् निष्ठा देहिषु दृश्यते । ११ ।  
 यथा दारुमयी योषित्वृत्यते कुहकेच्छया । एषपीश्वरतन्त्रोऽयमोहते सुखदुःखयोः । १२ ।  
 दौरोः सप्तदशाहं वै संयुगानि पराजितः । त्रयोविंशतिभिः सैन्यैर्जिग्य एकमहं परम् । १३ ।  
 तथाप्यहं न शोचामि न प्रहृष्यामि कार्हीचिन् । कालेन देवयुक्तेन जानन् विद्रावितं जगत् । १४ ।  
 अधुनापि वयं सर्वे वीरयूथपयूथपाः । पराजिताः फल्गुतन्त्रैर्यदुभिः कृष्णपालितैः । १५ ।  
 रिपवो जिग्युरधुना काल आत्मानुसारिणि । तदा वयं त्रिजेष्वाभो यदा कालः प्रदक्षिणः । १६ ।  
 एवं प्रबोधितो मित्रैर्भ्रातृभ्योऽगान् सानुगः पुरम् । हतशेषाः पुनस्तेऽपि ययुः स्वं स्त्रं पुरं नृपाः । १७ ।

Approaching Śiśupāla—who felt distressed as though his wedded wife had been abducted and was cheerless and dispirited, and whose face was withering (through melancholy)—Jarāsandha and others spoke to him (as follows):—(10) "O tiger among men, shake off this despondency. Permanence of joy and sorrow is not seen in embodied beings, O king ! (11) (Just) as a puppet dances to the will of the showman, likewise does this creature exert according to the will of Providence so as to reap joy and sorrow. (12) Having sustained defeat at the hands of Kṛṣṇa (a scion of Śūra) in as many as seventeen encounters, though followed by twenty-three Akṣauhīṇīs (each time), I won only one battle (viz., the last one). (13) Yet I never grieve (over discomfiture) nor exult (over victory), knowing as I do the world to be ravaged by Them coupled with destiny. (14) This time too we, (who are) leaders (even) of those commanding troops of warriors, have all been vanquished by the Yadus, protected by Kṛṣṇa, though accompanied by a small army. (15) Time being favourable to them, the enemies (the Yadus) have won this time. We shall (likewise) excel them when time is particularly propitious (to us)." (16) Thus admonished by friends, Śiśupāla (the ruler of Cedi) returned to his capital alongwith his (surviving) followers. Those (other) kings too, such as were surviving, (accompanied Śiśupāla to Cedi and) then returned each to his own capital. (17)

रुक्मी तु राक्षसोद्गाहं कृष्णद्विडनहन् स्वसुः । पृष्ठतोऽन्वगमत् कृष्णामक्षीहिण्या वृतो बली । १८ ।  
 रुक्म्यमयीं सुसंख्यः श्रुण्वतो सर्वभूभुजाम् । प्रतिजज्ञे महाबाहुर्दंशितः सशरासनः । १९ ।  
 अहत्या सपरे कृष्णामप्रत्युह्य च रुक्मिणीम् । कुण्डिनं न प्रवेशयामि सत्यमेतद् ब्रवीमि वः । २० ।  
 इत्युक्त्वा रथमारुह्य साराथिं प्राह सत्वरः । बोधयाश्चान् वतः कृष्णास्तस्य मे संयुग भवेत् । २१ ।  
 अद्याहं निशितंत्राणिंगोपालस्य सुदुर्मतेः । नेष्ये कीर्यमदं येन स्वसा मे प्रसभं हता । २२ ।  
 विकल्पमानः कुमतिरीश्वरस्याप्रमाणयिन् । रथेनकेन गोविन्दं तिष्ठ तिष्ठेन्मथाह्वयत् । २३ ।  
 धनुर्विकृष्य सुदृढं जज्ञे कृष्णं त्रिभिः शरैः । आह चात्र क्षणं तिष्ठ यदूर्ध्वं कुलपांसन । २४ ।  
 कुञ्ज यासि स्वसारं मे मुषित्वा ध्याञ्छचद्धविः । हरिष्येऽद्य मदं मन्द माचिनः कूटयोधिनः । २५ ।  
 यावन्न मे हतो वारुणः शचीथा मुञ्च दारिकाम् । स्यन् कृष्णो धनुर्दित्त्वा षड्भिर्मन्त्राद्य रुक्मिणम् । २६ ।  
 अष्टभिश्शतुरो वाहान् द्वाभ्यां सूतं ध्वजं त्रिभिः । स चान्यद् धनुरादाय कृष्णं विष्याद्य पञ्चभिः । २७ ।  
 तंस्ताडिनः शरैरेस्तु चिच्छेद धनुरच्युतः । पुनरन्यदुपादत्त तदप्यच्छिनदप्ययः । २८ ।  
 पतिञ्चं पट्टिञ्चं शूलं चर्मासी शक्तितामरी । यद् यदायुधमादत्त तत् सर्वं सोऽच्छिनद्धिभिः । २९ ।  
 ततो रथादवप्रुत्स्य खड्गपाणिर्जिघांसया । कृष्णामभ्यद्रवन् क्रुद्धः पतङ्ग इव पावकम् । ३० ।  
 तस्य चापततः खड्गं तिलशश्रुपं सेपुभिः । छिन्त्वासिमाददे त्रिगं रुक्मिणीं हन्तुमुद्यतः । ३१ ।  
 दृष्ट्वा भ्रातृवधोद्योगं रुक्मिणीं भवविह्वला । पतित्वा पादयोर्भर्तुरुवाच करुणं सती । ३२ ।

योगेश्वराप्रमेयात्न देवदेव जगत्पते । हन्तुं नाहंसि कल्याण भ्रातरं मे महाभुज ॥३३॥

Surrounded by an army (consisting of one Akṣauhinī) the mighty Rukmī, for his part, who hated Śrī Kṛṣṇa and did not brook his sister's being married (by Him) after the manner of the Rākṣasas, followed (close) upon the heels of Śrī Kṛṣṇa. (18) Enraged and full of indignation, the mighty-armed Rukmī, who was clad in armour and armed with a bow, had undertaken the following vow within the hearing of all the kings (before they dispersed):—(19) "Without making short work of Kṛṣṇa in an encounter and bringing back Rukmīnī I shall not re-enter Kuṇḍinapura: solemnly do I declare this before you (all)." (20) Saying so and mounting his chariot, he commanded the charioteer as follows:—"Drive the horses with despatch to the place where Kṛṣṇa may be; (for) there is going to be my encounter with him. (21) With my sharp-pointed arrows today I shall take away the pride of valour of that most evil-minded cowherd, by whom my sister has been forcibly carried away." (22) Pursuing the Lord in a single chariot forthwith the bragging fool, who did not know the extent of greatness of the almighty Lord, shouted out to Śrī Kṛṣṇa (the Protector of cows) saying "Stop! Stop!!" (23) (Nay,) drawing (the string of) his very tough bow at full length, he hit Śrī Kṛṣṇa with three arrows and said, "Wait a moment, my enemy, a (veritable) disgrace to the race of Yadu! (24) Having kidnapped my sister even as a crow would steal a sacrificial offering, where are you going? I shall presently take away your pride, O fool, who are (so) wily and given to strategic fighting. (25) Leave my sister before you bite the dust when struck with my arrows." Smilingly tearing his bow Śrī Kṛṣṇa pierced Rukmī with six arrows, his four horses with eight more, his charioteer with two and his ensign with three. Taking up another bow, he too hit Śrī Kṛṣṇa (back) with five shafts. (26-27) Struck with those volleys of arrows, however, Śrī Kṛṣṇa (the immortal Lord) rent his bow asunder. He snatched yet another and the imperishable Lord cleft that too. (28) The celebrated Śrī Hari (likewise) tore every weapon that he took up (subsequently one after another)—viz., an iron club, a sharp-edged spear, a pike, a sword and a shield, a javelin and a bludgeon. (29) Then, leaping down from the chariot, sword in hand, he darted in rage at Śrī Kṛṣṇa with intent to kill Him, (even) as a moth would into a flame. (30) While he was (thus) rushing (towards Him), the Lord split his sword and shield (too) into particles with His shafts and picked up a sharp-edged sword, in readiness to make short work of Rukmī. (31) Overwhelmed with fear to behold this endeavour (on the part of Śrī Kṛṣṇa) to dispose of her brother, the virtuous Rukmīnī fell at the feet of her Spouse and pitifully prayed (as follows):—(32) "O Master of Yoga, O incomprehensible Lord of the universe, O blessed god of gods, O mighty-armed One! You ought not to kill my brother." (33)

### श्रीशुक उवाच

तया परित्यासविकम्पिताङ्गया शुचाविसुख्यमुखरुद्धकण्ठया ।  
 कान्तर्पविवंसितहेमपालया गृहीतपादः करुणो न्यवर्तत ॥३४॥  
 चैलेन बद्धवः तमसाधुकरिणं सश्वश्रुकेशं प्रवपन् व्यरूपयन् ।  
 तान्धनमर्दुः परसैन्यमद्भुतं यदुप्रवीरा नलिनी यथा गजाः ॥३५॥  
 कृष्णान्तिकमुपव्रज्य ददुशुस्त्रा रुक्मिणाम् । तथापूते हतप्रायं दृष्ट्वा सङ्कर्षणो विभुः ।  
 विमुच्य बद्धं करुणो भगवान् कृष्णभद्रवीत् ॥३६॥  
 असाध्यदं त्वया कृष्ण कृतपस्पज्जुगुप्सितम् । वपनं श्वश्रुकेशानां वैरुच्यं सुहृदो वधः ॥३७॥  
 मैवास्मान् साक्ष्यसुयेथा भ्रातुर्वैरुप्यचिन्तया । सुखदुःखदो न सान्योऽस्ति यतः स्वकृतभुक् पुमान् ॥३८॥  
 बन्धुर्वधार्हदोयोऽपि न बन्धोर्वधपहंति । त्याज्यः स्वर्नेव दोषेण हतः किं हयते पुनः ॥३९॥

क्षत्रियणामयं धर्मः प्रजापतिविनिर्मितः । प्रातापि भ्रातरं हन्याद् येन घोरतरस्ततः । १८० ।  
 राज्यस्य भूमेर्बलतस्य स्त्रियो मानस्य तेजसः । यानिनोऽन्यस्य वा हेतोः श्रीमदाश्वाः क्षिपन्ति हि । १८१ ।  
 तख्येयं विषमा शुद्धिः सर्वभूतेषु दुर्हृदापि । यन्मन्यसे सदाभद्रं सुहृदां भद्रमज्ञवत् । १८२ ।  
 आत्ममोहो नृणामेष कल्पन्त देवमायया । सुहृद् दुर्हृदुदासीन इति देहात्मयानिनाम् । १८३ ।  
 एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् । नानेव गृह्णते मूर्खैर्यथा ज्योतिर्यथा नभः । १८४ ।  
 देह आद्यन्तवानेष द्रव्यप्राणगुणात्मकः । आत्मन्वविद्यया क्लृप्तः संसारयति देहिनाम् । १८५ ।  
 नात्मनोऽन्येन संयोगो विघोमश्चासतः सति । तद्धेतुत्वात्तत्रसिद्धेर्दुःप्राप्याभ्यां यथा रत्नेः । १८६ ।  
 जन्मादयस्तु देहस्य विक्रियानात्मनः क्वचिन् । कलनामिव नैवेन्दोर्मूर्तिर्हास्यं कुहूरिव । १८७ ।  
 यथा शयान आत्मानं विघोयान् फलमेव च । अनुभुङ्क्तेऽन्यसत्यर्थं तथाऽऽप्तोत्यद्युधो भवाम् । १८८ ।  
 तस्माद्ज्ञानजं शोकमात्मशोषविमोहनम् । तत्त्वज्ञानेन निर्हृत्य स्वस्था भव शुचिस्मिते । १८९ ।

**Śrī Śuka continued :** With His feet thus clasped by Rukmiṇī—whose limbs were perceptibly shaking with terror, (nay,) whose mouth was being parched and throat choked through grief and whose gold necklace had been displaced through nervousness—the merciful Lord desisted (from His purpose). (34) Binding the evil-doer with (his own) scarf, the Lord disfigured him by shaving him (with the blade of His sword) in such a way as to leave (intact) a part of his moustaches and locks. Meanwhile the chosen among the Yādava warriors (led by Balarāma) crushed the wonderul army of the enemy (even) as elephants would trample a lotus plant. (35) Making their way into the presence of Śrī Kṛṣṇa, they found there Rukmi reduced to that (ignominious) plight and all but dead (through shame). Filled with pity to see him bound, the almighty Lord Saṅkaraṣaṇa released him and spoke to Śrī Kṛṣṇa (thus):—(36) "Kṛṣṇa I you have perpetrated an impious act abhorred by our race. (Partially) removing the moustaches and (curly) locks of a relative and (thereby) disfiguring him is tantamount to killing him. (37) (Turning towards Rukmiṇī,) please do not take offence with us. O good lady, thinking of the disfiguration of your brother. None else is responsible for one's joy and sorrow; for a man reaps the fruit of his own doings (in the shape of pleasurable and painful experiences). (38) A relative does not deserve death at the hands of his relative even if he has committed an offence deserving such treatment and should be let off. Why should he who stands killed by his own offence be killed again? (39) Such is the code of conduct specially prescribed for the Kṣatriya race by Brahmā (the lord of created beings), by virtue of which even a brother is permitted to kill his (own brother). Hence it is (so) exceedingly cruel. (40) (Reverting to Śrī Kṛṣṇa,) the proud alone, who are blinded by pride of fortune, offer indignity to their relatives for the sake of dominion, land, (other movable) property, women, honour, dignity or any other consideration. (41) (Turning to Rukmiṇī once more,) it is your differential outlook through which you, like an ignorant person, constantly bear ill-will, among all created beings, to those who are ill-disposed to you, and wish well to those who are kindly disposed to you (remaining neutral to those who are indifferent to you). (42) By the Lord's Māyā (deluding potency) is engendered this self-deception in the mind of those who are identified with the body, that a certain individual is your friend, another your enemy and a third, neutral to you. (43) Indeed the transcendent Self, which is but common to all embodied beings, is perceived by the ignorant as varied, even as a luminary (such as the sun or the moon) is viewed as different (in relation to the different vessels full of water in which the luminary is reflected), or as the sky is conceived as different (in relation to the different apartments or jars in which it is enclosed). (44) This (objective) body (psycho-physical organism), constituted as it is of physical substances (the five gross elements), the (five) senses and the objects of their perception (viz., sound, touch, sight, taste and smell), and has a beginning and an end, and which has been projected through ignorance on the

Self, subjects the soul (which is essentially free from birth and death) to metempsychosis. (45) There is no union or disunion of the Self with or from any other substance (such as the body, or the eye with which it is perceived), there being no such substance (other than the Self), O virtuous lady, and the appearance of such other substances (as the body or the eyes) being attributable to the Self (alone), (just) as there is no union or disunion of the sun with or from the eye and colour (both of which owe their existence and appearance to the sun itself). (46) Changes commencing from birth (and ending in death) pertain to the body alone and never to the soul, (just) as waxing and waning etc., pertain to the phases (of the moon) and not to the moon itself (which is ever the same). And indeed death (of the body) is attributed to the soul in the same way as the total disappearance of illumination is spoken of as Amāvāsyā (denoting the disappearance of the moon itself). (47) (Just) as a dreaming man perceives his own self (as invested with a body etc.,) as well as the objects of perception (sound, taste and so on), and also experiences pleasure, pain etc. as the fruit of his past doings, even though none of these (really) exists (not even the body through which he seems to enjoy the pleasures etc., his actual body lying inert all the while), so does the ignorant Jīva undergo transmigration. (48) Therefore, completely getting rid—through realization of Truth—of grief born of ignorance, that withers and infatuates the soul, be consoled, O young lady of beautiful smiles ! (49)

श्रीशुक उवाच

एवं भगवता तन्वी रामेण प्रतिबोधिता । वैनसस्य परित्यज्य मनो बुद्ध्या समादधे । ५० ।  
 प्राणावशेष उन्मथ्यो द्विर्भर्तव्यलप्रभः । स्मरन् विरूपकरणं वितथात्ममनोरथः । ५१ ।  
 चक्रे भोजकटं नाम निवासाय महत् पुरम् । अहवा दुर्मतिं कृष्णमप्रत्यहं यवीचसीम् ।  
 कुण्डिनं न प्रवेक्ष्यामीत्युक्त्वा तत्रावसद् रुषा । ५२ ।

**Śrī Śuka went on :** Shaking off disconsolation when thus comforted by Lord Balarāma, the slim lady eased her mind by recourse to reason. (50) Allowed to escape with life alone, his army as well as his glory having been smashed by his enemies (the Yadus), and his own hopes belied, and brooding over his disfigurement, Rukmi built for his residence a large city, Bhojakaṭa by name. (Solemnly) declaring that he would not (re-) enter Kuṇḍinapura without killing the evil-minded Kṛṣṇa and recovering Rukmiṇī (his younger sister), he lived there in a spirit of indignation. (51-52)

पगवान् भीष्मकसुतामेव निर्जित्य भूमिपान् । पुरभानीय विधिखदुपयेमे कुरुद्वह । ५३ ।  
 तदा महोत्सवो नृणां यदुपर्या गृहे गृहे । अभूदनन्यभाजानां कृष्णे यदुपतां नृप । ५४ ।  
 नरा नार्यक्ष मुदिताः प्रमृष्टमणिकुण्डलाः । पारिबर्हमुपाजहुर्वयोरिक्षत्रवासरतोः । ५५ ।  
 सा वृष्णिपुंस्तपितेन्द्रकेतुर्भिविचित्रमाल्याम्यरत्नतोरणैः ।  
 बभौ प्रतिहार्युपकृतमङ्गलैरार्षाण्युपगुरुधूपदीपकैः । ५६ ।  
 सित्तमार्गा मदल्यन्दिराहूतप्रेष्टभूभुजाय । गर्जद्वास्तु परामृष्टाभ्यापूरोपशोभिता । ५७ ।  
 कुरुसूत्रयैकैयवितदभ्यनुकुलनयः । मिथो मुमुदिरे तस्मिन् सम्प्रमात् परिधावताम् । ५८ ।  
 रुक्मिण्या हरणं श्रुत्वा गीयमानं ततस्ततः । राजानो राजकन्याश्च बभूवुर्भृशविस्मिताः । ५९ ।  
 द्वारकायामभूद् राजन् महाभोदः पुरीकसाम् । रुक्मिण्या रमथोपेतं दृष्ट्वा कृष्णं शिवः पतिम् । ६० ।

इति श्रीभद्रमकतो महायोगेण परमहंस्यो वैदितान्यो दशमस्कन्धे उत्तरार्धे रुक्मिण्युद्वाहे चतुःपञ्चरातनतोऽध्याये । ५४ ।

Having thus completely routed (hostile) kings and brought Rukmiṇī (the daughter of Bṛishmaka) to Dwārakā, the Lord espoused her with due ceremony. O jewel among the Kurus ! (53) Great was the festivity on that occasion in the house of all men at Dwārakā (the city of

the Yadus), who cherished exclusive devotion to Śrī Kṛṣṇa, the Ruler of the Yadus, O protector of men ! (54) Full of joy and adorned with ear-rings made of highly polished gems, men as well as women brought (valuable) presents for the bride and the Bridegroom, who were clad in picturesque (bridal) attire. (55) That city of the Vṛṣṇis put up a smart appearance with flags raised in honour of Indra, picturesque wreaths, tapestries and bejewelled ornamental arches, auspicious articles (such as fried grains of paddy, sprouts of barley and flowers etc.) placed in front of every door as well as with pitchers full of water, aloe-wood burning as incense and lights. (56) It had its roads moistened by the elephants, shedding temporal juice, of invited friendly kings, and was graced with tall plantain and areca-nut trees set up at the entrances. (57) Among those running to and fro through excitement in that city the Kurus, the Śrījayas, the Kaikeyas, the Vidarbhas, the Yadus and the Kuntis rejoiced to meet one another. (58) Hearing the story how Rukmiṇī was carried off (by Śrī Kṛṣṇa), which was being sung at every place, the (assembled) princes and princesses felt greatly astonished. (59) Great was the jubilation, O king, among the citizens in Dwārakā at the sight of Śrī Kṛṣṇa, the Spouse of Śrī (the goddess of beauty and prosperity), united (in wedlock) with Rukmiṇī, who was no other than (the said) Goddess Lakṣmī. (60)

*Thus ends the fifty-fourth discourse, forming part of the story of Rukmiṇī's wedding, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahartisa-Saithilā.*



## अथ पञ्चपञ्चाशत्तमोऽध्यायः

### Discourse LV

The story of Pradyumna's birth (and the destruction of the demon Śambara)

श्रीशुक उवाच

कामस्तु वामुदेवांशो दग्धः प्राग् रुद्रमन्युना । देहोपपत्तये ध्रुवस्तमेव प्रत्यपद्यत । १ ।  
 स एव जातो वेदध्या कृष्णवीर्यसमुद्भवः । प्रद्युम्न इति विश्रुत्वातः सर्वतोऽनवपमः पितुः । २ ।  
 तं शम्बरः कामरूपी हृत्वा लोकमनिर्देशम् । स विदित्वाऽऽत्मनः शत्रुं प्राख्योदन्वत्यगाद् गृहम् । ३ ।  
 तं निर्जगार बलवान् भीमः सोऽप्यपरैः सह । वृत्तो जालेन महता गृहीतो मत्स्यजीविभिः । ४ ।  
 तं शम्बराय कैवर्ती उपाज्जहुरुपायनम् । सुदा महानसं नीत्वावघ्नन् स्वधितिनाद्धतम् । ५ ।  
 दृष्ट्वा तद्दूरे बालं पायावर्त्य न्यवेदयन् । नारदोऽकथयन् सर्वं तस्याः शङ्कितचेतसः ।

बालस्य तत्त्वमुपतिं मत्स्योदरनिवेशनम् । ६ ।

सा च कामस्य वै पत्नी रतिनाम यशस्विनी । पत्न्यनिर्दग्धदेहस्य देहेत्यतिं प्रतीक्षती । ७ ।  
 निरूपिता शय्येण सा सूर्योदनसाधने । कामदेवं शिशुं बुद्ध्वा चक्रे स्नेहं तदार्षिकं । ८ ।  
 नातिदीर्घेण कालेन स काष्ठीां रुढर्यावन् । जनयामास नारीणां वीक्षनीनां च विभ्रमम् । ९ ।  
 सा तं पतिं पचदलायतेक्षणं प्रलम्बबाहुं नरलोकसुन्दरम् ।  
 सव्रीडहासोत्तपितध्रुवेक्षती प्रीत्योपतस्थे रतिगङ्ग सारतः । १० ।

तामहा भगवान् कार्णिवर्तस्ते पतिरन्वथा । मातृभावमितक्रुष्य वर्तसे कामिनी यथा । १९ ।

**Śrī Śuka began again :** Having been burnt (to ashes) in his former birth by the wrath of Rudra (the god of destruction), Kāma (the god of love), a portion of Lord Śrī Kṛṣṇa, sought for his part Him alone once more for investiture with a body. (1) Sprung from the loins of Śrī Kṛṣṇa, the selfsame god of love was (re-) born of Rukmiṇī (the princess of Vidarbha) and became widely known as Pradyumna, and proved to be a compeer of his Father in every respect. (2) Coming to know Pradyumna to be his (future) enemy, the demon Śambara, who could assume any form at will, carried off the babe (from the lying-in-chamber) while it was not yet ten days old and, casting it into the sea, went home. (3) A mighty fish swallowed it and the former too was alongwith others enmeshed in a huge net by fishermen. (4) The fishermen brought the fish as a present to Śambara and the cooks (in charge of his kitchen) took it into the kitchen and cut the wonderful fish with a knife. (5) Discovering a babe in the bowels of the fish, they handed it over to Māyāvati (a maid-servant of Śambara), whose mind was full of doubts; and the celestial sage Nārada (presently) told her everything as to who the babe was, how it was born and how it had (finally) made its way into the bowels of the fish. (6) The maid-servant was really speaking (no other than) the illustrious consort of Kāma, Rati by name, who had been (eagerly) awaiting (all the while) the reincarnation of her spouse, whose body had been burnt to ashes (by Lord Śiva). (7) Having been entrusted with (the work of) cooking pulses and rice, she fastened her affection on the babe now that she had come to know the child to be (none other than) Kāmadeva (the god of love). (8) At no distant date Pradyumna (the son of Śrī Kṛṣṇa) attained (the prime of) youth and kindled love in the breast of women who gazed on him. (9) Lovingly regarding him, her husband—who had eyes big as the petals of a lotus and exceptionally long arms, nay, who was charming among men—with bashful smiles and upraised eyebrows, Rati, O dear Parikṣit, greeted him with amorous gestures. (10) Lord Pradyumna (the son of Śrī Kṛṣṇa) said to her, "(I find that) your affection (towards me) has got perverted inasmuch as, having abandoned your motherly sentiment, you are behaving as a paramour (which is rather strange), O mother !" (11)

रतिरुवाच

भगवन् नारायणसुतः शम्बरेणाहतो गृहात् । अहं तेऽधिकृता पत्नी रतिः कामो भवान् प्रभो । १२ ।  
 एष त्वानिर्दशं सिन्धुवाक्षिपच्छम्बरोऽसुरः । मत्स्योऽयसीत्तदुदरादिह प्राप्तो भवान् प्रभो । १३ ।  
 तमिमं जहि दुर्ध्वं दुर्जयं शत्रुमात्मनः । पायाशतविदं त्वं च मायाभिर्मांहनादिभिः । १४ ।  
 परिशोचति ते माता कुरुरीव गतप्रजा । पुत्रस्त्रेहाकुला दीना विवक्ता गौरिवतुता । १५ ।  
 प्रभार्यैवं ददौ विद्यां प्रद्युम्नाय महात्मने । मयावती महाभायां सर्वमायानिनाशिनीम् । १६ ।  
 स च शम्बरमथेत्य संघुणाय सपाह्वयत् । अविवर्त्तस्तमाक्षेपैः क्षिपन् सञ्जनयन् कलिम् । १७ ।  
 सोऽधिकृष्टो दुर्बचोभिः पदा हत इवोरगः । निश्चक्राम गदापाणिरमर्षात्ताम्रलोचनः । १८ ।  
 गदामाविध्य तरसा प्रद्युम्नाय महात्मने । प्रक्षिप्य व्यनदन्नादं वदन्नियेषनिधुरम् । १९ ।  
 तामापतन्ती भगवान् प्रद्युम्नो गदया गदाम् । अपास्य शत्रवे कुब्जः प्राहिणोत् स्वगदां नृप । २० ।  
 स च पायां समाश्रित्य दैतेयीं मयदर्शिताम् । मुमुवेऽस्त्रमयं त्वं काष्ठीं वैहायसोऽसुरः । २१ ।  
 बाध्यमानोऽस्त्रवर्षणं रौक्मिण्यो महारथः । सत्त्वात्मिकां महाविद्यां सर्वमायोपमर्दिनीम् । २२ ।  
 ततो गौहाकगान्धर्व्यंशचौरगराक्षसीः । प्राद्युङ्क्त शतशो दैवः कार्णिव्यधमयत् स ताः । २३ ।  
 निशातमसिमुद्राथ सकीरोटं सकुण्डलम् । शम्बरस्य शिरः कायात् ताप्रमश्रवोऽजसाहरत् । २४ ।  
 आकीर्यमाणो दिविर्जैः स्तुवद्भिः कुसुमोत्करैः । भार्ययाश्चरधारिणा पुरं नीतो विहायसा । २५ ।

**Rati replied :** "You are the son of Nārāyaṇa (Lord Śrī Kṛṣṇa), who were stolen away by the demon Śambara from the lying-in-chamber. I am your appointed wife, Rati, and you are (no other than) Love, my consort ! (12) While you were not yet ten days old, the said demon Śambara cast you into the sea, where a fish devoured you and from the bowels of that fish you have reached this place (the residence of Śambara), my spouse ! (13) Get rid of this demon, your formidable foe—(so) difficult to conquer, knowing as he does hundreds of wives—by recourse to (similar) wives like stupefaction. (14) Overwhelmed with parental affection, your afflicted and disconsolate mother, is wailing like a she-osprey whose young has departed or like a cow deprived of its calf." (15) Advising him thus, Māyāvati (Rati, so-called because of her being adept in wiles) imparted to the high-souled Pradyumna a spell called Mahāmāyā, which was capable of undoing all kinds of wiles. (16) Approaching Śambara, Pradyumna accordingly challenged him to a combat, reproaching him with unbearable taunts and (thus) stirring up strife. (17) Taunted with abuses, Śambara, like a serpent trodden under foot, sallied forth, mace in hand, his eyes suffused with blood through indignation. (18) Whirling his mace with (great) velocity and hurling it at the high-minded Pradyumna, he uttered a roar harsh as a clap of thunder. (19) Beating back with his own the mace as it came flying at him, the almighty Pradyumna angrily hurled his own mace at the enemy, O protector of men ! (20) Fully resorting to the illusive demoniac devices taught by Maya, the demon rained a volley of missiles on Pradyumna (the son of Śrī Kṛṣṇa), himself remaining (unperceived) in the air. (21) Being plagued with the shower of missiles, Pradyumna (the son of Rukmiṇī), who was a great car-warrior (able to encounter ten thousand warriors single-handed) brought into use a great charm consisting (purely) of Sattva and capable of rendering ineffectual all kinds of illusive devices. (22) The demon then employed hundreds of illusive devices practised by the Guhyakas (Yakṣas), Gandharvas (celestial musicians), Piśācas (fiends), Nāgas and Rākṣasas (ogre). The celebrated Pradyumna (the son of Śrī Kṛṣṇa) counteracted them (all). (23) Taking up a sharp-edged sword, he then forcibly severed from Śambara's body his head with a coppery beard and moustaches alongwith his diadem and ear-rings. (24) Being showered over with heaps of flowers by heavenly beings, who were singing his praises (all the while), Pradyumna was taken to Dwārakā through the air by his consort (Māyāvati), who was capable of journeying by the air. (25)

अन्तःपुरावरं राजन् ललनाशतसङ्कुलम् । विवेश पत्न्या गगनाद् विद्युतेव बलाहकः । १२६ ।  
 तं दृष्ट्वा जलदशयमं पीतकौशेयवाससम् । प्रलम्बबाहुं ताम्राक्षं सुस्मितं रुचिराननम् । १२७ ।  
 स्वलङ्कृतमुखाम्भोजं नीलवक्रालकालिभिः । कृष्णं मत्वा स्त्रियो ह्रीता निलिल्युत्तर तत्र ह । १२८ ।  
 अवधार्यं शरीरैर्बहुलक्षण्येन योषितः । उपजग्मुः प्रमुदिताः सखीरत्नं सुविस्मिताः । १२९ ।  
 अथ तत्रासितापाङ्गी वैदर्भी वल्गुभाषिणी । अस्मरत् स्वसुते नष्टं स्नेहसुतपयोधरा । १३० ।  
 को न्यथं नखैर्दूर्यः कस्य या कथलेक्षणः । धृतः कया वा जठरे केचं लब्धा त्वनेन वा । १३१ ।  
 यम घाप्यात्मजो नष्टो नीतो यः सूतिकागृह्णात् । एतत्तुल्यवयोरूपो यदि जीवति कुत्रचित् । १३२ ।  
 कथं त्वनेन संप्राप्तं सारुथ्यं शार्ङ्गधन्वनः । आकृत्यावयवैर्गत्या स्वरहासावलोकनैः । १३३ ।  
 स एव वा भवेच्चूडं यो मे गर्भे धृतोऽर्थकः । अनुभ्रिन् प्रीतिरधिका नापः स्फुरति मे भुजः । १३४ ।

Like a cloud attended with lightning, Pradyumna descended with his spouse from the sky into the magnificent gynaeceum crowded with hundreds of ladies. (26) Seeing him, sombre as a cloud and clad in yellow silk, with exceptionally long arms and reddish eyes, wearing a winsome smile and a charming countenance, his lotus-like face graced with locks of dark-blue curly hair, and thinking him to be Śrī Kṛṣṇa, the ladies, so the story goes, hid themselves wherever they could (out of bashfulness). (27-28) Concluding gradually through slight

dissimilarity (viz., the absence of Kaustubha and Śrīvatsa) that he was not Śrī Kṛṣṇa, the ladies went up to him overjoyed, yet greatly amazed to find him accompanied with an excellent young lady. (29) Presently Rukmiṇī (the princess of Vidarbha)—the corners of whose eyes were (naturally) dark (without the use of collyrium) and who was gifted with a sweet tongue—recalled on that occasion (through similarity of features) her own lost son, milk flowing from her breasts through (maternal) affection. (30) (She said to herself,) "Who could this jewel among men with lotus-eyes possibly be? Again, whose son may he be or by whom was he borne in her womb and who, in fact may be this young woman obtained by him (through good-luck)? (31) My own son too—who was stolen away (by some evil spirit) from the lying-in-chamber and has been missing (all these years)—must have attained an age similar to this boy's and come to possess similar features, should he be living anywhere. (32) But how could this boy acquire (such) similarity of form with the Lord bearing the Śāringa bow in point of features, limbs, gait, voice, smiles and glances? (33) Or he may undoubtedly be the selfsame boy who was borne in my womb; (for) great is my affection for him and my left arm is throbbing. (34)

एवं मीमांसमानायां वैदर्भ्यां देवकीसुतः । देवक्यानकदुन्दुभ्यामुत्पन्नलोक अगायत् ॥३५॥  
 विज्ञातार्थोऽपि भगवांस्तुष्णीमास जनार्दनः । नास्त्येकथयत् सर्वं शम्भराहरणादिकम् ॥३६॥  
 तद्ब्रुवा महदाश्चर्यं कृष्णान्तःपुरयोषितः । अभ्यनन्दन् बहून्व्याम् नष्टं मृतपिवागतम् ॥३७॥  
 देवकी वसुदेवश्च कृष्णारामौ तथा स्त्रियः । दम्पती तौ यरिष्यन् रुक्मिणी च ययुर्मदम् ॥३८॥  
 नष्टं प्रद्युम्नायातमाकर्ण्य द्वारकौकसः । अहो मृत इवायातो बालो दिष्ट्येति हादुवन् ॥३९॥  
 यं वै मुहुः पितृस्वरूपनिवेशभावास्तम्भारो यदभजन् रहस्यभावाः ।  
 चित्रं न तत् खलु त्मास्पदबिम्बबिम्बे कामे स्परेऽक्षिविषये किमुतान्यनार्यः ॥४०॥

इति श्रीभद्रागवते महापुराणे पारमर्श्यां संहितायां दशमस्कन्धे उत्तरार्धे प्रद्युम्नोत्पत्तिकरणे नाम पञ्चपञ्चाशत्तमोऽध्यायः ॥५५॥

While Rukmiṇī (the princess of Vidarbha) was thus speculating, Lord Śrī Kṛṣṇa (the Son of Devakī) of excellent renown made His appearance (there) alongwith (His parents) Devakī and Vasudeva. (35) Although the (whole) truth was fully known to Him, Lord Śrī Kṛṣṇa (who is petitioned by all men) remained quiet. The sage Nārada (however) narrated (to them) everything as to how the demon Śambara had stolen away the boy (while he was yet a babe) and so on. (36) Hearing of that great miracle (viz., the baby's escaping alive and unhurt from the bowels of a fish and his subsequently killing a powerful demon) the ladies of Śrī Kṛṣṇa's gynaeceum greeted with joy the boy who had been missing for many years (past) and had returned (to life) as it were, though (once) dead. (37) Devakī and Vasudeva, Śrī Kṛṣṇa and Balarāma, as well as Rukmiṇī and the other ladies were transported with joy to embrace the (newly arrived) couple. (38) Hearing that Pradyumna had returned, though (long) lost, the citizens of Dwārakā—so the story goes—said (to one another), "Oh, the boy has by good-luck come back (to life) as it were though (once) dead!" (39) Indeed it is no wonder that when Pradyumna (Love incarnate)—whose very thought agitates one's mind, nay, who was an exact likeness of the personality of Śrī Kṛṣṇa (the Abode of Rāmā, the goddess of beauty and good fortune)—came within sight, (even) his mothers, who often (mis-) took him for their own Spouse due to his close resemblance with his Father, sought seclusion (out of modesty, love being kindled in their heart). Much more did other women feel like that in his presence. (40)

*Thus ends the fifty-fifth discourse entitled "The story of Pradyumna's birth," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Sarhita.*



## अथ षट्पञ्चाशत्तमोऽध्यायः

### Discourse LVI

The story of the Syamantaka gem; Śrī Kṛṣṇa weds  
Jāmbavatī and Satyabhāmā

श्रीशुक उवाच

सत्राजितः स्वतनया कृष्णाय कृतकिल्बिषः । स्वमन्तकेन मणिना स्वयमुद्यम्य दत्तवान् । १ ।

**Śrī Śuka began again :** Having done a wrong (to Śrī Kṛṣṇa), Satrājīt gave away to Śrī Kṛṣṇa of his own accord after due exertion his daughter (Satyabhāmā) alongwith the Syamantaka gem. (1)

राजोवाच

सत्राजितः किमकरोद् ब्रह्मन् कृष्णस्य किल्बिषम् । स्वमन्तकः कुतस्तस्य कस्माद् दत्ता मुता हरेः । २ ।

**The king (Parīkṣit) submitted :** What wrong did Satrājīt perpetrate against Śrī Kṛṣṇa, O holy one ? Wherefrom was the Syamantaka gem got by him and why did he give away his daughter to Śrī Hari ? (2)

श्रीशुक उवाच

आसीद् सत्राजितः सुद्यौ भक्तस्य परमः सखा । प्रीतस्तस्मै मणिं प्रादान् सूर्यस्तुष्टः स्वमन्तकम् । ३ ।  
स तं विभ्रन् मणिं कण्ठे भ्राजमानो यथा रविः । प्रविष्टो द्वारकां राजस्तेजसा नोपलक्षितः । ४ ।  
तं विलोक्य जना दूरातेजसा मुष्टदृष्टयः । दिव्यतेऽक्षैर्भगवते शशंसुः सूर्यशङ्किताः । ५ ।  
नारायण नमस्तेऽस्तु शङ्खचक्रगदाधर । दामोदरारविन्द्याक्ष गोविन् यदुनन्दन । ६ ।  
एष आयाति सखिता त्वां दिदुक्षुर्जगतपते । मुष्णन् राधन्तिचक्रेण नृणां चक्षुषि तिग्मगुः । ७ ।  
नन्वन्विच्छन्ति ते मार्गं त्रिलोक्यां विबुधैर्धर्माः । ज्ञात्वाद्य गूढं यदुसु द्रष्टुं त्वां यात्यजः प्रभो । ८ ।

**Śrī Śuka replied :** The sun-god, though adorable in the eyes of Satrājīt, his devotee, behaved as a loving friend to him. Pleased with him, the sun-god bestowed on him the Syamantaka gem. (3) Wearing that gem about his neck and shining as the sun (because of that gem), he entered Dwārakā (presumably from his place of worship in the outskirts of the city) but could not be identified. O king, through his (dazzling) brilliance. (4) Gazing at him from a distance, their eyes blinded with his splendour, and suspecting him to be the sun-god, people reported his arrival to the Lord, who was playing at dice (as follows):—(5) "Hail to You, O Nārāyaṇa, the Wielder of a conch, discus and mace ! O Lord, who (once) had a cord tied about Your abdomen (by mother Yaśodā by way of punishment), O lotus-eyed One, O Protector of cows, O Scion of Yadu ! (6) Dazzling the eyes of men with his rays, here comes the glorious sun-god with intent to see You, O Lord of the universe ! (7) Indeed the foremost of the gods (Brahmā and others) in the three worlds seek the way to You (but fail to find You). Having come to know You as living incognito at present among the Yadus, the sun-god (who is self-existent) comes to see You, O Lord." (8)

श्रीशुक उवाच

निशम्य बालन्वचनं प्रहस्याम्बुजलोचनः । प्राह नासौ रविर्देवः सत्राजिन्मणिना ज्वलन् । ९ ।  
सत्राजित् स्वगूढं श्रीमत् कृतकौतुकमङ्गलम् । प्रविश्य देवमदने मणिं विप्रैर्न्यवेशयत् । १० ।

दिने दिने स्वर्णभारानष्टौ स सृजति प्रभो । दुर्भिक्षमार्यरिष्टानि सर्पाधिव्याधयोऽशुभाः ।

न सन्ति मायिनस्तत्र यत्रास्तेऽभ्यर्चितो मणिः । १११ ।

स याषितो मणिं त्वापि यदुराजाय शीरिणा । नैवार्थकामुकः प्रादाद् बाञ्जाभङ्गमत्कंयन् । १२ ।

**Śrī Śuka continued :** Śrī Kṛṣṇa (the lotus-eyed One) heartily laughed to hear the report of those unknowing persons and observed, "He is not the sun-god, it is (only) Satrājīt glowing with his gem." (9) Entering in state his own splendid residence, which had been consecrated as a mark of festivity, Satrājīt caused the gem to be (duly) installed by Brāhmaṇas in the apartment intended for gods. (10) The gem, O lord, yielded from day to day gold weighing eight Bhāras (equivalent to three maunds and five seers approximately). Famine, pestilence and (other) calamities, serpents, mental worries and bodily ailments and other evils and rogues no longer exist where the gem stands worshipped. (11) Though solicited once by Śrī Kṛṣṇa (who thought that the king was the fittest person to possess such a wonderful gem), Satrājīt, covetous as he was of wealth, did not hand it over to Ugrasena (the ruler of the Yadus), not foreseeing the (evil) consequences of rejecting the request (of Śrī Kṛṣṇa, the Supreme Person). (12)

तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम् । प्रसेनो हयमारुह्य मृगयां व्यचरद् वने । १३ ।

प्रसेनं सहयं हत्वा मणिभाच्छिद्य केसरी । गिरि विशङ्गाम्भवता निहतो मणिमिच्छता । १४ ।

सोऽपि चक्रे कुमारस्य मणिं क्रीडनकं धिले । अपश्यन् भ्रातरं भ्राता सत्राजित् पर्वतय्यत । १५ ।

प्रायः कृष्णेन निहतो मणिप्रीवो वनं गतः । भ्राता ममेति तच्छ्रुत्वा कर्णे कर्णेऽजपञ्जनाः । १६ ।

भगवांस्तदुपश्रुत्य दुर्वशो लिप्तमात्मनि । माष्टुं प्रसेनपदवीमन्वपद्यत नागरैः । १७ ।

हतं प्रसेनमश्वं च वीक्ष्य केसरिणा वने । तं चाद्रिपुष्टे निहतमूक्षेण ददृशुर्जनाः । १८ ।

Wearing that gem of surpassing lustre about his neck, one day, Prasena (brother of Satrājīt) went about a hunting on horseback in the forest. (13) Having killed Prasena, horse and all, and snatched the gem (out of curiosity because of its uncommon lustre), a lion was, while entering its mountainous cave, made short work of by Jāmbavān (the celebrated king of bears of Rāmāyaṇa fame), who wished to have it. (14) The latter for his part used the gem as a plaything for his boy. Not finding his brother (back), Satrājīt, the other brother, felt very miserable. (15) (He said to his own people,) "Surely my brother, who had gone to the forest with the gem about his neck, has been killed by Śrī Kṛṣṇa !" Hearing that, people (of a malicious disposition) spread the rumour in a whisper from ear to ear. (16) When the Lord learnt this, He followed the tracks (of the horse carrying) Prasena alongwith some citizens (of Dwārakā) in order to wipe off the imputation cast on Him. (17) Discovering (first) Prasena as well as his horse killed in the forest by a lion, people further saw the lion (itself) killed on the mountain side by a bear. (18)

श्रुक्षाराजबिलं भीमपद्मेन तमसाऽऽवृतम् । एको विवेश भगवाननवस्थाप्य बहिः प्रजाः । १९ ।

तत्र दृष्ट्वा मणिश्रेष्ठं बालक्रीडनकं कृतम् । हतुं कृतमतिस्तस्मिन्नवतस्थेऽर्भकान्तिके । २० ।

तमपूर्वं नरं दृष्ट्वा धात्री चुक्रोश भीतवत् । तच्छ्रुत्वाभ्यद्रवत् क्रुद्धो जाम्बवान् बलिनां वरः । २१ ।

स वै भगवता तेन वयुधे स्वाभिनाऽऽत्मनः । पुरुषं प्राकृतं मत्स्य कुपितो नानुभावयित् । २२ ।

इन्द्रयुद्धं सुतुमुलमुभयोर्विजिगीषतोः । आयुधास्यदुपदेशभिः क्रव्यार्थे ह्येनयोरेव । २३ ।

आसीत्तद्दृष्ट्वाविशाहमितरेतनमुष्टिभिः । वन्ननिषेधपरुषैरविश्रमयहर्निशम् । २४ ।

कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुन्धनः । क्षीणसत्त्वः स्थिन्नपात्रस्तमाहातीव विस्मितः । २५ ।

जाने त्वां सर्वभूतानां प्राणः भोजः सङ्गो बलम् । विष्णुं पुराणपुस्तवं प्रबध्निष्णुमधीश्वरम् । २६ ।  
 त्वं हि विश्वसृजां स्रष्टा सृज्यनामपि यच्च सत् । कालः कल्पतामीशः पर आत्मा तथाऽऽत्मनाम् । २७ ।  
 यस्येष्टदुःकलितरोषकटाक्षमोक्षैर्वर्त्यादिशत् क्षुभितनकृतिपिङ्गलोऽग्निः ।  
 सेतुः कृतः स्वयञ्ज उज्वलित्वा च लङ्का रक्षःशिरांसि भुवि पेतुरिषुक्षतानि । २८ ।  
 इति विज्ञातविज्ञानमक्षराज्ञानमच्युतः । व्याजहार महाराज भगवान् देवकीपुत्रः । २९ ।  
 अभिमृश्वारविन्दाक्षः पाणिना शङ्करेण तम् । कृपया परया भक्तं प्रेमगाभीरवा गिरा । ३० ।  
 मणिहेतोरेह प्राप्ता वयमक्षपते बिलम् । मिथ्याभिशापं प्रमृजन्नात्यन्तो मणिनामुना । ३१ ।  
 इत्युक्तः स्वां दुहितरं कन्यां जाम्बवतीं मुदा । अहंणार्थं स मणिना कृष्णापोपजहार ह । ३२ ।

The Lord stationed the people outside and entered alone the fearful cave of Jāmbavān (the king of bears), covered with thick darkness. (19) Espying there the excellent gem converted into a toy for an infant, and resolved to carry it away, the Lord waited there by side of the babe. (20) The nurse shrieked as though afraid to see that wonderful human being (but really on perceiving the latter's intention to carry the gem away). Enraged to hear the scream, Jāmbavān, the foremost of the mighty, rushed to meet Him. (21) Thinking Him to be an ordinary mortal and failing to perceive His greatness (divinity), Jāmbavān, full of rage, actually fought with the said almighty Lord, his own Master. (22) A most tumultuous duel ensued between the two, keen as they were to overthrow each other, like a pair of hawks contending for a piece of flesh, and fought with weapons (such as a mace), rocks, trees and (bare) arms and (finally) struck each other with their fists—which fell as severely as the strokes of lightning. The combat raged day and night without a pause for (as many as) twenty-eight days. (23-24) Having his many joints and muscles pounded with the strokes of Śrī Kṛṣṇa's fists and his strength and courage (too) depleted and limbs perspiring (all over), Jāmbavān spoke to Him (thus), highly astonished (at this unexpected discomfiture, which he had never experienced before):—(25) "I (now) conclude You to be (none else than) the all-powerful Viṣṇu, the most ancient Person, the suzerain Lord, (nay), the life-energy, the organic power, the strength of mind as well as the bodily strength of all created beings. (26) Indeed You are the Creator (even) of Brahmā and others (the progenitors of the universe), as well as the Reality that underlies (as the material cause of) even created substances (such as the Mahat-tatva), the Ruler, in the form of the Time-Spirit, of those that control and destroy others, the supreme Self of (all) embodied souls. (27) (I now understand) You are the same Lord Rāmacandra (my Master) to whom the ocean with its crocodiles and whales (thrown into agitation by Your casting sidelong glances, marked with anger slightly kindled (by its refractoriness), allowed passage, yet by whom a bridge was constructed (at its own entreaty) as an embodiment of His own glory, (nay,) by whom (the fortress and city of) Lankā (the capital of Rāvaṇa, His arch-enemy) was set on fire, and severed by whose (unfailing) arrows the heads of ogres fell to the ground!" (28) To His devotee, Jāmbavān (the king of bears), by whom His identity—which is all-consciousness (and bliss)—was thus directly perceived, O great king, the lotus-eyed Lord Śrī Kṛṣṇa (the Son of Devaki) spoke (as follows) in a voice deep with emotion, stroking him with His soothing hand out of supreme compassion:—(29-30) "For the sake of this gem did we (the leading citizens of Dwārakā headed by Myself) arrive at (the mouth of) your cave, O chief of bears; whereas I came here (inside the cave) with a view to wiping off the false imputation against Me through that gem." (31) Thus addressed (by Śrī Kṛṣṇa), he (Jāmbavān) joyfully gave away by way of worship his own daughter, Jāmbavatī, alongwith the gem: so the tradition goes. (32)

अदृष्टा निर्गमं शीरेः प्रविष्टस्य त्रिलैः जनाः । प्रतीक्ष्य द्वादशहानि दुःखिताः स्वपुरं ययुः । ३३ ।

with an amiable disposition, comely appearance, magnanimity and other (similar) virtues. (44) The Lord (however) said (as follows), O protector of men, "We would not accept the gem; let it remain with you, a devotee of the sun-god (who conferred it on you). We shall only enjoy its fruit (in the shape of the abundant gold it yields everyday)." (45)

*Thus ends the fifty-sixth discourse, forming part of the story of Syamantaka, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ सप्तपञ्चाशत्तमोऽध्यायः

### Discourse LVII

**Syamantaka stolen; Śatadhanvā killed and Akrūra recalled to Dwārakā**

श्रीशुक उवाच

विज्ञातार्थोऽपि गोविन्दो दधानाकर्ण्य पाण्डवान् । कुन्ती च कुल्यकरणे सहारामो ययौ कुरून् । १ ।

भीमं कृपं सचिदुरं गान्धारीं द्रोणमेव च । तुल्यदुःखौ च सङ्गम्य हा कष्टमिति होचतुः । २ ।

**Śrī Śuka began again :** Hearing about the sons of Paṇḍu and Kuntī having been burnt (to death in a house of lac built for them and subsequently set on fire by Duryodhana), although the truth (about their having escaped unscathed in good time before the house was set on fire) was fully known to Him (omniscient as He was), Śrī Kṛṣṇa (the Protector of cows) proceeded to (Hastināpura, the capital of) the kingdom of the Kurus, accompanied by Balarāma, for a friendly inquiry after their family affairs (by way of condolence). (1) Meeting Bhīṣma, Kṛpa, Vidura and Gāndhārī (wife of King Dhṛtarāṣṭra) as well as Droṇa, and equally sharing their grief, so the tradition goes, the Lord said, "Ah, what a pity !" (2)

लब्ध्वैतदन्तरं राजन् शतधन्वानमृचतुः । अकूरकृतवर्माणो मणिः कस्मान्न गृह्यते । ३ ।

योऽप्यभ्यं संप्रतिश्रुत्य कन्यारत्नं विगर्ह्य नः । कृष्णाघदान्न सत्राजित्कस्माद्भ्रातरमन्वियात् । ४ ।

एषं भिन्नमतिस्त्राभ्यो सत्राजितमसत्तमः । शयानमवधील्लोभात् स पापः क्षीणजीवितः । ५ ।

स्त्रीणां विक्रोशमानानां क्रन्दन्तीनामनाथवत् । हत्वा पशून् सौनिकवन्धगामादय जग्मिवान् । ६ ।

Seizing this opportunity (afforded by the absence of Śrī Kṛṣṇa), O king, Akrūra and Kṛtavarmā (another leading Yādava and a devotee of Śrī Kṛṣṇa, who hated Satrājīti for his having calumniated Śrī Kṛṣṇa) said to Śatadhanvā (who had a malice prepense), "Why should not the gem be taken possession of (at this opportune moment) ? (3) Why should not Satrājīti—who having solemnly promised us his jewel of a daughter, yet disregarding us, gave it away to Śrī Kṛṣṇa—(be made to) follow (the fate of) Prasena (his brother) ?" (4) His mind having thus been poisoned by them, that vile and most wicked fellow, whose life had (now) been spent, murdered Satrājīti (in cold blood) out of greed while he was asleep. (5) Having made short work of Satrājīti (even) as a butcher would slaughter animals, and taking the gem in the midst of the womenfolk who were (all) screaming and wailing as though masterless, Śatadhanvā withdrew. (6)

सत्यधामा च पितरं हतं वीक्ष्य शुचार्पिता । व्यल्पन्तात् तलेति हा हतासरीति मुह्यती । ७ ।

निशम्य देवकी देवी रुक्मिण्यनकदुन्दुभिः । सुहृदो ज्ञातयोऽशोघ्नं बिलान् कृष्णमनिर्गतम् । ३४ ।  
 सत्राजितं शपन्तस्ते दुःखिता द्वारकौकसः । उपतस्थुर्पहामायां दुर्गां कृष्णोपलब्धये । ३५ ।  
 तेषां तु देव्युपस्थानात् प्रत्यादिष्टाशिषा स च । प्रादुर्बभूव सिद्धार्थः सदारो हर्षयन् हरिः । ३६ ।  
 उपलभ्य हृषीकेशं मृतं पुनरिवागतम् । सह पत्न्या मणिप्रीवं सर्वं जातमहोत्सवाः । ३७ ।

Not finding Śrī Kṛṣṇa (a scion of Śūrasena) return (ever) since He entered the cave and disappeared into it, the people (that had accompanied Him to its mouth and had been left behind by Him there) returned to their city (Dwārakā), full of grief, having waited (there) for (as many as) twelve days. (33) Hearing (from them) that Śrī Kṛṣṇa had not come out of the cave (till then), Devakī (Śrī Kṛṣṇa's mother), the divine Rukmiṇī (Śrī Kṛṣṇa's premier Spouse) and Vasudeva as well as His (other) relations and kinsmen grieved for Him. (34) Cursing Satrājīt, the aforesaid citizens of Dwārakā, stricken (as they were) with grief, worshipped (prayed to) Goddess Durgā (known by the name of Candrabhāgā), the Supreme Energy (of the Lord), for the (safe) return of Śrī Kṛṣṇa. (35) Thanks to their worship of (and prayers to) the Goddess and the benediction pronounced (by the Goddess) in response to their prayer, as a matter of fact, the said Śrī Hari appeared (all of a sudden) in their midst accompanied by His (new) bride (Jāmbavati), and gladdening them (all by His dramatic appearance), His purpose (in the shape of recovery of the Syamantaka gem) having been accomplished. (36) All were filled with great joy to find Śrī Kṛṣṇa (the Ruler of the senses), as though returned to life after death, with His (new) bride and with the gem about His neck. (37)

सत्राजितं समाहूय सभायां राजसन्निधौ । प्राप्तिं चाख्याय भगवान् मणिं तस्मै न्यवेदयत् । ३८ ।  
 स चातिव्रीडितो रत्नं गृहीत्वावाङ्मुखस्ततः । अनुतापयमानो भवनमगमत् स्नेन पाप्यना । ३९ ।  
 सोऽनुध्यायंस्तदेवायं बलवद्विग्रहाकुलः । कथं मृजाम्यात्परजः प्रसीदेत् वाञ्छितः कथम् । ४० ।  
 किं कृत्वा साधु मह्यं स्यात् शपेद् वा जनो यथा । अदीर्घदर्शनं क्षुद्रं मूढं द्रविणलोलुपम् । ४१ ।  
 दास्ये दुहितरं तस्मै स्त्रीरत्नं रत्नमेव च । उपायोऽयं सपीचीनस्तस्य शान्तिर्न चान्यथा । ४२ ।  
 एवं व्यवसितो बुद्ध्या सत्राजित् स्वसुतां शुभाम् । मणिं च स्वयमुद्यम्य कृष्णान्धोपजहार ह । ४३ ।  
 तां सत्यभामां भगवानुपयेमे यथाविधि । बहुभिर्यदिचितां शीलरूपीदार्यगुणान्विताम् । ४४ ।  
 भगवानाह न मणिं प्रतीच्छामो वयं नृप । तवास्तां देवभक्तस्य वयं च फलभागिनः । ४५ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंसी संहितयां दशमस्कन्धे उवाचैः स्यमन्कोपाख्याने पद्मज्ञारातमोऽध्यायः । ५६ ।

Duly summoning Satrājīt into the royal presence at court and having told him how He had recovered the gem, the Lord handed it over to him. (38) Full of great shame he took the gem and with his head cast down returned home thence, repenting for his sin (in the shape of flouting the divine command and calumniating the Lord). (39) Brooding over that sinful act (of his) alone and feeling nervous over the unpleasantness, created with the mighty (Śrī Kṛṣṇa and His followers), he thought (within himself), "How shall I be able to wipe off my guilt and how could Śrī Kṛṣṇa be conciliated? (40) What course will prove expedient for me or what should be done so that people may not curse me, short-sighted, mean, stupid and covetous of wealth as I am? (41) I shall give away to him my daughter, a (veritable) jewel among women, as well as the (Syamantaka) jewel. This will be the proper remedy as there will be no end of quarrel otherwise." (42) Having thus resolved by recourse to reason, and moving in the matter himself, Satrājīt made a present to Śrī Kṛṣṇa of his own blessed daughter as well as of the gem: so the tradition goes. (43) The Lord espoused according to the scriptural ordinance the said girl, Satyabhāmā (by name), (who was) solicited by many and (was) gifted

तैलद्रोण्यां मुने प्रास्य जगाम गजसाह्वयम् । कृष्णाय विदितार्थाय तप्ताऽऽघर्याय पितृवधम् । ८ ।  
 तदाकर्ण्यैश्वरी राजन्ननुसृत्य नृलोकताम् । अहो नः परमं कष्टमित्यस्त्राक्षौ विलेपतुः । ९ ।  
 आगत्य भगवांस्तस्मात् सभार्यः सायजः पुरम् । शतधन्वानमारेभे हन्तुं हर्तुं मणिं ततः । १० ।

Overwhelmed with grief to behold her father slain, Satyabhāmā too piteously wailed saying "Ah father, dear father, I am undone!" and fainting (at intervals). (7) Consigning the deceased to a trough full of oil (to guard against decomposition), the afflicted lady drove (all the way) to Hastināpura (the city bearing a name denoting the elephant) and reported to Śrī Kṛṣṇa, who was (already) aware of the fact (omniscient as He was), the death of her father. (8) Hearing the (sad) news and following the practice of the human world, O Parīkṣit, the two almighty Brothers wailed with tears in Their eyes, exclaiming: "Alas, a great calamity has befallen us." (9) Returning (forthwith) from Hastināpura to Dwārakā alongwith His consort and elder Brother, the Lord made preparations to kill Śatadhanvā and recover the gem from him. (10)

सोऽपि कृष्णोद्यमं ज्ञात्वा भीतः प्राणपरिप्पस्य । साहाय्ये कृतवर्माणमयाचत स चाब्रवीत् । ११ ।  
 नाहमीधुरयोः कुर्यां हेलेन रामकृष्णयोः । को नु क्षेमाय कल्पेत तयोर्वृजिनमाचरन् । १२ ।  
 कंसः सहानुगोऽपीतो यद्वेषान्त्याजितः श्रिया । जरसन्धः सप्तदश संदुगान् विरथो यतः । १३ ।  
 प्रत्यास्यतः स चाक्रूरं पाणिप्रग्राहमयाचत । सोऽप्याह को विरुध्येत विद्वान्निधायोर्बलम् । १४ ।  
 य इदं लीलया विश्वं सृजत्यवति हन्ति च । चेष्टो विश्वसृजो यस्य न विदुर्मर्हिताजया । १५ ।  
 यः सप्तहायनः शैलमुत्पात्यैकेन याणिना । दधार लीलया ब्राल उच्छिलीभ्रमिवाभङ्कः । १६ ।  
 नमस्तस्मै भगवते कृष्णायानुतकर्षणे । अनन्त्यादिभृताय कूटस्थायात्मने नमः । १७ ।  
 प्रत्यास्यातः स तेनापि शतधन्वा महामणिम् । तस्मिन् न्यस्याश्रमालाह शतद्योजनं ययौ । १८ ।

Alarmed to know of Śrī Kṛṣṇa's plans (to kill him) and in his anxiety to save his life, Śatadhanvā too solicited Kṛtavarmā for help and the latter replied (as follows): (11) "I dare not cross the two almighty Brothers. Having given offence to Them, who can as a matter of fact hope to live in peace? (12) Karṣa was shorn of (all) his glory through enmity with Them and met his end alongwith his followers. (Nay,) Jarāsandha (the powerful ruler of Magadha and father-in-law of Karṣa) escaped (with life) at the end of (each of his) seventeen encounters (with Them), deprived (even) of his chariot." (13) Having been refused help (in these words by Kṛtavarmā), he next sought Akrūra for help. Akrūra too replied, "Knowing the strength of the two divine Brothers, who will dare antagonize Them? (14) Hail to the celebrated Lord Śrī Kṛṣṇa of marvellous deeds, who creates, preserves and dissolves the universe by way of sport; nay, deluded by whose Māyā (His beginningless Energy), (even) the progenitors of the world cannot comprehend His activity; who, having uprooted a (whole) mountain (Govardhana) (even) as a seven-year-old boy, held it up in one hand with as much ease as an infant would pluck up and hold a mushroom; Hail to that immortal and immutable Self, the most ancient Being!" (15—17) Refused help even by Akrūra, Śatadhanvā deposited the valuable gem with him and, riding a horse capable of traversing (in a single journey) one hundred Yojanas (eight hundred miles), left (Dwārakā). (18)

गुरुद्वयजचारुह्य रथं रामजनार्दनौ । अन्वयातां महावेपथ्वै राजन् गुरुद्वयम् । १९ ।  
 मिथिलायामुपवने विसृज्य पतितं हयम् । पदध्यामधावत् सन्नस्तः कृष्णोऽप्यन्ववद स्व्या । २० ।  
 पदातेर्भगवांस्तस्य पदातिस्तिग्मनेमिना । चक्रेण शिर उल्कृत्य वाससो व्यथिनोभ्रमणिम् । २१ ।  
 अलब्धमणिरगत्य कृष्ण आहायजान्तिकम् । दृथा हतः शतधनुर्मणिस्तत्र न विद्यते । २२ ।  
 तत आह बलो नूतं स मणिः शतधन्वना । कस्मिंश्चित् पुरुषे न्यस्तस्तमन्वेव पुरं व्रज । २३ ।  
 अहं विदेहमिच्छामि द्रष्टुं प्रियतमं मम । इत्युत्वा मिथिलां राजन् विवेश यदुनन्दनः । २४ ।

तं दृष्ट्वा सहस्रोत्थाय मैथिलः प्रीतमानसः । अर्हकामास विधिवदृङ्गीयं समर्हणैः । २५ ।  
उवास तस्यां कतिचिन्मिथिलायां समा विभुः । मानितः प्रीतियुक्तेन जनकेन महात्मना ।

ततोऽशिक्षद् गदां काले धर्तराष्ट्रः सुयोधनः । २६ ।

केशवो द्वारकामेत्य निधनं शतधन्वनः । अप्राप्तिं च मणेः प्राह प्रियायाः प्रियकृद् विभुः । २७ ।  
ततः स कारयामास क्रियां बभूवैतस्य वै । साकं सुहृद्भिर्भवान्वाद्यायाः सुः साम्प्रयिकाः । २८ ।

Mounting Their car with a flag bearing the device of Garuda (the king of birds) and drawn by four horses possessing extraordinary speed, O king, Balarāma and Śrī Kṛṣṇa (who is solicited by all men) drove in pursuit of Śatadhanvā (the slayer of Their father-in-law). (19) Leaving the horse, that dropped down (exhausted) in an orchard in the outskirts of Mithilā (the capital of the Janakas), Śatadhanvā took to his heels, greatly alarmed; and Śrī Kṛṣṇa too chased him in rage. (20) Lopping off his head with His sharp-edged discus, the Lord. (also) moving on foot in fairness to the enemy, who was going on foot, looked for the gem in his upper and lower garments. (21) Śrī Kṛṣṇa, by whom the gem could not be found (with the slain), returned (to Their car) and said to His elder Brother (Balarāma), "In vain has Śatadhanvā been killed (by Me); for the gem is not with him!" (22) Thereupon Balarāma replied, "Surely that gem must have been deposited by Śatadhanvā with somebody (at Dwārakā). (Therefore) return to Dwārakā (and) trace him. (23) I (for my part) long to see the king of the Videha territory, my most beloved friend." Observing thus, Balarāma (a scion of Yadu) entered Mithilā, O Parksit I (24) Delighted at heart to see him, the king of Mithilā rose all of a sudden (from his seat) and worshipped Balarāma (who was worthy of adoration) according to the scriptural ordinance with appropriate presents. (25) Honoured by the high-souled Janaka, who was full of love (for him), Balarāma (who was of an independent mind) sojourned in the aforesaid city for a number of years. (Later on) at the opportune time Suyodhana, the (eldest) son of Dhṛtarāṣṭra (and the leader of the Kauravas), learnt the use of a mace at his feet. (26) Reaching Dwārakā (on the other side), Lord Śrī Kṛṣṇa related to Satyabhāmā (His beloved spouse) the story of His having slain Śatadhanvā and (nevertheless) of His not finding the gem (with him), anxious as He was to please her (with that comforting news). (27) Then, with the co-operation of His kinsmen, the aforesaid Lord caused to be performed in an appropriate manner all the obsequies that were conducive to the welfare in the other world of His murdered father-in-law. (28)

अक्रूरः कृतवर्मा च श्रुत्वा शतधनोर्वधम् । व्यूषत्तुर्धयविप्रस्तौ द्वारकायाः प्रयोजको । २९ ।  
अक्रूरे प्रेषितेऽरिष्टान्यासन् वै द्वारकौकसाम् । शरीरा मानसास्ताया मुहूर्दैविकर्मांतिकाः । ३० ।  
इत्यङ्गोपदिशन्त्येके विस्मृत्य प्रागुदाहृतम् । मुनिवासनिवासे किं घटनादिष्टदर्शनम् । ३१ ।  
देवेष्वर्षति काशीशः श्वफल्कायाम्गताय वै । स्वसुतां गान्दिनीं प्रदात् ततोऽर्षवत् स्म काशिभुः । ३२ ।  
तत्सुतसत्प्रभावोऽसावक्रूरो यत्र यत्र ह । देवोऽर्षिवर्षते तत्र नोपताया न मारिकाः । ३३ ।  
इति वृद्धवचः श्रुत्वा भैतावदिह कारणम् । इति मत्वा समानाव्य प्राहाक्रूरं जनार्दनः । ३४ ।  
पूजयित्वाभिभाष्येन क्रथयित्वा प्रियाः कथाः । विज्ञाताखिलचित्तज्ञः समयमान उवाच ह । ३५ ।  
ननु दानपते न्यस्तस्त्वय्यास्ते शतधन्वना । स्वमन्तको मणिः श्रीयान् विदितः पूर्वमेव नः । ३६ ।  
सत्राजितो जपत्यत्वाद् गृहीद्युर्दहितुः सुताः । दायं निनीयामः पिपडान् विमुष्यर्णं च शेषितम् । ३७ ।  
तथापि दुर्धरस्त्वयैस्त्वय्यास्तौ सुव्रते मणिः । किन्तु पामप्रज्ञः सप्यङ्ग न प्रत्येति मणिं प्रति । ३८ ।  
दर्शयस्व महाभाग बन्धूनां शान्तिमावह । अव्युच्छिन्ना मखास्तेऽद्य वर्तन्ते स्वमवेदयः । ३९ ।  
एवं सामभिरललब्धः श्वफल्कतनयो मणिम् । आदाय वाससाच्छत्रं ददौ सूर्यसमप्रभम् । ४० ।

स्यमन्तकं दर्शयित्वा ज्ञातिभ्यो रज आत्मनः । विमृज्य मणिना भूयस्तस्मै प्रत्यर्पयत् प्रभुः ।४१ ।

Sore stricken with fear to hear the news of Śatadhanvā having been slain (by the Lord), Akṛūra and Kṛtavarmā, that had instigated Śatadhanvā (to murder Satrājīt and take away his gem), went out of Dwārakā (to escape His wrath). (29) Akṛūra having gone abroad, portentous phenomena foreboding misfortune appeared before (the eyes of) the residents of Dwārakā and agonies, (both) physical and mental, (nay,) those brought about by divine agencies and those caused by other living beings overtook them again and again ever since. (30) So declare some historians (Vaiśampāyana and others), forgetting what has been stated (by me) before, O dear Parīkṣit ! Is it (ever) possible that evil portents should be seen in the (very) home of the Lord who is the (one) Abode of ascetics (that are capable of counteracting all evils by their holy presence)? (31) "(Once upon a time) when Indra (the god of rain) did not pour seasonal showers (in his kingdom), the ruler of Kāśī (the modern Vārāṇasī) gave away with due ceremony to Śwaphalka (the father of Akṛūra), (recently) arrived (at his capital), his own daughter, Gāndīnī (by name); thereupon Indra sent down showers in the kingdom of Kāśī. (32) Wherever stays the said Akṛūra, Śwaphalka's son, who has inherited his father's virtue, they say, Indra pours showers all round; neither calamities nor epidemics appear there." (33) Hearing the above-quoted words of the elders and though recognizing that the absence of Akṛūra was not the only cause of the evil portents, Lord Śrī Kṛṣṇa (who is solicited by all men) had Akṛūra duly brought back (to Dwārakā) and spoke to him. (34) The Lord, who was not only omniscient but knew the mind (of all too), received him with respect, admonished him and addressed sweet words to him and (then) smilingly said, so the tradition goes:—(35) "That the glorious Syamantaka gem surely lay deposited with you by (the deceased) Śatadhanvā was already known to us, O master of charities ! (36) Satrājīt having left no male issue, (it is but meet that) the sons of his daughter (Satyabhāma) should offer oblations of water and rice (to the spirit of the deceased) and, paying off his debts, should inherit the rest of his property. (37) Yet let the gem—which cannot be easily maintained by others—remain with you, strict in the observance of religious vows. My elder brother (Balarāma), however, does not (fully) trust me in the matter of the gem (and suspects that it has been got removed by me). (38) (Therefore, pray,) show it (to us) and (thereby) bring relief to your relations (Balarāma, Satyabhāma and Jāmbavatī). (I know) your sacrificial performances are going on unceasingly these days on altars of gold (thereby betraying the existence of the Syamantaka gem with you: for you could not otherwise get so much gold). (39) Won over by gentle words in this way, Akṛūra (Śwaphalka's son) brought and delivered the gem, which was brilliant as the sun, wrapped in a piece of cloth. (40) Having shown the Syamantaka to His kinsmen (Balarāma and others) and rubbed off through the gem the blame resting on Himself, the Lord then gave it back to Akṛūra. (41)

यस्त्वेतद् भगवत ईश्वरस्य विष्णोर्वीर्याब्धं वृजिनहरे सुमङ्गलं च ।  
आख्यानं पठति शृणोत्यनुस्मरेद् वा दुष्कृतिं दुरितमपोह्य याति शान्तिम् ।४१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां दशमस्कन्धे उत्तरार्धे स्यमन्तकोपाख्यानं सप्तपञ्चाशतमोऽध्यायः १५७ ।

He who simply reads, listens to or ponders this most blessed story replete with the exploits of the all-powerful Lord Viṣṇu—a story which destroys all sin—gets rid of his evil reputation and sin and attains (lasting) peace. (42)

*Thus ends the fifty-seventh discourse, forming part of the story of Syamantaka, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथाष्टपञ्चाशत्तमोऽध्यायः

### Discourse LVIII

#### Śrī Kṛṣṇa's espousal with (the rest of) His eight principal Spouses

श्रीशुक् उवाच

एकदा पाण्डवान् द्रुपुं प्रतीतान् पुरुषोत्तमः । इन्द्रप्रस्थे गतः श्रीमान् युयुधानदिर्भिवृतः । १ ।

दुष्टा तमागतं पार्था मुकुन्दमखिलेश्वरम् । उत्तस्थयुगपद् वीराः प्राणा पुष्यपिवागतम् । २ ।

परिषृज्याच्युतं वीरा अङ्गसङ्ग्रहर्तनसः । सानुरागमितं वक्त्रं वीक्ष्य तस्य मुदं ययुः । ३ ।

युधिष्ठिरस्य भीमस्य कृत्वा पादाभिवन्दनम् । फाल्गुनं परिरभ्याथ यमाभ्यां चाभिवन्दितः । ४ ।

परमासन आसीनं कृष्णं कृष्णयनिन्दिता । नयोऽहं प्रीडिता किञ्चिच्छर्नैत्याश्ववन्दत । ५ ।

तथैव सात्यकिः पार्थः पूजितश्चाभिवन्दितः । निषसादासनेऽप्ये च पूजिताः पर्युपासत । ६ ।

पृथा समागत्य कृताभिवादनसयातिहादाद्रिदृशाभिरभितः ।

आपृष्टवर्सां कुशलं सहस्रुषीं पितृष्वसारे परिपृष्ट्वाऽथवः । ७ ।

तमाह प्रेमवैङ्गव्यरुद्धकण्ठाश्रुलोचना । स्मरन्ती तान् बहून् क्लेशान् क्लेशापायात्म्यदर्शनम् । ८ ।

तदेव कुशलं नोऽभूत् सनाथास्ते कृता वयम् । ज्ञानीन् नः स्मरता कृष्ण भ्राता मे प्रेषितस्त्वया । ९ ।

न तेऽस्ति स्वपरभ्रान्तिर्विश्वस्य सुहृदात्मनः । तथापि स्मरतां शश्वत् क्लेशान् हंसि हृदि स्थितः । १० ।

Śrī Śuka began again : Once upon a time the glorious Śrī Kṛṣṇa (the foremost among men), accompanied by Yuyudhāna (Sātyaki) and others, drove to Indraprastha (the modern Delhi) to see Yudhiṣṭhira and his (four) brothers (the sons of Pāṇḍu), who had been seen (at the court of Drupada, having once been taken to have been reduced to ashes within a house of shellac). (1) Seeing Lord Śrī Kṛṣṇa (the Bestower of Liberation), the Ruler of all, arrived (at their door), the valiant sons of Pṛthā (Śrī Kṛṣṇa's aunt) rose (from their seat) at once (even) as the senses become active (again) on finding respiration returned. (2) Embracing the immortal Lord, with (all) their sins (of previous lives) wiped off by the (all-purifying) touch of His (divine) person, the heroes were transported with joy to gaze on His countenance bright with loving smiles. (3) Bowing at the feet of Yudhiṣṭhira and Bhīma (both of whom were senior to Him), and then hugging Arjuna (who was born on a day when the constellation Pūrvāphālgunī was in the ascendant and was thus senior to the Lord only by eight days, the latter's advent being marked by the ascendancy of Rohiṇī, but was nevertheless treated as His equal), He was (in His turn) saluted by Nakula and Sahadeva (the twin-born half-brothers of Yudhiṣṭhira, who were the youngest and junior to the Lord). (4) Slowly approaching Śrī Kṛṣṇa, who was seated on an excellent seat. Kṛṣṇā (Draupadī, so-called because she had a dark-brown complexion and thus bore affinity to the Lord in hue as well as in appellation), who had been newly wedded and (therefore) felt a little abashed, and was (absolutely) free from reproach (though espoused by all the five brothers), bowed low (to Him). (5) Honoured and greeted in the same way by the sons of Pṛthā, Sātyaki made Himself comfortable in his (own) seat. Treated with respect, others too sat in a circle nearby. (6) Having met and greeted His father's sister—Pṛthā, whose eyes were moistened through excessive love—and hugged by her (in turn) and questioned about (the welfare of) His kinsfolk, He (gave suitable replies to her and) made inquiries (in return) about her (own) health as well as about that of her daughter-in-law (Draupadī). (7) Recalling her numerous past sufferings, Kuntī, whose

throat was choked with nervousness occasioned by affection and whose eyes were wet with tears, spoke (as follows) to Śrī Kṛṣṇa, who reveals Himself (to His devotees) in order to end their miseries:—(8) "Happiness returned to us, and we were blessed with a protector the very moment my cousin (Akrūra) was despatched by You (to enquire about our welfare the other day), remembering us, Your relatives, O Kṛṣṇa ! (9) The mistaken notion recognizing one individual as one's own and another as alien does not exist in You—who are the friend, nay, the very Soul of the universe; yet constantly present in the heart of those who remember You, You end their sufferings." (10)

### युधिष्ठिर उवाच

किं न अचरितं श्रेयो न वेदाहमधीश्वर। योगेश्वराणां तुर्दशो यत्रो द्युः कुपेधसम् । ११ ।  
इति वै चार्षिकान् वासान् राजा सोऽभ्यर्थितः सुखम् । जनयन् नयनानन्दमिन्द्रप्रस्थीकसां विभुः । १२ ।

**Yudhiṣṭhira said :** "I do not know what meritorious act has been performed by us, O supreme Lord, in that You, who cannot easily be perceived (even) by masters of Yoga, have come within our sight, men of perverse understanding that we are." (11) Entreated thus by the king (Yudhiṣṭhira), the said Lord happily spent (there all) the (four) rainy months, bringing joy to the eyes of the residents of Indraprastha (by His divine presence). (12)

एकदा रथमारुह्य विजयो वानरध्वजम् । गाण्डीवं धनुरादाय तूष्णीं चाक्षयसायकौ । १३ ।  
सार्कं कृष्णेन सप्रद्वे विहर्तुं विपिनं वनम् । ब्रह्मबालमृगाकीर्णं प्राविशत् परवीरहा । १४ ।  
त्राविध्यर्चरैर्व्याघ्रान् सुकरान् महिषान् रुरुन् । शरभान् गवयान् खड्गान् हरिणञ्चशशल्लकान् । १५ ।  
तान् निन्दुः किङ्करा राजे मेध्यान् पर्वण्युपागते । नृद्वरितः परिश्रान्तो बीभत्सुयमुनामगात् । १६ ।  
तत्रोपसृज्य विशदं पीत्वा चारि महारथीं । कृष्णौ ददृशत्तुः कन्यां चरन्तीं चारुदर्शनाम् । १७ ।  
तामासाद्य वरारोहो सुदिवां रुचिराननाम् । प्रपद्य प्रेषितः सख्या फाल्गुनः प्रपद्येत्तथापि । १८ ।  
का स्वं कस्यासि सुश्रेणि कुतोऽसि किं त्विकीर्षसि । मन्ये त्वां पतिमिच्छन्तीं सर्वं कथय शोभने । १९ ।

Once upon a time (after the Khāṇḍava forest had been consumed by a huge conflagration) the all-conquering Arjuna, the slayer of hostile warriors, accompanied by Śrī Kṛṣṇa and clad in an armour, mounted his chariot, distinguished by its flag bearing the device of a monkey, and, taking his (famous) Gāṅḍīva bow and a pair of quivers containing an inexhaustible stock of arrows, entered a dense forest, infested with carnivorous and other (innocent) beasts, for the sake of sport. (13-14) There he pierced with his shafts (a number of) tigers, boars, bisons, Rurus (a species of deer), Śarabhas (a species of eight-footed animals now extinct), Gavayas (a species of quadrupeds resembling the cow), rhinoceroses, deer, hares and porcupines. (15) His attendants took such of them as were useful for sacrifice to the king (Yudhiṣṭhira), the full moon (which is considered specially sacred for sacrifices) having approached. Overcome with thirst and fully exhausted, Arjuna (who abhorred detestable acts) went to (the bank of) the Yamunā. (16) When they had bathed in the river and drunk of its crystal water, the two great car-warriors, Śrī Kṛṣṇa and Arjuna, (both of whom had a dark-brown complexion and accordingly bore the epithet 'Kṛṣṇa') noticed a maiden of comely appearance strolling about (on the river bank). (17) Sent by his (divine) Comrade, Phālguna (Arjuna) went up to that beautiful and excellent damsel with well-set teeth and a charming countenance and questioned her (thus):—"Who are you and whose daughter may you be, O fair damsel ? Where do you come from and what do you mean to do ? I infer you to be in quest of a (suitable) match. (Pray,) relate everything (to me), O good maiden !" (18-19)

## कालिन्सुवाच

अहं देवस्य सविर्दुहिता पतिमिच्छती। विष्णुं वरेण्यं वरदं तपः परममास्थिता।२०।  
 नान्यं पतिं वृणे वीरं तमूने श्रीनिकेतनम्। तुष्यतां मे स भगवान् मुकुन्दोज्जायसंश्रवः।२१।  
 कालिन्दीति समारख्याता वसामि यमुनाजले। निर्मितं भवने पित्रा यावदच्युतदर्शनम्।२२।  
 तथावदद् गुडाकेशो वासुदेवाय सोऽपि ताम्। रथमारोप्य तद् विद्वान् धर्मराजमुपागमत्।२३।  
 यदैव कृष्णः सन्दिष्टः पार्थानां परमाद्भुतम्। कस्तवामास नगरं विचित्रं विश्वकर्मात्।२४।  
 भगवांस्तत्र निवसन् स्वानां प्रियच्छिकर्षया। अत्रये खाण्डके दातुमर्जुनस्यास साराथिः।२५।  
 सोऽग्निस्तुष्टो धनुदाढ्याञ्छ्वेतान् रथं नृप। अर्जुनायाक्षर्या तूष्णीं वर्यं चाभेष्टमस्त्रिभिः।२६।  
 यथश्च योचितो यज्ञेः सभां सख्य उपाहरत्। यस्मिन् दुर्योधनस्यासीत्जलस्थलदृशिभ्रमः।२७।

**Kālindī (for such was her name) replied :** Daughter of the glorious sun-god, I seek Lord Viṣṇu, the Bestower of boons of one's choice, who is worth wooing (in every way), for my husband and am (accordingly) engaged in the severest (form of) austerities. (20) I would choose for my spouse none else than that Abode of Śrī (the goddess of fortune), O gallant one! May that Lord, the Bestower of Liberation and the Refuge of the helpless, be propitious to me. (21) Known by the name of Kālindī, I dwell in a palace constructed by my father under the water of the Yamunā and propose to stay there till I am able to see that immortal Lord." (22) Arjuna (who had conquered sleep) spoke accordingly to Śrī Kṛṣṇa (son of Vasudeva) and He too, who knew of it (already), picked her up into the chariot and drove (back) into the presence of the king (Yudhiṣṭhira). (23) Śrī Kṛṣṇa had, as soon as requested, got built (long ago) by Viśvakarmā (the architect of the gods) a most wonderful and picturesque city for the sons of Pāṇḍu. (24) Residing there in order to oblige His own people (the Pāṇḍavas as well as their mother and wife), the Lord had (some time before) acted as the charioteer of Arjuna in order to consign (the forest of) Khāṇḍava (owned by Indra) to the god of fire. (25) Pleased (with the aforesaid service), the said god of fire had conferred on Arjuna, O king, the bow (Gāṇḍivā), (four) white horses as well as a chariot (drawn by them), a pair of inexhaustible quivers and an armour which could not be pierced by archers. (26) Nay, rescued from the (said) conflagration (which consumed the forest of Khāṇḍava), Maya (the architect of the demons) had (built and) presented (as a token of gratitude) to his friend (and benefactor, Arjuna) an assembly hall, in which optic illusion seized Duryodhana, who mistook a sheet of water for a paved floor and *vice versa*. (27)

स तेन समनुज्ञातः सहद्विद्विद्वानुमोदितः। आययौ द्वारकां भूयः सात्यकिप्रमुखैर्वृतः।२८।  
 अशोषयमे कालिन्दीं सुपुण्यत्वृक्षं जजिते। वितन्वन् परमानन्दं स्वानां परममङ्गलम्।२९।

Duly permitted by Arjuna and with the consent of His (other) friends and relatives (Emperor Yudhiṣṭhira and so on), the Lord, accompanied by Śātyaki and others, returned to Dwārakā. (28) Now, on a certain day, when the planets exerted a favourable influence and when the season (too) was most propitious and a most auspicious star was in the ascendant, the Lord, who was supreme felicity (personified), espoused Kālindī, (thereby) bringing highest joy to His own people. (29)

विन्दानुविन्दावावन्त्यौ दुर्योधनवशानुर्गौ। स्वयंवरे स्वभगिनीं कृष्णे सक्तां न्यषेधताम्।३०।  
 राजाधिदेव्यास्तनयां पित्रविन्दं पितृभ्रुसुः। प्रसह्य हतवान् कृष्णो राजन् राज्ञो प्रपश्यताम्।३१।

Vinda and Anuvinda, the rulers of Avanti (the modern Ujjain), who followed the will of Duryodhana, deterred their sister, who was devoted to Śrī Kṛṣṇa, from making her own choice (in a gathering of princes invited for the purpose). (30) Śrī Kṛṣṇa (however) forcibly snatched away Mitravindā (as such was her name), daughter of Rājādhiveśī (His own father's sister\*), in the midst of (other) princes, who stood gazing (helplessly), O king! (31)

नम्रजिह्वाम् कौसल्य आसीद् राजातिघार्षिकः । तस्य सत्याभवत् कन्या देवी नाम्रजिती नृप । ३२ ।  
 न तां शेकुर्नृपा वोढुमजित्वा सप्त गोवृषान् । वीक्षणशृङ्गान् सुदुर्धान् वीरान्वासहान् खलान् । ३३ ।  
 ती श्रुत्वा वृषजिल्लभ्यां भगवान् सात्वतां पतिः । जगाम कौसल्यपुरं सैन्येन महता वृतः । ३४ ।  
 स कौसल्यपतिः श्रितः प्रत्युत्थानासनादिभिः । अर्हणेनापि गुरुणा पूजयन् प्रतिनन्दितः । ३५ ।  
 वरं विलोक्याभिमतं समागतं नरेन्द्रकन्या चक्रमे रमापतिम् ।  
 भूषादयं मे पतिराशिषोऽमलाः करोतु सत्या यदि मे धृतो व्रतैः । ३६ ।  
 यत्यादपङ्कजराजः शिरसा विभर्ति श्रीरञ्जजः सगिरिशः सहलोकपालैः ।  
 लीलातनुः स्वकृतसेतुपरीसयेज्ञः काले दधत् स भगवान् मम केन तुष्येत् । ३७ ।  
 अर्चितं पुनरित्याह नारायण जगत्पते । आत्मानन्देन पूर्णस्य करवाणि किमल्पकः । ३८ ।

There was a very pious king of Kosala, Nagnajit by name. He had a brilliant daughter, Satyā, nicknamed Nagnajitī (after the name of her father), O Parīkṣit! (32) Princes could not win her without subduing seven excellent, though wicked, bulls with pointed horns, that were most formidable and could not bear (even) the smell of heroes. (33) Hearing that she could be gained (only) by one who was able to subdue the bulls, Lord Śrī Kṛṣṇa (the Protector of the Yadus), accompanied by a huge army, drove to Ayodhyā (the capital of the kings of Kosala). (34) Full of delight, the said king of Kosala was hailed with joy (by Śrī Kṛṣṇa) while welcoming Him by going forth to meet Him, offering Him a (high) seat and valuable articles of worship too. (35) Beholding Śrī Kṛṣṇa (the Spouse of Lakṣmī)—who was not only after her heart but was worth wooing (in every way)—arrived in state, the princess sought Him (as her husband) and prayed (as follows):—"If He has been (constantly) cherished by me as the goal of my sacred vows, let Him grant my innocent prayers and be my husband. (36) Through what effort (of mine) can that almighty Lord be pleased with me, the dust of whose lotus-feet do Lakṣmī (the goddess of beauty and prosperity) and Brahmā (the lotus-bom) as well as Lord Śiva (who dwells on Mount Kailāsa) and the (other) guardians of the world bear on their head, and who assumes from time to time embodied (divine) forms suited to His (various) pastimes with intent to maintain the standards of morality set up by Himself." (37) To Śrī Kṛṣṇa, who had now been (duly) worshipped, the king (of Kosala) spoke as follows:—"O Nārāyaṇa, O Lord of the universe what can I, an extremely poor fellow, do for You, sated as You are with the Bliss of Your very Self? (38)

श्रीशुक उवाच

तमाह भगवान् हृष्टः कृतासनपरिग्रहः । पेषग्रम्भीरया वाचा सस्मितं कुरुनन्दन । ३९ ।

Śrī Śuka continued : Full of delight, the Lord, who had (now) taken His seat, smilingly replied to him in a voice deep as the rumbling of a cloud (as follows), O scion of Kuru! (39)

## श्रीभगवानुवाच

नरेन्द्र याञ्चा कविभिर्विगर्हिता राजन्यबन्धोर्निजधर्मवर्तिनः ।

तथापि यत्ते तव सौहृदेच्छया कन्यां त्वदीयां न हि शुक्लादा वयम् ।४०।

**The Lord said :** Solicitation has been condemned by the wise on the part of the humblest Kṣatriya, sticking to his own duty, O ruler of men ! Yet in My eagerness to secure your friendship I ask (of you) your daughter, since we are not prepared to pay any price (for the match). (40)

## राजोवाच

कोऽन्यस्तेऽभ्यधिको नाथ कन्यावर इहेप्सितः । युष्मैकधाम्नो यस्याङ्गे श्रीर्वसत्वनपायिनी ।४१।

किं त्वस्माभिः कृतः पूर्वं सभयः स्वात्वरर्षभ । पुंसां वीर्यपरीक्षार्थं कन्यावरपरीप्सया ।४२।

सम्प्रेते गोवृषा वीर दुर्दान्त दुरवग्रहाः । एतैर्भयाः सुबहवो भिन्नगात्रा नृपत्मजाः ।४३।

यदिमे निगृहीताः स्युस्त्वयैव यदुन्दन । वरो भवानभिमतो दुहितुमं श्रियः पते ।४४।

एवं समयमाकर्ष्य बद्ध्वा परिकरं प्रभुः । आत्मानं सम्रथा कृत्वा न्यगृह्णाल्लीलयैव तान् ।४५।

बद्ध्वा तान् दामभिः शौरिर्भग्नदर्पान् हतौजसः । व्यकर्षल्लीलया ब्रह्मन् बालो दाहमयान् यथा ।४६।

ततः प्रीतः सुतां राज्ञ ददौ कृष्णाय विस्मितः । तां प्रत्यगृह्णाद् भगवान् विधिवत् सद्गुणैः प्रभुः ।४७।

राजपत्न्यश्च दुहितुः कृष्णं लब्ध्वा प्रियं पतिम् । लेपिरे परमानन्दं जातश्च यमोत्सवः ।४८।

शङ्खभेर्यान्का नेदुर्गातिवाद्यद्विजाशिषः । नरा नार्यः प्रमुदिताः सुवासःखगलङ्कृताः ।४९।

दशधेनुसहस्राणि पारिबर्हभदाद् विभुः । युवतीनां त्रिसाहस्रं निकर्षीवसुवाससाम् ।५०।

नवनागसहस्राणि नागाञ्छतगुणान् रथान् । रथाञ्छतगुणानश्चान्छाञ्छतगुणान् नरान् ।५१।

दम्पती रथमारोप्य महत्या सेनया वृता । स्नेहप्रक्लिन्नहृदयो यापयामास कोसलः ।५२।

**The king replied :** "Who else can be a more welcome match for my girl, O Lord, than You, the one Abode of (all) excellences, on whose bosom dwells Śrī (the goddess of beauty and fortune) as an inseparable companion. (41) With intent, however, to secure a (good) match for our daughter a vow has already been made by us, O Chief of the Yadus, for testing the prowess of suitors. (42) Here are seven excellent bulls, O gallant One, (so) difficult to tame and (so) hard to hold in check. Good many princes have been worsted by them and have had their limbs broken. (43) Since these animals must be curbed by You alone, O Scion of Yadu, You will be the acknowledged bridegroom for my daughter, O Spouse of Śrī !" (44) Hearing of this vow and tightening His girdle, nay, revealing Himself in seven forms, the Lord brought them (all) under His control by way of sport. (45) Tying them with cords (after passing them through their nose), now that their pride had been curbed and their spirit broken, Śrī Kṛṣṇa (a scion of Śūra), drew them, when tied, by way of sport even as a child would draw toy-bulls made of wood. (46) Amazed and delighted at that (feat), the king gave away his daughter to Śrī Kṛṣṇa; and the almighty Lord (too) espoused her with due ceremony, worthy as she was of Him. (47) Having secured Śrī Kṛṣṇa as the beloved husband of their daughter, the queens too derived supreme joy and there was great rejoicing (over this happy event). (48) Conchs, kettledrums and big drums sounded; there was vocal and instrumental music and the benedictions of Brāhmaṇas (the sacerdotal class) were pronounced. Men and women clad in fine clothes and decked with garlands felt highly rejoiced. (49) The king gave away as dowry ten thousand newly calved cows and three thousand finely dressed young maid-servants decked with a string of gold coins, nine thousand elephants, a hundred times as many chariots, horses a hundred times the

number of chariots, and men-servants hundred times the number of horses. (50-51) Placing the (married) couple in a chariot, the king of Kosala, whose heart was moistened through affection, sent them attended with a large army. (52)

श्रुत्वैतद् रुरुधुभुपा नयन्तं पथि कन्यकाम् । भद्रवीर्याः सुदुर्मर्षा । वदुभिर्भवैषुः पुरा । ५३ ।  
 तानस्थतः शरप्रालान् बन्धुप्रियकृद्गुणः । गाण्डीवी कालयामस सिंहः शुभ्रपुगनिव । ५४ ।  
 पारिबर्हमुपागृह्णन् द्वारकामेव सत्यया । रेमे यदूनामृषधो भगवान् देवकीसुतः । ५५ ।

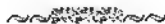
Hearing of this, the highly envious kings, even though they had their spirit broken by the Yadus (the followers of Śrī Kṛṣṇa) and earlier by the lusty bulls, intercepted Śrī Kṛṣṇa, while He was taking the bride (with Him), on the road. (53) Arjuna, the wielder of the Gāṅḍīva bow, who was (accompanying the Lord and was) keen to oblige his friend and cousin, repulsed them even as they came discharging volleys of arrows (at the Lord), (just) as a lion would drive away small beasts (before it). (54) Reaching Dwārakā with the dowry, Lord Śrī Kṛṣṇa (Son of Devakī), the foremost of the Yadus, delightfully spent His time with Satyā. (55)

श्रुतकीर्तैः सुतां भद्रापुपयेमे पितृषुसुः । कैकेयीं भ्रातृभिरुतां कृष्णः सन्तर्हनादिभिः । ५६ ।  
 सुतां च मद्राधिपतेर्लक्ष्मणां लक्षणैर्युताम् । स्वयंवरे जहरेकः स सुपर्णः सुधामिव । ५७ ।  
 अन्याश्चैवंविधा भार्याः कृष्णस्यासन् सहस्रशः । भौमं हत्वा तत्रिरोधादाहताश्चास्दर्शनाः । ५८ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे अष्टमहिन्युक्ताहो नामाष्टपञ्चाशत्तमोऽध्यायः । ५८ ।

Śrī Kṛṣṇa (next) married Bhadrā, a princess of Kekaya, daughter of His father's sister, Śrutakīrti\* offered (to Him) by her brothers, the foremost of whom was Santardana. (56) He (further) carried away single-handed, in an assemblage called for self-election of a husband, Lakṣmānā, daughter of the (then) ruler of the Madra territory, endowed with auspicious marks, (even) as Garuḍa (the king of birds) snatched away (the jar of) nectar (from Indra's paradise). (57) There were other such consorts of Śrī Kṛṣṇa, (all) good-looking and numbering thousands (sixteen thousand) rescued from the captivity of Bhaumāsurat† (the son of Mother Earth) after killing him. (58)

*Thus ends the fifty-eighth discourse entitled "Śrī Kṛṣṇa's marriage with (the rest of) His eight principal spouses", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramaharīṣa-Sarīhītā.*



\* Vide IX xiv, 30

† The demon was born of Mother Earth through her touch with the Lord manifested as the divine Boar at the time of His lifting her up from the depths of the ocean (vide III, xii, 31). Mother Earth herself acknowledges this in the Viṣṇu-Purāna when she says:—

यदहमुद्भूता नाप त्वां सुकर्मणिता । तत्पद्मार्जवम्बवः पुत्रस्तस्यै नृप्यजावत ॥

## अथैकोनषष्टितमोऽध्यायः

### Discourse LIX

The Lord snatches away (by force) a Pārijāta tree (from Indra's paradise) and kills the demon Naraka (the son of Mother Earth).

राजावाच

यथा हतो भगवता भूमौ येन च ताः क्लियः । निरूद्धा एतदावक्ष्व विक्रमं शाईधन्वन् । १ ।

**The king (Parīkṣit) submitted :** (Be pleased to) recount the aforesaid exploit of Śrī Kṛṣṇa (the Wielder of the Śārṅga bow)—how the demon Naraka (son of Mother Earth) was made short work of by the Lord and wherefore the aforementioned damsels were kept in bondage (by the former). (1)

श्रीसुक उवाच

इन्द्रेण हतछत्रेण हतकुण्डलबन्धुना । हतामराद्रिस्थानेन ज्ञापितो भूमिचेष्टितम् ।

सभार्यां गरुडासुतः प्राग्ज्योतिषपुरं यया । २ ।

गिरिदुर्गः शस्त्रदुर्गजलाग्न्यनिलदुर्गाम् । मुरषाशायुतेधोरद्वैतः सर्वत आवृतम् । ३ ।

गदया निर्विभेदास्त्रीन् शस्त्रदुर्गाणि सायकैः । चक्रेणामि जलं वायुं मुरषाशस्तथाग्निना । ४ ।

शङ्खनादेन यन्त्राणि हृदयानि मनस्विनाम् । प्राकारं गदया गुह्यां निर्विभेद गदाधरः । ५ ।

**Śrī Suka replied :** Having been apprised of the (nefarious) activities of the demon Naraka (son of Mother Earth) by Indra, whose umbrella\* (one of the insignia of sovereignty) had been snatched away (by the demon), (nay,) whose mother (Aditi) had been robbed (by him) of her ear-rings and who had been evicted (by the same demon) from the summit (called Mañjarvata) of Mount Mandara (the mountain of the gods), the Lord rode on (His carrier) Garuḍa (the king of birds) alongwith His (favourite) spouse (Satyabhāmā)† and flew to Prāgjyotiṣapura (the capital of Naraka and the premier town of Prāgjyotiṣa, now identified with Assam), fortified (as it was) on all sides with ramparts of mountains and weapons (such as artillery), (nay,) rendered difficult of access due to its belts of water, fire and wind, and encircled with myriads of dreadful and strong snares laid (here and there) by the demon Mura (an associate and follower of Naraka). (1—3) Śrī Kṛṣṇa (the Wielder of a mace) shattered

\* The demon had snatched away (as a matter of fact) the umbrella of Indra's own brother Varuṇa (the guardian of the western quarter and the god of water) and not his own (vice verse 23 of Discourse LIX). But, as the head and overlord of all the Lokapātas and the ruler of all the three worlds, he deemed this as an encroachment upon his own sovereign rights and a direct affront to himself and hence considered himself deprived of his own umbrella.

† The Lord had conferred a boon on Mother Earth saying that He would not take the life of her son Naraka without her consent. And Satyabhāmā being an incarnation of Mother Earth, the Lord took her with Him in order to secure her consent before killing the demon. Again, it is mentioned in the scriptures that Indra complained to the Lord about the behaviour of the demon and sought redress of his grievances while He was staying in the palace of Satyabhāmā. Hence He took her just for her diversion.

down the (ramparts of) mountains with His mace, (known by the name of Kaumodaki), the fortifications of weapons with His shafts, (the belts of) fire, water and wind with His discus (Sudarśana) and the snares laid by Mura with His sword. (4) He blew down the engines (fixed on the ramparts) and broke down the hearts of the gallant (defenders) with the (blasts of) His (famous) conch (Pāñcajanya), and the fortification wall with His massive mace. (5)

पाञ्चजन्यध्वनिं श्रुत्वा युगान्तरानिभीषणम् । मुरः शयान उतस्थौ दैत्यः पञ्चरिरा जलात् । ६ ।

त्रिशूलपुष्पं सुदुर्निरक्षणी युगान्तसूरानलोचिरुत्प्लवणः ।

ग्रसन्त्रिलोकीमिव पञ्चभिर्मुखैरभ्यद्रवतादर्यसुते यथोरगः । ७ ।

आविध्य शूलं तरसा गरुत्मते निरस्य वक्त्रैर्व्यनदत् स पञ्चभिः ।

सरोदसी सर्वदिशोऽन्तरं महानापूरयत्रण्डकटाहमावृणोत् । ८ ।

तदापतद् वै त्रिशिखं गरुत्मते हरिः शराभ्यामभिनत्रिधौजसा ।

मुखेषु तं चापि शरैस्ताडयत् तस्मै गदां सोऽपि रुषा व्यमुञ्चत । ९ ।

तामापतन्तौ गदया गदां मूधे गदाग्रजो निन्निभिदे सहस्रथा ।

उद्यम्य बाहून्भिधावतोऽजितः शिरांसि धक्त्रेण जहार लीलया । १० ।

व्यसुः पपाताम्भसि कृत्तशीर्षो निकृत्तशृङ्गोऽद्रिखेन्द्रेजसा ।

तस्यात्मजाः सप्त पितृवंधानुराः प्रतिक्रियामर्धनुषः समुद्यताः । ११ ।

ताम्रोऽन्तरिक्षः ध्रुवणो विधावसुर्वसुर्नभस्वानरुणाश्च सप्तमः ।

पीठं पुरस्कृत्य चमूपति मूधे भ्रामप्रयुक्ता निरगन् यतायुधाः । १२ ।

प्रायुञ्जतासाद्य शरान्भान् गदाः शक्यद्विशूलान्यजिते रुषोल्बणाः ।

तच्छस्त्रकूटं भगवान् स्वमार्गैरपोघवीर्यस्त्रिलशशकृतं ह । १३ ।

तान् पीठमुख्याननयद् यमक्षयं निकृत्तशीर्षोरुभुजाद्भ्रिवर्मणः ।

स्थानीकपानच्युतचक्रसाधकैस्तथा निरस्तान् नरको धरासुतः । १४ ।

निरीक्ष्य दुर्मर्षण आलवन्मदैर्गजैः पयोधिप्रभवैर्निराक्रमत् ।

दृष्ट्वा सभार्यं गरुडोपरि स्थितं सूर्योपरिष्ठात् सतडिदधनं यथा ।

कृष्यां स तस्मै व्यसृजच्छतश्रीं योधाश्च सर्वे युगपत् स विव्यधुः । १५ ।

सद् भ्रामसैन्यं भगवान् गदाग्रजो विचित्रवाजैर्निरितेः शिलीमुखैः ।

निकृत्तबाहूशिशोर्भवियहं चकार तर्होव हताश्वकुञ्जरम् । १६ ।

Hearing the blast of Pāñcajanya, terrific as the clap of thunder (heard) at the end of a Kalpa (marking the dissolution of the universe), the five-headed demon Mura rose from under the water (of the moat), where he had been lying asleep. (6) Lifting up his trident, the terrible demon, who shone like the sun and fire appearing at the end of a Kalpa and (as such) was difficult to gaze at, darted at the Lord, even as a serpent would rush at Garuḍa (son of the sage Kaśyapa), devouring as it were (all) the three worlds with his five (gaping) mouths. (7) Brandishing his trident and hurling it with force at Garuḍa, the demon roared with (all) his five mouths, filling the horizon and the atmosphere as well as all the four quarters, the great roar covered the entire cosmos. (8) By a pair of shafts discharged with (great) vigour Śrī Kṛṣṇa split into three the trident even as it came flying at Garuḍa and struck in return his (wide open) mouths with (more) shafts. Mura too hurled his mace in indignation at Śrī Kṛṣṇa. (9) With His own mace Śrī Kṛṣṇa (elder Brother of Gada) split into thousands of splinters the said mace

(even) as it came flying on the battle-field. (Nay,) the invincible Lord lopped off in mere sport with His discus (all) the (five) heads of the demon as he rushed at Him lifting up his arms. (10) With his heads severed the demon fell lifeless into the water like a mountain whose crest had been sundered by the might of Indra. His seven sons, distressed as they were at the death of their father and impatient to take vengeance, stood fully prepared to give battle. (11) Urged on to an encounter by the demon Naraka (the son of Mother Earth) and placing Piṭha, their generalissimo, at the head, Tāma, Antarikṣa, Śravaṇa, Vibhāvasu, Vasu, Nabhasvān and Aruṇa, the seventh, sallied forth equipped with arms. (12) Coming up, fierce through rage, they hurled shafts, swords, maces, javelins, spears and pikes at the Invincible Lord. Lord Śrī Kṛṣṇa of unfailing prowess (however), so the tradition goes, cut down with His own shafts the (whole) body of arms into pieces as small as the sesamum seed. (13) The Lord sent them (all), Piṭha and others, to the abode of Death,\* their heads, thighs, arms, feet and armours having been lopped off or split open. Enraged to see (from the top of the fortress) the generals of his army having been killed by the discus (Sudarśana) and arrows of Śrī Kṛṣṇa (the immortal Lord), the demon Naraka, son of Mother Earth, rushed forth with (an army of) sea-born elephants (whose descent was traceable from Airāvata, the king of elephants, the carrier of Indra). Perceiving Śrī Kṛṣṇa with His spouse (Satyabhāmā) mounted on Garuḍa (the king of birds) like a cloud united with lightning and appearing above the sun, Naraka hurried at Him the javelin known by the name of Śataghni; (nay,) all his warriors too hit Him all at once. (14-15) With His sharp arrows endowed with peculiar wings Lord Śrī Kṛṣṇa (elder Brother of Gada) forthwith hit the troops of Naraka in such a way as to lop off their arms, thighs and necks, and mangle their bodies and kill their horses and elephants. (16)

यानि योर्धः प्रदुनानि दशस्त्राणि कुरूद्वहः हरिस्ताव्यच्छिनतीशुणैः शरैर्कैकशस्त्रिभिः । १७ ।  
 उह्यमानः सुपर्णेन पक्षाभ्यां निघ्नता गजान् । गरुत्मता हन्यमानास्तुष्टपक्षनलैर्गजाः । १८ ।  
 पुरमेवाविशज्जतां नरको दृष्ट्वा विद्रावितं संन्यं गरुडेनार्दितं स्वकम् । १९ ।  
 तं भौमः प्राहरच्छयसा वज्रः प्रतिहतो यतः । नाकपत तथा विद्धो मालाहत इव द्विवः । २० ।  
 शूलं भौमोऽन्युत्तं हनुमाददे वितथोद्यमः । तद्विसर्गात् पूर्वमेव नरकस्य शिरो हरिः ।

अपाहृद् गजस्थस्य चक्रेण क्षुरनेमिना । २१ ।

सकुण्डलं चालकिरीटभूषणं वभौ पृथिव्यां पतितं समुज्ज्वलत् ।  
 हाहेति साधित्युषवः सुरेश्वरा पाल्यैर्मुकुन्दं विविरन्त ईडिरे । २२ ।  
 नतक्ष भूः कृष्णापुपेत्य कुण्डले प्रवत्साम्बुनदरत्नभाक्वरे ।  
 सचैत्रयन्या वनमालयार्ययत् प्राचेतसं छत्रयथो महामणिम् । २३ ।

भस्तीर्षीदथ विश्वेर्षा देवी देववर्षितम् । प्राङ्गलिः प्रणता राजन् भक्तिप्रवणया धिया । २४ ।

Borne by Garuḍa, who was striking down elephants with his wings (all the way), Śrī Kṛṣṇa with His sharp arrows, three for one, cut down (a few minutes later), O Jewel among the Kurus, all the weapons and missiles that were employed by the (hostile) warriors (against Him before their death). Being struck by Garuḍa with his bill, wings and claws, the elephants (of the enemy) in their distress retreated into their city (Prāgyjotiṣapura) itself. Seeing his army put to flight when assailed by Garuḍa, the demon Naraka fought on (all alone). (17—19) The son of Mother Earth hit Garuḍa with the same javelin by which the (very) thunderbolt (of Indra)

\* The use of the compound word वन्ययत् in this context is intended simply to convey that the Lord made short work of them. Obviously those who died at the hands of the Lord could not be expected to have visited the abode of Yama. They must have attained absorption into the Lord by virtue of that unique privilege.

had been beaten off. Though pierced by it, Garuḍa did not budge any more than an elephant would when struck with a garland. (20) His attempt having proved futile, Naraka (son of Mother Earth) picked up a pike with intent to strike at Śrī Kṛṣṇa. (But) before he could discharge it, Śrī Kṛṣṇa with His discus (Sudarśana), which was keen-edged as a razor, lopped up the head of Naraka, who rode on an elephant. (21) Fallen on the ground, Naraka's head, which was accompanied with a pair of ear-rings and adorned with a lovely diadem, shone most resplendent. "Oh, what a pity!" cried his people and "Bravo!" exclaimed the seers; while the chiefs of gods extolled Śrī Kṛṣṇa (the Bestower of Liberation), covering Him with (a shower of) flowers. (22) Approaching Śrī Kṛṣṇa, Goddess Earth (the mother of Naraka) delivered (to Him) a pair of ear-rings (belonging to Aditi, mother of the gods), brilliant with jewels chased in purest gold, alongwith a garland of sylvan flowers accompanied by a Vaiṣṇyanṭī (a garland of valuable flowers interspersed with jewels), as well as the umbrella belonging to Varuṇa (the god of water and the guardian of the western quarter) and the crest of Mount Mandara, known by the name of Mahāmani or Maṇiparvata (so-called because of its abounding in precious gems). (23) Bending low (in humility) with joined palms, and with a mind full of devotion the goddess then glorified (as follows) Śrī Kṛṣṇa (the Lord of the universe), who is worshipped (even) by the foremost of gods, O king! (24)

भूमिरुवाच

नमस्ते देवदेवेश शङ्खचक्रगदाधर । भक्तेच्छोपातरूपाय परमात्मन् नमोऽस्तु ते । १५ ।  
 नमः पङ्कजनाभाय नमः पङ्कजपालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये । १६ ।  
 नमो भगवते तुभ्यं वासुदेवाय विष्णवे । पुरुषावादिदीजाय पूर्णबोधाय ते नमः । १७ ।  
 अज्ञाय जनविप्रेऽस्य ब्रह्मणोऽनन्तशक्तये । परावरात्मन् भूतात्मन् परमात्मन् नमोऽस्तु ते । १८ ।  
 त्वं वै सिम्बुश्च रज उकटं प्रथो तमो निरोधाय विधर्षसंवृतः ।  
 स्थानाय सत्त्वं जगतो जगत्यते कालः प्रधानं पुरुषो भवान् परः । १९ ।  
 अहं पयो ज्योतिरद्यानिलो नभो मात्राणि देवा मन इन्द्रियाणि ।  
 कर्ता महानित्यखिलं चराचरं त्वय्यद्वितीये भगवन्नयं ध्रमः । २० ।  
 तस्यात्भजोऽयं तव पादपङ्कजं भीतः प्रपन्नार्तिहरोपसादितः ।  
 तत् पालयैनं कुरु हस्तपङ्कजं शिरस्यमुष्याखिलकल्पषापहम् । २१ ।

**Earth prayed :** Hail to You, O Ruler of the (very) gods of god, O Wielder of a conch, discus and mace! O Inner Controller of the gods and other beings, my salutations be to You, who have assumed this form in deference to the wishes of Your devotees. (25) Hail to You, who have a lotus sprung from Your navel! Hail to You, who are adorned with a garland of lotuses !! Hail to You, the lotus-eyed One !!! Hail to You, who are possessed of lotus-like feet!!!! (26) Salutations to You, who are no other than Lord Viṣṇu, though appearing as a son of Vasudeva! Salutations to You, who are anterior\* to all evolutes, the Cause (even) of Prakṛti (the source of the entire creation), (the Embodiment of) perfect Knowledge. (27) Hail to You, the birthless Creator of this (objective) universe, the Absolute, possessed of endless potencies! (My) salutation be to You, O Inner Controller of the great and the small, O Lord, who are one with the five (gross) elements, O Supreme Spirit! (28) When inclined to create, O Lord, it is You who assume vehement Rajogūṇa (and appear as Brahmā); for the dissolution of the universe You assume gross Tamogūṇa (and appear in the form of Rudra, the god of destruction); and for the continuance of the world You assume abundant

\* The Śaṅkī says:— पूर्वमेवाहमिहमस्मिन्नि तन् पुरुषस्य पुरुषत्वम्

Sattva-guṇa, though remaining (ever) unobscured (by these Guṇas), O Lord of the universe! (Nay,) You (alone) are the Time-Spirit, primordial Matter and Spirit (too) and (yet) distinct (from them). (29) Myself (earth), water, fire and air, ether, the (five) objects of the senses (viz., sound, touch, colour, taste and smell), the gods (presiding over the Indriyas etc.), the mind, the (ten) Indriyas (the five senses and the five organs of action), the ego, the Mahat-tattva (the principle of cosmic intelligence), (nay,) the entire mobile and Immobile creation—(all) this, O Lord, is a (mere) phantom (appearing) in You, who are (really) one without a second. (30) This son (Bhagadatta) of Naraka, afraid as he is, has (accordingly) been brought (by me) to (the soles of) Your lotus feet, O Reliever of the distress of those fallen at Your feet! Therefore, protect him and place on his head Your lotus palm, which destroys all sin. (31)

श्रीशुक उवाच

इति भूम्यार्थितो वाग्भिर्भगवान् भक्तिनम्रया । दत्त्वाभयं भौमगुहं प्राविशत् सकलद्विभम् । ३२ ।  
 तत्र राजन्यकन्यानां षट्सहस्राधिकायुतम् । भौमाहतानां विक्रम्य राजपथ्यो ददृशे हरिः । ३३ ।  
 तं प्रविष्टं स्त्रियो वीक्ष्य नस्वीरं विमोहिताः । मनसा वन्निरःपृथीष्टं पतिं दैवोपसादितम् । ३४ ।  
 भूयात् पतिरयं मह्यं धाता तदनुमोदताम् । इति सर्वाः पृथक् कृष्यो भावेन हृदयं दधुः । ३५ ।  
 ताः प्राहिणोद् द्वारवतीं सुमृष्टविरजोऽम्बराः । नखानैर्महाकोशान् रथाश्चान् श्रविषां महत् । ३६ ।  
 ऐरावतकुलेभ्यश्च चतुर्दन्तांशरस्विनः । पाण्डुरांश्च चतुःपष्टिं प्रेषयामास केशवः । ३७ ।

Śrī Śuka continued: Entreated in these words by Goddess Earth bent low with devotion, and vouchsafing security (to Naraka's son), Śrī Kṛṣṇa entered the palace of Naraka (son of Mother Earth), full of all (kinds of) riches (luxuries). (32) There Śrī Kṛṣṇa saw sixteen thousand (and one hundred\*) Kṣatriya maidens snatched away by Naraka from (the gynaeceum of) kings (as well as of gods, Siddhas and demons) after showing valour. (33) Fascinated to behold that hero among men, who had (now) entered the women's apartments, the damsels mentally chose Him for their beloved spouse ushered (into their presence) by (a benign) providence. (34) (They) all severally set their heart on Śrī Kṛṣṇa with the feeling (prayer), "May He be my husband and may Providence approve of this." (35) Śrī Kṛṣṇa sent them (all) in (closed) palanquins to Dvārakā, now that they had been duly washed and neatly dressed, and (also) sent (with them) valuable treasures, chariots, horses and abundant wealth, as well as sixty-four swift-footed white elephants descended from Airāvata (the king of elephants and the carrier of Indra) and endowed with four tusks. (36-37)

गत्वा सुरेन्द्रभवनं दत्त्वादित्यं च कुण्डले । पूजितस्त्रिदशेन्द्रेण सहेन्द्राण्या च सप्रियः । ३८ ।  
 शोदितो भार्ययोत्याद्य चारिजातं गरुत्मति । आरोष्य सेन्द्रान् विबुधान् निर्विल्योपानयत् पुरम् । ३९ ।  
 स्थापितः सत्यभामाया गृहोद्यानोपशोभनः । अन्वगुर्भ्रमराः स्वर्गात् तद्दृष्ट्वासवलम्पटाः । ४० ।  
 यथाच आनम्य किराटकोदिपिः पादौ सुशन्नव्युत्तमर्थसाधनम् ।  
 सिद्धार्थं एतेन सिगृह्यते महानहो सुराणां च तपो भिगाढ्यताम् । ४१ ।

\* We read in the Viṣṇu-Purāṇa as follows:—

देवसिद्धसुरादीनां नृपाणां च जनार्दन । इत्या तु सोऽसुरः शन्या रूपेण निगमन्निरे ॥  
 x x x x x x x  
 कन्यायुते स कन्यानां षोडशानुत्पत्तिक्रमः । शताधिकानि ददृशे सहस्राणि महापते ॥

(V. xxix. 9.31)

'Having brought by force, O Kṛṣṇa (who are supplicated by all men)! daughters of gods, Siddhas and Asuras as well as of (human) kings (rulers of men), that demon (Naraka) detained them in his (own) palace. x x x Śrī Kṛṣṇa of incomparable prowess saw in his gynaeceum, O high-minded one, sixteen thousand and one hundred maidens.'

Flying (thence) to the abode of Indra (the ruler of the gods), the Lord made over to Aditi (Indra's mother) her pair of ear-rings (recovered from the possession of Naraka, by whom they had been snatched away by force), as well as the umbrella (of Varuṇa) to Indra, and was worshipped (in return) along with His beloved spouse (Satyabhāmā) by the said king of immortals accompanied by his consort. (38) Urged on by His consort, He pulled up a Pārijāta tree (from the garden of Indra) and, placing it on the back of Garuḍa and vanquishing the gods, Indra and all (who opposed Him), He brought it down\* to His (own) capital (Dwārakā). (39) It was planted to adorn the (pleasure-) garden attached to Satyabhāmā's mansion. Hankering after its (delicious) fragrance and honey, bees followed it (all the way) from heaven. (40) Bowing low (with reverence) and touching His feet with the corners of his diadem, Indra had (formerly) sought from Śrī Kṛṣṇa (the immortal Lord) the accomplishment of his purpose (viz., the recovery of his mother's ear-rings and the umbrella of Varuṇa from Naraka). Once (however) he had his purpose accomplished, he fought with Him, though wise. Oh, the ignorance even of the gods (who are predominantly Sāttvika in character) Accursed is opulence. (41)

अथो मुहूर्तं एकस्मिन् नाम्नगारेषु ताः स्त्रियः । यथापयेमे भगवांस्तावद्वृधरोऽञ्जयः । ४२ ।

गृहेषु तस्मान्नपाव्यतर्क्यकृत्रिस्तसाभ्यातिशयेषुवस्थितः ।

रेमे रभाभिर्निजकामसंयुतो यथेतरो गार्हाकमेधिकांश्चरन् । ४३ ।

इत्थं रमापतिमथाप्य पति स्त्रियस्ता ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम् ।

भेजुर्मुदाविरतमेधितयानुरागहासावलोकनवसङ्गमजल्पलज्जाः । ४४ ।

प्रत्युत्तपासनवराहणपादशौचताम्बूलविभ्रमणवीजिनगन्धपाल्यैः ।

केशप्रसारशयनस्नपनोपहार्यैर्दासीशता अपि विभोर्विद्वुः स्म दास्यम् । ४५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितार्या दशमस्कन्धे उक्तार्ये पारिजातहरणनक्तवधो

नाम एकोनषष्टिप्रमोऽध्यायः । ५९ ।

Assuming as many semblances as the brides, and remaining undiminished (integral), the almighty Lord espoused with due ceremony (all) those damsels in different mansions at one and the same hour. (42) Remaining constantly (and simultaneously) present in their mansions, which were not only unsurpassed but were beyond (all) comparison (in point of abundance of luxuries), Śrī Kṛṣṇa, who wrought inconceivable things and was perfect in His own blissfulness, sported with those part manifestations of Goddess Rāmā like an ordinary mortal, (scrupulously) performing (all) the duties of a householder. (43) Having thus secured for their husband the (very) Spouse of Rāmā, whose ways (the path leading to whom) even Brahmā (the creator) and others are unable to make out, the aforesaid ladies waited upon Him with incessantly increasing joy, greeting Him with glances accompanied by loving smiles in their (ever) fresh meeting (with the Lord) marked by exchange of jokes and bashfulness. (44) Though attended by hundreds of servant-maids, they rendered (personal) service to the almighty Lord by going forth to meet Him (when He called at their door), offering Him (an exalted) seat and excellent articles of worship, laving His feet, presenting betel leaves seasoned with catechu, lime areca-nut parings, cloves and cardamom seeds etc., relieving His fatigue (by kneading His feet etc.), fanning Him, daubing Him with sandal-paste and

\* We have already seen in verse 55 of Discourse L that Indra himself sent a Pārijāta tree to Dwārakā even when the city was built. But it was planted elsewhere away from the mansion of Satyabhāmā, who wanted to have one just beside her.

decking Him with garlands (in the hot weather), dressing His hair, arranging His bed, bathing Him and serving Him with refreshments etc. (45)

*Thus ends the fifty-ninth discourse entitled "The Lord snatches away (by force) a Pārijāta tree (from Indra's paradise) and makes short work of Naraka," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ षष्टितमोऽध्यायः

### Discourse LX

A dialogue between Śrī Kṛṣṇa and Rukmiṇī

श्रीसुक उवाच

कहिंचित् सुरमासीनं स्वतल्पस्थं जगद्गुरुम् । पति पर्यचरद् धूम्यी व्यजनेन सखीजनेः । १ ।  
 यस्त्वेतल्लीलया विश्वं सृजत्यन्वयतोश्चरः । स हि जातः स्वसेतूरां गोपीश्याच यदुद्भजः । २ ।  
 तस्मिन्नन्तर्गृहे भ्राजन्मुक्तादामविलम्बिना । विराजिते वितानेन दीपैर्मणिपर्वेरपि । ३ ।  
 मल्लिकादापिभः पुष्पाद्विरिफकुलनादितैः । जालरत्नप्रविष्टैश्च गोपिशन्द्रपसोऽमलैः । ४ ।  
 पारिजातवनामोदवायुनोद्दानशालिना । धूर्परगुरुजं राजन् जालरत्नविनिर्गतिः । ५ ।  
 पयःफेननिभं शुभे पर्यङ्के कशिपूतमे । उपतस्थे सुखासीनं जगतामीश्वरं पतिम् । ६ ।  
 बालव्यजनमादाय रत्नदण्डं सखीकरात् । तेन वीजयतीं देवीं उपासाञ्चक ईश्वरम् । ७ ।  
 सोपाच्युतं कृपायती यगिन्पुत्राभ्यां रेजेऽङ्गुलीयवलयव्यजनाग्रहस्ता ।  
 वक्ष्यान्मगूढकुचकुङ्कुमशोणहारभासा नितम्बधृतया स परार्धकाञ्च्यो । ८ ।  
 तां रूपिणीं त्रियमनन्वयगतिं निरीक्ष्य या लीलया धृततनोरनुरूपरूपा ।  
 प्रीतः स्मयन्नलककुण्डलनिष्ककण्ठवक्रोल्लसत्स्मितसुधां हरिराबभाषे । ९ ।

Śrī Śuka began again : On a certain night Rukmiṇī (the daughter of king Bhiṣmaka), accompanied by her female companions, was serving with a fan her (divine) Spouse (Lord Śrī Kṛṣṇa), the Father and Illuminator of the world, who was comfortably seated on her own bed. (1) The same birthless Lord who creates, sustains and destroys the universe by way of sport was born in the race of Yadu for maintaining the (moral) standards set up by Himself. (2) Rukmiṇī waited upon her Spouse, the suzerain Lord of (all) the worlds, (who was) comfortably seated on a superb cushion, white as the foam of milk, mounted on a couch, O king ! within that (well-known) inner apartment (of Rukmiṇī's palace)—whose beauty was heightened by a canopy fringed with brilliant pearl-strings hanging from it, by gems serving as lights, by flowers and garlands of jasmines resonant with the humming of black bees, and by silvery rays of the moon that had penetrated into it through eye-holes of latticed windows—(nay,) which was fanned by breezes blowing through the garden (attached to it) and laden with the fragrance of Pārijāta trees (figuring in it), and scented with fumes rising from burning aloe-wood and escaping through the (aforementioned) eye-holes. (3—6) Taking from the

hand of a female companion the chowrie provided with a handle of jewels, the glorious lady rendered service to the Lord, fanning Him with it. (7) Holding the handle of the fan in her hand adorned with rings and bangles and making music by her anklets made of gems beside the infallible Lord, she looked (most) charming with the splendour of her pearl necklace—reddened by the saffron painted on her breasts covered by the end of her sari—and with her girdle of unsurpassed value worn about her hips. (8) Delighted to see her, the beautiful Lakṣmī Herself, who was exclusively devoted to Him, and had assumed a form matching with Śrī Kṛṣṇa's—who had sportfully taken a (human) semblance—(nay,) on whose countenance, embellished by locks, ear-rings and a neck adorned with a gold necklace, shone a nectarine smile, Śrī Kṛṣṇa (who captivates the heart of all) spoke smilingly (as follows). (9)

श्रीभगवानुवाच

राजपुत्रीपिता भूपैलोकपालविभूतिभिः महानुभावैः श्रीमदी रूपैर्दयैश्चलोज्ज्वितैः । १० ।  
 तान् प्राप्नानर्थिनो हित्वा चेद्यादीन् स्मरमुपेयान् । दत्ता भ्रात्रा स्वपित्रा च कस्मान् ववृषेऽपमानम् । ११ ।  
 राजभ्यो विभ्यतः सुभूः समुद्रं जरणं गतान् । अलवद्विः कृतद्वेषान् प्रायस्यकन्युपामनान् । १२ ।  
 अस्पृष्टवर्त्मनां पुंसामलोकपथमोषुषाम् । आस्थिताः पदवीं सुभूः प्रायः सीदन्ति योषितः । १३ ।  
 निष्किञ्चना वयं शश्वत्रिष्किञ्चनजनप्रियाः । तस्मात् प्रायेण न ह्याह्वायां भजन्ति सुमध्यमे । १४ ।  
 ययोरात्मसमं वित्तं जन्यध्याकृतिर्भवः । तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित् । १५ ।  
 वैदर्भ्यैतद्विज्ञाय त्वयादीर्घसमीक्षया । वृत्ता वयं गुणैर्हीना भिक्षुभिः श्लाघिता सुधा । १६ ।  
 अथात्मनोऽनुरूपं ये भजन्तश्च क्षत्रियर्षभम् । येन त्वमाशिषः सत्या इहामुत्र च लप्स्यसे । १७ ।  
 चैद्यशाल्वजरासन्धदन्तवक्त्रादयो नृपाः । मम द्विपत्तिं शोभेरु रुक्मी चापि तवाग्रजः । १८ ।  
 तेषां वीर्यमदान्यानां दृष्टानां स्वयन्नुत्पये । आनीतासि मया भद्रे तेजोऽपहरतासताम् । १९ ।  
 उदासीना वयं नूनं न स्म्यपत्यार्थकापुकाः । आत्मलब्ध्याऽऽस्पृहे पूर्णा गेह्योऽज्योतिरिक्त्रिचः । २० ।

The glorious Lord said : Princess ! you were sought after by kings, who vied in wealth with the lords of the spheres, wielded great influence, were endowed with splendour and distinguished for their comeliness, magnanimity and bodily strength. (10) Leaving them (all), the king of Cedi etc.—who were all love-intoxicated and had called at your door as suitors and to whom you had been affianced by your brother and father—how did you choose for your husband us, who were no match for you. (11) Afraid of kings, O beautiful one, ourselves have sought refuge in the ocean, have entered into enmity with the strong and have well-nigh relinquished the royal throne. (12) O lovely one ! generally those women suffer, who follow the track of men whose ways are not clear and who are treading the paths unrecognized by the world. (13) We are penniless and are ever loved by the poor. Therefore, O lady of slender waist, the well-to-do, as a matter of fact, do not generally resort to Me. (14) Marriage and friendship should be contracted between those two who are equal to each other in wealth, birth, sovereignty, exterior and future prospects, and never between a superior and an inferior. (15) O princess of Vidarbha ! ignoring these facts due to your short-sightedness, you (wrongly) selected (for a husband) us, who, though praised for nothing by beggars, are (really) devoid of merits. (16) Even now choose you an eminent Kṣatriya who is a match for you. Through him shall you find the desires of your heart fulfilled both here and hereafter. (17) Kings like Śiṣupāla (the ruler of Cedi), Śālva, Jarāsandha and Dantavakra, nay, your own elder brother Rukmi too bear enmity towards me, O handsome lady ! (18) It was in order to curb the pride of those haughty kings, who had grown blind under the intoxication of their might that you were brought by Me, the eclipser of the wicked, O auspicious one ! (19) Having no desire of women, progeny and wealth, we are really

indifferent (to the world), remain steeped in a sense of fullness through Self-Realization, are unattached to home or the body and doing no work remain as a witness only like a light. (20)

श्रीशुक उवाच

एतावदुक्त्वा भगवानान्यानं वल्लभाभिव । मन्यमानामविदलेषात् तर्ह्यत्र उपारमत् ॥२१॥

इति त्रिलोकेशपतेस्तादाऽऽत्मनः प्रियस्य देव्यश्चतुर्ष्वपप्रियम् ।

आश्रुत्य भीता हृदि जातवेषथुश्चिन्तां दुरन्तां रुदती जगाम ह ॥२२॥

पदा सुजातेन नखारुणाश्रिया भुवे लिखन्त्यश्रुधिरञ्जनासितैः ।

आमिञ्जती कुङ्कुमरूपितौ स्तनौ तस्यावधोमुख्यतिदुःखरुद्धवाक् ॥२३॥

तस्याः सुदुःखभयशोकविनष्टबुद्धेर्हस्ताच्छलथद्वलयतो व्यजनं पपात ।

देहश्च विह्वलधियः सहस्रैव मुहान् रम्भेव वायुविहता प्रविकीर्य केशान् ॥२४॥

तद् दृष्ट्वा भगवान् कृष्णः प्रियायाः प्रेमबन्धनम् । हास्यश्रीं हिमजानन्याः करुणः सोऽन्वकम्पत ॥२५॥

पर्यङ्कादवकहासु तासुत्याय चतुर्भुजः । केशान् समुह्य तद्वक्त्रं प्रामुजत् पचपाणिना ॥२६॥

प्रमृज्याश्रुकले नेत्रे स्तनौ चोपहृतां शुचा । आश्लिष्य वाहना राजन्नन्यविषयो सतीम् ॥२७॥

सान्त्वयामास सान्त्वजः कृपया कृपणां प्रभुः । हास्यश्रीं हि भ्रमचित्तामतदही सतां गतिः ॥२८॥

**Śrī Śuka resumed :** Having spoken this much to Rukmiṇī, who looked upon herself by virtue of her constant presence by His side as His most beloved wife, the Lord, who sought to uproot her pride, became silent. (21) Hearing, then, these unwelcome words—such as had been never heard before—of her beloved Husband, the Lord of the three worlds, the glorious lady was struck with terror and, shuddering at heart and shedding tears, she was actually plunged into endless grief. (22) With her speech choked with excessive anguish she stood (there) scratching the ground with her tender feet gleaming red due to its (ruddy) nails, soaking both the breasts—painted with saffron—by her tears rendered black through collyrium and with her face cast down. (23) Severe agony, fear and grief had so obliterated her reason that the fan dropped from her hand which (shrivelling immediately) allowed the bracelets to slip off. The body too of that lady, who had lost control over her mind, swooning suddenly, fell down with dishevelled hair like a banana tree uprooted by the wind. (24) Seeing His beloved spouse, who had failed to grasp the deep subtlety of His humour, bound to Him with such a tie of affection, that merciful and glorious Lord Śrī Kṛṣṇa was moved with pity. (25) Quickly stepping down from the couch and lifting her up, the four-armed Lord gathered up her locks and wiped her face with His lotus hand. (26) Wiping her tearful eyes and breasts soiled with tears of grief and folding in His arms the virtuous lady, who was single-heartedly attached to Him, O king, the Lord, who is the resort of the righteous and knew how to console, comforted His distressed consort, who was confounded in mind by the severity of the joke and was undeserving of it. (27-28)

श्रीभगवानुवाच

मा मा वैदध्यासुयेथा जाने त्वां मत्परायणाम् । त्वह्वः श्रोतुकामेन श्वेत्वाऽऽचरितमङ्गने ॥२९॥

मुखं च प्रेमसंगम्भस्फुरिताधर्याक्षितुम् । कटाक्षेपारुणापाङ्गं सुन्दरश्रुकटीतटम् ॥३०॥

अयं हि परमो लाभो गृहेषु गृहमेधिनाम् । यत्रर्षेर्नीचने यामः प्रियया भीरु भामिनि ॥३१॥

**The glorious Lord said :** O daughter of the King of Vidarbha, no, do not be angry with Me. I know you are devoted to Me. I behaved jestingly with you, O beautiful lady, only with intent to hear your retort and to behold your countenance with the lips quivering due to resentment through love, with the corners of the eyes growing red while darting glances, and

with the beautiful line of eyebrows knit together. (29-30) O lady marked with fear and frown! to the householders engrossed in their household duties this indeed is the greatest gain that they pass a few hours in pastimes in the company of their beloved. (31)

श्रीशुक उवाच

सैवं भगवता राजन् वैदर्भी परिसन्विता । ज्ञात्वा तत्परिहासोक्तिं प्रियत्यागभवं जहौ । ३२ ।  
बभौ ऋषभं पुंसं वीक्षन्ती भगवन्मुखम् । सरीडहासरुचिरस्त्रिधापङ्केन भारत । ३३ ।

**Sri Śuka went on :** Rukmīṇī (the daughter of the King of Vidarbha), O king, on being thus amply comforted by the Lord, realized His utterance to be a joke and gave up the fear of being abandoned by her Darling. (32) Gazing on the Lord's face with affectionate glances graced by a bashful smile, she spoke (thus) to the greatest among men, O scion of Bharata ! (33)

रुक्मिण्युवाच

नन्वेवमेतदरविन्दविलोचनान्हा यद् वै भवान् भगवतोऽसदृशी विभूषः ।  
ऊ खे महिन्द्यभिरतो भगवांस्त्र्यधीशः क्वहं गुणप्रकृतिरङ्गगुह्यतपादा । ३४ ।  
सत्वं भयादिव गुणोभ्य उरुकमान्तः शैते समुद्र उपलम्बनमात्र आत्मा ।  
नित्यं कदिन्द्रियगणैः कृतविषहस्त्वं त्वत्सेवकैर्नृपपदं विधुते तपोऽन्धम् । ३५ ।  
त्वत्यादपशमकरन्दजुषां मुनीनां वर्त्यास्फुटं नृपशुभिर्ननु दृविंभाव्यम् ।  
यस्मादलौकिकमिवेहितमीश्वरस्य भूयस्तवेहितमथो अनु ये भवन्तम् । ३६ ।  
निष्किल्लतो ननु भवान् न यतोऽस्मि किञ्चिद् यस्मै ब्रल्लि ब्रलिभुजोऽपि हरन्त्यजाद्याः ।  
न त्वा विदन्त्यमुनोऽन्तकमाह्वयतात्याः प्रेष्ठो भवान् ब्रलिभुजापि तेऽपि तुभ्यम् । ३७ ।  
त्वं वै समस्तपुरुषार्थमयः फलाला यद्वाञ्छया सुमतयो विमृजन्ति कृत्स्नम् ।  
तेषां विभो समुचितो भवनः समाजः पुंसः श्विवाश्च रतयोः सुखदुःखिनोर्न । ३८ ।  
त्वं न्यस्तदण्डमुनिभिर्गदितानुधाव आत्माऽऽस्पदश्च जगतामिति मे वृतोऽस्मि ।  
हित्वा भवद्भुष उर्दरितकालवेगध्वस्ताशिषोऽञ्जभवनाकपतीन् कुतोऽन्ये । ३९ ।  
जाड्यं वचस्तव गदायज्ञ यस्तु भूपान् विद्राव्य शार्ङ्गनिन्देन जहर्थं यां त्वम् ।  
सिंहो यथा खबलिमीश पशून् स्वभागं तेभ्यो भयाद् यदृदधिं शरणं प्रपन्नः । ४० ।  
यद्वाञ्छया नृपशिखामणयोऽङ्गवैभवायन्तनाहुषगयादय ऐकपत्यम् ।  
राज्यं विमुन्य विविशुर्वनमन्वुजाश्च सीदन्ति तेऽनुपदवीं त इहास्थिताः किन् । ४१ ।  
कान्यं श्रयेत तव पदमरोजगन्धमाध्राय सन्मुखगितं जनतापवर्गम् ।  
लक्ष्म्यालयं त्वविगणव्य गुणालयस्य पत्यं सदेरुभयपथंविचिन्तदृष्टिः । ४२ ।  
तं त्वानुरूपमभजं जगतापधीशामात्वानभत्र च परत्र च कामपूरम् ।  
श्याम्भे तवाङ्घ्रिररणं स्मृतिभिर्भ्रमन्त्या यो वै भजन्तमुपयायन्तापवर्गः । ४३ ।  
तस्याः स्युरच्युत नृपा भवतोपदिष्टाः स्त्रीणां गृहेषु स्वरगोश्विडालभृत्याः ।  
यत्कर्णमूलपरिकर्षणं नोपयाद्याद् युष्मत्कथा मृडविरिञ्चसंभामु गीता । ४४ ।

त्वक्स्मश्रुतोपनखकेशपिनद्धमन्तर्मासास्थिरक्तकृमिविदकफपित्तवानम् ।

जीवच्छवं भजति क्लान्तयतिरिपुद्धा या ते पदाब्जमकरन्दमजिग्रती स्त्री ।४५।

अस्त्वम्बुजाक्ष मम ते वरणांनुराग आत्मन् रतस्य मयि चानतिरिक्तदुष्टेः ।

यर्हास्य बुद्धय उपात्तरजोऽतिमात्रो मामीक्षसे तदु ह नः परमानुकम्पा ।४६।

नैवालीकमहं मन्ये वषस्ते मधुसूदन । अप्याया इव हि प्रायः कन्यायाः स्याद रतिः क्लिप्त ।४७।

ब्रूहावाधापि पुंशल्या मनोऽभ्येति नवं नवम् । बुधोऽस्ती न विभृयात् तां विप्रदुभयच्युतः ।४८।

**Rukmiṇī said :** Of course, it is as You said. O lotus-eyed Lord, that I am surely unlike You, the glorious one, possessed of infinite qualities. What comparison is there between You, the glorious Lord of the three principal deities (Brahmā, Viṣṇu and Śiva) and established in Your own greatness, and myself, the primordial Nature comprised of the three Guṇas and one whose feet are clutched by the ignorant ! (34) True it is that You sleep in the ocean of the (devotee's) heart as if afraid of the three Guṇas, O Lord of wide strides, who are pure Consciousness, the Self. You are ever at loggerheads with the wicked senses and even Your servants kick aside such a dark and gloomy thing as kingship. (35) The ways (even) of sages fond of the honey of Your lotus-feet are obscure and hence surely incomprehensible by beasts among men. For, when the doings of (even) those who follow You are as though supernatural, those of the Almighty Lord in You must be much more so. (36) Certainly You—to whom (even) Brahmā and others, who accept offerings (from others) bear offerings—are Akīncana (not in the sense that You own nothing but) because there is nothing other than You. Those blinded by wealth and (engaged in) gratifying their senses do not know You, who steal away the hours of their life: You are the most beloved of those Brahma and others (who enjoy the respect of others), and vice versa. (37) Indeed You are the embodiment of every (recognized) object of human pursuit, a personification of absolute joy, seeking which the wise give up everything. Their contact with You is most deserved, but not so of the man and woman who are attached one to the other and therefore subject to pleasure and pain. (38) You have been elected by me (as my husband), knowing that Your glory has been sung by sages who have renounced the rod, and that You are the Soul of the universe and are ready to bestow Your very self (on Your devotees), and rejecting (even) Brahmā (the lotus-born) and the rulers of heaven (Indra and others), whose fortune and blessings are dashed to the ground by the force of Time as propelled by a mere play of Your eyebrows, others (Śiśupāla and so on) being of no account. (39) Your plea that You resorted to the sea out of fear (of the kings) has no meaning. O elder Brother of Gada; for, by the mere twang of the Sāṅga bow you put them to flight and carried away myself. Your share, O Lord, (even) as a lion drives away other animals and appropriates its prey. (40) The foremost of kings like Ariga, Pṛithu (the son of Vena), Bharata (born of Jayantī, the spouse of Lord Rṣabhadeva), Yayāti (the son of Nahuṣa), Gaya and others retired to the forest renouncing their undisputed sovereignty in quest of You, O Lord of lotus eyes. Did they suffer because they sought Your feet here ?(41) O Lord, the abode of virtues ! the fragrance of Your lotus-feet grants freedom from transmigration to the people, is the resort of Lakṣmī and has been extolled by men of wisdom. What mortal woman with a clear insight into the real purpose of life, who has (once) smelt it, would (dare) ignore it and seek another who is ever subject to grave fears (of senility and death etc.)? (42) I have sought as my befitting partner You, who are the suzerain lord of the universe, (nay,) my own Self and the granter of (all) desired boons both here as well as hereafter. May Your feet, which seek him who worships You and release him from the deceptive cycle of births and deaths, prove to be an asylum to me, who have been wandering

through (repeated) births. (43) O infallible One, O Destroyer of foes, let the kings (Śisupāla and others) suggested by You be the choice of that woman into whose ears has not entered a lay pertaining to You and sung in the courts of Śiva and Brahmā. Within their homes those kings behave towards the ladies like a donkey, an ox, a dog, a cat and a slave. (44) This human body, the interior of which contains (nothing but) flesh, bones, blood, worms, excreta, phlegm, bile and wind, is covered with skin, moustaches, nails and hair on the body and head, is a living corpse. That stupid woman alone serves such a body as a husband, who has never enjoyed the fragrance of honey in the lotus of Your feet. (45) I wish to burn with love for Your feet, O lotus-eyed One, who delight in Your own self and do not see anything extraordinary in me ! When for the advancement of this world You cast Your glance on me (as Prakṛti), assuming a superabundance of Rajas, that alone constitutes, as a matter of fact, (an act of) supreme grace on me. (46) (When You ask me to choose another partner even now,) O slayer of the demon Madhu, I do not regard Your words as without meaning; for sometimes, surely enough, there are girls who like Ambā\* (the daughter of the celebrated king of Kāśī), cherish love for somebody else (than the one by whom they have been won). (47) The mind of a woman of easy virtue, though married, is always attracted towards a new person. A wise man should not (therefore) maintain such an unchaste woman; for by doing so he falls both here and hereafter. (48)

श्रीभगवानुवाच

साध्येतच्छ्रेणुकामैस्त्वं राजपुत्रि प्रलम्बिता । मयोदितं चन्दन्याय सर्वं तत् सत्यमेव हि । ४९ ।  
यान् यान् कामयसे कामान् पथ्यकामाय भामिनि । सन्ति होकान्भक्त्यायास्तव कल्याणि निवृत्ता । ५० ।  
उपलब्धं पतिप्रेम पतिव्रतं च तेऽनघं । यद्वाक्यैश्चाल्लयमानाया न धीर्मथ्यपकारिता । ५१ ।  
ये मां भजन्ति दाम्पत्ये तपसा व्रतचर्यया । कामात्मानोऽपवर्गेशं मोहिता मम मायया । ५२ ।  
मां प्राप्य पानिन्यपवर्गसम्पदं वाञ्छन्ति ये सम्पद एव तत्पतिम् ।  
ते भन्दभाग्या निरयेऽपि ये नृणां यात्रात्मकत्वाविरयः सुसङ्गमः । ५३ ।  
दिष्ट्या गृहेश्वर्यमकुन्मयि स्वया कृतानुवृत्तिर्भवमोचनी खलैः ।  
सुदुष्करासीं सुतरां दुर्गाशिषो ह्यसुभ्रगया निकृतिञ्जुषः स्त्रियाः । ५४ ।  
न त्वादुर्शां प्रणयिनीं गृहिणीं गृहेषु पद्यापि पानिनि यथा स्वविवाहकाले ।  
प्राप्तान् नृपानवगम्यथ र्होहरो मे प्रस्थापितो द्विज उपश्रुतसत्कथस्य । ५५ ।  
भ्रातृर्विरूपकरणं युधि निजित्तस्य प्रोद्गाहपर्वणि च तद्वधमक्षगोष्ठ्याम् ।  
दुःखं समुत्थमसहोऽस्मदशोगभीत्या नैवाव्रवीः किमपि तेन यद्ये जितास्ते । ५६ ।  
दूतस्त्वयाऽऽज्यलभने सुखित्तमन्त्रः प्रस्थापितो मयि चिरायति च्युन्वमेतत् ।  
मत्वा जिहाम इदमङ्गमनन्ययोग्यं तिष्ठेत् तत्त्वयि वयं प्रतिनन्दयामः । ५७ ।

**The glorious Lord replied :** O virtuous lady ! it was with intent to hear you speak in this strain, O princess, that you were subject to a joke by Me. In fact, the interpretation you have put on My words is wholly and literally true. (49) Whatever blessings you seek from Me are

\* We are told in the Mahabharata how the three daughters of the then king of Kasi were conquered in an open contest by Bhishma for the sake of his cousins: Citrangada and Vicitravriya, and how Ambā, the eldest of them, who had set her heart upon Śalva, was, when she opened her mind before Bhishma, allowed by the latter to seek the company of Śāva.

undoubtedly ever possessed by you, who are solely devoted to Me, O blessed one ! And blessings sought from Me lead to freedom from desires, i.e., Liberation. (50) O faultless one, I have come to know your love and fidelity to Me. For, though I tried to shake you by My words, your mind could not be estranged from Me. (51) They who propitiate Me, the Bestower of Liberation, for conjugal pleasures through austerities and vows have given their heart to sensuous enjoyments and are deluded by Māyā. (52) Having obtained (propitiated) Me, the Source and Bestower of Liberation as well as of worldly riches, O proud lady, they who seek after the latter only are unfortunate (as a matter of fact), inasmuch as these can be obtained even in the lowest species of life (which are compared with hell). To such men (however) whose mind is given to the pleasures of sense (even) hell appears to be a pleasant resort. (53) Well it is, O mistress of My household, that you have practised constant devotion to Me, which rids one of worldly bondage, and which is (so) very hard to practise for the wicked and more so for a deceitful woman reeking with unclean desires and given to sense-gratification only. (54) In the whole of My household I do not see a house-wife affectionate like yourself, O proud lady, who, ignoring all the kings assembled on the occasion of your marriage, sent a Brāhmana carrying a confidential message to Me, of whom you had (only) heard good accounts (and whom you had never personally known). (55) You put up with the disfiguration of your brother vanquished in battle, nay, his death\* (too at the hands of Balarāma) on the happy occasion of (Aniruddha's) wedding in a tournament of dice-playing, and the grief repeatedly caused by the memory of these (unpleasant) incidents. You (however) never spoke a word (about these things) for fear of separation from Us. By this conduct of yours you have (completely) won Me over. (56) A messenger was sent by you with a most judiciously-worded message in order to secure My hand. While I was tarrying, you looked upon this world (full of relatives and friends) as void and (even) sought to cast off this (charming) body of yours, which you did not consider as worthy of anyone else. Let that (unique) love of yours stand to your credit. (Unable to repay it) We (only) hail it with joy. (57)

श्रीसुक उवाच

एवं सौरतमलापैर्षगथाङ्गदीश्वरः । स्वस्तो रमया रेये नरलोकं विह्वलयन् । ५८ ।  
 तथान्यस्तामपि विभुहिवु गृह्वानिव । आस्थितो गृहमेधीयान् धर्माँल्लोकगुरुहिरिः । ५९ ।  
 इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां दशमस्कन्धे उत्तमार्धे कृष्णरुक्मिणीसंवाते नाम षट्त्रिंशोऽध्यायः । ६० ।

**Śrī Śuka continued :** In this way the almighty Lord of the universe, though immersed in the Bliss of Self, sported with Lakṣmī (in the form of Rukmiṇī) by indulging in amorous talks (with her) imitating the ways of humanity. (58) So did the all-pervading Lord Śrī Kṛṣṇa, the Preceptor of the universe, sported (simultaneously) in the mansions of His other spouses too, discharging His household duties like a (common) householder. (59)

*Thus ends the sixtieth discourse entitled "A dialogue between Śrī Kṛṣṇa and Rukmiṇī," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhita.*



\* Described later in verse 35 of Discourse LXI, though the incident presumably occurred earlier.

## अथैकषष्टितमोऽध्यायः

### Discourse LXI

(A description of the Lord's progeny;)

Rukmī killed (by Balarāma) during Aniruddha's wedding

श्रीशुक उवाच

एकैकशस्ताः कृष्णस्य पुत्रान् दश दशाश्रिताः । अजीजनन्ननवमान्यितुः सर्वात्मिसम्पदा । १ ।  
 गृहादनपगं वीक्ष्य राजपुत्रोऽप्युतं स्थितम् । प्रेपुं न्यमंसत स्वं स्वं न तन्त्वविदः स्त्रियः । २ ।  
 चारुञ्जकोदावदनायतबाहुनेत्रयप्रेमहामरसवीक्षितवल्गुजल्पैः ।  
 सम्मोहिता भगवतो न मनो विजेतुं श्वैर्विभ्रमैः समशकन् वनिता विभूषः । ३ ।  
 म्पाथावलोकलवदरिर्नभावाहारिभूमण्डलप्रहितसौरतमन्त्रशौण्डः ।  
 पन्त्यस्तु षोडशसहस्रमनङ्गवार्ण्यस्येन्द्रियं विमथितुं करणर्न शकुः । ४ ।  
 इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता ब्रह्मादयोऽपि न विदुः पदवीं यदीवापम् ।  
 भेजुर्मुदाविरतपेधितयानुरगगहासावलोकनवमङ्गमलालसाद्यम् । ५ ।  
 प्रत्युत्पामनवराहृणपादशोचिताभ्यूलविश्रमणवीजनगन्धमाल्यैः ।  
 केशप्रसारशयनस्रपनोपहार्यदोमोशता अपि विभोविन्दुः स दास्यम् । ६ ।

**Srī Śuka began again :** The aforesaid wives of Śrī Kṛṣṇa bore Him ten sons each, who were in no way inferior to their Father in respect of all their mental and physical qualities. (1) Perceiving Śrī Kṛṣṇa (the immortal Lord) not stirring out of their palaces but (always) present there, the princesses regarded themselves each as His most beloved spouse. (As a matter of fact) those ladies were unaware of His real character. (2) The loving ladies were exceedingly charmed by the lovely countenance, resembling a lotus flower, long arms, big eyes, glances full of love and merriment and winning talks of the Lord; (but) with (all) their charms they were unable to win the heart of the Perfect One. (3) (All) His sixteen thousand (and odd) wives could not shake His mind by their shafts of Cupid and other charms skilled in conveying the message of love despatched by their arched eyebrows fascinating with the sentiment expressed by their suppressed smile and sidelong glances. (4) Having gained for their husband (such a one as) the Consort of Rāmā, whose ways even (great) gods like Brahmā are unable to know, the aforesaid ladies indulged with ever growing delight in loving smiles, affectionate glances and a longing for union which ever appeared as new, and so on. (5) Though attended by hundreds of servant-maids, they rendered (personal) service to the all-pervading Lord by going forth to meet Him (on His arrival), offering Him a seat and excellent articles of worship, washing His feet, presenting betel-leaves seasoned with lime, catechu, areca-nut parings, cardamoms, cloves etc., relieving Him of His fatigue (by kneading His feet etc.), fanning Him, daubing Him with sandal-paste and adorning Him with garlands, dressing His locks, arranging His bed, bathing Him and serving Him with dishes (of various kinds). (6)

नासी वा दशपुत्राणां कृष्णस्त्रीणां पुणेदिताः । अष्टौ महिष्यस्तत्पुत्रान् प्रद्युम्नादीन् गृणामि ते । ७ ।  
 चारुदेष्णाः सुदेष्णाश्च चारुदेहश्च वीर्यवान् । सुचारुश्चारुगुप्तश्च भद्रचारुस्तथापरः । ८ ।  
 चारुचन्द्रो विचारुश्च चारुश्च दशमो हरेः । प्रद्युम्नप्रमुखा जात रुक्मिण्यां नावमाः पितुः । ९ ।  
 भानुः सुभानुः स्वभानुः प्रभानुर्भानुर्मास्तथा । चन्द्रभानुर्वृहद्भानुरतिभानुस्तथाष्टमः । १० ।  
 श्रीभानुः प्रतिभानुश्च सत्यभामात्वजा दश । सायकः सुमित्रः पुरुञ्चिञ्चलञ्चिञ्च सहस्रञ्चिञ्च । ११ ।  
 विजवञ्चिञ्चकेतुश्च वसुमान् द्रविडः क्रतुः । जाम्बवत्याः सुना ह्येते साध्वाद्याः पितृसम्पताः । १२ ।  
 वीरश्चन्द्रोऽश्वमेनश्च चित्रगुर्वेगावान् वृषः । धामः शङ्कुर्वसुः श्रीयान् कुन्तिर्नाप्रजितेः सुताः । १३ ।  
 श्रुतः कविवृषो वीरः सुबाहुर्भट्ट एकलः । शान्तिर्दशैः पूर्णमासः कालिन्ध्याः सोपकोऽवरः । १४ ।  
 प्रद्योपो गात्रवान्सिंहो बलः प्रबल ऊर्ध्वगः । माद्रयाः पुत्रा महाशक्तिः सह ओजोऽपराजितः । १५ ।  
 वृको ह्येषोऽग्निश्रो गृध्रो वर्धनोऽजाद एव च । महाशः पावनो वह्निमित्रविन्दात्वजाः क्षुधिः । १६ ।  
 सप्राभजिद् बृहस्पेनः शूरः प्रहृग्नोऽगिञ्चिन् । जयः सुभद्रो भद्रया वाम आयुश्च सत्यकः । १७ ।  
 वीरिष्वाभ्राप्रनप्राद्या गेहिष्वास्लनया हरेः । प्रद्युम्नाद्यानिरुद्धोऽभूद्रुक्मवत्यां महाबलः । १८ ।  
 पुत्र्यां तु रुक्मिणो राजन् नाम्ना भोजकटे पुरे । एतेषां पुत्रपौत्राश्च बभूवुः कोटिशो नृप ।  
 मातरः कृष्णजातानां सहस्राणि च षोडश । १९ ।

Of the (sixteen thousand and odd) wives of Śrī Kṛṣṇa, who had ten sons each, I (now proceed to) mention to you the sons, Pradyumna and so on, of the eight principal spouses (alone) that have been previously referred to (by me). (7) With Pradyumna as the eldest, Cārudeṣṇa, Sudeṣṇa, the valorous Cārudeha, Sucāru and Cārugupta and, next to him, Bhadracāru as well as Cārucandra, Vicāru and Cāru as the tenth were born of Rukmiṇī. They were in no way inferior to their father. (8-9) Bhānu, Subhānu, Swarbhānu, Prabhānu and Bhānumān, Candrabhānu, Bṛhadbhānu and Atibhānu, the eighth, as well as Śrībhānu and Pratibhānu were the ten sons of Satyabhāmā. Sāmba, Sumitra, Purujit, Śatajit and Sahasrajit, Vijaya and Citraketu, Vasumān, Draviḍa and Kratu—these were the sons of Jāmbavatī. Sāmba was the eldest of them and they were all loved by the Father. (10—12) Vira, Candra and Aśwasena, Citragu, Vegavān, Vṛṣa, Āma, Śaṅku, Vasu and the glorious Kunti were the sons of Nāgnajitī. (13) Śruta, Kavi, Vṛṣa, Vira, Subāhu, Bhadra, who fought the enemy single-handed, Śānti, Darśa, Pūrṇamāsa and Somaka, the youngest, were born of Kāliṇḍī. (14) Pragoṣa, Gātravān, Simha, Bala, Prabala, Urdhvaga, Mahāśakti, Saha, Oja and Aparājita were the sons of Lakṣmaṇā (the daughter of the ruler of Madra). (15) Mitravindā's sons were Vrka, Harṣa, Anila, Grdhra, Vardhana, Annāda, Mahāśa, Pāvana, Vahni and Kṣudhī. (16) Saṅgrāmajit, Bṛhatsena, Śūra, Praharāṇa, Arijit, Jaya, Subhadra, Vāma, Āyu and Satyaka were born of Bhadrā (Śaibyā). (17) Diptimān, Tāma, Tapta and others were the sons of Śrī Kṛṣṇa through Rohiṇī (the first of the other sixteen thousand wives). And from the loins of Pradyumna appeared the mighty Aniruddha through Rukmavatī, the daughter of Rukmī (Rukmiṇī's brother), born while he was living in the city known by the name of Bhojakata, O king (Parikṣit)! The mothers of Śrī Kṛṣṇa's progeny numbered sixteen thousand and odd. (Hence) the sons and grandsons of (even) these (other) sons of Śrī Kṛṣṇa reached the figure of tens of million. O protector of men ! (18-19)

## राजोवाच

कथं रुक्म्यरिपुत्राय प्रादाद् दुहितरं युधि । कृष्णो परिभूतसं हन्तुं रुधं प्रतीक्षते ।

एतदाख्याहि मे विद्वन् द्विषोर्वैवाहिकं मिथः । १२० ।

अनागतमतीतं च वर्तमानमतीन्द्रियम् । विप्रकृष्टं व्यवहितं सम्यक् पश्यन्ति योगिनः । १२१ ।

**The king (Parikṣit) submitted :** How did Rukmī, who had been worsted in battle by Śrī Kṛṣṇa and had (ever since) been awaiting an opportunity to kill Him, give away his daughter to his enemy's son? (Pray,) tell me this, O learned soul—the circumstances which brought about a mutual alliance through marriage between these two enemies. (20) Yogis clearly see the past, present and future, (nay, even) that which lies beyond the perception of the senses, that which is remote and that which is intercepted (by something else). (21)

## श्रीशुक उवाच

वृतः स्वयंवरे साक्षादनङ्गोऽङ्गयुतस्तया । राज्ञः समेतान् निर्जित्य जहारैकस्थो युधि । १२२ ।

यद्यप्यनुस्मरन् वैरं रुक्मी कृष्णात्प्रमानितः । व्यतरद् प्रागिनियाय सुतां कुर्वन् स्वसुः प्रियम् । १२३ ।

रुक्मिण्यास्तनयां राजन् वृत्तवर्मसुतो बली । उपयेमे विशालाक्षीं कन्यां चारुमतीं किल । १२४ ।

**Śrī Śuka replied :** Pradyumna (who was Love incarnate himself) was elected by Rukmavati in a choice marriage. Having completely vanquished in battle—with none other to help him beyond the chariot he drove in—the kings assembled (there), he carried her away. (22) Though constantly thinking of his hostility towards Śrī Kṛṣṇa, by whom he had been treated with contempt, yet seeking to oblige his sister (Rukmiṇī, who had been instrumental in saving his life), Rukmī gave away his daughter to his sister's son. (23) Kṛtavarmā's son, Bali, O king, married Rukmiṇī's daughter, Cārumatī, a girl with large eyes; so it is said. (24)

दौहित्रायानिरुद्धाय पौत्रीं रुक्म्यद्ददाद्धरेः । रोचनां बद्धवैरोजपि स्वसुः प्रियचिकीर्षया ।

जानन्नधर्मं तद् यानं स्नेहपाशानुबन्धनः । १२५ ।

तस्मिन्नध्युदये राजन् रुक्मिणीं रामकेशवीं । पुरं भोजिकटं जग्मुः साञ्चप्रद्युम्नकादयः । १२६ ।

तस्मिन् निवृत्त उदाहे कालिङ्गप्रमुखा नृपाः । दृष्ट्वास्ते रुक्मिणं प्रोचुर्बलमक्षैर्विनर्जय । १२७ ।

अनक्षत्रो ह्ययं राजन्नपि तद्व्ययसनं महत् । इत्युक्तो बलमाहूय तेनाक्षी रुक्म्यदीव्यत । १२८ ।

शतं सहस्रमयुतं रामसत्राददे पणम् । तं तु रुक्म्यजयन्तत्र कालिङ्गः प्राहसद् बलम् ।

दत्तान् सन्दर्शयन्नुच्चैर्नामृष्यत्तद्दलायुधः । १२९ ।

ततो लक्षं रुक्म्यगृह्णाद् गल्हं तत्राजयद् बलः । जितवानहमित्याह रुक्मी कैतवमाश्रितः । १३० ।

मन्युना क्षुभितः श्रीमान् समुद्र इव पर्वणि । जात्यारुणाक्षोऽजितलया न्यबुद्धे गल्हमाददे । १३१ ।

तं घ्रापि जितवान् रामो धर्मणच्छलमाश्रितः । रुक्मी जिहं मयात्रेमे वदन्तु प्राश्रिका इति । १३२ ।

तदाब्रवीन्नभोवाणी बलेनैव जितो गल्हः । धर्मतो वचनेनैव रुक्मी वदति वै मृषा । १३३ ।

तामनादृत्य वैदर्भो दुष्टराजन्वद्योदितः । सङ्कर्षणं परिहसन् बभूव कालचोदितः । १३४ ।

नैवाक्षकोविदा यूयं गोपाला वनगोचराः । अक्षैर्दीव्यन्ति राजानो वाणीश्च न भवादृशाः । १३५ ।

रुक्मिणौवयमधिक्षिप्तो राजपक्षोपहासितः । क्रुद्धः परिघमुद्यम्य जघ्ने तं नृप्यासंसदि । १३६ ।

कलिङ्गराजं तरसा गृहीत्वा दशमे पदे । दत्तानपातयत् क्रुद्धो योऽहसद् विवृतेर्द्विजैः । १३७ ।

अन्ये निर्भिन्नबाहूश्चिरसो रुधिरक्षिताः । राजानो दुद्रुधुर्भिता बलेन पत्न्यादिताः ॥३८॥

निहते रुक्मिणि श्याले नात्रवीत् साध्वसाधु वा । रुक्मिणीबलयो राजन् स्नेहभङ्गभयाद्धरिः ॥३९॥

ततोऽनिरुद्धं सह सूर्यया चर रथं समारोप्य ययुः कुशस्थलीम् ।

रामादयो भोजकटाद् दराहाः सिद्धाखिलार्था मधुसुदनाश्रयाः ॥४०॥

इति श्रीमद्भागवते महापुराणे पार्वहर्ष्यो संहितायां दशमस्कन्धे उत्तरार्धे अनिरुद्धविवाहे

रुक्मिवचो नमैकवृत्तितमोऽध्यायः ॥६१॥

Though nursing deep-rooted animosity towards Śrī Kṛṣṇa and knowing such union as contrary to (the principles of) piety, Rukmī (further) gave away his grand daughter, Rocanā, to his daughter's son, Aniruddha, with intent to gratify his (own) sister (Rukmiṇī), bound as he was by ties of affection (with her).- (25) For that festive occasion, O king, Rukmiṇī, Balarāma and Śrī Kṛṣṇa, Sāmba, Pradyumna and others drove to the city of Bhojakaṭa. (26) The aforesaid wedding being over, some haughty kings with the ruler of Kalinga (the modern Utkala) at their head strongly said to Rukmī, "Thoroughly vanquish Balarāma in a game of dice. (27) Ignorant though he is of dice-playing, as a matter of fact, O king, great is his addiction to it." Thus advised, Rukmī invited Bala and played at dice with him. (28) In that game Balarāma made a wager (successively) of one hundred, one thousand and ten thousand gold coins; Rukmī, however, won them all. Showing his teeth on that occasion, the ruler of Kalinga very loudly laughed at Balarāma (the wielder of a plough), who (however) resented it. (29) Then Rukmī made a bet of one lakh and Balarāma won this time. Resorting to cunningness, Rukmī (however) said, "I have won." (30) Like the sea on a full moon, Balarāma (the glorious one) was (now) agitated with anger. His eyes, which were naturally red, began to glow with rage and he made a wager of a hundred million gold coins. (31) According to the laws of gambling Balarāma won that too. Taking recourse to deceit Rukmī (however) said, "I have won. Let these umpires arbitrate on this point." (32) A voice from the heavens thereupon declared that the bet was rightfully won by Balarāma alone; Rukmī is surely telling a lie when he says with his tongue alone (and not from his heart) that he has won. (33) Ignoring that voice, Rukmī, who was instigated by wicked kings and prompted by his own death, spoke mockingly to Balarāma (as follows):—(34) "Being keepers of cows roaming in woods, you do not know the game of dice. Kings (alone) play at dice and sport with arrows, not men like you." (35) Insulted thus by Rukmī and ridiculed by kings, Balarāma flew into a rage and, lifting up an iron bar, killed him (even) in that festive assembly. (36) Quickly seizing the ruler of Kalinga, who had laughed at him with open teeth (and had now taken to his heels), (even) at the tenth step, Balarāma smashed those teeth. (37) With their arms, thighs and heads broken, and bathed in blood, when struck with the iron bar by Balarāma, other kings fled in terror. (38) For fear of estranging the goodwill of either Rukmiṇī or Balarāma, the Lord did not make any favourable or adverse comment on His brother-in-law, Rukmī, having been killed. (39) Having comfortably seated Aniruddha alongwith his newly-wedded wife in an excellent chariot, Balarāma and the other Daśārhas, who looked upon Śrī Kṛṣṇa (the Slayer of Madhu) as their asylum, and who had all their objects accomplished; drove from Bhojakaṭa to Dvārakā. (40)

*Thus ends the sixty-first discourse entitled "Rukmī killed (by Balarāma) during the wedding of Aniruddha", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharīsa-Saṁhitā.*



## अथ द्विषष्टितमोऽध्यायः

### Discourse LXII

#### Aniruddha made captive

राजोवाच

बाणस्य तनयापूषामुपयेमे यदूत्तमः । तत्र युद्धमभूत् प्रोरे हरिशङ्करयोर्महतः ।  
एतत् सर्वं महायोगिन् समाख्यातुं त्वमर्हसि । १ ।

The king (Parīkṣit) submitted : Aniruddha, a (veritable) jewel among the Yadus, married Bāṇa's daughter, Ūṣā, and in that connection (I am told) a great and terrible combat ensued between Śrī Kṛṣṇa and Lord Śaṅkara. May you be pleased to tell me all this in detail, O great Yogi ! (1)

श्रीशुक उवाच

बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः । येन कामनरूपाय हरयेऽदायि मेदिनी । २ ।  
तस्यौरसः सुतो बाणः शिवभक्तिरतः सदा । मान्यो वदान्यो धीर्माक्ष सत्यसन्धो दृढव्रतः । ३ ।  
शोणितारस्ये पुरे रथ्ये स राज्यमकरोत् पुरा । तस्य शम्भोः प्रसादेन किङ्करा इव तेऽपराः ।  
सहस्रबाहुर्वाद्येन ताण्ड्येऽतोषयन्मृडम् । ४ ।  
भगवान् सर्वभूतेशः शरण्यो भक्तवत्सलः । खरेणच्छन्द्यामास स ते वज्रे पुराधिपम् । ५ ।

Śrī Śuka replied : Bāṇa was the eldest of the hundred sons of the high-souled Bali, by whom the (entire) globe was given away to the Lord who appeared (before him) in the form of the divine Dwarf. (2) Sprung from his loins, Bāṇa even took delight in devotion to Lord Śiva. He was worthy of honour, liberal-minded, intelligent, true to his word and of firm resolve. (3) He in those days ruled over the beautiful city known by the name of Śoṇitapura. By the grace of Lord Śiva the gods, though adorable (themselves), behaved towards him as servants. Endowed (as he was) with a thousand arms, he propitiated Lord Śiva (the Delighter of all) by playing upon (various) musical instruments during the latter's Tāṇḍava dance. (4) The almighty Śaṅkara, the Ruler of all created beings, who affords shelter to all and is (so) fond of His devotees, bade him ask (of Him) a boon of his choice. Bāṇāsura sought His (constant) presence as a guardian of his city. (5)

स एकदाऽऽह गिरिशं पार्श्वस्थं वीर्यदुर्मदः । किरीटेनार्कवर्णेन संस्पृशत्तत्पदाम्बुजम् । ६ ।  
नमस्ये त्वं महादेव लोकानां गुरुमीश्वरम् । पुंसामपूर्णकामानां कामपूरायराड्भिपम् । ७ ।  
देःसहस्रं त्वया दत्तं परं भाराय मेऽभवत् । त्रिलोक्यां प्रतियोग्यार्द्धां न लभे त्वद्वृते समम् । ८ ।

कण्डूत्वा निभूतदंभिर्व्युत्सुर्दिग्गजानहम् । आद्यायां चूर्णयन्नद्रीन् भीतास्तेऽपि प्रदुद्रुवुः । १९ ।  
 तद्वृत्त्वा भगवान् क्रुद्धः केतुस्ते भज्यते यदा । त्वहर्षेण भवेन्मूढ संयुगं प्रसमेन ते । १० ।  
 इत्युक्तः कुमतिर्हृष्टः स्वगृहं प्राविशायुप । प्रतीक्षन् गिरिशदेशं स्ववीर्यनशानं कुधीः । ११ ।

Touching His lotus-feet with his crown shining like the sun, Bāṇa, intoxicated as he was with the pride of his prowess, spoke one day to the Lord of Kailāsa, who was standing beside him, (as follows:—) (6) "I bow to You, the Preceptor and Ruler of all the worlds, the celestial tree which grants the desires of men whose longings have not been sated, O supreme Deity!(7) The thousand arms given by You (by way of a boon) have only proved a burden to me (so far); (for) in (all) the three worlds I do not find a well-matched rival other than You. (8) Eager to fight, I proceeded, O most ancient Person, against the elephants guarding the quarters, pounding the mountains (even as I marched) with my arms full of itching (for a combat); but they too took speedily to their heels in terror." (9) The Lord flew into a rage to hear that and said, "When your ensign is broken, your encounter will take place with one equal to Me; that will crush your pride, O foolish one !" (10) Thus spoken to, the fool with a perverted mind withdrew to his palace, full of joy, O king, awaiting the fulfilment of the augury of Lord Śiva (the Lord of Kailāsa), even though it was expected to deal a crushing blow to his power. (11)

तस्योषा नाम दुहिता स्वप्ने प्राङ्मुनिना रतिम् । कल्यालभत कान्तेन प्रागदृष्टधुतेन सा । १२ ।  
 सा तत्र तमपश्यन्ती क्वासि कान्तेति यादिनी । सखीनां मध्य उत्तथौ विह्वला त्रीडिता भृशम् । १३ ।  
 बाणस्य मन्त्री कुम्भापडक्षिप्रलेखा च तत्सुता । सख्यपृच्छत् सखीपूर्वा कौतूहलसमन्विता । १४ ।  
 कं त्वं मृगयसे सुभूः कौतूहलस्ते मनोरथः । हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्ष्ये । १५ ।

Even as a virgin, his daughter, Ūṣā by name, enjoyed in a dream sexual delight with the lovely son of Pradyumna (viz., Aniruddha), who had (however) neither been seen nor heard of (by her) before. (12) Not finding him there (on opening her eyes), she got up in a state of excitement saying, "Where are you, my darling !" in the midst of her girl companions, and felt greatly abashed. (13) Kumbhāṇḍa was the minister of Bāna and Citralekhā, his daughter. Full of curiosity she, a (constant) companion of Ūṣā, questioned her friend (thus):—(14) O princess of charming eyebrows ! whom are you looking for and what is the nature of your longing ? I do not find till today anyone who has espoused you. (15)

#### ऊषोषाच

दृष्टः कश्चिन्नरः स्वप्ने श्यामः कमललोचनः । पीतवासा बृहद्बाहुयोषितां हृदयङ्गपः । १६ ।  
 तमहं मृगये कान्तं पादवित्पाधरं मधु । क्वापि यातः स्यूहयन्ति क्षिपत्वा यां वृजिनार्णवे । १७ ।

Ūṣā replied : In my dream was seen a certain youngman of dark-brown hue, with long arms and lotus-like eyes, clad in yellow and captivating the heart of women. (16) I am in quest of that darling, who having allowed me to drink the honey of his lips, has gone to some unknown destination, plunging me, though thirsting (yet), into an ocean of misery. (17)

चित्रलेखोवाच

व्यसनं तेऽपकर्षामि त्रिलोक्यां यदि भाव्यते । तमानेष्ये नरं यस्ते मनोहर्ता तमादिश ॥१८॥  
 इत्युक्त्वा देवगन्धर्वसिद्धचारणप्रपन्नान् । देवविद्याधरान् यक्षान् मनुजांश्च यथालिखत् ॥१९॥  
 मनुजेषु च सा कृष्णीन् शूरमानकदुन्दुभिम् । व्यलिखद् रामकृष्णौ च प्रद्युम्नं वीक्ष्य लज्जिता ॥२०॥  
 अनिरुद्धं विलिखितं वीक्ष्योषायाश्चमुखा ह्रिया । सोऽसावसाविति प्राह स्वयमाना यहीपते ॥२१॥

**Citralkhā said :** "I shall bring the youth who has stolen your heart, if he is traced (by you) in the three worlds (the elite of which are going to be depicted by me), and dispel your agony (thereby). Point him out." (18) Having said so, she drew faithful sketches of gods, Gandharvas (heavenly musicians), Siddhas (a class of superhuman beings endowed with mystic powers), Cāranas (celestial bards), Nāgas (a class of superhuman beings—half men and half serpents), Daityas (demons), Vidyādharas (artists of gods), Yakṣas (a class of demigods) and human beings. (19) Among men she portrayed the Vṛṣṇis, viz., Śūra, Vasudeva, Balarāma and Śrī Kṛṣṇa. Perceiving Pradyumna, Uṣā blushed. (20) Beholding Aniruddha portrayed with particular care, Uṣā cast down her face through shyness, O king, and smilingly exclaimed: "It is he, it is he !" (21)

चित्रलेखा तमाज्ञाय पार्ष्णं कृष्णस्य योगिनी । यया विहायसा राजन् द्वारकां कृष्णपालिताम् ॥२२॥  
 तत्र सुप्तं सुपर्शकं प्राद्युम्नि योगमास्थिता । गृहीत्वा शोणितपुरं सख्यं प्रियपदरक्षितम् ॥२३॥  
 सा च तं सुन्दरं विलोक्य मुदितानना । दुष्प्रेक्ष्ये स्वगृहे पुष्पी रेपे प्राद्युम्निना समम् ॥२४॥  
 परार्घ्यावासःश्रगन्धधूपदीपासनदिभिः । पानभोजनप्रक्षयैश्च वाक्यैः शृश्रुष्यचिन्तितम् ॥२५॥  
 गृहः कन्यापुरे शश्वत्पवृद्धत्तेहया तया । नाहर्गणान् स बुबुधे ऊषयापहतेन्द्रियः ॥२६॥

Concluding him to be Śrī Kṛṣṇa's grandson, Citralkhā, who possessed Yogic powers, journeyed, O king, through the air to Dvārakā protected by Śrī Kṛṣṇa (Himself). (22) Resorting to her Yogic powers, she bore away Aniruddha (son of Pradyumna), (who had been) lying asleep there on a beautiful bed, to Sonitapura and showed her friend the object of her love. (23) With her face lit up with joy to behold the loveliest of the lovely, she enjoyed life with him in her palace, which could not be easily peeped into by males. (24) Honoured with exquisite raiment, garlands, sandal-paste, incense, lights, seats etc., drinks, food and other edibles, as well as with (loving) words and (bodily) service, and remaining concealed in the maidens' apartments, with his mind captivated by the said Uṣā—whose love (for him) was constantly increasing by leaps and bounds—Aniruddha had no idea of the number of days (that slipped away). (25-26)

ता तथा यदुचारेण भुज्यमानां हतव्रताम् । हेतुभिलक्षयाञ्जकराप्रौतां दुरवच्छदेः ॥२७॥  
 भटा आवेदयाञ्जकू राजस्ते दुहितुर्वयम् । विचेष्टितं लक्षयामः कन्यायाः कुलदुष्पणम् ॥२८॥  
 अनपायिभिरस्माभिर्मुपायाश्च गृहे प्रभो । कन्याया दूषणं पुष्पिदुष्प्रेक्षया न विचरे ॥२९॥

While she was being thus (secretly) enjoyed by Aniruddha (the hero of Yadu's race) and

felt overjoyed, the eunuchs (in charge of the gynaeceum) noticed her, through marks that could hardly be concealed, as having been deprived of her virginhood. They reported (to Bāna as follows):—"O king, we notice the conduct of your virgin daughter to be such as is apt to cast a stain on your family. (27-28) We are unable to make out how came about the defloration of your daughter, who is constantly guarded by us in her house and could not (as such) be easily perceived by men." (29)

ततः प्रव्यथितो बाणो दुहितुः श्रुतदृषणः । स्वतितः कन्यकागारं प्राप्नोऽश्राक्षीद् बद्धहृत् ॥३०॥  
 कामात्मजं तं धुवनैकसुन्दरं श्यामं पिशङ्गाखरमम्बुजेक्षणम् ।  
 बृहद्भुजं कुण्डलकुन्तलत्विषा स्पितामल्लोकेन च मण्डिताननम् ॥३१॥  
 दीव्यन्तमक्षैः प्रिययाभिन्मृगया तदङ्गसङ्गस्नकुङ्कुमलजम् ।  
 बह्मोर्दधानं यक्षुमल्लिकाश्रितां तस्याम् आसीनमपेक्ष्य विस्मितः ॥३२॥  
 स तं प्रविष्टं वृत्तमाततापिधिर्भट्टैरनीकैरवलोक्य माधवः ।  
 उद्यम्य मौर्वं परिघं व्यथस्थितो यथान्तको दण्डधरो जिवांसया ॥३३॥  
 जिघृक्षया तान् परितः प्रसर्पतः हृनो यथा सूकरयुधपोऽहनत् ।  
 ते हृन्मथाना भवनाद् विनिर्गता निर्धिन्नमूर्धोरुभुजाः प्रदृहन्तुः ॥३४॥  
 तं नागपाशैर्बलिनन्दनो बली घ्नन् स्वसैन्यं कुपितो बन्धु ह ।  
 ऊया भृशं शोकविषादविह्वला बद्धे निशम्याशुकलाक्षरौदयीत् ॥३५॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायां दशमस्कन्धे उत्तरार्धेऽनिरुद्धकथो नाम द्विषष्टितमोऽध्यायः ॥६२॥

Sore distressed to hear (the news) of his daughter's pollution, Bāna hastened thence to the maidens' apartments and noticed there Aniruddha (a jewel among the Yadus). (30) Bānāsura was taken aback to behold Aniruddha, sprung from the loins of Pradyumna (who was no other than Love incarnate), (and therefore) exceptionally charming in all the (three) worlds—dark-brown of hue, clad in yellow, having lotus-like eyes and long arms, a face lit up with the lustre of his ear-rings and (curly) locks as well as with his smiling glances, playing at dice with his darling—who was decked with festal ornaments all over her body—and seated in front of her, and wearing between his arms a wreath of jasmine flowers peculiar to the vernal season, tinged with the saffron painted on her breasts, during his bodily contact with her. (31-32) Perceiving Bānāsura to have entered the room, surrounded by a detachment of armed soldiers, Aniruddha (a scion of Madhu) stood firmly taking up (in his hand) a steel bludgeon with intent to make short work of them (all) like Yama (the god of death) wielding his rod (of punishment). (33) Like the leader of a pack of boars killing (an army of) dogs, he made short work of the warriors even as they rushed on all sides with intent to seize him. Being struck by him, they issued out of the mansion and ran helter-skelter with their heads, thighs and arms smashed. (34) The powerful Bānāsura (the son of Bali) got enraged and bound Aniruddha with the cords of serpents, while he was (busy) exterminating his army, so the tradition goes. Overwhelmed with grief and despondency to hear of his bondage, Uṣā loudly wailed with tear-drops in her eyes. (35)

*Thus ends the sixty-second discourse entitled "Aniruddha taken captive," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Pāramahansa-Saṁhitā.*

# अथ त्रिषष्टितमोऽध्यायः

## Discourse LXIII

Aniruddha brought back (to Dwārakā)

श्रीशुक उवाच

अपश्यतां चानिरुद्धं तद्व्यूनां च भारत। चत्वारो वार्षिका पासा व्यतीयुरनुशोचताम् । १ ।  
 नारदात्तदुपाकरणं वार्ता बद्धस्य कर्म च। प्रययुः शोणितपुरे वृषण्यः कृष्णदेवताः । २ ।  
 प्रद्युम्नो युयुधानश्च गदः साम्बोऽथ सारणः। नन्दोपनन्देभद्राद्या रामकृष्णानुवर्तिनः । ३ ।  
 अशौहिण्यभिर्द्वादशभिः समेताः सर्वतोदिशम्। रुरुधुवांगणनगरं समन्तात् सात्वतर्षभाः । ४ ।  
 भज्यमानपुरेद्यानप्राकाराट्टालगोपुरम् । प्रेक्षमाणो रुषाविष्टस्तुल्यसैन्योऽभिनिर्ययौ । ५ ।  
 बाणार्थं भगवान् रुद्रः ससुतेः प्रमथैर्वृतः। आरुह्य नन्दिवृषभं युयुधे रामकृष्णयोः । ६ ।  
 आसीत् सुतुमुलं युद्धमद्भुतं रोषहर्षणम्। कृष्णशङ्करयो राजन् प्रद्युम्नगुहयोरपि । ७ ।  
 कुम्भाण्डकूपकर्णाभ्यां बलेन सह संयुगः। साम्बस्य बाणपुत्रेण बाणेन सह सात्यकेः । ८ ।  
 ब्रह्मादयः सुराधीशा मुनयः सिद्धचारणाः। गन्धर्वाप्सरसो यक्षा विद्यानेंद्रप्राणयन् । ९ ।  
 शङ्करानुचराञ्छौरिर्भूतप्रमथगुह्यकान् । डाकिनीयार्तुधानांश्च वेतालान् सबिनावकान् । १० ।  
 प्रेतमातृपिशाचांश्च कृष्णभण्डान् ब्रह्मराक्षसान्। द्रावयामास तीक्ष्णार्द्रैः शरैः शार्ङ्गधनुश्च्युतैः । ११ ।  
 पृथग्विधानि प्रायुद्धत् पिनाकयस्त्राणि शार्ङ्गिणे। प्रत्यर्क्षैः शमयामास शार्ङ्गपत्तणरविसितः । १२ ।  
 ब्रह्मास्त्रस्य च ब्रह्मास्त्रं वायव्यस्य च पार्वतम्। आप्रेयस्य च पार्जन्यं नैजं पाशुपतस्य च । १३ ।  
 मोहयित्वा तु गिरिशो जृम्भणास्त्रेण जृम्भितम्। बाणस्य पृथनां शौरिर्जघानासिगदेभुभिः । १४ ।  
 स्कन्दः प्रद्युम्नबाणौघैरर्षयानः समन्ततः। असृग् विभुञ्जन् गात्रेभ्यः शिविनायाक्रमन् रणात् । १५ ।  
 कुम्भाण्डः कूपकर्णश्च पेततुर्मुसलादितौ। दुद्रुवस्तदनीकानि हतनाथानि सर्वतः । १६ ।

Śrī Śuka began again : On this side the four rainy months slipped by the relations (Śrī Kṛṣṇa and others) of Aniruddha, who (sorely) missed him and had been sorrowing for him (all the time), O scion of Bharata ! (1) Hearing from Nārada the (whole) story as to how he had been taken prisoner as well as of his doings (viz., how he had disposed of a whole contingent of Bāṇāsura's army), the Vṛṣṇis, who looked upon Śrī Kṛṣṇa as a deity, proceeded to Śoṇitapura. (2) Accompanied by (an army consisting of) twelve Akṣauhinīs and united under the command of Balarāma and Śrī Kṛṣṇa, Pradyumna, Sātyaki, Gada, Samba and Sārana, as well as the (other) jewels among the Yadus—Nanda, Upananda, Bhadra and others—closely besieged the capital of Bāṇa from every side. (3-4) Beholding the city with its urban gardens, fortifications, towers and gates being shattered, Bāṇa, full of rage, sallied forth to meet them with an equally strong army. (5) Surrounded by (His followers known by the name of) Pramathas, including His son (Lord Kārtikeya), and riding on His bull, Nandī, Lord Rudra (too) fought with Balarāma and Śrī Kṛṣṇa for the sake (on the side) of Bāṇa. (6) A most tumultuous and astounding encounter took place between Śrī Kṛṣṇa and Lord Saṅkara—an encounter which made one's hair stand on end; and another between Pradyumna and Kārtikeya. (7) Another combat (similarly) raged between Balarāma (on the one hand) and Kumbhāṇḍa and Kūpakama (on the other). A (similar) duel took place between Samba and Bāṇa's son, and another between Bāṇa and Sātyaki. (8) Rulers of gods

headed by Brahmā, ascetics, Siddhas and Cāraṇas, Gandharvas, Apsarās and Yakṣas came forth in their aerial cars to witness the conflict. (9) Śrī Kṛṣṇa (a scion of Śūra) put to flight, with His sharp-pointed arrows discharged from the Śārngā bow, the followers of Lord Śiva, viz., the Bhūtas, Pramathas, Guhyakas (Yakṣas), Ḍākinis and Yātudhānas, Veṭālas and Vināyakas, Pretas, Mātrkāś and Piśācas, Kūṣmāṇḍas and Brahmārākṣasas. (10-11) Lord Śiva (the Wielder of the Pināka bow) discharged various kinds of missiles at Śrī Kṛṣṇa (the Wielder of the Śārngā bow); the latter (however) unconcernedly neutralized them all with counter-missiles. (12) Against Brahmāstra He employed Brahmāstra; against Vāyavyāstra He employed the Pārvatāstra; against the fiery missile He employed the Pārjanyastra and against the Pāśupatāstra He employed His own (Nārāyaṇāstra). (13) Then, stupefying with Jṛmbhaṇāstra Lord Śaṅkara, who (forthwith) began to yawn, Śrī Kṛṣṇa (a scion of Śūra) began to strike down the army of Bāṇāsura with His sword, mace and arrows. (14) Being beaten on all sides by the volleys of arrows discharged by Pradyumna, and emitting blood from every limb, Skanda escaped from the battle-field on the back of His peacock. (15) Struck by (Balarāma's) pestle, Kumbhaṇḍa and Kūpakarṇa also fell down. With their generals killed, Bāṇāsura's troops fled in all directions. (16)

विशीर्यमाणे स्वबलं दृष्ट्वा बाणोऽत्यमर्षणः । कृष्णामभ्यद्रवत् संख्ये रथी हित्वैव सात्यकिम् । १७ ।  
 धनुष्याकृष्य युगपद् बाणः पञ्चशतानि यैः । एकैकस्मिच्छरौ द्वौ द्वौ सन्दधे रणदुर्मदः । १८ ।  
 तानि विच्छेद भगवान् धनुषि युगपद्धरिः । सारथिं रथमशोक्ष हत्वा शङ्खमपूरयत् । १९ ।  
 तन्माता कोटरा नाम नग्रा मुक्तशिरोरुहा । पुरोऽवतस्थे कृष्णस्य पुत्रप्राणरिश्चक्षया । २० ।  
 ततस्त्रिर्वैश्वसुले नग्नमनिरीक्षन् गदाग्रजः । बाणश्च तावद् विरथश्छिन्नधन्वाविशत् पुरम् । २१ ।

Highly indignant to see his army being scattered, Bāṇa, rushed towards Śrī Kṛṣṇa on the battle-field in a chariot, leaving Sātyaki alone. (17) Drawing five hundred bows all at once, Bāṇāsura, who ran amuck on the battle-field, applied a pair of arrows to each. (18) Lord Śrī Kṛṣṇa (however) split all those bows at once and, striking down the charioteer and the horses as well as the chariot, blew His conch. (19) Bāṇa's mother, Koṭarā by name, (now) stood naked with dishevelled hair before Śrī Kṛṣṇa with intent to save her son's life. (20) Making it a point not to look at the nude lady, Śrī Kṛṣṇa (the elder Brother of Gada) turned His face aside. Meanwhile Bāṇa, who had been deprived of his chariot and had his bows broken, retreated into the city. (21)

विद्रविते भूतगणे ज्वरसु त्रिशिरस्त्रिपात् । अभ्यधावत् दाराहं दहन्निव दिशो दश । २२ ।  
 अथ नारायणो देवसं दृष्ट्वा व्यसृजन्ज्वरम् । माहेश्वरो वैष्णवश्च युयुधाने ज्वरावुभौ । २३ ।  
 माहेश्वरः समाक्रन्दन् वैष्णवेन बलार्दितः । अलम्बाभयमन्यत्र भीतो माहेश्वरो ज्वरः ।  
 शरणाधीं हवीकेशं तुष्टाय प्रवताङ्गलिः । २४ ।

On the host of Bhūtas (genii) having been put to flight, the three-headed and three-legged Jwara (the spirit presiding over fever and despatched by Lord Śiva, who had now recovered from His stupefaction) rushed towards Śrī Kṛṣṇa (a scion of Daśārha) as if burning the ten directions. (22) Beholding him, Śrī Kṛṣṇa (who was no other than Lord Nārāyaṇa) sent forth His (own) Jwara and both the Jwaras, the one belonging to Lord Śiva (the supreme Ruler of the universe) and the other belonging to Lord Viṣṇu, began to grapple with each other. (23) Beaten with violence by the Jwara commanded by Lord Viṣṇu and terrified not to find asylum anywhere else, the Jwara commanded by Lord Śiva loudly screamed and, seeking shelter with Śrī Kṛṣṇa (the Ruler of the senses), glorified Him with joined palms (as follows). (24)

## ज्वर उवाच

नमामि त्वाऽनन्तशक्तिं परंशं सर्वात्मानं केवलं ज्ञप्तिमात्रम् ।  
 विश्वोत्पत्तिस्थानसंरोधहेतुं यत्त्वं ब्रह्म ब्रह्मलिङ्गं प्रशान्तम् । २५ ।  
 काले दैवं कर्म जीवः स्वभावो द्वयं क्षेत्रं प्राण आत्मा विकारः ।  
 तत्सङ्घातो बीजरोहप्रवाहस्त्वभ्यायैवा तन्निषेधं प्रपद्ये । २६ ।  
 नानाभावैर्लीलयैवोपपन्नैर्देवान् सार्धैर्लोकसेनून् विभर्षि ।  
 ह्युत्पागान् हिंसय्य वर्तमानान् जन्मैस्ते भारहारय भूमेः । २७ ।  
 तप्तोऽहं ते तेजसा दुःसहेन शान्तोद्रेणात्युल्बणेन ज्वरेण ।  
 तावत्तपो देहिनां तेऽङ्घ्रिमूलं नो सेवेरन् यावदाश्रमनुबद्धः । २८ ।

**The Jwara said :** I salute You, endowed (as You are) with infinite power, the Ruler (even) of the highest gods, the Soul of the universe, the one without a second, absolute Consciousness, the Cause of the appearance, subsistence and dissolution of the universe, comprising whatever there is, the most tranquil Brahma, who are (only) inferred (and not directly known) by the Vedas. (25) The Time-Spirit (which disturbs the equilibrium of the three Guṇas), Destiny, Karma, Swabhāva (the tendencies produced by the latter), the individual soul, the (five) subtle elements, the body, the vital breath, the ego, the evolutes (viz., the five gross elements and the eleven Indriyas), the subtle body (a combination of the aforesaid evolutes) and the process of mutual causation going on in a cycle between the Līṅga body and Karma as between a seed and the sprout—all this constitutes Your Māyā (deluding potency). I take refuge in You, in whom the said Māyā finds its negation. (26) Appearing in diverse forms, assumed by way of mere sport, You protect the gods and the pious, uphold the standards of morality that maintain the world order, and kill those who deviate from the path of virtue and live by violence. Your present descent (too) is intended to relieve the burden of the earth. (27) I stand scorched by Your radiance in the form of this fever, which is most terrible and hard to bear, and which, though mild (before), has grown (so) severe (now). Embodied beings undergo suffering only so long as they remain bound by desire and do not seek the soles of Your lotus-feet. (28)

## श्रीभगवानुवाच

त्रिशिरस्ते प्रसन्नोऽस्मि व्येनु ते भण्ज्यराद् भयम् । यो नो स्मरति संवादं तस्य त्वज्ज भवेद् भयम् । २९ ।  
 इत्युक्तोऽज्युतमानस्य गतो माहेश्वरो ज्वरः । बाणस्तु रथमालुः प्रागाद्योत्सङ्गनादर्मनम् । ३० ।  
 ततो बाहुसहस्रेण नानापुधधरोऽसुरः । मुपोच्च परमकूटो बाणांश्चक्रापुधे नृप । ३१ ।  
 तस्यास्यतोऽप्लावयसकृच्छक्रेण क्षुरनेमिना । चिच्छेद् भगवान् ब्राह्मन् शास्ता इव वनस्यतेः । ३२ ।  
 बाहुपुच्छिद्यमानेषु बाणस्य भगवान् भद्रः । भक्तानुकम्पयुपपन्नस्य चक्रापुधयभायत । ३३ ।

**The glorious Lord said :** "I am pleased with you, O three-headed one ! Let your fear of My Jwara cease (now). There will be no more (cause of) fear from you to him who remembers this dialogue of ours." (29) Thus addressed (reassured) and bowing to Śrī Kṛṣṇa (the infallible Lord), the Jwara under the command of Lord Śiva departed. Mounting a chariot in the meanwhile, Bāṇāsura returned (to the field of battle) to contend with Śrī Kṛṣṇa. (30) Highly enraged, the demon, who wielded various weapons in his thousand arms, then showered arrows on Śrī Kṛṣṇa (the Wielder of a discus), O protector of men ! (31) While he was (thus) discharging missiles again and again the Lord with His discus, keen-edged like a razor, cut off his arms like the boughs of a tree. (32) (Even) as the arms of Bāna were being lopped off, Lord Śiva (the Source of the universe), who took compassion on His devotee, approached Śrī Kṛṣṇa (the Wielder of a discus) and submitted to Him (as follows). (33)

## श्रीरुद्र उवाच

त्वं हि ब्रह्म परं ज्योतिर्गुहं ब्रह्मणि वाङ्मये । यं पश्यन्त्यमलात्मान आकाशमिव केवलम् । ३४ ।  
 नाभिनभोऽग्निर्मुखमस्यु रेतो द्यौः शरीरमाहा श्रुतिरद्भिरूर्वा ।  
 चन्द्रो मनो यस्य दृगर्क आत्मा अहं समुद्रे जठरं भुजेन्द्रः । ३५ ।  
 रोमाणि यस्यौषधपोऽम्बुवाहाः केशा विलिङ्गो धिवणा विसर्गः ।  
 प्रजापतिर्हृदयं यस्य धर्मः स वै भवान् पुरुषो लोककल्पः । ३६ ।  
 तत्रावतारोऽयमकुण्ठधामन् धर्मस्य गुप्त्यै जगतो भवाय ।  
 वयं च सर्वे भवतातुभाविता विभावयामो भुवनानि सप्त । ३७ ।  
 त्वयेक आद्यः पुरुषोऽद्वितीयस्तुर्यः स्वदुग्धेतुर्हेतुरिहाः ।  
 प्रतीयसेऽथापि यथाचिकारं स्वमायया सर्वगुणप्रसिद्ध्यै । ३८ ।  
 यथैव सूर्यः पिहितश्छायया स्वया छायां च रूपाणि च सञ्जकास्ति ।  
 एवं गुणेनापिहितो गुणांस्त्वमात्मप्रदीपो गुणिनश्च भूमन् । ३९ ।

**Sri Rudra prayed :** Indeed You are the supreme effulgence lying hidden in the Veda (which is no other than the Supreme revealed as the Word of God) and known as Brahma (the infinite), that men of purified intellect realize as all-pervading (like the sky) and absolute. (34) The firmament is Your navel; fire, Your mouth; water, Your generative fluid; the celestial region, Your head; the quarters, Your ears; the earth, Your feet; the moon, Your mind; the sun, Your eye; myself, Your ego; the ocean, Your belly; and Indra (and the other guardians of the sphere), Your arms. (35) Herbs and plants are the hair on Your body; clouds are Your (flowing) locks and Brahmā (the creator) is Your intellect, Prajapati (the lord of creation) is Your organ of generation and Dharma (the god of virtue) is Your heart. Thus You are the Supreme Person with whom all the spheres are connected (as so many limbs). (36) O Lord of undiminished glory, You have taken this form for the vindication of virtue and advancement of the world. Endowed with power derived from You, we rule the seven regions (of the universe). (37) You are the one secondless, most ancient Person beyond the three states (brought about by Māyā viz., the waking, dream and dreamless states), self-luminous, the Cause and Ruler (of all), Himself uncaused; yet, in order to reveal the diversities of the three Guṇas, You appear through Your own Māyā in divergent forms (such as those of gods, men, birds, beasts and various other beings). (38) Just as the sun gets concealed (in others' eyes) by its own shadow (the clouds) and reveals the clouds as well as all other forms, even so, O Perfect One, self-luminous Yourself, You get as if covered by the Ego (which has its origin in You) and yet make the Guṇas and all beings, who are qualified by the Guṇas, shine (in Your light). (39)

वष्पायामोहितधियः पुत्रदारगृहादिषु । उन्मज्जन्ति निमज्जन्ति प्रसक्ता दृग्निर्गणवे । ४० ।  
 देवदत्तमिमं लब्ध्वा नृलोकमजितेन्द्रियः । यो नाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवञ्चकः । ४१ ।  
 यस्त्वां विमुञ्जते मर्यं आत्मानं प्रियमीश्वरम् । विपर्ययेन्द्रियार्थाथं विषमन्मृतं त्यजन् । ४२ ।  
 अहं ब्रह्मथ विद्मथा मुनयश्चापलाशयाः । सर्वात्मना प्रपन्नास्त्वामात्मानं प्रेष्ठमीश्वरम् । ४३ ।  
 तं त्वा जगत्स्थित्युदयान्तेहेतुं समं प्रशान्तं सुहृदामर्दवम् ।  
 अनन्यमेकं जगदात्मकेतं भक्षापवर्गाय भजाम देवम् । ४४ ।  
 अयं मनेष्टो दयितोऽनुवर्ती मयाभयं दत्तममुष्य देव ।  
 सम्पाद्यतां तद् भवतः प्रसादो यथा हि ते दैत्यपती प्रसादः । ४५ ।

(O Lord,) with their mind deluded by Your Māyā people get attached to children, wife, house etc., and begin to sink and float in the ocean of misery. (40) He who, having obtained the human body (so graciously) granted by You, does not control his senses and worship Your feet, is no doubt pitiable creature who is deceiving himself. (41) O Lord, he who neglects You, the beloved Self, the Supreme Ruler, for the sake of sense-objects, which are just the reverse of You, (is a fool, who) swallows poison rejecting nectar. (42) Myself, Brahmā (the creator) and the (other) gods and (all) sages of pure mind have taken refuge in You with our whole being, because You are our dearest soul and supreme Lord. (43) You are responsible for the appearance, continuance and dissolution of the universe, alike to everyone, unperturbed, the beloved friend and deity, nay, the very Self of all. You are One without a second, the support of the worlds as also of the individual souls. O Lord, we adore You for release from the bondage of transmigration. (44) Lord, this Bāṅāsura is a beloved devotee of mine and is (much) liked by me; I have assured him of my protection. Therefore, (kindly) extend Your favour to him even as You did to (his great grandfather) Prahāda (the ruler of the Dātyas). (45)

श्रीभगवानुवाच

यदास्य भगवंस्त्वन्नः करवाम प्रियं तत्र । भवतो यद् व्यवसितं तन्मे साध्यनुमोदितम् । ४६ ।

अवध्योज्यं ममाप्येष वैरोदनिस्तोऽसुरः । प्रह्लादाद्य सतो दतो न बध्यो मे तवाम्ययः । ४७ ।

दर्योपशमनायास्य प्रवृत्तया बाहवो मया । सुदितं च बलं भूरि यच्च भारापितं ध्रुवः । ४८ ।

क्षत्रारोऽस्य भुजाः शिष्टा भविष्यन्त्यजराभराः । पार्षदमुख्यो भवतो न कुतश्चिद्व्योऽसुरः । ४९ ।

**The glorious Lord replied :** O Worshipful One, We shall do whatever You have said and that which is pleasing to You. I have fully approved of what You have decided (about him). (46) (I know that) Bāṅāsura is a grandson of Virocana (Prahāda's son). I cannot kill him inasmuch as a boon has been granted by Me to Prahāda that no one born in his line would be killed by Me. (47) His arms have been cut off by Me only to curb his pride, and his huge army has been exterminated simply because it was a burden on the earth. (48) Four arms are left to him; they will be proof against age or destruction. He will be the foremost among Your attendants. Though an Asura, he will henceforward have nothing to fear from any quarter. (49)

इति लब्धाभयं कृष्यां प्रणम्य शिरसासुरः । प्राहृष्टिं रथमारोष्य सवध्या समुपानयत् । ५० ।

अक्षौहिण्या परिवृतां सुवासःसमलङ्कृतम् । सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः । ५१ ।

स्वराजधानीं समलङ्कृतां ध्वजैः सतोरणैरुक्षितमार्गच्छत्रवरा ।

विवेश शङ्खानकदुन्दुभिस्वनैरभ्युद्यतः पौरसुहृद्भिर्जितातिभिः । ५२ ।

Obtaining this assurance of security, the said demon saluted Śrī Kṛṣṇa with his head (bent low) and duly brought Aniruddha back together with his bride (Uśā), placing them on a chariot. (50) (Thereupon) with Bhagavān Śankara's congratulation Śrī Kṛṣṇa departed placing in the van Aniruddha and his wife—who were finely dressed and fully adorned with ornaments—and were followed by an army consisting of one Akṣauhīni. (51) Śrī Kṛṣṇa entered His capital—artistically decorated with flags and ornamental arches, with its streets and quadrangles sprinkled with water—and was met by the citizens, His (own) relations and Brāhmaṇas, who came forth to receive Him with the sounding of conchs, drums and kettledrums. (52)

य एवं कृष्णायिजयं शङ्करेण च संयुगम् । संस्मरेत् प्रातरुत्थाय न तस्य स्यात् पराजयः । ५३ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यो वेदितार्थो दशमस्कन्धे उत्तरार्धेऽनिरुद्धानवर्तनं नाम त्रिपञ्चमोऽध्यायः । ६३ ।

(Parikṣit ! ) he who, rising from his bed in the morning, duly recalls the story of Śrī Kṛṣṇa's combat with Lord Śaṅkara and His victory, will never meet with discomfiture. (53)

*Thus ends the sixty-third discourse entitled "Aniruddha brought back (to Dwārakā)," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Sarhīṭā.*

## अथ चतुःषष्टितमोऽध्यायः

### Discourse LXIV

#### The story of King Nrga

श्रीशुक उवाच

एकदोषघ्नं राजन् जम्बुर्षदुकुमारकाः । विहर्तुं सान्ध्रप्रहृष्टचारुभानुगदादयः । १ ।  
 क्रीडित्वा सुचिरं तत्र विचिन्वन्तः पिपासिताः । जले निरुदके कूपे ददृशुः सत्त्वमद्भुतम् । २ ।  
 कृकलासं गिरिनिभं वीक्ष्य विस्मितमानसाः । तस्य चोद्दरणे यत्नं यत्नं कूपमान्विताः । ३ ।  
 घर्षजैस्तान्त्रवैः पार्श्वैर्बद्ध्वा पतितमर्धकाः । नाशकृत्स्नं समुद्धर्तुं कृष्णायाचस्युस्तुकाः । ४ ।  
 तत्रागत्यारविन्दाक्षो भगवान् विश्वभावनः । वीक्ष्योज्ज्वलार वाघेन तं करेण स लीलया । ५ ।  
 स उलमश्लोककराभिपृष्टो विहाय सद्यः कृकलासरूपम् ।  
 सन्तप्रचामीकरचालवर्णः स्वर्ग्यद्भुतलङ्करणाम्बरत्वरं । ६ ।  
 पप्रच्छ विद्वानपि तन्नदानं जनेषु विख्यापयितुं मुकुन्दः ।  
 कस्त्वं महाभाग खरेण्यरूपो देवोत्तमं त्वां गणायामि नूनम् । ७ ।  
 दशमिमो वा कतमेन कर्मणा सम्रापितोऽस्यतदर्हः सुध्र ।  
 आत्मानमाख्याहि विचिन्ततां नो घ्नन्मन्यसे नः क्षमन्न वक्तुम् । ८ ।

Śrī Śuka began again : Parikṣit, on a certain day, Gada (Śrī Kṛṣṇa's younger brother), Pradyumna, Sāmba, Cāru, Bhānu and other Yādava princes went to play in a garden. (1) Having sported there for a pretty long time they felt thirsty and went to a well in search of water. They found the well dry and noticed a strange animal (fallen) in it. (2) It was a chameleon as big as a rock. Their mind was struck with wonder at the sight. Moved with pity they tied it with thongs of leather and ropes of fibres and attempted to take it out of the well but could not. Full of curiosity they (went to Śrī Kṛṣṇa and) reported this incident to Him. (3-4) Bhagavān Śrī Kṛṣṇa of lotus-like eyes, the almighty Creator and Protector of the universe (went to the well), saw the animal and lifted it up with His left hand by way of play. (5) Touched by the hand of the glorious Lord, the animal forthwith cast off the form of a chameleon and was transformed into a celestial being adorned with wondrous jewels, clothes and garlands and possessed of a charming hue like that of molten gold. (6) Although He knew the cause of his obtaining the form of a chameleon, yet in order to make the facts known to the people, Śrī Kṛṣṇa (the Bestower of Liberation) asked that shining person, "O highly blessed one, who are you, possessed of this excellent form ? I surely reckon you to be a great god. (7) Through what Karma were you condemned to this state ? Surely you did not deserve it, O highly virtuous soul ! We are keen to know your history. If you consider it proper to inform Us about

it, please tell Us all about you." (8)

श्रीशुक उवाच

इति स राजा सम्युष्टः कृष्णो नानन्तपूर्तिना । पाधवं प्रणिपत्याह किरीटेनार्कवर्धसा । ९ ।

Śrī Śuka resumed : (Parīkṣit ! ) questioned in these polite words by Śrī Kṛṣṇa, who is possessed of infinite forms, King Nrga bowed to the Lord of Lakṣmī with his crown brilliant as the sun, and submitted (as follows). (9)

नृग उवाच

नृगो नाम वरेन्द्रेऽहमिश्वाकुतनयः प्रभो । दानिञ्चाख्यायमानेषु यदि ते कर्णमसृशाम् । १० ।

किं नु तेऽविदिदं नाथ सर्वभूतात्मसाक्षिणः । कालेनाव्याहतदृशो यक्ष्येऽधापि तवाज्ञया । ११ ।

यावत्सः सिकता भूमेर्यावत्यो दिवि तारकाः । यावत्यो वर्षधाराश्च तावतीरददो स गाः । १२ ।

पयस्विनीस्तरुणीः शीलरूपगुणोपपन्नाः कपिला हेमभृङ्गीः ।

न्यायार्जिता रूप्यखुराः सवत्सा दुकूलमालाभरणा वदावहम् । १३ ।

स्वल्ङ्कतेभ्यो गुणशीलबद्ध्यः सौदत्कुटुम्बेभ्य ऋतव्रतेभ्यः ।

तपःश्रुतब्रह्मवदान्यसद्ध्यः प्रादां युवभ्यो द्विजपुङ्गवेभ्यः । १४ ।

गोभूहिरण्यायतनाश्वहस्तिनः कन्याः सदासीस्तिरूढ्यशय्याः ।

वासंसि रत्नानि परिच्छदान् रथानिष्टं च यज्ञैश्चरितं च पूर्तम् । १५ ।

Nrga said : I am a ruler of men, Nrga by name, son of Ikṣvāku, O Lord ! My name might have reached Your ears, if the names of donors were (ever) mentioned (to You). (10) O Lord, what is there unknown to You, the Witness of the mind of all beings ? Your vision remains uninterrupted by time, yet I shall narrate my story to You in obedience to Your command. (11) (Lord ! ) I gave away to Brāhmaṇas as many cows as there are particles of sand on the earth, (nay,) as many as there are stars in the heavens and as many as rain-drops (falling on earth). (12) They were all milch-cows, young and good-natured, beautiful in form and of good breed, tawny in colour. I got them all with well-earned money. They had their calves with them. Their horns were plated with gold and their hoofs with silver. They were all decorated with silks, garlands and ornaments. (13) Adorning with clothes etc., the best of youthful Brāhmaṇas, who were even-minded and possessed of noble qualities and character, who came of a family suffering from want and who were pledged to truth, noted for their austerities and generous in imparting the knowledge of the Vedas (to their students), I used to give those cows to them. (14) I also gave away a number of oxen, lands, gold, houses, horses, elephants, girls with maid-servants, (piles of) sesamum seeds, silver, beds, clothes, jewels, household articles and chariots. (Besides these) I performed (many) sacrifices and carried out several works of public utility. (15)

कस्यचिद् द्विजमुख्यस्य भ्रष्टा गौर्मम गोधने । सम्युक्ताविदुवा सा च मया दत्ता द्विजातये । १६ ।

तो नीयमानां तत्त्वामी द्वृष्टो वाच ममेति तम् । ममेति प्रतिग्राह्याह नृगो मे दत्तवानिति । १७ ।

विप्रो विषदमानां मामूच नुः स्वार्थसाधका । भवान् दातापहतंति तच्छ्रुत्वा येऽभवद् भ्रमः । १८ ।

अनुनीतावुभौ विप्रौ धर्मकृच्छ्रानेन वै । गवां लक्षं प्रकृष्टानां दास्याथैवा प्रदीयताम् । १९ ।

भवन्तावनुगृहीतो किङ्करस्याविजानतः । समुद्धरत पौ कृच्छ्रत पतन्तं निरयेऽशुचौ । २० ।

नाहं प्रतीच्छे वै राजत्रिदशुक्त्वा स्वाप्यपाकम् । नान्यद् गवामप्ययुतमिच्छामपीत्यपरो ययौ । २१ ।

एतस्मिन्नन्तरे धार्यदूर्तेर्नतिो ययक्षयम् । यमेन पृष्टस्तत्राहं देवदेव जगत्पते । २२ ।

पूर्वं स्वमशुभं भुङ्क्षे उताहो नृपते शुभम् । नान्तं दानस्य धर्मस्य पश्ये लोकस्य भास्वतः । २३ ।

पूर्वं देवाशुभं भुञ्ज इति प्राह पतेति सः । तावदराक्षमात्मानं कृकलासं पतन् प्रभो । १४ ।

ब्रह्मण्यस्य कदान्यस्य तव दासस्य केदाह । स्मृतिर्नाद्यापि विध्वस्ता भवत्सन्दर्शनार्थिनः । १५ ।

स त्वं कथं मम विभोऽक्षिपथः परात्मा योगेश्वरैः श्रुतिदुःशामलहृदिभाष्यः ।

साक्षादभोधक्ष्य उरुत्पसनान्धबुद्धेः स्यान्नेऽनुदुःख इह यस्य भवापवर्गः । १६ ।

देवदेव जगन्नाथ गोविन्द पुरुषोत्तम । नारायण हृषीकेश पुण्यश्लोकक्यास्तुत्याव्यय । १७ ।

अनुजानीहि मां कृष्ण चान्तं देवगति प्रभो । यत्र ङ्गापि सतश्चेतो भूयान्पे त्वप्यदासदम् । १८ ।

नमस्ते सर्वभावाय ब्रह्मणेऽनन्तशक्तये । कृष्णाय वासुदेवाय योगानां पतये नमः । १९ ।

(On a certain day,) a cow belonging to a holy Brāhmana (who never accepted any gift and was devoted to austerities) strayed and mingled with my cattle and, ignorant of the fact, I gave it away to some (other) Brāhmana. (16) While it was being led away (by the latter), the real owner saw it and said to the Brāhmana, "This is mine!" The Brāhmana, who had received it as a gift from me, said, "This is mine; for King Nrga has given it to me." (17) Both the Brāhmanas, bent on establishing their respective claims, brought their dispute to me. One of them said, "You gave it to me." The other said, "If this is a fact, you must have stolen the cow." I was confounded to hear what they said. (18) Placed on the horns of a dilemma, I tried to conciliate both (the Brāhmanas) and said, "I shall give you one lakh of excellent cows; please give this over to me. (19) I am your devoted servant. May you be pleased to forgive this fault committed unwittingly by me and save me from this embarrassing situation, which will lead me to dirty hell." (20) The owner of the cow said, "O King! I will in no case accept the offer made by you," and (abruptly) went away. The other (Brāhmana also) departed saying, "In exchange for this you offer me a lakh of cows, but) I am not inclined to take even ten thousand other cows." (21) O God of gods, O Lord of the universe, in the meanwhile (on my death), I was taken by the messengers of Yama (the god of retribution) to his abode. There Yama inquired of me, "O King, would you first reap the consequences of your evil deeds, or enjoy the fruit of your meritorious acts? I do not see any limit to the charities and other virtues practised by you nor to the glorious life that awaits you (as their result)." (22-23) I replied, "O shining one, I shall first reap the consequences of my evil deeds." (Instantaneously) the god of Death said, "Fall (then)", and falling from there, O Lord, I found myself transformed into a chameleon. (24) O Kṛṣṇa, a servant of the Brāhmanas and liberal in my gifts, I was devoted to You and ever craved for a direct vision of You. It is therefore that my memory of the past has not been lost even today. (25) O Lord, You are the Supreme Self contemplated and realized in their pure heart by the masters of Yoga through the eye of the Upaniṣads. I therefore wonder how You, who are beyond sense-perception, came here directly within my sight, whose reason is blinded by the sufferings of various kinds; for You are visible to him alone whose release from the bondage of transmigration is near. (26) O God of gods, O Protector of cows, O Supreme Person, Ruler of the universe, O most glorious and infallible Lord, O undecaying One, O Nārāyaṇa (the support of all Jīvas), O Hṛṣīkeśa (prompter of the senses), O Kṛṣṇa, (pray,) give me leave to go to my celestial abode. O Lord, wherever I may be, may my mind ever dwell in Your feet. (27-28) O Creator of all, O changeless One possessed of infinite energy (in the shape of Māyā), hail to You. O Kṛṣṇa, O Vāsudeva (the support of all creatures), O Master of all Yogas, I bow (again and again) to You. (29)

इत्युक्त्वा तं परिक्रम्य पादौ स्पृष्ट्वा स्वर्गलिना । अनुज्ञातो विमानाययमारुह्य पश्यतां नृणाम् । ३० ।

Saying so, the king went round the Lord, touched His feet with his head, and with the permission of the Lord mounted an excellent aerial car while all men stood looking on. (30)

कृष्णः परिजनं प्राह भगवान् देवकीमुतः । ब्रह्मण्यदेवो धर्मात्मा राजन्यान्नुशिक्षयन् ॥३१॥  
 दुर्जरं बत ब्रह्मस्वं भुक्तमग्नेर्नागपि । तेजीयसोऽपि किमुत राज्ञामीश्वरमानिनाम् ॥३२॥  
 नाहं हालाहलं मन्ये विषं यस्य प्रतिक्रिया । ब्रह्मस्वं हि विषं प्रोक्तं नास्य प्रतिविधिर्भुवि ॥३३॥  
 हिमस्ति विषमत्तारं वह्निरद्भिः प्रशाम्यति । कुलं समूलं दहति ब्रह्मस्वारणिपावकः ॥३४॥  
 ब्रह्मस्वं दुरनुजातं भुक्तं हन्ति त्रिपुरुषम् । प्रसह्य तु बलाद् भुक्तं दश पूर्वान् दशपरान् ॥३५॥  
 राजानो राजलक्ष्म्यान्धा नात्मपातं विचक्षते । निरयं येऽभिमन्यन्ते ब्रह्मस्वं समुध्वालिशाः ॥३६॥  
 गृह्णन्ति यावतः पांसून् क्रन्दतामभ्रुविन्दवः । विप्रानां हतवृत्तीनां वदान्यानां कुटुम्बिनाम् ॥३७॥  
 राजानो राजकुल्याश्च तावतोऽज्ज्वात्रिरङ्कुशाः । कुम्भीपाकेषु पच्यन्ते ब्रह्मदायापहारिणः ॥३८॥  
 स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरिष्य च । षष्टिवर्षसहस्राणि विघ्नायां जायते कृमिः ॥३९॥  
 न मे ब्रह्मधने भूयाद् यद् गृह्णात्प्रायुषो नराः । पराजिताश्च्युता राज्याद् भयन्त्युद्वेजिनोऽहयः ॥४०॥  
 विप्रं कृतागसमपि नैव द्रुयत मामकाः । प्रन्तं बहु शपन्तं वा नमस्कृतं नित्यदाः ॥४१॥  
 यथाहं प्रणमे विप्राननुकालं समाहितः । तथा नमत धूयं च योज्यव्या मे स दण्डभाक् ॥४२॥  
 ब्राह्मणार्थो ह्यपहतो हतारं पातयत्यधः । अजानन्तमपि ह्येनं नृगं ब्राह्मणगौरिव ॥४३॥  
 एवं विश्राव्य भगवान् मुकुन्दो द्वारकौकसः । पावनः सर्वलोकानां विवेक्ष निजमन्दिरम् ॥४४॥

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां दशमस्कन्धे उत्तरेषु नृगोपाख्याने नाम चतुःषष्टितमोऽध्यायः ॥६४॥

(On the departure of King Nrga), Lord Śrī Kṛṣṇa, glorious son of Devakī, the Lover of Brāhmanas and an embodiment of virtue, addressed His people (as follows) with a view to instructing those born of the Kṣatriya class. (31) "The property of a Brāhmana, even so little, when misappropriated, cannot be digested even by one who is as powerful as Fire, much less by a king who considers himself a ruler out of (false) conceit. (32) I do not consider the most deadly poison to be a poison; for it has an antidote. A Brāhmana's property is the real poison; for (once it is misappropriated) there is no remedy for it in the world. (33) Poison kills him (alone) who swallows it; fire can be put out with water. (But) the fire produced by the Arani (a piece of wood used in kindling fire by attrition) of a Brāhmana's property burns a whole family with its roots (the forbears). (34) The property of a man made use of without permission brings ruin to three generations (viz., the man who uses it as well as his parents and sons); if, however, it is wilfully taken and enjoyed by force, it will bring disaster to ten generations before and ten generations after the enjoyer. (35) Foolish kings who, blinded by their royal fortune, covet and enjoy a Brāhmana's property, which is terrible as hell, do not realize to what an abysmal depth they will have to fall. (36) Those despotic rulers who deprive liberal-minded Brāhmanas, having a large family, of their property and means of livelihood, have to suffer with their descendants the tortures of the hell called Kumbhipāka (where the sinners are fried in boiled oil) for as many years as there are particles of earth moistened with their tears while they weep. (37-38) Nay, he who deprives a Brāhmana of his livelihood whether given by himself or by another, lives as a worm born in the ordure for sixty thousand years. (39) (It is My desire that) the property of a Brāhmana should never find its way to My treasury; (for) men who (even) covet such property forfeit their longevity, suffer defeat at the hands of their enemies, lose their kingdom and are born as dreadful serpents (after death). (40) O My kinsmen, do no harm to a Brāhmana even if he is guilty of an offence. Even if he assaults you or pours abuse on you, salute him daily (in return). (41) Just as I bow to them with vigilance three times a day, so too do you. Whosoever does otherwise will receive punishment from Me. (42) A Brāhmana's property, if misappropriated, brings about without

fail the downfall of the man who does so, just as the Brāhmaṇa's cow brought about the downfall of this king (Nrga), even though he was ignorant of the fact that he had misappropriated. (43) Having thus exhorted the people of Dwāarakā, Bhagavān Śrī Kṛṣṇa, the purifier of all the worlds, retired to His palace. (44)

*Thus ends the sixty-fourth discourse, entitled "The story of Nrga," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhīlā.*

## अथ पञ्चषष्टितमोऽध्यायः

### Discourse LXV

**Baladeva triumphantly diverts the river Yamunā from its course**

श्रीशुक उवाच

बलभद्रः कुक्ष्रेष्ठ भगवान् रथमास्थितः । सुहृदिदुःशुक्लकण्ठः प्रययौ नन्दगोकुलम् । १ ।  
परिवृक्तक्षिरोत्कण्ठैर्गोपिगोपीभिरेव च । रामोऽभिवाद्य पितराब्राह्मीरभिपन्नितः । २ ।  
चिरं नः पाहि दासार्हं सानुजो जगदीश्वरः । इत्यारोष्याङ्कमालिङ्ग्य नेत्रैः सिविञ्चतुर्जलैः । ३ ।  
गोपवृद्धांश्च विधिवद् यश्चिष्टैरभिवन्दितः । यथावयो यथासख्यं यथासम्बन्धमात्मनः । ४ ।  
समुपेत्याथ गोपालान् हास्यहस्तग्रहादिभिः । विश्राक्तं सुखमासीनं पप्रच्छुः पर्वुपागताः । ५ ।  
पृष्ठाक्षानामयं स्वेपु प्रेमगद्गदया गिरा । कृष्णो कमलपत्राक्षे संन्यस्ताखिलराधसः । ६ ।  
कश्चिन्नो बान्धवा राम सर्वे कुशलमासते । क्वचित् स्मरथ नो राम यूयं दागसुतान्विताः । ७ ।  
दिष्ट्या कंसो हतः पापो दिष्ट्या मुक्ताः सुहृजनाः । निहत्य निर्जित्य रिपून् दिष्ट्या दुर्गं समाश्रिताः । ८ ।

Śrī Śuka began again : The blessed Lord Balarāma, O jewel among the Kurus ! who eagerly longed to see all friends and relations (in Vraja), drove (on one occasion from Dwāarakā) in his chariot to Gokula, ruled over by Nanda. (1) (On reaching there) He was embraced by the cowherds as well as by the cowherdesses (of Vraja), who had been long yearning (for His sight). Bowing to his (foster-) parents (mother Yaśodā and Nanda), he was cheered with blessings and addressed as follows:—(2) "O Bala (a scion of Daśārha), You are the Lord of the universe; may You with Your younger Brother (Śrī Kṛṣṇa) protect us long!" (Then) placing him on their lap and embracing him, they bathed him with tears (of joy) from their eyes. (3) Bowing to the elderly among the Gopas with due ceremony, he was bowed to by the younger ones. He duly met (all) the Gopas according to their age, intimacy and relation to himself, cutting jokes with them, taking them by the hand and so on. When he had reposed himself and was comfortably seated, (all) the Gopas gathered round him. They had renounced all their worldly pleasures as well as the enjoyments of heaven, nay, Mokṣa (itself) for the sake of Śrī Kṛṣṇa of lotus-like eyes. Inquired about their welfare, they made (similar) inquiries about the health of their kinsmen (the Yadus) in a voice choked with emotion (as follows:—)(4—6) "Balarāma, are all our kith and kin (at Dwāarakā) well? You are now married and are blessed with children, O Rāma ! Do you remember us (now and then) ? (7) By good luck the wicked Kaṁsa has been killed and our kinsmen luckily redeemed (from his tyranny). Happily (enough) you have (either) killed or vanquished your enemies and taken shelter in

a fortified place (like Dwārakā).” (8)

गोप्यो हसन्त्यः पत्रच्छ् रामसन्दर्शनादृतः। कश्चिदास्ते सुखं कृष्णः पुरस्त्रीजनवल्लभः। ९।

कश्चित् स्मरति वा वन्द्यन् पितरं मातरं च सः। अप्यसौ मातरं द्रष्टुं सकृदप्यागमिष्यति।

अपि वा स्मरतेऽस्माकमनुसेवां महाभुजः। १०।

मातरं पितरं भ्रातृन् पतीन् पुत्रान् स्वसुरपि। यदर्थं जहमि दासार्हं दुस्त्यजान् स्वजनान् प्रपयो। ११।

ता नः सद्यः परित्यज्य गतः संछिन्नसौहृदः। कथं नु तादृशं स्त्रीभिर्न श्रद्धीयेत भाषितम्। १२।

कथं नु गृह्णन्त्यनवस्थितात्मनो यद्यः कृतप्रस्य बुधाः पुरस्त्रियः।

गृह्णन्ति वै चित्रकथस्य सुन्दरस्मिताथलोकोच्छ्रितस्मरानुराः। १३।

किं नस्तत्कथया गोप्यः कथाः कथयतापराः। यात्यस्माभिर्विना कालो यदि तस्य तथैव नः। १४।

इति प्रहसितं शौरैर्जल्पितं चारु वीक्षितम्। गतिं प्रेमपरिषुङ्गं स्मरन्त्यो रुदुः स्त्रियः। १५।

The Gopīs felt (greatly) honoured by the sight at close quarters of Balarāma and (approaching him,) smilingly asked him, "Is Śrī Kṛṣṇa, the beloved of the ladies of Mathurā, happy? (9) Does he (ever) remember his relations and friends, or (even) father and mother? Will he come here even once to see his mother? Does Śrī Kṛṣṇa of long arms remember our constant devotion to him? (10) For his sake, O Lord, we forsook our mother and father, brothers, husband, children, sisters and (all other) relations, so hard to renounce, O scion of Daśārha! (11) Yet, O Powerful one, he left us, who were so beloved of him, in a moment, breaking asunder all ties of affection. (We could stop him if we would, but) how could women fail to put faith in his honeyed words?" (12) (One Gopī said,) "How could the city women, who are shrewd (enough), believe the words of that fickle-minded and ungrateful soul?" Another Gopī said, "Śrī Kṛṣṇa is a past-master in the art of conversation. His winsome smiles and (loving) glances must have kindled love in their breast and overpowered them. Hence they put faith in his words." (13) (A third Gopī said,) "O Gopīs, what is the use of talking about him? Take up some other topic for conversation. If he can spend his time without us, we should also be able to spend our time without him." (14) Thus talking (among themselves) and recalling Śrī Kṛṣṇa's laughter, His talk, His winsome glances, (graceful) gait and loving embraces, the women wept (bitterly). (15)

सङ्कर्षणस्ताः कृष्णस्य सन्दर्शद्दृश्यद्गर्भः। मान्वयामास भगवान् नानानुमयकोविदः। १६।

द्वौ मासौ तत्र चावात्सीन्पथुं माधवमेव च। रामः क्षपासु भगवान् गोपीनां रतिमावहन्। १७।

पूर्णचन्द्रकलामुष्टे कौमुदीगन्धवायुना। यमुनोपवने रेमे सेविते स्त्रीगणैर्वृतः। १८।

वरुणप्रेषिता देवी वरुणी वृक्षकोटरात्। पतन्ती तद् वनं सर्वं स्वगन्धेनाश्ववासयत्। १९।

तं गन्धं मधुधाराया वायुनोपहतं बलः। आघ्रायोपगतस्तत्र ललनाभिः सपं पपी। २०।

उपगीयमानचरितो वनिताभिर्हलायुधः। वनेषु व्यचरत् क्षीवो मदविह्वललोचनः। २१।

स्त्र्यब्धेककुण्डलो मत्तो वैजयन्त्या च पालया। बिभ्रत् स्थितमुखाम्भोजं स्वदप्रालेयभूषितम्। २२।

स आजुहाव यमुनां जलक्रीडार्थमीश्वरः। निजं वाक्यमनादृत्य मत् इत्यापगां बलः।

अनागतां हलाप्रेण कुपितो दिचकर्ष ह। २३।

पापे त्वं पापवजाय यज्जायासि मयाऽऽहुता। नेष्ये त्वां लाङ्गलाप्रेण शतधा कामचारिणीम्। २४।

एवं निर्भर्त्सिता भीता यमुना यदुनन्दन्म्। उवाच चकिता वाचं पतिता पादयोर्नृप। २५।

राम राम महाब्राह्मो न जाने तव विक्रमम्। यस्यैकोशेन विधृता जगती जगतः पते। २६।

परं धावं भगवतो भगवन् मामजानतीम्। मोक्तुमर्हसि विश्वाम्यन् प्रपन्नो भक्तवत्सल। २७।

Skilled in the various methods of conciliation, Lord Saṅkarṣaṇa pacified those Gopis with Śrī Kṛṣṇa's messages, which were most pleasing to their heart. (16) Balarāma spent there the two months (of the vernal season, viz.,) Caltra and Vaiśākha, entertaining the Gopis during the nights. (17) At that time a gentle wind wafted the fragrance of (the blooming) lilies, the gardens on the banks of the Yamunā were illumined by the rays of the full moon, and Śrī Balarāma sported in the midst of crowds of Gopis. (18) The celestial beverage called Vāruṇī, sent by Varuṇa (the deity presiding over the waters), and flowing from the hollow of a tree, filled the whole forest with its smell. (19) Perceiving the smell of the stream of honey borne by the wind, Balarāma went up to the tree and drank of it alongwith those women. (20) His exploits being sung by the Gopis (who surrounded Him), Balarāma roamed about intoxicated through the woods with eyes swimming in intoxication. (21) Adorned with a wreath of flowers and a necklace called Vaiṣṇavī, (nay.) with an ear-ring shining in one of His ears, and with His lotus-like face bright with smiles and decked with the dewy drops of sweat, the intoxicated Lord summoned the Yamunā to come near Him so as to enable Him to sport in her water. Taking Him to be intoxicated, the Yamunā (however) paid no heed to His command and did not come, whereupon Balarāma got enraged, they say, and, dragging the river with the point of His plough, said, "O sinful one, since you have disobeyed Me and do not come even though called by Me, I shall make you taste the fruit of your waywardness. With the end of My plough, I shall split you into a hundred streams." (22—24) Thus threatened (by Balarāma), the goddess presiding over the Yamunā fell on His feet and trembling with fear, said:— (25) "O Rāma, the delighter of all, O long-armed one, I had forgotten Your strength, and was ignorant of Your transcendent glory. O Lord of the universe, (I now realize that) by a mere part manifestation (Śeṣa) of Yours, the whole universe is supported. O almighty Lord, O Soul of the universe, who are (so) fond of (Your) devotees, I take refuge in You; kindly (excuse me for my error and) give me freedom to flow." (26-27)

ततो व्यमुञ्चद् यमुनां याचितो भगवान् बलः । विजगाह जलं स्त्रीभिः करेणुभिरिवेभगाद् । २८ ।  
 कामं विहृत्य सलिलादुतीर्णापिसिताम्बरे । भूषणानि महार्हाणि ददौ कान्तिः शुभो त्वजम् । २९ ।  
 वसित्वा वाससी नीले मालामापुच्य काञ्चनीम् । रेजे स्वलङ्कृतो लिप्तो माहेन्द्र इव चारणः । ३० ।  
 अद्यापि दृश्यते राजन् यमुनाऽऽकृष्टवर्त्मना । बलस्थानन्तवीर्यस्य वीर्यं सूचयतीव हि । ३१ ।  
 एवं सर्वा निशा यत्ता एकेव रमतो ब्रजे । रामस्याक्षिप्रचित्तस्य चायुर्वैर्ब्रजयोषिताम् । ३२ ।

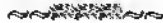
इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायां दशमस्कन्धे उत्तरखण्डे बलदेवविजये यमुनाकर्षणे नाम

पञ्चपटितमोऽध्यायः । ६५ ।

(Thus) entreated by her, the Lord Balarāma thereupon released the Yamunā and entered its waters alongwith the Gopis even as a leader of elephants would enter a stream (to sport) with his mates. (28) When having sported to His heart's content, Śrī Balarāma rose from the waters (of the Yamunā) Kāñṭhī, (an embodiment of Lakṣmī) presented Him with two pieces of cloth of blue colour, valuable ornaments and a shining necklace (of gold). (29) Putting on the two pieces of cloth, wearing the necklace and artistically decked with other gold ornaments and painted with sandal-paste, He shone like Airāvata (the white elephant of Indra, the lord of celestials). (30) Parikṣit, even to this day the Yamunā is seen flowing through the course it took after being dragged by Balarāma, as if proclaiming as a matter of fact the strength of Balarāma (who is possessed of infinite prowess). (31) Charmed with the sweet qualities of the damsels of Vraja, Balarāma lost all sense of time. In this way all the

nights of His enjoyment in Vraja passed as if they were (but) one night. (32)

*Thus ends the sixty-fifth discourse entitled "Baladeva triumphantly diverts the course of the Yamunā," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharīsa-Sarhitā.*



## अथ षट्षष्टितमोऽध्यायः

### Discourse LXVI

#### Paunḍraka and others killed

श्रीशुक उवाच

नन्दब्रजं गते रामे कर्तव्याधिपतिर्नृप । वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत् । १ ।  
 त्वं वासुदेवो भगवान् वतीर्षो जगत्पतिः । इति प्रस्तोभितो बालैर्मन आत्मानमच्युतम् । २ ।  
 दूतं च प्राहिणोभ्यन्दः कृष्णायव्यक्तवर्द्धने । द्वारकायां यथा बालो नृपो बालकृतोऽनुभः । ३ ।  
 दूतस्तु द्वारकामेत्य सभायामास्थितं प्रधुम् । कृष्णं कमलपत्राक्षं राजसन्देशमब्रवीत् । ४ ।  
 वासुदेवोऽवतीर्षोऽहमेक एव न चापरः । भूतात्मानमुकम्पार्यं त्वं तु मिथ्याभिधां त्यज । ५ ।  
 यानि त्वमस्मिद्धिहानि मौढ्यद् विभर्षि सात्वत । त्यक्त्वंहि मां त्वं शरणं नो चेद् देहि ममाहवम् । ६ ।

Śrī Śuka began again : Parikṣit, when Śrī Balarāma had gone to Nanda's Vraja, Paunḍraka, the ruler of Karūṣa, sent a messenger to Śrī Kṛṣṇa, saying, " I am Vāsudeva " ! Steeped as he was in ignorance, he was flattered by stupid people, who said, " You are the glorious Lord Vāsudeva, protector of the universe, who have appeared on earth (for its protection)", and the fellow began to look upon himself as Vāsudeva (the immortal Lord). (1-2) Just as a foolish boy set up by other boys as a king in sport would behave, so did the dull-witted fellow, unaware of the reality of Bhagavān Śrī Kṛṣṇa, whose ways are inscrutable, sent his messenger to Dwārakā. (3) The messenger came to Dwārakā and delivered (the following) message of his king to Lord Śrī Kṛṣṇa of lotus-like eyes, who was seated in the council hall. (4) " I alone am Vāsudeva, and there is no other. I have come down on earth to bless all beings with my grace. You have falsely assumed that name, which you should now give up. (5) O scion of Yadu, abandon all my marks that you have adopted through (sheer) folly and come to me for shelter, or you should give me battle." (6)

श्रीशुक उवाच

कल्यनं तदुपाकर्ण्य घौषण्डकस्याल्पमेधसः । उपसेनादयः सभ्या उद्यकैर्जहसुस्तदा । ७ ।  
 उवाच दूतं भगवान् परिहासकथामनु । उत्त्वक्ष्ये मूढं धिहानि वैस्रमेवं विकल्यसे । ८ ।  
 मुखं तदपिधायात्र कङ्कगुध्रवटैर्वृतः । शयिष्यसे हतस्तत्र भविता शरणं शुनाम् । ९ ।  
 इति दूतस्तदाक्षेपं स्वामिने सर्वपाहर्तुः । कृष्णोऽपि रथमास्थाय काशीमुपजगाम ह । १० ।

Śrī Śuka continued : Hearing this bragging of the dull-witted Paunḍraka, King Ugrasena and (all) others who were present in the assembly at that time loudly laughed. (7) When their jokes were over, the Lord replied through the messenger (as follows): " O foolish one, I shall (no doubt) discharge My (discus and other) insignia on you and (all) those associates of yours, encouraged by whom you brag in this manner. (8) O fool, hiding those lips (with which you are bragging) you will (then) lie down dead on the ground, surrounded by buzzards,

vultures and other (carnivorous) birds, and (instead of giving shelter to Me,) you will serve as subsistence for dogs." (9) The messenger (returned) and conveyed the whole of this report to his master. Śrī Kṛṣṇa too (for His part) mounted His chariot and invaded Kāśī (for the ruler of Karūṣa was then slaying with his friend, the king of Kāśī). (10)

पौण्ड्रकोऽपि तदुद्योगमुपलभ्य महारथः । अक्षौहिणीभ्यां संयुक्तो निश्चक्राम पुराद् हुतम् । ११ ।  
 तस्य काशिराजिर्मित्रं पार्ष्णिप्रहोऽज्वयाभ्रुव । अक्षौहिणीधिसिन्धुधिरपश्यत् पौण्ड्रकं हरिः । १२ ।  
 शङ्खार्यसिगदाशाङ्कश्रीवत्साद्युपलक्षितम् । विभ्राणं कौस्तुभमणिं वनमालाविभूषितम् । १३ ।  
 कौशेयवाससी पीते वसानं गरुडध्वजम् । अमूल्यमौल्याभरणं स्फुरन्मकरकुण्डलम् । १४ ।  
 दृष्ट्वा तमात्मनस्तुल्यवेवं कृत्रिमपास्थितम् । यथा नटं रङ्गगतं विजहास भृशं हरिः । १५ ।  
 शूलैर्गदाभिः पारिधैः शक्युष्टिप्रासतोवरैः । अस्त्रिभिः पट्टिशैर्बाणैः प्राहरन्नरयो हरिम् । १६ ।  
 कृष्णस्तु तत्पौण्ड्रककाशिराजयोर्बलं गजस्यन्दनद्वारिपत्तितम् ।  
 गदासिक्त्रक्रेपुभिरादयद् भृशं यथा युगान्ते हुतभुक् पृथक् प्रजाः । १७ ।  
 आचो धनं तद्भयशक्तिकुञ्जरद्विपत्स्वगोष्ठैररिणावत्प्रण्डितैः ।  
 बभौ चितं योदवहं मनस्विनापाक्रीडनं भूतपतेरिवोत्क्षणात् । १८ ।

Having received the news of Śrī Kṛṣṇa's invasion, Pauṇḍraka, the great car-warrior, hastily sallied forth from the city with (an army consisting of) two Akṣauhiṇis; and his friend, the king of Kāśī, followed him as a commander in the rear, O king, with (a subsidiary force of) three Akṣauhiṇis. Pauṇḍraka could be (easily) distinguished by his conch, discus, sword and mace, the Sāṅga bow and (the mark of) Śrīvatsa, bore a Kautubha gem and was decked with a wreath of sylvan flowers. (11—13) He was clad in two pieces of yellow silk and bore the design of Garuḍa on his ensign, wore a priceless crown and brilliant crocodile-shaped ear-rings. (14) All this outfit was so artificial that he looked like an actor on the stage. Finding Pauṇḍraka closely imitating Him in dress, Lord Śrī Kṛṣṇa heartily laughed. (15) (Now) the enemies assailed Śrī Kṛṣṇa with their pikes, maces, iron clubs, lances, spears, darts, bludgeons, swords, Paṭṭīśas and arrows. (16) Like the fire raging at the time of universal destruction, which destroys all creatures severally, Śrī Kṛṣṇa utterly crushed with His mace, sword, discus and shafts that (joint) army of Pauṇḍraka and the king of Kāśī, consisting (as it did) of elephants, chariots, horses and footmen. (17) The (whole) field was strewn with chariots and (dead bodies of) horses, elephants, men, donkeys and camels— cut to pieces by the discus of Śrī Kṛṣṇa—and looked as fearful as the place where Śaṅkara carries on His deadly dance of destruction (at the end of a Kalpa). Its sight afforded delight to the brave. (18)

अथाह पौण्ड्रकं शौरिर्भोः पौण्ड्रक यद् भवान् । दूतवाक्येन मामाह तान्यस्त्राण्युत्सृजामि ते । १९ ।  
 त्याज्यविद्येऽभिधानं मे यत्स्वयाज्ञं मया भूतम् । ब्रजामि शरणं तेऽद्य यदि नेच्छामि संयुगम् । २० ।  
 इति क्षिप्त्वा शितैर्वीणैर्विंशतीकृत्य पौण्ड्रकम् । शिरोऽज्जुश्चद् रथाङ्गेन वज्रेणेन्द्रो यथा गिरेः । २१ ।  
 तथा काशिराजेः कथायाश्चर उत्कृत्य पत्रिभिः । न्यपातयत् काशिपुर्यां पयकेशमिवानिलः । २२ ।  
 एवं मत्सरिणं हत्वा पौण्ड्रकं ससखं हरिः । द्वारकामाविशत् सिद्धैर्गोपमानकथामृतः । २३ ।  
 स नित्यं भगवद्भयानप्रध्वम्नास्त्रिलब्धधनः । विभ्राणश्च हरे रजन् स्वल्पं तन्मयोऽभवत् । २४ ।

Now Śrī Kṛṣṇa addressed Pauṇḍraka, (as follows): "Hullo Pauṇḍraka, you asked Me through the mouth of your messenger to give up the weapons (I carry on My person). I shall accordingly discharge them on you. (19) I shall compel you to give up My name, which has been falsely assumed by you. O ignorant one. You asked Me to take refuge in you. I would

do so today, if I avoided a clash with you." (20) Reproaching him thus, Śrī Kṛṣṇa shattered the chariot of Pauṇḍraka with His sharp arrows and lopped off his head with His discus, (even) as Indra would knock down wings of a mountain with his thunderbolt. (21) Śrī Kṛṣṇa likewise severed the head of the king of Kāśī from his body with His arrows and caused it to (fly and) fall into the city of Kāśī even as the wind would carry away a lotus-bud. (22) Thus putting an end to (both) Pauṇḍraka and his ally (the king of Kāśī), who had been nursing enmity towards Him, Lord Śrī Kṛṣṇa returned to Dwārakā, the Siddhas singing His stories, sweet as nectar. (23) Parīkṣit, Pauṇḍraka ever used to think intensely of the Lord. All the ties of his Karma were cut asunder by this; and as he (constantly) remembered the Lord's Form, when imitating Him, he attained the same Form as His (after death). (24)

शिरः पतितमालोक्य राजद्वारे सकुण्डलम् । किमिदं कस्य वा वक्रमिति संशिशिरे जनाः । २५ ।  
 राज्ञः काशिपतेर्ज्ञात्वा महिष्यः पुत्रवान्धवाः । पीराश्च ह्य हता राजन् नथ नथेति प्रारुदन् । २६ ।  
 सुदक्षिणस्तस्य स्रुतः कृत्वा संस्थाविधिं पितुः । निहत्य पितृहन्तारं यास्याम्यपचितिं पितुः । २७ ।  
 इत्यात्मनाभिसन्धाय सोपाध्यायो महेश्वरम् । सुदक्षिणोऽर्चयामास परमेण समाधिना । २८ ।  
 प्रीतोऽविमुक्ते भगवांस्तस्मै वरमदाद् भवः । पितृहन्तृवधोपायं स वद्रे वरमीक्षितम् । २९ ।  
 दक्षिणाग्निं परिचर ब्राह्मणैः सममृत्विजम् । अभिघारविधानेन स चाग्निः प्रमथैर्वृतः । ३० ।  
 साधयिष्यति सङ्कल्पमब्रह्मण्ये प्रयोजितः । इत्यादिष्टस्तथा चक्रे कृष्णायाभिघरन् व्रती । ३१ ।  
 ततोऽग्निरुत्थितः कुण्डान्मूर्तिमार्गतिभीषणः । ततताप्रशिखाश्मश्रुत्पारोद्गारिलोधनः । ३२ ।  
 दंष्ट्रोऽप्रभुकुटीदण्डकठोरारस्यः स्वजिह्वया । आलिहन् सुक्किणीं ननो विधुन्विस्रिशिखं ज्वलन् । ३३ ।  
 पदभ्यां तालप्रमाणाभ्यां कम्पयन्वनीतलम् । सोऽभ्यधावद् वृते भूतैर्द्वारकां प्रदहन् दिशः । ३४ ।  
 तमाभिचारदहनमाचारान्तं द्वारकौकसः । विलोक्य तत्रसुः सर्वे वनदाहे यूगा यथा । ३५ ।  
 अश्लैः सभाशो क्रीडन्तं भगवन्तं भयातुराः । ब्राहि प्राहि त्रिलोकेश वदन्तेः प्रदहन्तेः पुरम् । ३६ ।  
 श्रुत्वा तन्प्रवैकल्यं दुष्ट्वा स्वानं च साध्वसम् । शरण्यः समग्रहस्याह मा धैत्येत्ववितास्वहम् । ३७ ।

Seeing a human head with ear-rings lying at the entrance of the palace (in Kāśī), the people wondered whose head it was, and how it came. (25) Recognizing (at last) that it was the head of their king (the ruler of Kāśī), the queens, sons and relations of the king and the citizens wailed loudly saying, "O lord, O master, O king, alas, we are (all) undone." (26) The king's son, Sudakṣiṇa, performed the funeral rites to his father and resolved in his mind that he would repay the debt to his father by killing his slayer. With the help of his priest Sudakṣiṇa began to worship Śaṅkara with the utmost concentration. (27-28) Pleased with his worship at Kāśī, Lord Śaṅkara offered him a boon. Sudakṣiṇa replied, "Lord, (if You are pleased with me) tell me by what means I can kill the slayer of my father. That is the only boon I seek from You." (29) Śaṅkara said, "With the help of Brāhmaṇas worship the sacred fire called Dakṣiṇāgni, according to the Abhicāra method (employed for malevolent purposes). That fire, accompanied by Pramathas (the attendants of Śaṅkara) will accomplish your purpose (even) as a priest appointed to carry out one's wishes. It will, however, be powerless against one who is devoted to Brāhmaṇas." Thus commanded (by Lord Śaṅkara), Sudakṣiṇa did as he was bid, observing strict discipline and directing the Abhicāra force against Śrī Kṛṣṇa. (30-31) As soon as the Abhicāra was over, the god of fire emerged in person from the sacrificial pit, assuming a very terrible form. His locks, moustaches and beard looked red like heated copper; his eyes emitted sparks of fire. (32) His (large and protruding) teeth and threatening eyebrows gave him a stern appearance; he was licking the corners of his mouth

with his tongue; his naked body threw out flames of fire. Flourishing a trident (in his hand), he strode the earth with legs as tall as a palm tree. Making the earth tremble under his feet and burning the cardinal points, he rushed towards Dwārakā, followed by spectress. (33-34) At the sight of that Abhicāra fire rushing towards them, the people of Dwārakā were all frightened, even as the deer get frightened at the sight of a forest conflagration. (35) They ran in consternation to the Lord, who was playing at dice in His court, and said, "O Ruler of the three worlds, protect us, O protect us, from the fire that is about to consume the city." (36) Hearing of this distress of His people, and seeing (the cause of) their fear, Śrī Kṛṣṇa (the protector of His devotees) laughed loudly and heartily and said, "Do not be afraid, I shall protect you (from this danger)." (37)

सर्वस्यान्तर्बहिःसाक्षी कृत्वा माहेश्वरीं विभुः । विज्ञाय तद्विघातार्थं पार्श्वस्थे चक्रमादिशत् । ३८ ।

तत् सूर्यकोटिप्रतिमं सुदर्शनं जाज्वल्यमानं प्रलयानलप्रभम् ।

स्वतेजसा खं ककुभोऽथ रोदसी चक्रं मुकुन्दास्त्रमथाग्निमर्दयत् । ३९ ।

कृत्यानलः प्रतिहतः स रथाङ्गपाणेरस्त्रीजसा स नृप भग्नमुखो निवृत्तः ।

वाराणसीं परिसमेत्य सुदक्षिणं तं सर्त्विज्जनं समदहत् स्वकृतोऽभिचारः । ४० ।

चक्रं च विष्णोस्तदनुप्रविष्टं वाराणसीं साहस्रभलयापणाम् ।

सगोपुराङ्गलककोष्ठसङ्कुलां सकोशहस्तश्चरथाङ्गशालाम् । ४१ ।

दग्धा वाराणसीं सर्वा विष्णोश्चक्रं सुदर्शनम् । भूयः पार्श्वमुपातिष्ठत् कृष्णस्याङ्घ्रिकर्मणः । ४२ ।

Lord Śrī Kṛṣṇa is a witness of all that happens within and without all creatures. He at once came to know that it was the Kṛtyā (a malevolent force) of Lord Śiva (released from Kāśī). He commanded His discus (Sudarśana), that stood by His side, to nullify the Kṛtyā. (38) Brilliant like millions of suns, and flaming forth like the fire of universal destruction, the discus Sudarśana, the (favourite) missile of the Lord, lighted up heaven and earth as well as the intervening region and the (four) quarters with its lustre and forthwith subdued the Abhicāra fire. (39) Repulsed by the force of Śrī Kṛṣṇa's weapon, the magic fire known by the name of Kṛtyā had its force blunted and, turning back, returned to Kāśī and burnt up Sudakṣiṇa and his priests, by whom it had been released. (40) Following the Kṛtyā, Sudarśana, the discus of Śrī Kṛṣṇa, entered Kāśī and, reducing the whole city to ashes alongwith its high towers, assembly halls, houses, market-places, big gates, attics, granaries, treasuries, the stalls for elephants, horses and chariots and dining halls, returned to Dwārakā and stood once more by the side of Śrī Kṛṣṇa, who did everything as a matter of sport. (41-42)

य एतच्छ्रावयेन्मर्त्यं उतमश्लोकविक्रमम् । समाहितो वा शृणुयात् सर्वपापैः प्रमुच्यते । ४३ ।

इति श्रीमद्भागवते महापुराणे वारमहर्ष्यं संहितायां दशमस्कन्धे उत्तरार्धे मौञ्जकण्डिकाधो नाम पञ्चदशोऽध्यायः । १६६ ।

The man who hears attentively, or relates, the story of this exploit of the glorious Lord (Śrī Kṛṣṇa) is completely rid of all sins. (43)

*Thus ends the sixty-sixth discourse entitled "Paundraka and others killed (by Śrī Kṛṣṇa)", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*



# अथ सप्तषष्टितमोऽध्यायः

## Discourse LXVII

### Dwivida killed (by Balarāma)

राजोवाच

भूयोऽहं श्रोतुमिच्छामि रामस्याद्भुतकर्षणः । अनन्तस्याप्रमेयस्य चदन्यात् कृतवान् प्रभुः । १ ।

**King Parīkṣit submitted :** Lord Balarāma is possessed of infinite glory; His Form and virtues are unfathomable, His deeds are wonderful. I long to hear more of Him—what other feats He performed. (1)

श्रीशुक उवाच

नरकस्य सखा काश्चिद् द्विविदो नाम वानरः । सुग्रीवसचिवः सोऽथ भ्राता मैन्दस्य दीर्घवान् । २ ।  
सख्युः सोऽप्यचिन्ति कुर्वन् वानरो राष्ट्रविप्लवम् । पुरप्रभाकारान् घोषानदहद् वह्निमुत्सृजन् । ३ ।  
क्वचित् स शैलानुत्पाद्य तैर्देशान् समचूर्णयत् । आनतान् सुतरामेव चक्रान्ते मित्रहा हरिः । ४ ।  
क्वचित् समुद्रमध्यस्थो दोर्भ्यामुनिक्षिप्य तज्जलम् । देशान् नागायुनप्राणो वेलाकूलानमज्जयत् । ५ ।  
आश्रभान्पिमुख्यानां कृत्वा भग्नवनस्पतीन् । अदूषयच्छकुम्भूरेश्रीन् वैतानिकान् खलः । ६ ।  
पुरुषान् योषितो दूषः क्ष्माभूदशोणीगुहासु सः । निक्षिप्य चाप्यधाच्छैलैः पेशस्कारीव क्रीटकम् । ७ ।  
एवं देशान् विप्रकुर्वन् दूषयञ्च कुलखियः । श्रुत्वा सुललितं गीतं गिरि रैवतकं ययौ । ८ ।

**Śrī Śuka replied :** There was a certain monkey, Dwivida by name. He was a friend of Naraka, a counsellor of Sugrīva and the powerful brother of Mainda. (2) He made havoc of the country by setting fire to and burning towns, villages, mines and cowherds' stations with a view to clearing his debt to his friend (by wreaking vengeance on his enemy). (3) Sometimes he pulled out hills and smashed with them whole territories, especially the territory of Ānarta, where lived Śrī Kṛṣṇa, the Slayer of his friend. (4) Possessing (as he did) the strength of ten thousand elephants, the monkey now and then took his stand in mid-ocean and splashed such a volume of water with his hands as to submerge the territories adjoining the shore. (5) The villain used to knock down trees in the hermitages of great sages and profaned their sacrificial fires with his excrement and urine. (6) Just as a wasp imprisons the larva, even so the power-intoxicated monkey threw men and women into the valleys and caves of mountains and blocked their mouths with (huge) rocks. (7) Thus he made havoc of the entire land, and (what is more) defiled even high-born women. (On a certain day,) hearing very sweet music, he went to the Raivataka hill. (8)

तत्रापश्यद् यदुपति रामं पुष्करमालिनम् । सुदर्शनीयसर्वाङ्गं ललनायुधध्वजम् । ९ ।  
गायन्तं वारुणीं पीत्वा मदविह्वललोचनम् । त्रिभ्राजमानं यपुषा प्रथिमप्रिय वारणम् । १० ।  
दुष्टः शाखापुगः शस्त्राभारुढः कम्पयन् द्रुमान् । चक्रे किलकिलाशब्दमात्मानं सम्प्रदर्शयन् । ११ ।  
तस्य धातृर्घ्नं कपेर्वीक्ष्य क्षरुण्यो जानिचापलाः । हास्यप्रिया विजहसुर्बलदेवपरिग्रहाः । १२ ।  
ता हेलयामास कपिर्धूर्क्षेपैः सम्मुखादिभिः । दर्शयन् स्वगुदं तासां रामस्य च निरीक्षितः । १३ ।  
तं प्राच्या प्राहरत् कुम्भो बलः प्रहरतां वरः । स वञ्चयित्वा प्रावाणं पदिराकलशं कपिः । १४ ।  
गृहीत्वा हेलयामास धूर्तस्तं कोपयन् हमन् । निर्भिद्य कलशं दुष्टो वासांस्थास्फालयद् बलम् । १५ ।

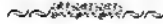
कदर्शीकृत्य बलवान् विप्रचक्रे मदोद्धतः । तं तस्याविनयं दृष्ट्वा देशांश्च तदुपद्रुतान् । १६ ।  
 कृद्धो भुसलमादत् हलं धारिजिघांसया । द्विविदोऽपि महावीर्यः शालमुच्यते पाणिना । १७ ।  
 अभ्येत्य तरसा तेन बलं मूर्धन्यनाडयत् । तं तु सङ्कर्षणो मूर्ध्नि पतनमचलो यथा । १८ ।  
 प्रतिजग्राह बलवान् सुनन्देनाहनञ्च तम् । भुसलाहृतमस्तिष्को विरेजे रक्तधाराया । १९ ।  
 गिरिर्यथा गैरिकया प्रहारं नानुचिन्तयन् । पुनरन्ये सपुत्क्षिप्य कृत्वा निष्पन्नमोजसा । २० ।  
 तेनाहनन् - सुसंकुद्धस्तं बलः शतधाच्छिनत् । ततोऽन्येन रुषा जग्ने तं चापि शतधाच्छिनत् । २१ ।  
 एवं युध्यन् भगवता भये भये पुनः पुनः । आकृष्य सर्वतो वृक्षान् निर्वृक्षमकरोद् वनम् । २२ ।  
 ततोऽमुञ्चच्छिलावर्षं बलस्योपर्यमर्षितः । तत् सर्वं चूर्णयामास लीलया भुसलायुधः । २३ ।  
 स बाहू तालसङ्कुशौ मुष्टीकृत्य कपीश्वरः । आस्ताद्य रोहिणीपुत्रे ताभ्यां वक्षस्यल्लजत् । २४ ।  
 याद्वेन्द्रोऽपि तं दोर्भा त्यक्त्वा भुसललाङ्गले । जत्रावभ्यर्दयत्कृद्धः सोऽपतद् रुधिरं वमन् । २५ ।  
 चकम्पे तेन पतता सदङ्कुः सवनस्पतिः । पर्यतः कुरुशार्दूल बायुना नौरिवाभसि । २६ ।  
 जयशब्दो नमःशब्दः साधु साध्विति बाभ्रवे । सुरसिद्धमुनीन्द्राणामासीत् कुसुमवर्षिणाम् । २७ ।  
 एवं निहत्य द्विविदं जगद्व्यतिकरावहम् । संसूयमानो भगवाञ्जनैः स्वपुरमाविशत् । २८ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायो दशमस्कन्धे उत्तरार्धे द्विविदवधो नाम सप्तपष्टितमोऽध्यायः । ३७ ।

There he saw Balarāma, the protector of the Yadus, most charming in every limb and decked with a garland of lotuses, standing in the midst of a bevy of young girls. (9) Drunk with Vārūṇi, He was singing (beautifully) with eyes swimming in intoxication and with His glowing body looked like an elephant in rut. (10) Climbing up branches of trees the wicked monkey shook the trees and in order to attract notice loudly chattered. (11) Observing the impudence on the part of that monkey, the young girls, who were fond of fun and sportive by nature, loudly laughed. Being under the protection of Śrī Balarāma, they had no fear. (12) Under the very eyes of Balarāma the monkey began to insult the girls by twisting his eyebrows, making wry faces and showing them his hind part. (13) Full of rage, Balarāma, the foremost of warriors, hit him with a slab of stone; the crafty monkey (however) evaded it and (hastily coming down the tree) took up the pot of Vārūṇi and defied Balarāma by grinning at him and provoking him (thereby). The wicked monkey then smashed the pot of Vārūṇi, tore the clothes of the women and caused (infinite) annoyance to Śrī Balarāma and, puffed up with pride, showed disrespect to Him. Observing such defiant attitude of his and remembering how he made havoc of the country, Balarāma got enraged and took up (His weapons) the pestle and plough with intent to kill him. Dwidiva also, being very powerful, lifted up a sal tree with one hand and rushing with (great) vehemence, hit Balarāma with it on His head. The mighty Balarāma, however, remained immovable like a rock and, holding up with one hand the tree even as it came flying towards his head, struck the monkey with His pestle called Sunanda. With his brain crushed by the pestle and covered with a stream of blood, Dwidiva shone like a mountain covered with a solution of red chalk. But, unmindful of the stroke, he in extreme rage pulled out yet another tree and, removing all its leaves, hit Balarāma with it violently. Balarāma split the tree into a hundred pieces. The monkey struck Balarāma with another in great rage; but the latter split that too into a hundred pieces. (14—21) Thus he fought on. Each time a tree was smashed (by Balarāma), the monkey pulled out another. (Thus) uprooting the trees (one by one) he denuded the forest of its trees on all sides. (22) The enraged monkey thereupon began to rain slabs of stone on Balarāma; but these also the latter, as a matter of sport, reduced to powder with His pestle. (23) (Finally) clenching his arms, which were as long as a palm tree, the great monkey went up to Balarāma and struck

Him on the chest with both his fists. (24) (Thereupon) the Lord of the Yadus set aside His pestle and plough and, full of rage, hit him with both His hands on the collar-bone, and the latter fell down (dead) vomiting blood. (25) Parīkṣit, like a ship rocking in water through the action of wind, the (whole) mountain with its peaks and trees shook as the monkey fell. (26) In the heavens the gods raised shouts of victory, the Siddhas uttered greetings and great sages loudly said, 'Well done, Well done!' and they all showered flowers on Balarāma. (27) Having thus put an end to Dwīvida, who had been desolating the land, Lord Balarāma returned to Dwārakā (His own city) amidst the praises and acclamations of the people. (28)

*Thus ends the sixty-seventh discourse entitled "Dwīvida killed (by Balarāma)," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.*



## अथाष्टषष्टितमोऽध्यायः

### Discourse LXVIII

#### Triumph of Śaṅkarṣaṇa—in the form of dragging Hastināpura

श्रीशुक उवाच

दुर्वोधनसुतां राजन् लक्ष्मणां समितिञ्जयः । स्वयंवरस्थापहरत् साम्बो जाम्बवतीसुतः । १ ।  
 कौरवाः कुपिता ऊचुर्दुर्विनीतोऽयमर्षकः । कदर्थीकृत्य नः कन्यायकामामहरद् बलात् । २ ।  
 बभ्रौनेयं दुर्विनीतं किं करिष्यन्ति वृष्णयः । येऽस्मत्प्रसादोपचितां दत्तां नो भुञ्जते महीम् । ३ ।  
 निगृहीतं सुतं श्रुत्वा यदेष्यन्तीह वृष्णयः । भग्नदर्पाः शमं यान्ति प्राणा इव सुसंयताः । ४ ।  
 इति कर्णः शल्यो भूरियङ्गकेतुः सुयोधनः । साम्बपारेभिरे बद्धुं कुरुवृद्धानुमोदिताः । ५ ।

Śrī Śuka began again : Parīkṣit ! Sāmba, son of Jāmbavatī, was (a great warrior, who was) always victorious in battle. He carried away Lakṣmaṇā, Duryodhana's daughter, from an assembly (of kings) called for the choice of her partner by the princess herself. (1) The Kauravas were enraged at this. They said, "Setting us at naught, this unruly boy has forcibly taken away the girl, who did not even seek his hand. (2) Imprison the wayward boy. What would the Yādavas do, who rule the land conferred on them by us and which has been thriving through our grace. (3) If, on hearing of the captivity of the boy, the Vṛṣṇis (venture to) come here, they will find their pride curbed and will be silenced in the same way as the senses thoroughly controlled (through Prāṇāyāma and other means) are easily tamed." (4) Resolving thus, Karna, Śala, Bhūriśravā, Yajñaketu, and Duryodhana proceeded to capture Sāmba with the approval of the elderly among the Kurus. (5)

दृष्टानुधावतः साम्बो धार्तराष्ट्रान् महारथः । प्रगृह्य रुचिरं चापं तर्था सिंह इयंकलः । ६ ।  
 तं ते जिघृक्षवः क्रुद्धास्तिष्ठ तिष्ठति भाषिणः । आसाद्य धन्विनो वार्षाः कर्णाग्रण्यः समकिन् । ७ ।  
 सोऽपविद्धः कुरुश्रेष्ठ कुरुभियंदुनन्दतः । नाम्बप्यत्तदचिन्तयार्षः सिंहः क्षुद्रमृगैव । ८ ।  
 विस्फुर्ज्यं रुचिरं चापं सर्वान् विव्याध सायकैः । कर्णादीन् षड्धान् वीर्यास्तावद्विर्युगपत् पृथक् । ९ ।  
 चतुर्भिश्चतुरो चाहनेकैकेन च सारथीन् । रथिनश्च महेष्वासंस्तस्य तत्तेऽभ्यपूजयन् । १० ।

तं तु ते विरथं चक्रुश्चत्वारश्चतुरो हयान् । एकस्तु सारथिं जघ्ने चिकेद्वान्यः शरामनम् । ११ ।

तं बद्ध्वा विरथीकृत्य क्रुद्धेण कुर्वो युधि । कुमारं स्वस्य कन्यां च स्वपुरं जयिनोऽविशन् । १२ ।

Seeing the sons of Dhṛtarāṣṭra (closely) pursuing him, Sāmba, a great car-warrior, took up a fine bow and singly stood defiant like a lion. (6) In their eagerness to capture him, the Kaurava warriors advanced in great rage under the leadership of Karṇa, shouting 'Stop, stop', and approaching him, covered him up with (a shower of) arrows. (7) Parīkṣit, though yet a boy, Sāmba was a son of the incomprehensible Lord (Śrī Kṛṣṇa). Unjustly attacked by the Kurus, he resented it like a lion attacked by the smaller animals. (8) Twanging his splendid bow, he individually hit the six Kuru heroes—advancing against him in their chariots—with six arrows each at one and the same time. (9) With four arrows he hit the four horses (drawing the chariot of each warrior) and with one arrow each he hit the driver as well as the warrior himself. The enemies, who were (each) armed with a large bow, admired this exploit of Sāmba. (10) (All) the (six) Kuru warriors then (attacked him simultaneously and) deprived him of his chariot. Four of them killed his four horses, one in his turn killed his charioteer and the remaining one tore off his bow. (11) (Thus) depriving him of his chariot in the battle, the Kurus bound Sāmba with difficulty and returned triumphantly to their city, carrying him and Duryodhana's daughter, Lakṣmaṇā (with them). (12)

तच्छुत्वा नारदोक्तेन राजन् सञ्जातमन्त्रवः । कुलन् प्रत्युद्यमं चक्रुःप्रसेनप्रचोदितः । १३ ।

सान्त्वयित्वा तु तान् रामः सञ्जहान् वृष्णिपुङ्गवान् । नैच्छत् कुलुषां वृष्णिनां कलिं कलिमलापरः । १४ ।

जगाम हस्तिनपुरं रथेनादित्यवर्चसा । ब्राह्मणैः कुलवृद्धैश्च वृत्तश्च इव प्रहः । १५ ।

गत्वा गम्भाद्वयं रामो ब्राह्मोपधनमास्थितः । उद्धवं प्रेषयामास धृतराष्ट्रं बुभुक्षया । १६ ।

Parīkṣit, hearing of this from the lips of the (celestial) sage Nārada, the Yadus felt greatly enraged and began their preparations, as directed by (their chief) Ugrasena, to march against the Kauravas. (13) Balarāma, the Destroyer of the impurities of the Kali age did not however approve of a quarrel between the Kurus and the Yadus. Although the Yādava heroes had completed their preparations (for the fight). He pacified them and drove to Hastināpura in a chariot brilliant like the sun, accompanied by a number of Brāhmaṇas and some elders of the Yadu race, like the moon in the midst of planets. (14-15) Reaching Hastināpura, Balarāma stopped in a garden outside the city and sent Uddhava to Dhṛtarāṣṭra with intent to ascertain the intention of the Kauravas. (16)

सोऽपिधनन्नाखिकापुत्रं भीष्मं द्रोणं च खाह्निकम् । दुर्योधनं च विधिबद्धं रामयागतमब्रवीत् । १७ ।

तेऽतिप्रीतास्तामाकर्ण्यं प्राप्तं रामं सुहृतम् । तमर्चयित्वाभिययुः सर्वे पङ्कलपाणयः । १८ ।

तं सङ्गृह्य यथान्यायं गाभर्ष्यं च न्यवेदयन् । तेषां ये तत्प्रपायज्ञाः प्रणेमुः शिरसा बलम् । १९ ।

बन्धून् कुशलिनः श्रुत्वा पृष्ट्वा शिवमनामयम् । परस्परमथो रामो ब्रुवाथेऽपिबुद्धं वचः । २० ।

उग्रसेनः क्षितीशेनो यद् व आज्ञापयत् प्रभुः । तदव्यग्रप्रथियः श्रुत्वा कुर्वधं पावित्स्मितम् । २१ ।

यद् द्यूवं बहवस्त्वेकं जित्वाधर्षणं धार्मिकम् । अब्रुधीताथ तन्पृष्ये बन्धूनामैक्यकामया । २२ ।

(Reaching the Kaurava court,) Uddhava duly saluted Dhṛtarāṣṭra, Bhīṣma, Droṇa, Bāhlika (Bhīṣma's uncle) and Duryodhana and informed them of Balarāma's arrival. (17) The Kauravas were greatly delighted to hear of the arrival of Balarāma, their best friend, and, treating Uddhava with honour, all went forth to receive Balarāma, taking festal presents in their hands. (18) They received Balarāma with due honours and offered Him Arghya (water for washing His hands with) and a cow; and such of them as knew His greatness saluted Him with their heads (bent low). (19) When both parties had inquired after each other's welfare

and health and learnt that their mutual friends and relations were doing well, Balarāma forthwith spoke these fearless words: (20) "Hear with an attentive mind what the King of kings, the mighty Ugrasena, has enjoined you to do and carry it out without delay. (21) He says: "I hear that many of you combined by unrighteous means to overpower Sāmba who fought single-handed respecting the laws of war, and that you have taken him prisoner. I have, however, tolerated this with intent to maintain harmony among friends and relations. (Therefore, do not extend the quarrel, release Sāmba from captivity and allow him to come to us with his newly wedded wife.)" (22)

वीर्यशौर्यबलीश्रद्धमात्मशक्तिसमं वचः । कुरुवो बलदेवस्य निशम्योचुः प्रकोपिताः । २३ ।

अहो महश्चित्रमिदं कालगत्या दुरस्यया । आरुरुक्षत्युपानद् वै शिरो मुकुटसंविताम् । २४ ।

एते यौनेन सम्बद्धाः सहशय्यासनाशनाः । वृषायस्तुल्यतां नीता असहत्नपासनाः । २५ ।

चामरव्यजने शङ्खमातत्रं च पाण्डुरम् । किरिटीभासनं शय्यां भुञ्जन्त्यस्तदुपेक्षया । २६ ।

अलं यदूनां नरदेवलाञ्छनेर्जातुः । प्रतीपैः फणिनामिवाभूतम् ।

येऽस्यत्ससादोपचिता हि यादवा आज्ञापयन्वद्य गतत्रया बत । २७ ।

कथमिन्द्रोऽपि कुरुभिर्भीष्मद्रोणाऽनुनादिभिः । अदत्तमवरुचीत सिंहप्रस्तम्भिवोरणः । २८ ।

Parīkṣit, enraged to hear these haughty words of Baladeva, inspired as they were with a sense of virility, strength and gallantry and (quite) becoming of His own power, the Kauravas replied (as follows): (23) "Oh, what a great wonder it is that by force of Time, so hard to overcome, the shoe actually aspires to mount the head, which is occupied by the crown. (24) Bound by conjugal ties and allowed to share our bed, seat and food, and favoured with a royal throne by us, the Yādavas were exalted to a position of equality with us. (25) They enjoy the use of a chowrie, fan, conch, white umbrella, crown, a royal seat and bed through our sufferance. (26) They should no longer be allowed to retain these royal insignia, which are proving adverse to the giver even as milk offered to a serpent. Elevated (in rank) through our grace, they have now shamelessly begun to command us. What a pity ! (27) Just as a ram dare not seize the prey of a lion, how could even Indra (the celestial king) enjoy what is not offered to him by Bhīṣma, Droṇa, Arjuna and other Kuru chiefs ?" (28)

### श्रीशुक उवाच

जम्बवन्धुश्रियोत्रहृदमदास्ते भरतर्षभ । आश्राव्य रामं दुर्वाध्यमभयाः पुरपाविशान् । २९ ।

दृष्ट्वा कुरूणां दौःशील्यं श्रुत्वावाच्यानि द्वाच्युतः । अबोधत् कोपसंरब्धो दुष्प्रेक्ष्यः प्रहमन् मुहुः । ३० ।

नूनं नानामलोद्भङ्गाः शान्तिं नेच्छन्त्यसाधवः । तेषां हि प्रशमो दप्यः पशूनां लग्नो यथा । ३१ ।

अहो यदूर् सुसंख्यान् कृष्णं च कुपितं शनैः । सत्स्वयित्वाहमेतेषां शममिच्छन्निहागतः । ३२ ।

त इमे मत्प्रमत्तवः कलहाभिरताः खलाः । तं मामवज्ञाय मुहुर्दुर्भाषान् भानिनोऽभुवन् । ३३ ।

नोप्रसेनः किल विभुभोजवृष्यन्धकेधुरः । शक्रादथो लोकपाला वस्यादेशानुवर्तिनः । ३४ ।

सुधर्माऽऽक्रुन्वते येन पारिजातोऽमराहृद्यिपः । आनीच भुञ्जते सोऽसौ न किलाध्यासनाहर्णः । ३५ ।

यस्य पादयुगौ साक्षात् श्रीकृपास्तेऽखिलेश्वरी । स नाहति किल श्रीशो नरदेवपरिच्छदान् । ३६ ।

यस्याङ्घ्रिपङ्कजरोऽखिललोकपालैर्मैल्युत्तमैर्धृतमुपासिततीर्थतीर्थम् ।

ब्रह्मा भयोऽहमपि यस्य कलाः कलायाः श्रीशंङ्खेभ्यश्चिरमस्य नृपासनं क्व । ३७ ।

भुञ्जते कुरुभिर्दानं धूषण्डं वृष्यायः किल । उपानहः किल वयं स्वयं तु कुरवः शिरः । ३८ ।

अहो ऐश्वर्यपत्तनान् मत्तानामिव भानिनाम् । असम्बद्धा गिरो रूक्षाः कः सहैतानुशासिता । ३९ ।

अद्य निष्कार्षीं पृथ्वीं करिष्यामीत्ययवितः । गृहीत्वा हलमुत्तस्थौ ददशिव जगत्त्रयम् । ४० ।  
 लाङ्गलाग्रेण नगरमुद्दिदार्थं गजाह्वयम् । विचकर्वं स गङ्गायां प्रहरिष्यन्नमवितः । ४१ ।

**Śrī Śuka continued** : Parīkṣit, their pedigree, the strength of their kinsmen (Bhīṣma, Arjuna and others) and fortune had served to swell their pride. They cast even ordinary courtesy to the winds and, uttering such harsh words within the hearing of Balarāma, returned to their city. (29) The infallible Balarāma observed their discourtesy and heard their reproaches. Overwhelmed with indignation, and looking (quite) terrific, He burst into convulsions and said:—(30) "Certainly these wicked souls are not in favour of conciliation, elated as they are with pride of various kinds. Chastisement is undoubtedly the best means of softening such people, just as a staff is necessary to tame the beast. (31) Oh! having slowly pacified the Yadus, who were terribly excited, as well as Śrī Kṛṣṇa, who was full of rage, I came here seeking to conciliate them. (32) But these slow-witted and wicked fellows are bent on strife. (Hence) these proud people treated Me, though I was so inclined, scornfully and showered abuses on Me. (33) Indeed Ugrasena, whose behests are carried out even by Indra and the other guardians of the world, is no suzerain lord but a mere ruler of the Bhojas, Vṛṣṇis and Andhakas. (34) Śrī Kṛṣṇa, who occupies the Sudharmā hall and brought the celestial tree, viz., Pārijāta (from heaven) and enjoys it surely does not deserve the royal throne! (35) Śrī Kṛṣṇa, whose feet are adored by Lakṣmī Herself, the mistress of the world, is certainly not entitled to bear the royal insignia! (36) He, the dust of whose lotus-feet lends sanctity (even) to the sacred waters, which are resorted to by holy men, and is borne on their crowned heads not only by all the guardians of the world (the deities presiding over the various spheres of the universe), but even so by Brahmā and Rudra, (Goddess) Lakṣmī and Myself, who are mere fractions of His fractions, is unworthy of a royal seat! (37) Indeed, the Yadus rule over a territory bestowed on them by the Kurus! We are ideed shoes, while the Kurus represent the head! (38) How is it possible for one, who is capable of dealing (proper) punishment to them, to put up with the harsh and incoherent words of these proud men who are intoxicated with power and are raving like madmen? (39) I shall rid the earth of the Kurus today." With these words Balarāma took up (His weapon) the plough, and got up enraged, as if He would burn (all) the three worlds. (40) With the point of His plough He lifted up the (whole) city of Hastināpura and began to drag it angrily with a view to throwing it into the Gaṅgā. (41)

जलयानमिवाचूर्णं गङ्गायां नगरं पतत् । आकृष्यमाणमालोक्य कौरवा जातशम्भवाः । ४२ ।  
 तमेव शरणं जग्मुः सकुटुम्बा जिनीविषवः । सलक्ष्मणं पुरस्कृत्य साख्यं प्राङ्गलयः प्रभुम् । ४३ ।  
 राम रामाखिलाधार प्रभावं न विदाम ते । मूढानां नः कुकुब्दीनां क्षन्तुमर्हस्यनिकमम् । ४४ ।  
 स्थित्यनुत्स्यष्ययानां त्वमेको हेतुर्निराश्रयः । लोकान् क्रीडनकामीनां क्रीडतस्ते वदन्ति हि । ४५ ।  
 त्वमेव मूर्खदिवन्त लीलया भूमण्डलं विभर्षिं सहस्रमूर्धम् ।  
 अन्ते च यः स्वात्मनि रुद्धविश्वः शेषेऽद्वितीयः परिशिष्यमाणः । ४६ ।

कोपस्तेऽखिलशिवाश्रं न हृष्यान्न च मत्सरात् । विभ्रतो भगवन् सत्त्वं स्थितिपालनतत्परः । ४७ ।  
 नमस्ते सर्वभूतात्मन् सर्वशक्तिधराय्यत्र । विश्वकर्म्मन् नमस्तेऽस्तु त्वां उर्व शरणं गताः । ४८ ।

Being dragged (into water), Hastināpura began to shake like a boat. When the Kauravas observed that it was falling into the Gaṅgā, they were seized with consternation. (42) Anxious to save their lives, they placed Sāmba and Lakṣmaṇa at their head and, taking their families with them, sought the almighty Balarāma Himself with joined palms for protection. (43) They said, "O Rāma, the Delighter of all. You are (no other than) Śeṣa (the support of the world).

We did not know Your greatness. Be pleased (therefore) to forgive us our transgression, foolish and evil-minded as we are. (44) You are the sole Cause of creation, continuance and destruction (of the universe), (the substratum of all, though) resting on nothing but Your own being. Indeed, O Lord, sages speak of the three worlds as Your toys and Yourself as the Player. (45) O Lord of infinite strength, possessed of a thousand heads ! You alone bear (the weight of) the terrestrial globe on one of Your heads, without any effort, and at the time of final dissolution with draw the universe into Yourself and lie (on the causal waters) as the only remaining substance (Nārāyaṇa) without a second. (46) Lord, You have assumed this Form consisting of pure Sattva (goodness). Your anger is not prompted by hatred or malice but is intended only to teach all and is directed towards the maintenance of the world order. (47) Hail to You, O Inner Controller of all created beings, O omnipotent and immutable Maker of the universe ! We have sought You as our Protector. Salutation be to You (again and again)." (48)

श्रीशुक उवाच

एवं प्रपन्नैः सखिप्रैर्वेषयानायनैर्वलः । प्रसादितः सुप्रसन्नो मा भैष्टेयभयं ददौ । ४९ ।  
 दुर्योधनः पारिवर्द्धं कुञ्जरान् षष्टिहायनान् । ददौ च द्वादशशतान्ययुतानि तुरङ्गमान् । ५० ।  
 रथानां षट्सहस्राणि रैक्मानां सूर्यवर्चसाम् । दासीनां निष्ककण्ठीनां सहस्रं दुहितृवत्सलः । ५१ ।  
 प्रतिगृह्य तु तत् सर्वं भगवान् सात्वतवर्षभः । समुतः सस्रुषः प्रागात् सुहृद्विरभिनन्दितः । ५२ ।  
 ततः प्रविष्टः स्वपुरं हलायुधः समेत्य बभूवुनुरक्तचेतसः ।  
 शशांस सर्वं यदुपुङ्गवानां मध्ये सभायां कुरुषु स्वधोदितम् । ५३ ।  
 अद्यापि च पुरं ह्येतत् सूचयद् रायविक्रमम् । समुन्नते दक्षिणतो गङ्गायापनुदृश्यते । ५४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे हासिनपुरकर्मगल्प-

सङ्ख्येयविवरणे नामाष्टमोऽध्यायः । ६८ ।

Śrī Śuka went on : Propitiated thus by the Kurus, who had got alarmed to find their city shaking and sought protection with Him, Balarāma felt much pleased and promised them protection asking them to shed their fear. (49) Duryodhana was (very) fond of his daughter (Lakṣmaṇā). He gave away as a wedding present twelve hundred (young) elephants, each sixty years of age, ten thousand horses, six thousand gold chariots glowing like the sun, and a thousand maid-servants adorned with a gold necklace. (50-51) Accepting for His part all those presents, and acclaimed by his friends and relations, Lord Balarāma, the foremost of the Yadus, departed with Sāmba and his bride. (52) Returning to His city (Dwārakā), Balarāma met (all) His devoted friends and relations and in the open court told the Yādava chiefs everything, viz., how he had dealt with the Kurus. (53) Even to this day Hastināpura appears fairly elevated towards the south and sloping down towards the Gaṅgā, (thereby) testifying to this (supreme) exploit of Balarāma. (54)

*Thus ends the sixty-eighth discourse entitled " The Triumph of Satkarṣaṇa in the form of dragging Hastināpura", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-saṁhitā.*



# अथैकोनसप्ततितमोऽध्यायः

## Discourse LXIX

### A Glimpse into the household life of Śrī Kṛṣṇa

श्रीशुक उवाच

नरकं निहतं श्रुत्वा तथोद्वाहं च योषिताम् । कृष्णेनैकेन बह्वीनां तद् विदूक्षुः स्म नारदः । १ ।  
 चित्रं जनैतेदेकेन वपुषा युगपत् पृथक् । गृहेषु ह्यष्टसाहस्रं स्त्रिय एक उदावहत् । २ ।  
 इत्युत्सुको द्वारवतीं देवाधिर्द्रुमागमत् । पुष्पितोपवनारामद्विजलिकुलनादिताम् । ३ ।  
 उत्फुल्लेन्दीवराम्भोजकङ्कारकुमुदोत्पलैः । छुरितेषु सरस्सूषैः कूजितां हंससारसैः । ४ ।  
 प्रासादलक्ष्मैर्नद्यभिर्जुष्टां स्फाटिकराजतैः । महामरकतप्रसृत्यैः स्वर्णरत्नपरिच्छदैः । ५ ।  
 विभक्तस्थयापथघत्सराजणैः शालासभाभी रुचिरां सुरालयैः ।  
 ससिक्तमार्गाङ्गणवीथिदेहलीं पतत्पताकाध्वजवारितातापाम् । ६ ।

Śrī Śuka began again : Having heard that the demon Naraka had been killed and that Śrī Kṛṣṇa had singly married numerous girls, the sage Nārada felt eager to see how the Lord lived with them (all). (1) He said to himself, " Oh, how wonderful it was that the one Lord should with one personality marry sixteen thousand wives in separate houses all at once. (2) Thus full of curiosity and eager to see (this sport of) the Lord (with his own eyes), the divine sage came to Dwārakā, which was adorned with parks and gardens in full blossom and resounded with the warbling of birds and the humming of bees. (3) It was rendered noisy with the loud crackle of swans and cranes residing in ponds spread over with full-blown lotuses and lilies of various colours. (4) It was studded with nine lakhs of mansions built of crystal and silver, inlaid with shining emeralds and furnished with articles of gold and precious stones. (5) It looked charming with its well-defined roads and other thoroughfares, quadrangles and market-places, sheds for animals, temples and guild halls. Its roads, courtyards, lanes and thresholds of houses were (daily) sprinkled with water. The everflying flags and pennons warped off sunshine. (6)

तस्यामन्तःपुरं श्रोमदचिन्तं सर्वाधिष्ययैः । हरैः स्वर्कोशलं यत्र त्वष्टा कात्स्न्येन दर्शितम् । ७ ।  
 तत्र षोडशभिः सप्तसहस्रैः समलङ्कृतम् । त्रिविंशकतमं शोरेः पत्नीनां भयनं महत् । ८ ।  
 विष्टब्धं विद्रुमस्तम्भैर्वैदूर्यफलकोरुमैः । इन्द्रनीलमयैः कुङ्कुमैर्जगत्या चाहतस्त्रिया । ९ ।  
 वितानैर्निर्मितैस्त्वष्ट्रा मुक्तादामत्रिलम्बिभिः । शान्तरासनपर्यङ्कैर्गण्युत्तमपरिष्कृतैः । १० ।  
 दासीभिर्निष्ककण्ठीभिः सुवासोभिरलङ्कृतम् । पुष्पिभिः सकञ्चकोष्ठीयैः सुवस्त्रमणिगुण्डलैः । ११ ।  
 रत्नप्रदोपनिकरस्युतिभिर्निस्तध्वान्तं विचित्रवलभीषु शिखण्डिनोऽङ्ग ।  
 नृत्यन्ति यत्र विहितागुरुधूपमक्षैर्निर्वान्नीयैश्च घनबुद्धय उन्नततः । १२ ।  
 तस्मिन् समानगुणरूपवयस्सुवेषदासीसहस्रयुतघानुसवैः गृह्णिष्या ।  
 विप्रो दर्शं चमरव्यजनेन रुक्मदण्डेन सायतपतिं परिवीजयन्त्या । १३ ।

In that city there was the (most) splendid (richly furnished) row of palaces of Lord Śrī Kṛṣṇa, admired by all the guardians of the world, in the construction of which Viśwakarmā (the celestial architect) had exhibited all his (architectural) skill. (7) The row was adorned with sixteen thousand (beautiful) mansions of Śrī Kṛṣṇa's consorts. Nārada (at random) entered a big palace out of these. (8) Supported on columns of coral, on excellent slabs of Vaidūrya (the cat's eye gem) and walls of sapphire, it was provided with a floor-whose lustre never

faded-paved with the same precious stone. (9) It was (further) furnished with canopies made by Viśvakarmā (himself), from which strings of pearls were hanging, as well as with seats and beds made of ivory and inlaid with excellent gems. (10) It was attended by maid-servants adorned with gold necklaces, and dressed in fine clothes, and man-servants wearing coats, turbans, fine clothes and jewelled ear-rings. (11) Dear Paṅkṣit, the darkness in the palace was dispelled by lustre of jewels serving as lights. Seeing fumes of burning aloë-wood issuing out of the air-holes, the peacocks on its picturesque eaves screamed and danced under the impression that clouds were up. (12) Nārada saw Śrī Kṛṣṇa (the Lord of Yadus) seated there together with the mistress of the house (Rukmiṇī), who was (herself) fanning the Lord with a chowrie provided with a gold handle, although she was constantly waited upon by thousands of maid-servants, who were equal to her in virtue, beauty, age and neat dress. (13)

तं सन्निरौक्ष्य भगवान् सहस्रोत्थितः श्रीपर्यङ्कतः सकलधर्मभृतां वरिष्ठः ।  
 आनम्य पादयुगलं शिरसा किरिटजुष्टेन साङ्गलिरवीविशदासने स्वे । १४ ।  
 तस्यावनित्य चरणौ तदपः स्वमूर्ध्ना विभ्रम्पगद्गुक्तरोऽपि सतां पतिर्हि ।  
 ब्रह्मण्यदेव इति यद्गुणनाम युक्तं तस्यैव यच्चरणशीचमशोषतोर्धम् । १५ ।  
 सम्युन्य देवब्रह्मिषिवर्म्युषिः पुराणो नारायणो नरसखो विधिनोदितेन ।  
 वाण्याभिभाष्य मितयामृतमिष्टया तं प्राह प्रभो भगवते करवाम हे किम् । १६ ।

Discerning the Devarṣi, the almighty Lord (Śrī Kṛṣṇa), the foremost among the supporters of virtue, immediately rose from the bed of Śrī (Rukmiṇī) and, bowing low with His head, adorned with a crown, at the feet of the sage with joined palms, installed him on His own seat. (14) (Paṅkṣit.) Śrī Kṛṣṇa is the supreme Teacher of the world; having washed His feet the Gaṅgā has become capable of purifying all. The Protector of holy men, He has earned the appropriate title of Brahmaṇya Deva by virtue of His (singular) devotion to the Brāhmaṇas. The Lord (therefore) washed the feet of the Devarṣi and bore that water on His head. (15) (Thereafter) the Lord, who was (no other than) the most ancient sage Nārāyaṇa, the (eternal) companion of Nara, duly worshipped the celestial sage according to the prescribed rules (of worship) and, addressing him in measured words sweet as nectar, humbly said, " (Pray, tell Me,) My lord, what service we may render your holy self." (16)

नारद उवाच

नैवाद्भुतं त्वयि विभोऽखिललोकनाथे मैत्री जनेषु सकलेषु दमः खलानाम् ।  
 निःश्रेयसाय हि जगत्स्थितिरक्षणार्थायां स्वैरावतार उरुवाय विदाम सुष्ठु । १७ ।  
 दुष्टं तवाङ्घ्रियुगलं जनतापवर्गं यद्वादिभिर्हृदि विचिन्त्यमगाद्यथोद्यैः ।  
 संसारकूपपतितोत्तरणावलम्बं ध्यायंश्चराम्यनुगृह्णण यथा स्मृतिः स्यात् । १८ ।

Nārada replied : O almighty Lord of the universe, it is no wonder that You love all Your devotees and chastise the wicked. O glorious Lord, You have come down to earth of Your own accord for the supreme welfare of all as well as for the sake of maintaining and protecting the world. We know this full well. (17) (What a great fortune that) I have been enabled to day to enjoy the sight of Your (blessed) feet, which bring to mankind supreme peace and deliverance, which are ever contemplated at heart by Brahmā and others possessed of infinite wisdom—the feet which are (as a matter of fact) like a rope with the help of which men fallen in the deep well of worldly life may rise above it. (Kindly) bless me that (wherever I may be) their thought may (ever) haunt me and I may go about contemplating on them. (18)

ततोऽन्यदाविशद् गेहं कृष्णपत्न्याः स नारदः । योगेश्वरेश्वरस्याङ्गं योगमायाविविक्तया । १९ ।  
 दीव्यन्तमक्षैलप्रापि प्रियया चोद्धवेन च । पूजितः परया भक्त्या प्रत्युत्थानासनादिभिः । २० ।  
 पृष्ठश्चावितुषेवारी कदाऽऽग्रतो भवानिति । क्रियते किं नु पूर्णानामपूर्णास्मदादिभिः । २१ ।  
 अधापि ब्रूहि नो ब्रह्मन् जन्मतच्छोभनं कुरु । स तु विस्मित उक्त्वा तृष्णीमन्यदागद् गृहम् । २२ ।  
 तत्राप्यचष्ट गोविन्दं लालयन् सुताञ्छिशून् । ततोऽन्यस्मिन् गृहेऽपश्यन्मजनाय कृतोद्यमम् । २३ ।  
 जुहुतं च वितानाग्नीन् यजन्तं पञ्चभिर्मखैः । भोजयन्तं द्विजान् क्वापि भुञ्जानमवशेषितम् । २४ ।  
 क्वापि सन्ध्यामुपासीनं जपन्तं ब्रह्म वाग्यतम् । एकत्र चासिचर्मभ्यां धरन्तमसिचर्मसु । २५ ।  
 अश्वर्गाजैः रथैः क्वापि विचरन्तं गदाग्रजम् । क्वाचिच्छयानं पर्यङ्के स्तूयमानं च वन्दिभिः । २६ ।  
 मन्त्रयन्तं च कस्मिंश्चिन्निभिक्षोऽनुवादिभिः । जलक्रीडारतं क्वापि वारमुल्याबलवाकृतम् । २७ ।  
 कुत्रचिद् द्विजमुख्येभ्यो ददतं गाः स्वलङ्कृताः । इतिहासपुराणानि शृण्वन्तं मङ्गलानि च । २८ ।  
 हसन्तं हास्यकथया कदाचित् प्रियया गृहे । क्वापि धर्मं सेवमानमर्थकामौ च कुत्रचित् । २९ ।  
 ध्यायन्तमेकमासीनं पुरुषं प्रकृतेः परम् । शृण्वन्तं गुरुन् क्वापि कर्माभोगैः सपर्यया । ३० ।  
 कुर्वन्तं विग्रहं कैश्चित् सन्धिं चान्यत्र केशवम् । कुत्रापि सह रायेण चिन्तयन्तं सतां शिवम् । ३१ ।  
 पुत्राणां दुहितॄणां च काले विध्युपयापनम् । दारैर्वीरस्तत्सदृशैः कल्पयन्तं विभूतिभिः । ३२ ।  
 प्रस्थापनोपानयनरूपयानां भोक्तृत्ववान् । वीक्ष्य 'योगेश्वरेशस्य येषां लोका विसिन्धिरे' । ३३ ।  
 यजन्तं सकलान् देवान् क्वापि क्रतुभिरुज्जितैः । पूतयन्तं क्वाचिद् धर्मं कूपारामपटादिभिः । ३४ ।  
 चरन्तं भृगयान् क्वापि ह्यमालङ्घ्य सैन्धवम् । घ्नन्तं ततः पशून् मेध्यान् परीतं यदुपुङ्गवैः । ३५ ।  
 अव्यक्तलिङ्गं प्रकृतिवृत्तःपुरगृहादियु । क्वचिच्चरन्तं योगेशं ततःद्रावयुभुक्तया । ३६ ।

Dear Parikṣit, then in order to ascertain the power of Yogamāyā (divine glory) of the Lord of all masters of Yoga Nārada entered the mansion of another consort of Śrī Kṛṣṇa. (19) (There) he saw Śrī Kṛṣṇa (engaged in) playing at dice with His beloved consort and Uddhava. There also the Lord stood up (at the sight of the sage), offered him a seat and worshipped him with supreme devotion. (20) Then, like one who was unaware of the sage's arrival, He said, "When did you come? You are (established in the Self and) perfect, whereas we are imperfect beings. What service can we render to you?" (21) All the same, O sage, (be pleased to) command us and bless our (human) birth." Nārada, however, was astonished (when he heard this) and, silently rising (from his seat) moved to another mansion. (22) There too he saw Śrī Kṛṣṇa fondling His infant sons. Again, in another house he found the Lord preparing for His bath. (23) (In this way the Devarṣi found the Lord engaged in different activities, all at once, in all the different mansions). If here He was engaged in pouring oblations in the sacrificial fire, there He was propitiating God through the five-fold daily sacrifices; somewhere He was feeding the Brāhmaṇas, while elsewhere He was partaking of the remaining food (Himself). (24) Here He was performing Sandhyā, and there the silent Japa of Gāyatrī. Here the elder brother of Gada was performing various tricks of fence with the sword and shield, and there He was riding on horses, elephants and chariots. Here He was resting on His bed, and was being eulogized by bards. (25-26) In one mansion, He was conferring with Uddhava and other counsellors, and in another sporting in waters surrounded by courtesans. (27) At one place He was gifting well-adorned cows to Brāhmaṇas and listening to the recitation of auspicious Itihāsas and Purāṇas. (28) In one mansion He was making merry and indulging in light talk with His beloved consort, and in another He was found engaged in the careful

observance of Dharma. At a third place Nārada found him (engaged in) devising ways and means of accumulating wealth, and at another (in) enjoying the pleasures of sense permitted for a householder. (29) At one place, the Devarṣi saw Him seated all by Himself contemplating on the Supreme Person beyond Prakṛti, and at another doing service to the elders by offering them the desired objects of enjoyment and worship. (30) At one place, he found Śrī Kṛṣṇa preparing for war against some enemies, and at another discussing terms of peace. Here the Devarṣi saw Him devising-with Balarāma the ways and means of ensuring the well-being of the virtuous, and there performing with grandeur the wedding with due ceremony of sons and daughters with brides and bridegrooms worthy of them. (31-32) Here he found Him conducting festivities on a large scale while sending off a married girl (to her husband) and receiving another (on return from her husband's house). People wondered to see these grand festal activities of Bhagavān Śrī Kṛṣṇa (the Lord of masters of Yoga). (33) Somewhere he saw Him offering worship to (the various) gods, his own rays, by means of grand sacrifices, and elsewhere observing piety through the construction of wells, gardens and temples etc., for public good. (34) Here he found Him riding on a horse born in the Indus valley, followed by prominent Yādavas, in pursuit of game and killing animals fit for sacrifice in the course of such chase. (35) At one place he saw Śrī Kṛṣṇa (the Master of Yoga) moving incognito among the people as well as in the mansions of the palace etc., for ascertaining the inward feelings of their inmates as well as of the people. (36)

अथोवाच हृषीकेशं नारदः प्रहसन्निव । योगभायोदयं वीक्ष्य मानुषीपीयुषो गतिम् ।३७।  
 विदाम योगमायास्ते दुर्दर्शं अपि पायिनाम् । योगेश्वरात्मन् निर्भान्ता ध्ववत्यादनिपेयवया ।३८।  
 अनुजानीहि मां देव लोकांस्ते यशसाऽऽप्नुतान् । पर्यटापि तवोद्भयन् लीलां भुवनपावनीम् ।३९।

Having witnessed the display of wonderful powers of Yoga by Śrī Kṛṣṇa, though following the ways of a human being, Nārada spoke to Him as though laughing heartily. (37) O Master of Yoga, we know (the secret of) Your wonderful powers of Yoga which cannot be easily seen even by wielders of Māyā (like Brahmā) and which have been revealed to our mind through the worship of Your lotus-feet. (38) Pray, give me leave. O Lord, to go, so that I may move about the (fourteen) worlds flooded with Your glory, singing loudly the story of Your pastimes, which is capable of purifying the (whole) world. (39)

श्रीभगवानुवाच

ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता । तच्छिक्षयैर्ल्लोकमिममास्थितः पुत्र मा विदः ।४०।

**The Lord replied :** O sage, I am not only the Teacher of Dharma, but I practise it Myself, and lend countenance to (those who practise) it. I follow the path of Dharma in order to teach the world (by My example). (Therefore,) do not get perplexed, My son, (at the sight of this My Yogamāyā). (40)

श्रीशुक उवाच

इत्यचरन्तं सद्ब्रह्मन् पावनान् गृहमेधिनाम् । तमेव सर्वेगेहेषु सन्तमेकं वदर्श ह ।४१।  
 कृष्णस्यानन्तवीर्यस्य योगमायामहोदयम् । मुहुर्मुहुः ऋषिरभूद् विसितो जातकान्तुकः ।४२।  
 इत्यर्थकामधर्मेषु कृष्णेन श्रद्धितात्मना । सम्यक् सभाजितः प्रीतस्तमेवानुस्मरन् धर्या ।४३।  
 एषं यनुष्यदधीमनुवर्तमानो नारायणोऽखिलभवाय गृहीतशक्तिः ।  
 येऽङ्ग धोडशसहस्रवराङ्गनां सत्रीडसौहदनिरीक्षणहासगुष्टः ।४४।

यानीह विश्वविलयोद्भववृत्तिहेतुः कर्माण्यनन्धविषयाणि हरिश्चकार ।

वस्त्वङ्ग गावति शृणोत्यनुमोदते वा भक्तिभवेद् भगवति ह्यपवर्गमार्गम् । ४५ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यो संहितायां दशमस्कन्धे उवाच कृष्णगार्हस्थ्यदर्शने नामैकोनसप्ततितमोऽध्यायः । ६९ ।

**Śrī Suka went on :** Thus, they say, the Devarṣi saw one and the same Śrī Kṛṣṇa (present in all the mansions of His consorts) performing the pious duties of householders which lead to their purification. (41) Seeing again and again, the vast display of the wonderful Yogic power of Śrī Kṛṣṇa, who had infinite prowess, the curious sage was filled with astonishment. (42) Duly honoured by Śrī Kṛṣṇa who (behaved as though He) made much of (the first three objects of human pursuit viz.,) Dharma (virtue), Artha (wealth) and Kāma (enjoyment of life), the Devarṣi felt (much) delighted and went away constantly thinking of Him alone. (43) For the good of the world O dear one, Lord Nārāyaṇa takes the help of His (inconceivable) Yogamāyā and begins to sport as a human being. Greeted with their bashful looks and friendly smiles by (more than) sixteen thousand noble wives, the Lord thus delightfully spent His days (at Dwārakā). (44) O Parikṣit! he who for his part celebrates the inimitable exploits performed by Śrī Kṛṣṇa—who is the (supreme) Cause of the evolution, continuance and dissolution of the universe—or heave of them, or views with approbation their singing and hearing, attains (loving) devotion to the almighty Lord, the Bestower of Liberation. (45)

*Thus ends the sixty-ninth discourse entitled, "A Glimpse into the household life of Śrī Kṛṣṇa," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā*



## अथ सप्ततितमोऽध्यायः

### Discourse LXX

Śrī Kṛṣṇa's Daily Routine; Kings taken captive by Jarāsandha  
send their Messenger to Śrī Kṛṣṇa

श्रीशुक उवाच

अधोषस्युपवृत्तायं कुङ्कुट्यन् कृजतोऽरापन् । गृहीतकण्ठव्यः पतिभिर्माधव्यो विरहातुराः । १ ।

वयांसूरुवन् कृष्णं बोधयन्तीव खन्दिनः । गापत्स्वलिङ्गनिद्राणि भन्दारवनवायुधिः । २ ।

मुहूर्तं तं तु वंदर्थां नामुष्यदतिशोभनम् । परिगम्भणविश्लेषात् प्रियवाङ्मन्तरं गताः । ३ ।

ब्राह्मो मुहूर्तं उत्थाय वार्युपस्युरय माधवः । दर्थ्यां प्रसन्नकरण आत्मानं तमसः परम् । ४ ।

एकं स्वयंज्योतिरनन्धमव्ययं स्वसंस्था नित्यनिरस्तकल्पयम् ।

ब्रह्माख्यमस्योद्भवनाशहेतुभिः स्वशक्तिभिलक्षितधावनिवृत्तिम् । ५ ।

अधापुतोऽम्भस्यमले यथाविधि क्रियाकलापं परिधाय वाससी ।

चकार सच्योपगमादि सत्तमो हुतानलो ब्रह्म जजाप वायवतः । ६ ।

उपस्थाचार्यमुद्यत्तं तर्पयित्वाऽऽत्मनः कलाः । देवान्पीन् पितृन् वृद्धान् मित्रानभ्यर्च्य चात्मवान् । ७ ।

धेनुषां रुक्मशृङ्गीणां साध्वीनां पौक्तिकस्तजाम् । पयस्विनीनां गृष्टीनां सत्रत्यानां सुवाससाम् । ८ ।

ददौ रूष्यसुराग्राणां क्षीमाजिनतिलैः सह । अलङ्कृतभ्यो विप्रेभ्यो वृद्धे वृद्धे दिने दिने । ९ ।

गोविप्रदेवतावृद्धगुरुन् भूतानि सर्वदाः । नपस्कृत्यात्पसम्भूतीर्मङ्गलानि समस्पृशन् । १० ।

आत्मानं भूपयापास नरलोकविभूषणम् । वासोधिर्भूषणैः स्वार्थैर्दिव्यस्त्रगनुलेपनैः । ११ ।

अवेक्ष्यान्यं तथाऽऽर्शं यो नृषद्विजदेवताः । कामांश्च सर्ववर्णानां पौरातः पुरचारिणाम् ।

प्रदाय प्रकृतीः कार्यैः प्रतोष्य प्रत्यनन्दत । १२ ।

संविभज्याग्रतो विग्रान् सक्ताम्बूलानुलेप्यैः । सुहृदः प्रकृतीर्दानुपायुङ्क्त ततः स्वयम् । १३ ।

तवत् सूत उपानीय स्यन्दनं परमाद्भुतम् । सुग्रीवाद्यैर्हृद्विभक्तं प्रणम्यावस्थितोऽग्रतः । १४ ।

गृहीत्वा पाणिना पाणी सारथेस्तमथारुहत् । सात्यक्युद्धवसंयुक्तः पूर्वद्रिभिव भास्करः । १५ ।

ईक्षितोऽन्तःपुरस्त्रीणां - सखीउप्रेमवीक्षितैः । कृच्छद् विमुष्टो निरागाज्जातहासो हन् भनः । १६ ।

Śrī Suka began again : As the dawn approached, Śrī Kṛṣṇa's wives each sleeping with the arms of her husband about her neck would reproach the cocks that crowed for fear of being separated from Him. (1) Roused from sleep by the breeze blowing through the Mandāra grove in the midst of humming bees, birds sang loudly like bards as if in order to wake up Śrī Kṛṣṇa. (2) Clasped between His arms Rukmiṇī would not welcome this sacred hour for fear of being torn away from His embrace. (3) Waking up about two hours and a half before sunrise, Śrī Kṛṣṇa would first wash His hands and feet and rinse His mouth, and with a serene mind meditate on the Self beyond (the realm of) Prakṛti, that is one without a second, self-luminous and indestructible, which is by virtue of its own nature eternally free from the taint of Avidyā (nescience), which goes by the name of Brahmā, whose existence and blissful nature are indicated by His own potencies (under the names of Brahmā, Viṣṇu and Rudra) that are responsible for the appearance (maintenance) and destruction of the universe. (4-5) After this Śrī Kṛṣṇa (the foremost among the righteous) would take a plunge bath in pure water, put on two (clean) pieces of cloth, perform according to the injunctions of the scriptures Sandhyā and other (obligatory) rites and having poured oblations into the sacred fire, would silently repeat the (sacred) Gāyatrī-Mantra. (6) He would stand before the rising sun and offer prayers to the sun-god and handfuls of water to the gods, Ṛṣis and manes, His own rays. Then having worshipped the elders of His family as well as Brāhmaṇas with due ceremony, the vigilant Lord would give away from day to day, to well-adorned Brāhmaṇas together with silk clothes, deer-skin and sesamum seeds, thirteen thousand and eighty-four freshly calved and beautifully caparisoned cows, docile by nature, yielding abundant milk and accompanied with their calf, with their horns plated with gold, and hoofs with silver, and with their necks decked with pearl necklaces. (7-9) He would then salute cows, Brāhmaṇas, gods, elders, preceptors and all created beings, who were but manifestations of His own Self, and would duly touch auspicious things. (10) He would then adorn Himself, the one ornament of the human world, with clothes and ornaments, peculiarly His own, as well as with excellent garlands and pigments. (11) (Then,) looking into (liquid) ghee and a mirror, He would (first) have a look at the cows and bulls, Brāhmaṇa and (images of) gods. Thereafter He would take delight in causing boons to be conferred on all classes of people dwelling in the city and in the gynaeceum and gratifying His other subjects by granting their desires. (12) Presenting first (of all) the Brāhmaṇas, (then) His friends and relations, (then) His ministers and counsellors, and (then) His consorts with garlands, betel leaves and pigments, He would last of all accept them for Himself. (13) By that time His charioteer, (Dārūka) would bring His most wonderful chariot drawn by Sugrīva and other horses and, saluting the Lord, would stand before Him. (14) Holding the charioteer's hands in His own hand, Śrī Kṛṣṇa would then (proceed to) mount the chariot accompanied by Sātyaki and Uddhava, even as the sun ascends the eastern hills. (15) Watched with bashful and affectionate glances by the ladies of the gynaeceum and reluctantly permitted by them to go, the Lord would smile at them (for a moment) and, thus captivating their heart, would sally forth (to the Council Hall). (16)

सुधर्माख्यां सभां सर्वैर्वृष्णिभिः परिवारितः । प्राविशद् यत्रिविष्टानां न सत्यङ्ग षड्भयः । १७ ।

तत्रोपविष्टः परमासने विभुर्वर्धो स्वभासा ककुभोज्यभासयन् ।

वृत्तो नृसिंहैर्दुर्भियदूतमो यथोद्भुराजो दिवि तारकागणैः ।१८।

तत्रोपपत्रिणो राजन् नानाहास्यरसैर्विभुम् । उपतस्थुर्नृप्याचार्या नर्तक्यलाप्यैः पृथक् ।१९।

मृदङ्गवीणासुरजवेणुतालदस्वरैः । ननुतुर्जगुस्तुष्टयुञ्ज सृतपागधवन्दिनः ।२०।

तत्राहुर्ब्राह्मणाः केचिदासीना ब्रह्मवादिनः । पूर्वेषां पुण्यवशासां राज्ञां चाकथयन् कथाः ।२१।

Parikṣit, surrounded by all the Yadus, Śrī Kṛṣṇa would (then) enter the Hall bearing the name of Sudharmā, the inmates of which would not experience (for the time being) the six waves of existence (viz., hunger and thirst, grief and delusion, old age and death). (17) Seated on an exalted throne, illuminating (all) the quarters with His own splendour and surrounded by the lions of Yadu's race, the almighty Lord, the foremost of the Yadus, shone like the moon in the midst of hosts of stars in the heavens. (18) There the jesters would entertain the Lord with amusements of various kinds, and (even so) master dancers and dancing girls severally with (their) dances. (19) Sūtas, Māgadhas and Vāndis would dance, sing and panegyricize the Lord in accompaniment to clay tomtoms, lutes, tambourines, flutes, cymbals and conchs. (20) Seated there certain Brāhmaṇas, skilled in exposition, would expound Vedic Mantras, while others would narrate the stories of ancient kings of sacred renown. (21)

तत्रैकः पुरुषो राज्ञागतोऽपूर्वदर्शनः । विश्रापितो भवन्ते प्रतीहारैः प्रवेशितः ।२२।

स नमस्कृत्य कृष्णाय परोशाव कृताङ्गलिः । राज्ञाभावेदयद् दुःखं जरासस्यनिरोधजम् ।२३।

ये च दिविजये तस्य सन्नतिं न बयुर्नृपाः । प्रसह्य रुद्धास्तेनासन्नयुते द्वे निरिब्रजे ।२४।

कृष्ण कृष्णाप्रमेयात्स्वन् प्रपन्नभयभङ्गन । दयं त्वां शरणं यामो भवभीताः पृथग्धियः ।२५।

लोको विकर्मनिरतः कुशले प्रपतः कर्मण्ययं त्वदिते भवदत्ते स्वे ।

यस्तावदस्य बलवानिह जीविताशां सद्यश्छिनत्यनिमिषाय नमोऽस्तु तस्मै ।२६।

लोक्रे भवाङ्गदिनः कलयाद्यतीर्णः सद्रक्षणाय खलनिग्रहणाय चान्यः ।

कश्चित् त्वदीयपतिवति निदेशमीश किं वा जनः स्वकृतमृच्छति तन्न विद्यः ।२७।

स्वप्रपितं नृपसुखं परतन्त्रयोऽस शश्वज्जयेन भूतकेन धुरं यहामः ।

हिंसा तदात्मनि सुखं त्वदनीहलभ्यं क्लिश्यामहेऽतिकृपणास्तत्र प्राययेह ।२८।

तन्नो भवान् प्रणतशोकहराङ्घ्रियुग्मो ब्रह्मन् वियुङ्क्ष्व मगधाह्वयकर्मपाशात् ।

यो भूभुजोऽयुतपतङ्गजबीर्यमेको विभ्रद् रुरोध भवने मृगराडिवावीः ।२९।

यो वै त्वया ह्यिनवकृत्य उदात्तचक्र भग्नो मृधे खलु भवन्तमनन्तवीर्यम् ।

मित्वा नूलोकनिरतं सकृद्दृष्ट्वा युष्मत्प्रजा रुजति नोऽजित तद् विधेहि ।३०।

(One day) O King, a certain person, never seen before, made his appearance there. He was announced to the Lord by the porters (on duty) and ushered into His presence. (22) The man bowed to Śrī Kṛṣṇa, the Supreme Lord, with joined palms and communicated to Him the suffering of certain kings caused by their incarceration at the hands of Jarāsaṅgha. (23) (Parikṣit,) twenty thousand and odd kings who did not pay homage to him, during his (expeditions for) the conquest of the (four) quarters, had been forcibly detained by him at (his capital) Girivraja (the modern Giridih). (24) (The new comer conveyed their message to Śrī Kṛṣṇa in the following words—) "O Kṛṣṇa, the Embodiment of Truth, Knowledge and Bliss, whose personality is immeasurable and who destroy the fear of those who have taken refuge in You! we, who are (yet) possessed of a differential outlook and are afraid of (the cycle of) birth and death, resort to You for protection. (25) (O Lord!) the generality of people on earth

are intensely addicted to prohibited acts or those actuated by self-interest and are indifferent to Your worship, which is the only auspicious act enjoined on them by You. (Dogging their foot-steps) in the form of all powerful and ever vigilant Time in the meantime (however,) You suddenly uproot their hope of life. We bow to You (as such). (26) You are the Lord of the Universe, who have appeared on earth with Your part manifestation (viz., Balarāma) for protecting the virtuous and chastising the wicked. O Lord, we are (therefore) at a loss to understand how anyone other than You (be it Jarāsandha or anyone else) can transgress Your command (and tyrannize over us). Nor do we understand how men who have taken refuge in You (like us) can reap the fruit of their past actions (in the form of suffering). (27) O Lord, (we are aware that) the joy of rulership is dependent on others and is as unreal as a dream. (Moreover, it is with this body, which is virtually dead and is subject to constant fear, that we bear (so many) burdens (of the world), having abandoned the joy existing in the self and obtained from You by disinterested people. Foolish as we are, we are suffering in this world due to Your Māyā. (28) O Lord, Your feet remove the grief of those who fall at them. Therefore, kindly release us, who are bound with the rope of Karma in the form of this Jarāsandha. Possessing the strength of ten thousand elephants himself he has imprisoned us kings in his palace even as the lion would round up (a flock of) sheep. (29) O wielder of the discus, You fought Jarāsandha eighteen times, vanquishing him in all battles except one. We know that Your power and strength are unlimited; and yet, behaving as You did like a human being, You allowed Yourself to be defeated by him once. This has aggravated his insolence. He now persecutes us knowing us to be Your servants. O invincible Lord, now do whatever You deem fit under the circumstances.” (30)

इत उवाच

इति मागधसंरुद्धा भवद्दर्शनकाङ्क्षिणः । प्रपन्नः पादमूलं ते दीनानां शं विधीयताम् ॥ ३१ ॥

The messenger said : (Lord,) with words these the kings imprisoned by Jarāsandha have sought shelter under Your feet, eager to see You. May those helpless kings be blessed (with Your presence). (31)

श्रीशुक उवाच

राजदूते सुवत्येवं देवर्षिः परमद्भुतिः । विभ्रत् पिङ्गजटाभारं प्रादुरसीत् बध्ना रविः ॥ ३२ ॥

तं दृष्ट्वा भगवान् कृष्णः सर्वलोकेश्वरेश्वरः । त्वन्द उत्थितः शीर्ष्णां ससभ्यः सानुगो मुदा ॥ ३३ ॥

सभाजयित्वा विधिवन् कृतासनपरिग्रहम् । बभाषे सुनृतेर्वाक्यैः श्रद्धया तर्पयन् मुनिम् ॥ ३४ ॥

अपि स्विदद्य लोकानां त्रयाणामकुतोभयम् । ननु भूयान् भगवते लोकान् पर्यटतो गुणः ॥ ३५ ॥

न हि तेऽविदितं किञ्चित्लोकेष्वीश्वरकर्तृषु । अथ वृच्छामहे युष्मान् पाण्डवानां चिकीर्षितम् ॥ ३६ ॥

Śrī Śuka resumed : (Parīkṣit!) when the messenger of the kings was thus delivering the message (of the kings), the celestial sage (Nārada) appeared (on the scene) wearing a mass of golden matted locks, and dazzling like the sun. (32) Seeing the sage the almighty Śrī Kṛṣṇa, the suzerain Lord of all the worlds, rose (from His seat) with His councillors and attendants and joyfully bowed to the Devarṣi with His head bent low. (33) The Devarṣi having taken his seat, the Lord worshipped him with due honour and, bringing delight to the sage with His reverence spoke to him in the following sweet words. (34) “O sage, are all the three worlds now free from fear? Your constantly going about the three worlds surely constitutes a great gain to us (inasmuch as we receive all the news of the world through you). (35) Nothing in (all) the worlds of God’s creation is unknown to you. We, therefore, enquire of you what the Pāṇḍavas and others intend to do (at present).” (36)

## श्रीनारद उवाच

दृष्ट्वा मया ते बहूनां दुरत्यां माया विभो विश्वसृजश्च मायिनः ।

भूतेषु भूमंश्चरतः स्वशक्तिभिर्वह्नेरिवच्छत्ररुचो न येऽद्भुतम् ।३७।

तवेहितं कोऽर्हति साधु वेदितुं स्वमायवेदं सृजतो नियच्छतः ।

यद् विद्यामानात्मतवावभासते तस्मै नमस्ते स्वविलक्षणतन्त्रे ।३८।

जीवस्य यः संसरतो विमोक्षणं न जानतोऽर्थवद्ब्रह्मच्छरीरतः ।

लीलावतारिः स्वयशःप्रदीपकं प्राज्वालयत्त्वा तपहं प्रपद्ये ।३९।

अथाप्याश्रावये ब्रह्म नरलोकाविडम्बनम् । राज्ञः पैतृवृत्तेयस्य भक्तस्य च त्रिकीर्षितम् ।४०।

यक्षयति त्वां मखेन्द्रेण राजसूयेन पाण्डवः । पारमेष्ठ्यकामो नृपतिस्तद् भवाननुमोदताम् ।४१।

तस्मिन् देव क्रतुवारे भवन्तं वै सुरादयः । दिदुक्षुवः समेष्वन्ति राजानश्च यशस्विनः ।४२।

श्रवणात् कीर्तनाद् ध्यानात् पूयन्तेऽन्नेवसायिनः । तत्र ब्रह्मयज्ञेश्च किमुतेक्षाभिर्गर्शिनः ।४३।

यस्यामलं दिशि यशः प्रथितं रसायां भूमौ च ते भुवनमङ्गल दिग्वितानम् ।

मन्दाकिनीति दिवि भोगवतीति चाधो गङ्गेति चेह चरणाग्न्यु पुनाति विश्वम् ।४४।

Śrī Nārada replied : O all-pervading Infinite Lord, You are such a great magician that even conjurers like Brahmā (the creator of the world) are unable to penetrate (the veil of) Your Māyā. Lord, You abide in all created beings by virtue of Your (inscrutable) potencies even as fire remains latent in every log of wood. I have witnessed Your Māyā more than once, hence Your inquiry about the Pāṇḍavas does not appear to me as something out of the common. (37) (Lord,) You bring forth and destroy this universe by Your own Māyā; and by Your Māyā it appears as existent (though without any reality). Who can know Your intentions full well? You are inconceivable by nature; my salutation be to You. (38) (Tied down to the body) the soul moves on the whirligig of birth and death and knows not the way to deliverance from this sheath, the source of (all) evil. Descending on earth in so many Forms by way of sport, You kindle the lamp of Your glory (with the help of which he may free himself from the bondage of the body). Lord, I resort to You for protection. (39) The Supreme Spirit as You are, You nevertheless imitate the ways of the human world; therefore I shall communicate to You what Your cousin and loving devotee, king Yudhiṣṭhira, intends to do. (40) The Pāṇḍava king enjoys on this very earth all the enjoyments of the abode of Brahmā (the highest Paradise). He is (absolutely) desireless. And yet he would worship You through the supreme sacrifice known as Rājasūya. May You be pleased to give Your consent to his proposal. (41) Eager to see You, the (principal) gods, Ṛṣis and illustrious kings too will assemble in that grand sacrifice. (42) Lord, You are an embodiment of the Supreme Spirit; even the low-born are hallowed by hearing of Your glories, singing Your praises and contemplating on Your virtues, to say nothing of those who see and touch Your person. (43) Lord, whose very presence on this earth constitutes a blessing for the three worlds. Your spotless glory envelops all the quarters and is diffused on earth, in heaven as well as in the subterranean regions, even as the waters washing Your feet hallow the (entire) universe under the name of Mandākinī in heaven, Bhogavati in the subterranean regions and the Gaṅgā on earth. (44)

## श्रीशुक उवाच

तत्र तेषामपक्षेष्णुगृह्णतु विजिगीषया । अत्रः पेशः सम्यग् भृत्यमुद्धवं प्राह केशवः ।४५।

Śrī Śuka went on : (Parikṣit !) the clansmen of Śrī Kṛṣṇa, assembled there, seized as

they were with the desire to conquer Jarāsandha, did not receive with approbation the words of the sage. Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva), smilingly spoke to His devotee Uddhava in sweet words (as below). (45)

श्रीभगवानुवाच

त्वं हि नः परमं चक्षुः सुहृन्मन्त्रार्थतत्त्ववित् । तथात्र ब्रह्मनुष्ठेयं ब्रह्मध्मः करवाम तत् । ४६ ।

The glorious Lord said : (Uddhava !) you are Our disinterested friend and know the secret of what should be decided upon through deliberation. Indeed you are our supreme eye (as it were). Now tell us what should be done under the circumstances. We (fully) rely on you and shall act upon your advice. (46)

इत्सुपामन्त्रितो भर्मा सर्वज्ञेनापि सुधृदत् । निदेशं शिरसाऽऽधाय उद्धवः प्रत्यभाषत । ४७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां दशमस्कन्धे उत्तरपंच भगवद्गीतविरचिते सप्रतिपत्तमोऽध्यायः । ७० ।

Questioned thus by the Master, who, though omniscient, was behaving like an ignorant man, Uddhava received His command with his head bent low and replied (as below). (47)

*Thus ends the seventieth discourse bearing on the deliberations about the Lord's departure in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकसप्ततितमोऽध्यायः

### Discourse LXXI

#### Śrī Kṛṣṇa goes to Indraprastha

श्रीशुक उवाच

इत्युदीरितमाकर्ण्य देवर्षेरुद्धवोऽब्रवीत् । सभ्यानां मतयाज्ञाय कृष्णस्य च महामतिः । १ ।

Śrī Śuka began again : (Parikṣit !) hearing these words (of the Lord), Uddhava who was possessed of great wisdom, considered the statement of the celestial sage Nārada and the opinion of the councillors as well as of Śrī Kṛṣṇa (Himself), and spoke thus. (1)

उद्धव उवाच

यदुक्तमुषिणा देव साच्चिद्व्यं यक्षयतस्त्वया । कार्यं पितृवृत्सेयस्य रक्ष च शरणैषिणाम् । २ ।

यष्टव्यं राजसूयेन दिक्कुरुजयिना विभो । अतो जरासुतजय उभयार्थो मतो मम । ३ ।

अस्माकं च महानर्थो ह्येतेनेह भविष्यति । यशश्च तव गोविन्द राज्ञो बद्धान् विभुञ्जतः । ४ ।

स वै हुर्विषहो राजा नागायुतसमो ब्रह्मे । बलिनामपि चान्येषां भीमं सफबलं विना । ५ ।

द्वैतये स तु जेतव्यो मा शताक्षोहिणोयुतः । ब्रह्मणोऽप्यर्थितो विप्रैर्न प्रत्याख्याति कर्हिञ्जित् । ६ ।

ब्रह्मवेधधरो गत्या तं भिक्षेत वृकोदरः । हनिष्यति न सन्देहो द्वैतये तव सन्निधौ । ७ ।

निमित्तं परमीशस्य विश्वसर्गानिरोधयोः । हिरण्यगर्भः शर्वश्च कालस्यात्सपिणस्तव । ८ ।

गायन्ति ते विशदकर्म गृहेषु देव्यो राज्ञां स्वसत्रुधमात्वविमोक्षणं च ।

गोप्यश्च कुञ्जरपतेर्जनकात्मजायाः पित्रोश्च लब्धशरणा मुनयो वयं च । ९ ।

जरासन्धवधः कृष्ण भूर्यथायोपकल्पते । प्रायः पाकविपाकेन तव चाभिमतः क्रतुः । १० ।

Uddhava submitted : Lord, as recommended by the Devarṣi, You should (certainly)

help Your cousin, who intends to perform the Rājasūya sacrifice, and should also protect those who seek Your protection. (2) A Rājasūya sacrifice (however) is capable of being performed, O almighty Lord ! only by one who has conquered all the quarters. I am therefore driven to the conclusion that both these objects, can be gained by the overthrow of Jarāsandha. (3) Indeed great will be our advantage, O Protector of cows, if we simply succeed in accomplishing this; and Your restoring the imprisoned kings to freedom will bring glory to You. (4) Possessing (as he does) the strength of ten thousand elephants, king Jarāsandha is as a matter of fact not very easy to resist even for giants other than Bhīma, who is his equal in strength. (5) He should, however, be vanquished in a duel and not otherwise; for he has an army consisting of a hundred Akṣauhīnis. He is a devotee of the Brāhmaṇas and never spurns the request of Brāhmaṇas. (6) (Therefore,) let Bhīma approach him in the guise of a Brāhmaṇa and ask of him the boon of a single combat. In Your presence he will no doubt succeed in killing him in a duel. (7) Lord, You are the almighty, formless Time. The creation and destruction of the universe take place through Your power. Brahmā and Śaṅkara are mere instruments (in carrying out the design). (8) (After the destruction of Jarāsandha) the consorts of the kings (imprisoned by him) would sing in their (respective) homes of Your glorious act of destroying their common enemy and bringing about the release of their (respective) husbands (who are dear to them as their own selves), even as the cowherdesses (of Vraja) sing of Your having delivered them (from the clutches of the demon Śaṅkhacūḍa), the sages who have taken refuge in You celebrate the rescue of the king of elephants and of Sītā (the Daughter of king Janaka), and we sing of Your having released Your parents (from Kaiśa's captivity). (9) Thus, O Kṛṣṇa, the destruction of Jarāsandha will serve many a great purpose. As the merits of the imprisoned kings and the sins of Jarāsandha are going to bear fruit thereby, the performance of the Rājasūya sacrifice is in a large measure liked by You also. (10)

श्रीशुक उवाच

इत्युद्धववचो राजन् सर्वतोभद्रमच्युतम् । देवर्षिर्यदुवृद्धाश्च कृष्णश्च प्रत्यपूजयन् । ११ ।  
अथादिशत् प्रयाणाय भगवान् देवकीसुतः । भृत्यान् दारुकञ्जैरादीननुज्ञाय गुरून् विभुः । १२ ।  
निर्गमय्यादिवेधान् स्वान् ससुतान् सपरिच्छदान् । सङ्कर्वणमनुज्ञाय यदुराजं च शत्रुहन् ।  
सूतोपनीतं स्वरथमारुहद् गरुडध्वजम् । १३ ।

ततो रथद्विपभटसादिनायकैः करालया परिवृत आत्मसेनया ।  
मृदङ्गभेर्यानकशाङ्गुनोमुखैः प्रघोषघोषितककुभो निराक्रमत् । १४ ।  
श्रुवाजिकाञ्जनशिशिकाभिरच्छ्रुते सहात्मजाः पतिमनु सुप्रता ययुः ।  
वराय्वराभरणविलेपनलजः सुसंवृता नृभिरसिन्धर्मपाणिभिः । १५ ।  
नरोष्ट्रगोमहिषखराश्वतर्यनः करेणुभिः परिजनवारयोधितः ।  
स्वलङ्कृतः कटकटिकम्बलाय्वराद्युपस्करा ययुरधियुग्य सर्वतः । १६ ।  
बलं बृहद्ध्वजपटञ्जत्र्यापर्वरायुधाभरणकिरीटवर्मभिः ।  
दिशांशुभिस्तुमुलरवे जधी रवेवंशार्णवः क्षुभिततिमिङ्गलोर्मिभिः । १७ ।  
अथो मुनिर्यदुपतिना सभाजितः प्रणम्य तं हृदि विदधद् विहायसा ।  
निशम्य तद्व्यथसितवाह्यार्हणो मुकुन्दसन्दर्शननिर्वृतेन्द्रियः । १८ ।

Śrī Suka went on : Parikṣit, the aforesaid counsel of Uddhava was faultless and good in every respect. The Devarṣi, the elderly Yādavas and Śrī Kṛṣṇa too approved of it. (11) Now, with the approval of elders (Vasudeva and others) the almighty Lord Śrī Kṛṣṇa

(Son of Devakī) ordered His servants—Dārūka, Jaitra and others—to prepare for the journey. (12) With the permission of Ugrasena and Balarāma, O destroyer of foes, the Lord sent His consorts and sons with the retinue and luggage (in advance) and mounted His own chariot brought by Dārūka and distinguished by its banner bearing the device of Garuḍa. (13) He set out with His formidable army—consisting of chariots, elephants, cavalry and footmen and led by its numerous generals—filling the quarters with the tumultuous sound produced by clay tom-toms, kettle-drums, tabors, conchs and trumpets. (14) Clad in the best attire and adorned with ornaments, sandal-paste and garlands and strongly guarded by men armed with a sword and shield, devoted consorts of the Lord (Rukmiṇī and others) with their children followed their husband, the immortal Lord, in litters, chariots drawn by horses and gold palanquins. (15) Then followed (the trains of) servants' wives and courtesans, all richly adorned, with portable shelters of mats, woollen blankets and clothes and other appurtenances secured on all sides on oxen, buffaloes, donkeys and mules and themselves journeying in carts or litters or on the back of camels and elephants. (16) That huge army, full of tumultuous noises, shone during the daytime with its lofty flags, umbrellas, chowries, excellent weapons, ornaments, crowns and armours, under the rays of the sun, like the sea with its agitated waves and whales. (17) The sage (Nārada) was delighted at heart at the sight of Śrī Kṛṣṇa (the Bestower of Liberation). Honoured by the Lord of the Yadus and hearing His decision, the sage bowed to Him. The Lord offered him worship at the time of his departure and the sage left Dwārakā by air treasuring the Lord's Form in his heart. (18)

राजदूतमुवाचेदं भगवान् प्राणयन् गिरा । मा श्रेष्ठ दूत भद्रं वो चातविष्णामि मागधम् ॥११॥

इत्युक्तः प्रस्थितो दूतो यथावदवदन्पान् । तेषुपि सन्दर्शनं शौरिः प्रत्येक्षन् यन्मुमुक्षवः ॥२०॥

Then, turning to the messenger of the imprisoned kings, Bhagavān Śrī Kṛṣṇa spoke to him in pleasing words: "Messenger, go and tell the kings that they should fear no more. Causing the death of Jarāsandha, I shall bring them freedom soon." (19) Thus commanded by the Lord, the messenger departed and duly conveyed His message to the kings, who, yearning for their release, eagerly looked forward to Bhagavān Śrī Kṛṣṇa's appearance on the spot. (20)

आनतसौवीरमरूस्तीर्त्वा विनशन् हरिः । गिरिन् नदीरतीयाय पुरग्रामब्रजाकरान् ॥२१॥

ततो दृष्टवर्तां तीर्त्वा मुकुन्दोऽथ सरस्वतीम् । पञ्चालानथ मत्प्याशच शक्रप्रस्थमथागमत् ॥२२॥

तमुपागतमाकर्ष्य प्रीतो दुर्दर्शनं नृगाम् । अजातशत्रुनिरगात् सोपाध्यायः सुहृद्वृतः ॥२३॥

गीतवादित्रयोषेण ब्रह्मयोषेण भूयसः । अभ्ययात् स ह्रीकेशं प्राणाः प्राणमिवावृतः ॥२४॥

दृष्ट्वा विक्लिन्नहृदयः कृष्णं स्नेहेन पाण्डवः । चिराद् दृष्टं प्रियतमं सस्वजेऽथ पुनः पुनः ॥२५॥

दोर्भ्यां परिष्वज्य रमामलालयं मुकुन्दगार्त्रं नृपतिर्हताशुभः ।

लेभे परां निर्वृतिमश्रुलोचनो ह्ययत्तुर्विस्मृतलोकविभ्रमः ॥२६॥

तं मातुलेयं परिरभ्य निर्वृतो भीमः स्मयन् प्रेमजवाकुलेन्द्रियः ।

यसौ किरिटी च सुहृत्तमं मुदा प्रवृद्धवाग्वाः परिरेपिरेऽप्युत्तम् ॥२७॥

अर्जुनेन परिष्वक्तो यमाभ्यामभिवादितः । ब्राह्मणेभ्यो नमस्कृत्य वृद्धेभ्यश्च यथाहृतः ॥२८॥

पानितो मानयामास कुरुसञ्जयकैकयान् । सूतपागधगन्धर्वा वन्दिनश्चोपमन्त्रिणः ॥२९॥

मृदङ्गशङ्खपटहवीणापणवगोमुखैः । ब्राह्मणाश्चारविन्दाक्षं मुष्टुवुर्नृपुत्रैर्गुः ॥३०॥

एवं सुहृदिः पर्यस्तः पुण्यश्लोकशिखागणैः । संस्तूयमानो भगवान् विवेशालङ्कृतं पुरम् ॥३१॥

Passing through the lands of Ānarta, Sauvira, Maru, and Kurukṣetra and crossing many hills and rivers, Bhagavān Śrī Kṛṣṇa went past many towns, villages, cowherds, hamlets, mines and quarries. (21) Then, crossing the Dṛṣadvatī and Sarasvatī rivers, He passed

through the kingdoms of Pañcāla and Matsya and finally reached Indraprastha. (22) Parikṣit, the sight of Śrī Kṛṣṇa is a rare boon. King Yudhiṣṭhira was delighted to hear the news of His arrival and marched out of the city with his priests, friends and relations. (23) Amidst the singing of auspicious songs, sounds of trumpets and other musical instruments, and loud recitation of the Vedas by Brāhmanas, he went forth with great zeal to receive the Lord, just as the senses begin to function as soon as the life-breath returns. (24) At the sight of Śrī Kṛṣṇa, whom he had seen after a long time, the heart of Yudhiṣṭhira overflowed with emotion and he embraced the Lord, his most beloved friend, again and again. (25) Encircling with his arms the person of Śrī Kṛṣṇa, the sacred abode of Lakṣmī (the goddess of beauty), the king was rid of all evils and felt extremely delighted. With tears in his eyes and hair standing on end, he forgot all about this delusive world. (26) Bhīma too was transported with joy when he embraced his dear cousin with a broad smile on his lips and his heart overwhelmed with an outburst of emotion. Similarly, Arjuna and the twins, Nakula and Sahadeva, with profuse tears of joy, embraced the immortal Lord, their best friend and well-wisher. (27) Embraced by Arjuna (for a second time), and hailed by Nakula and Sahadeva (the twin brothers), Śrī Kṛṣṇa Himself bowed to the Brāhmanas and the elder (among the Kurus) in the order of their age and seniority. (28) Honoured by the Kurus, Śrī Jayas and Kaikayas, the Lord also duly returned them honours. Sūtas (chroniclers), Māgadhas (panegyrists), Gandharvas (songsters), bards and court jesters sang and danced to the accompaniment of musical instruments, such as Mṛdarigas, conchs, tabors, lutes, drums and trumpets and the Brāhmanas uttered their praises. (29-30) Thus surrounded by friends and well-wishers, the blessed Lord, the foremost among those of sacred renown, entered the decorated city amidst the praises and acclamations of the people. (31)

संसिक्तवस्त्रं करिणो मद्गन्धतोयैश्चिन्नध्वजैः कनकतोरणपूर्णकुम्भैः ।

मृदात्पभिर्नवदुकूलविभूषणत्नयान्ध्वैर्भुविर्भुवतिभिश्च विराजमानम् । ३२ ।

उद्यौप्रदीपवलिभिः प्रदिसयजालनिर्यातधूपतुष्टिर्बिलसत्पताकम् ।

मूर्धन्यहेमकलशं रजतोम्बुङ्कुर्वुष्टं ददर्श भवन्नः कुरुराजधाम । ३३ ।

प्राप्तं निशाम्य नरलोचनपानपात्रमौत्सुक्यविरलथितकेशदुकूलबन्धाः ।

सद्यो विमुन्य गृहकर्म पतींश्च तल्पे द्रष्टुं ययुर्वृन्तयः स्य नरेन्द्रमार्गे । ३४ ।

तस्मिन् सुसङ्कुल इभाश्चरथदिपदिः कृष्णो सभार्यमुपलभ्य गृहाधिरुढाः ।

नाथो विकीर्य कुसुमैर्मनसोपगुह्य सुखागतं विदधुस्तस्यवीक्षितेन । ३५ ।

ऊचुः त्रियः पथि निरीक्ष्य मुकुन्दपत्नीस्तारा यथोद्भूपसहाः किमकार्यमृभिः ।

यद्यक्षुषां पुरुषमौलिरुदारहासलीलावलोककलयोत्सवमातवोति । ३६ ।

तत्र तत्रोपसङ्गम्य पौरा मङ्गलपाणयः । चक्रुः सपर्यां कृष्णाय श्रेणीमुख्या हतैमसः । ३७ ।

The roads of the city of Indraprastha were sprinkled with the juice flowing from the temples of elephants in rut as well as scented water, wonderful many-coloured flags flapped (at every step), temporary arches of gold were erected and gold pots filled with water were placed (at the entrance of houses). Having washed and scented themselves and putting on new garments, ornaments and garlands, the citizens, men and women, came out of their houses and crowded the streets. (32) Lights were kindled and offerings of flowers made in front of all houses; and scented fumes escaped from the lattices of their windows presenting an agreeable sight. The houses were decorated with bunting and domes of gold with silver bases adorned every house-top. Bhagavān Śrī Kṛṣṇa observed this beauty of the Kaurava capital as He proceeded through its streets. (33) On hearing of His arrival, damsels hurriedly

came out into the streets to see the one attraction of all human eyes, abandoning their household works and leaving their respective husbands in their beds. As they came out in haste the plaits of their hair and the knots of their dress got loosened on account of their ardent desire to see Him. (34) The roads were crowded with elephants, horses, chariots and pedestrians. The women, therefore, saw Śrī Kṛṣṇa and His consorts from the tops of their houses, showered flowers on Him and mentally embracing Him greeted Him with smiling looks. (35) Seeing the consorts of Śrī Kṛṣṇa accompanying their husband on the road even as the stars surround the moon, the women said to themselves: "We wonder what meritorious deeds were performed by these ladies whereby the Best of Persons, Śrī Kṛṣṇa, constantly delights their eyes with His winsome smiles and sportful glances." (36) Here and there prominent and sinless citizens and leaders of tradeguilds met Him with auspicious articles in their hands and offered Him worship. (37)

अन्तःपुरजैः प्रीत्या मुकुन्दः फुल्ललोचनैः । ससम्भ्रमैरभ्युपेतः प्राविशद् राजमन्दिरम् । ३८ ।  
 पृथा विलोक्य भ्रात्रेयं कृष्णं त्रिभुवनेश्वरम् । प्रीतात्पोत्थाय पर्यङ्कतः ससुषा परिवस्त्रजे । ३९ ।  
 गोविन्दं गृहमानीय देवदेवेशमादृतः । पूजायां नाविदत् कृत्यं प्रमोदोपहतो नृपः । ४० ।  
 पितृषुसुर्गुत्तस्त्रीणां कृष्णश्चक्रेऽभिवादनम् । स्वयं च कृष्णया राजन् भगिन्या चाभिवन्दितः । ४१ ।  
 श्वश्र्वा सञ्चोदितः कृष्णा कृष्णपत्नीश्च सर्वशः । आननं रुक्मिणीं सत्यां भद्रां जाम्बवतीं तथा । ४२ ।  
 कालिन्दीं मित्रविन्दो च शैब्यां नामजित्तीं सतीम् । अन्याश्चाभ्यागता यास्तु वासः स्रज्जम्बुजनादिभिः । ४३ ।  
 सुखं निवसत्यापास धर्मराजो जनार्दनम् । ससैन्यं सानुगामात्यं सभार्यं च नवं नवम् । ४४ ।  
 तर्पयित्वा खाण्ड्येन वस्त्रं फाल्गुनसंयुतः । मोचयित्वा मयं येन रात्रे दिव्या सभा कृता । ४५ ।  
 उवास कतिचिन्ध्यासान् राज्ञः प्रियचिकीर्षया । विहरन् रथमारुह्य फाल्गुनेन भद्रैर्वृतः । ४६ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहित्यायां दशमस्कन्धे उक्ततमं कृष्णखेन्द्रप्रत्यगमनं नामैकसप्ततितमोऽध्यायः ॥३७॥

Welcomed by the women of the palace with eyes blooming with joy and excited with emotion, Bhagavān Śrī Kṛṣṇa entered the king's palace. (38) When Kuntī saw her brother's son, Śrī Kṛṣṇa, the Lord of the three worlds, her heart was filled with delight. Rising from her couch alongwith her daughter-in-law, Draupadī, she gave Him a hearty embrace. (39) King Yudhiṣṭhira was beside himself with joy on having brought (with him) Śrī Kṛṣṇa, the Supreme Ruler of the gods, within his palace and, full of reverence, did not know how to proceed with His worship. (40) Śrī Kṛṣṇa bowed to His aunt and other elderly women, and was in His turn saluted by Draupadī and His sister Subhadra, O King! (41) Under the direction of her mother-in-law, Draupadī, honoured Rukmiṇī, Satyabhāma, Bhadrā, Jāmbavatī, Kāliṇdī, Mitravindā, Lakṣmaṇā, the devoted Satyā and other consorts of Śrī Kṛṣṇa, who had accompanied them, by offering them costumes, garlands and other articles of beauty. (42-43) The virtuous King Yudhiṣṭhira comfortably lodged Bhagavān Śrī Kṛṣṇa with His army, attendants, ministers and consorts with elaborate arrangements for the supply of fresh articles (for their use). (44) Alongwith Arjuna, Śrī Kṛṣṇa propitiated the god of fire by offering to him the Khāṇḍava forest and rescued Maya, the demon, who in his turn constructed a wonderful assembly hall for the king. (45) In order to please Yudhiṣṭhira, the Lord spent several months at Indraprastha. There He occasionally went out with Arjuna for excursion in his chariot followed by a number of warriors. (46)

*Thus ends the seventy-first discourse entitled "Śrī Kṛṣṇa's visit to Indraprastha," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ द्विसप्ततितमोऽध्यायः

### Discourse LXXII

#### Jarāsandha killed

श्रीशुक उवाच

एकदा तु सभामध्य आस्थितो मुनिभिर्वृतः । ब्राह्मणैः क्षत्रियवैश्वेप्रातृपिञ्च युधिष्ठिरः । १ ।

आचार्यैः कुलदृष्टैश्च ज्ञातिसम्बन्धिबान्धवैः । शृण्वतामेव चैतेयामाभाष्येदमुवाच ह । २ ।

**Śrī Śuka began again :** Parikṣit, one day, King Yudhiṣṭhira, while seated in his court surrounded by sages, Brāhmaṇas, Kṣatriyas, Vaiśyas, his own brothers (Bhīma and others), preceptors, elders of the race, clansmen and relations as well as his kinsmen, addressed Bhagavān Śrī Kṛṣṇa indeed within their hearing (as follows). (1-2)

युधिष्ठिर उवाच

ऋतुराजेन गोविन्द राजसूयेन पावनीः । यक्ष्ये विभूतीर्भवतस्तत् सप्ताद्य नः प्रभो । ३ ।

त्वत्पादुके अविरतं परि ये चरन्ति ध्यायन्त्यभद्रनशने शुचयो गुणन्ति ।

विन्दन्ति ते कमलनाभ भवामवर्गमाशासते यदि त आशिष ईश नान्ये । ४ ।

तद् देवदेव भयतश्चरणारविन्दसेवानुभावमिह पश्यतु लोक एषः ।

ये त्वां भजन्ति न भजन्त्युत औभयेषां निष्ठां प्रदर्शय विभो कुरुसृज्यानाम् । ५ ।

न ब्रह्मणः स्वपरभेदमतिस्तव स्यात् सर्वात्मनः समदृशः स्वसुखानुभूतेः ।

संसेवतां सुरतरोरिव ते प्रसादः सेवानुरूपमुद्यो न विपर्ययोऽत्र । ६ ।

**King Yudhiṣṭhira submitted :** Govinda ! through the performance of the sovereign sacrifice, Rājasūya, I intend to worship You as well as the gods, who are but Your part manifestations. Kindly accomplish this desire of mine, O Lord ! (3) The pair of wooden sandals You wear under Your lotus-like feet destroy all evil. Those holy persons who constantly worship them, meditate on them and extol them obtain release from the bondage of mundane existence. They get even worldly boons, if they seek for them. Others, however, do not get either. (4) O God of gods, let these men of the world directly perceive the glory of worshipping Your lotus-like feet. Lord, kindly demonstrate to the Kuru and Śrījāya chiefs the destinies of those who worship and those who do not worship You. (5) Lord, You are the Self of all, the Supreme Brahma, being of the nature of self-enjoyment and looking on all with an equal eye; the cognition of 'Self' and 'not Self' does not exist in You. Those who worship You win Your favour even as persons betaking themselves to the wishyielding tree gain their object. The degree of success attained by them is commensurate with the amount of service they have put forth and does not point to any perversity on Your part. (6)

श्रीभगवानुवाच

सय्यं व्यवसितं राजन् भवता शुकुर्शन । कल्याणी चेन ते कीर्तिलोकाननु भविष्यति । ७ ।

ऋषीणां पितृदेवानां सुहृदामपि नः प्रभो । सर्वेषामपि भूतानामोपस्तितः ऋतुराडयम् । ८ ।

विरजित्य नृपतीन् सर्वान् कृत्वा च जगतीं वशे । सम्भूय सर्वसम्भारानाहस्व महाक्रतुम् । ९ ।

एते ते भ्रातरौ राजन् लोकपालांशमभवाः । जितोऽस्म्यात्पवत्रता तेऽहं दुर्जयो योऽकृतात्मभिः । १० ।

न कश्चिन्म्यस्परं लोके तेजसा यदासा श्रिया । विभूतिभिर्वीरिभवेद् देवोऽपि किमु पार्थिवः । ११ ।

**The glorious Lord said :** O King, your resolution is excellent. Through the performance

of the Rājasūya sacrifice, your auspicious fame will extend to all the three world. (7) This sovereign sacrifice, O king, is welcomed by the sages, manes, gods, all your friends and relations including Myself, and, in fact, by all beings. (8) Conquering all the kings and bringing the world under your control, collect all necessary things and then perform the great sacrifice. (9) O king, these brothers of yours are born of deities (like Indra, the wind-god and others), who are guardians of the world. You yourself are a man of wisdom and self-control and have conquered Me by your virtues. Those who have not controlled their mind and senses cannot win Me. (10) Even the greatest of gods in this world cannot expect to overpower My devotee by means of his energy, glory, splendour and supematural powers, much less any earthly being. (11)

श्रीशुक उवाच

निशच्य भगवद्गीतं प्रीतः फुल्लमुत्साम्बुजः । भ्रातृन् दिग्विजयेऽप्युक्तं विष्णुतेजोपदं हितान् । १२ ।  
सहदेवं दक्षिणस्थामादिशान् सह सुहृद्वयं । दिशि प्रतीच्यां नकुलमुदीच्यां सव्यसाचिनम् ।

प्रत्यां वृकोदरं मत्स्यैः कैकर्यैः सह मद्रकैः । १३ ।

ते विजित्य नृपान् योरा आजहृदिभ्य ओजसा । अजातशत्रवे भूरि त्रिविणं नृप प्रशस्यते । १४ ।  
श्रुत्वास्त्रितं जरासन्धं नृपतेर्ध्यायते हरिः । आहोपायं तमेवाद्य उद्धृत्वा यमुवाच ह । १५ ।  
भीमसेनोऽर्जुनः कृष्णो ब्रह्मलिङ्गधरास्त्रयः । जमुगिरिप्रजे तत बृहन्नथमुतो यतः । १६ ।  
ते गत्वाऽऽतिथ्यवेलायां गृहेषु गृहमेधिनम् । ब्रह्मण्यं समयाचेरन् राजन्या ब्रह्मलिङ्गिनः । १७ ।  
राजन् विद्वद्यतिथीन् प्राप्तानर्थिनो दूरमागतान् । तन्नः प्रयच्छ भद्रं ते यद् वचं कामयामहे । १८ ।  
किं दुर्मयं तितिक्षूणां किमकार्यमसायुधिः । किं न देयं यद्वन्द्यानां कः परः सपदर्शनाम् । १९ ।  
योऽनित्येन शरीरेण सतां गेयं यशो ध्रुवम् । नाचिनोति स्वयं कल्पः सवाच्यः शोच्य एव सः । २० ।  
हरिश्चन्द्रो रन्तिदेव उच्छृत्तिः शिबिर्बलिः । व्याधः कपोतो बहवो ह्यधुवेण ध्रुवं गताः । २१ ।

Śrī Śuka continued : Parīkṣit, hearing these words of the Almighty Lord, King Yudhiṣṭhira was extremely delighted. His face became cheerful like a fresh-blown lotus. He commissioned all his brothers to conquer the earth. Bhagavān Śrī Kṛṣṇa infused His energy into the Pāṇḍavas and made them unconquerable. (12) King Yudhiṣṭhira sent his youngest brother Sahadeva alongwith Sṛjñaya warriors to conquer the southern regions; he deputed Nakula alongwith the Matsyas to the west, Arjuna and the Kēkayas to the north, and Bhīma, accompanied by the Madras, to the east. (13) O King, conquering all the kings by dint of their prowess, these warriors brought untold riches from the various quarters to king Yudhiṣṭhira who was preparing for the sacrifice. (14) When Yudhiṣṭhira heard that Jarāsandha remained unsubdued, he became moody and began to muse. Bhagavān Śrī Kṛṣṇa then laid before him the plan suggested by Uddhava: so the tradition goes. Thereupon Bhīmasena, Arjuna and Bhagavān Śrī Kṛṣṇa assumed the guise of Brāhmaṇas and went to Girivraja (the modern Giridih), the capital of Jarāsandha. (15-16) King Jarāsandha was a devotee of the Brāhmaṇas and scrupulous in the observance of the sacred duty of a householder. The three Kṣatriyas disguised as Brāhmaṇas went to Jarāsandha's palace at the hour appointed for the entertainment of unexpected guests. There they made their request to Jarāsandha as follows. (17) "O king, may you be blessed. Know us (three) to be your guests come from a long distance. We have come with a definite purpose; therefore, please grant us our request. (18) O king, a forbearing person can bear anything; the wicked can do anything; (in fact, there is nothing which he will regard as prohibited); and a generous donor will not hesitate to give away anything. And none is foreign to a man of undifferentiating outlook. (19) If a capable men, through his mortal body, does not earn enduring fame, worthy of being sung

by men of virtue, he deserves to be pitted and censured. (20) Kings Hariścandra and Rantideva, Śibi, and Bali, the sage Muḍgala (who lived on grains gleaned from the fields), the famous pigeon of the legend (who gave up his life for the sake of a fowler) and the fowler (who sacrificed his life in imitation of the pigeon's self-sacrificing act), and many more attained lasting happiness through the transient body and its belongings." (21)

श्रीशुक उवाच

खरैराकृतिभिस्तांस्तु प्रकोष्ठैर्ज्यहैतैरपि । राजन्यबन्धून् विज्ञाय दृष्टपूर्वान्वित्तयत् ॥२२॥  
 राजन्यबन्धवो ह्येते ब्रह्मलिङ्गानि विभ्रति । ददापि भिक्षितं तेभ्य आत्मानमपि दुस्वजम् ॥२३॥  
 बलेर्नु श्रूयते कीर्तिर्विन्ता दिश्वकल्मषा । ऐश्वर्याद् भ्रंशितस्यापि त्रिप्रव्याजेन विष्णुना ॥२४॥  
 श्रियं जिहीयतेन्द्रस्य त्रिप्राप्ये द्विजरूपिणे । जानन्नपि महीं प्रादाद् वार्यमाणोऽपि देत्यराद् ॥२५॥  
 जीवता ब्राह्मणाशयि को न्यर्थः क्षत्रबन्धुना । देहेन पतमानेन नेहता विपुलं यशः ॥२६॥  
 इत्युदारमतिः प्राह कृष्णार्जुनवृकोदरान् । हे त्रिप्रा त्रियतां कामो ददाम्यात्मशिरोऽपि वः ॥२७॥

Śrī Śuka went on : Parikṣit, from their tone, appearance and forearms bearing scars caused by the friction of bow-strings, Jarāsandha came to know that the newcomers were no Brāhmanas, but Kṣatriyas come in the guise of Brāhmanas. He had a hazy notion that he had seen them somewhere before. (22) But he reflected, "Though Kṣatriyas, they have taken this guise of Brāhmanas (out of fear for Me). When they have gone to the length of seeking a gift from me, I shall give them even this body though difficult to part with. (23) God Viṣṇu, appearing in the guise of a Brāhmana, deprived Bali of his lordly position; and yet the unsullied fame of Bali is sung extensively in all directions. (24) It is true, Viṣṇu had assumed that diminutive form of a Brāhmana in order to return the ruling authority to its rightful owner Indra. Bali had come to know it and was opposed by Śukra, his preceptor; and yet he gave away the earth. (25) This body is sure to perish one day. A Kṣatriya who does not endeavour to attain extensive fame through it, and does not live for the sake of the Brāhmanas alone, lives in vain." (26) (Parikṣit), Jarāsandha was a liberal-minded king. Reflecting thus, he said to Śrī Kṛṣṇa, Arjuna and Bhīmasena, disguised as Brāhmanas, as follows:—"Brāhmanas, seek whatever you desire; I am prepared to give you everything, even my head." (27)

श्रीभगवानुवाच

युद्धं नो देहि रुक्मेद् द्वन्द्वो यदि मन्यसे । युद्धार्थिनो वयं प्राप्ता राजन्या नामकङ्क्षिणः ॥२८॥  
 असौ वृकोदरः पार्थस्तस्य भ्रातरर्जुनो ह्ययम् । अनयोर्मातुल्यं मां कृष्णं आनीहि ते रिपुम् ॥२९॥  
 एवमावेदितो राजा जहासोर्षः स्म मागधः । आह चाभिव्रतो मन्दा युद्धं तर्हि ददामि वः ॥३०॥  
 न त्वया भीरुणा योस्ये युधि विह्वलचेतसा । मथुरां स्वपुरीं त्यक्त्वा सपुत्रं शरणं गतः ॥३१॥  
 अयं तु अयसा तुल्योः नानिसस्यो न मे समः । अर्जुनो न भवेद् योद्धा भीमस्तुल्यबलो मम ॥३२॥  
 इत्युक्त्वा भीमसेनाय प्रादाय महतीं गदाम् । द्वितीयां स्वयंपादाय निर्जगाप पुराद् बहिः ॥३३॥  
 नतः समे खले वीरौ संयुक्तविसरेतरौ । यद्भ्रतुर्वन्नकल्पाभ्यां यदाभ्यां रणदुर्मदौ ॥३४॥  
 मण्डलानि विचित्राणि सख्यं दक्षिणमेव च । धरतोः शुशुभे युद्धं नटयोरिव रङ्गिणोः ॥३५॥  
 नतश्चटचटाशब्दो वज्रनिधेषसन्निभः । गदयोः क्षिप्रयो राजन् दन्तयोरिव दन्तिनोः ॥३६॥

ते वै गदे भुजजवेन निपात्यमाने अन्योन्यतोऽसकटिपादकरोरुजत्रन् ।

छूर्णाब्धभ्रवतुल्येव यथाकेशाखे संयुध्यतोर्द्विदयोरिव दीप्तमन्त्रोः ॥३७॥

इत्थं तयोः प्रहतयोगदयोर्नवीरौ कुद्धौ स्वपृष्ठिभिरचःस्पर्शैरिषिष्ठाम् ।

शब्दस्तयोः प्रहर्तोरिभयोरिवास्त्रीर्ध्वातवप्रफुषस्तलाङ्गोत्थः । ३८ ।  
 तयोरेवं प्रहर्तोः सप्तशिक्षाबलैजसोः । निर्विशेषमभूत् युद्धमक्षीणजवयोर्नृप । ३९ ।  
 एवं तयोर्महाराज युध्यतोः सप्तविंशतिः । दिनानि निरगस्तत्र सुहृद्विनिशित् विद्युतोः । ४० ।

**The glorious Lord said :** " O great king, we are no Brāhmaṇas seeking food from you. We have come here in search of a combat. If it pleases you, grant us the boon of a single combat with you. (28) That is Bhīma son of Kuntī, he is his younger brother, Arjuna, and know Me to be their cousin, Kṛṣṇa, your former adversary." (29) Hearing these words of Śrī Kṛṣṇa, Jarāsaṅha laughed loudly and, filled with rage, said, " If you seek a combat, fools, I shall certainly offer fight with you. (30) But, Kṛṣṇa, I shall not fight with you. You are a coward and rose balance of mind in battle. Afraid of me you abandoned your city, Mathurā, and took shelter in the sea. (31) As for Arjuna, he is no warrior. He is junior to me in age and has no great prowess either. He is, therefore, no match for me. Bhīma (alone) is equal in strength to me." (32) With these words Jarāsaṅha gave a huge mace to Bhīmasena, and himself taking up another, came out of the city. (33) Going to the arena these two warriors who were furious in battle, closed with and struck each other with their respective maces, which were as hard as the thunderbolt. (34) They began to move right and left, manoeuvring for position with such adroitness that they looked like two actors playing at fight on a public stage. (35) When they hurled their maces at each other, the rattling noise resembled the clap of thunder or the sound of impact between the tusks of two fighting tuskers. (36) Just as when two elephants buming with rage fight with each other, with twigs of the sun-plant and the twigs are reduced to powder, even so the maces of the two warriors hurled with the full force of their arms against each other's shoulders, hips, feet, hands, thighs and collar-bones, were reduced to pulp. (37) Thus when their maces fell broken, the two warriors full of rage struck each other with their fists as hard as steel. As they fought like two elephants, the blows they dealt at each other with their palms produced a sound as sharp as the clap of thunder. (38) Parīkṣit, Jarāsaṅha and Bhīmasena were equally matched so far as training, strength and vigour were concerned and both fought with unabated violence; yet their contest remained undecided. (39) Though engaged in a mortal fight during the day-time, they lived as friends during the nights. In this way twenty-seven days passed (40)

एकदा यातुलेयं वै प्राह राजन् वृकोदरः । न शक्तोऽहं जरासन्धं निर्जेतुं युधि माधव । ४१ ।  
 शत्रोर्जन्ममृती विद्वान् जीवितं च जराकृतम् । पार्थमाध्यायन् स्नेन तेजसाचिन्तयद्भरिः । ४२ ।  
 सञ्चिन्त्यारिषधोपायं भीमस्यामोघदर्शनः । दर्शयामास वितपं पाटयन्निव संज्ञया । ४३ ।  
 तद् विज्ञाय महासत्त्वो भीमः प्रहरतां वरः । गृहीत्वा पादयोः शत्रुं पातयामास भूतले । ४४ ।  
 एकं पादं पदाऽऽक्रव्य दोर्ध्यामन्यं प्रगृह्य सः । गुदतः पाटयामास शारखामिव महागजः । ४५ ।  
 एकपादोरुवृषणकटिपृष्ठस्तनोसके । एकत्राह्वक्षिभ्रुकर्णे शकले ददृशुः प्रजाः । ४६ ।  
 हाहाकारो महानासीन्निलते मगधेश्वरे । पूजयामास्तुर्धामं परिरेभ्य जयाच्युर्ता । ४७ ।  
 सहदेवं तत्तनयं भगवान् भूतभावनः । अभ्यविहृदपेयात्पा मगधानां पतिं प्रभुः ।

भोक्षयामास राजन्यान् संरुद्धा मागधेन ये । ४८ ।

इति श्रीमद्भागवतो महापुराणे पारमहंस्ये संहितायां दशमस्कन्धे उत्तारखंडे जरासन्धवधो नाम द्विमासविवर्तमासध्यायः । १२ ।

Parīkṣit, on the twenty-eighth day Bhīma said to his cousin, Śrī Kṛṣṇa, " Kṛṣṇa, I am unable to overthrow Jarāsaṅha in a duel." (41) Śrī Kṛṣṇa, who knew the secret of Jarāsaṅha's birth and death, (viz.,) how the demoness Jarā joined his body divided into two and conferred life on him, considered the matter and comforting Bhīmasena infused His own strength into the

latter. (42) Having hit upon the plan of overthrowing the enemy, Śrī Kṛṣṇa, whose insight was infallible, took up a twig and split it into two by way of a signal to demonstrate to Bhīmasena how to do it. (43) The foremost warrior of enormous strength, Bhīma, understood what was to be conveyed to him and taking hold of Jarāsandha by the feet threw him on the ground. (44) Pressing a foot of the enemy with one foot, he took hold of the other with both his hands, and split him into two from the anus, as a huge elephant splits up a twig. (45) The people saw the two halves of Jarāsandha's person each with one foot, one thigh, one testicle, one hip, half the back and one breast; one shoulder, one arm, one eye, one eyebrow and one ear. (46) Great was the outcry among his subjects when Jarāsandha, the king of Magadha, fell. Bhagavān Śrī Kṛṣṇa and Arjuna greeted Bhīmasena by embracing him. (47) The Almighty Lord, Bhagavān Śrī Kṛṣṇa, is the life-giver of all creatures; no one can fathom His greatness. Having installed Jarāsandha's son, Sahadeva, on the throne of Magadha, he set at liberty all the kings who had been imprisoned by Jarāsandha. (48)

*Thus ends the seventy-second discourse entitled "Jarāsandha killed", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ त्रिसप्ततितमोऽध्यायः Discourse LXXIII

Śrī Kṛṣṇa and others return to Indraprastha

श्रीशुक उवाच

अयुते द्वे शतान्वयौ लीलया युधि निर्जिताः । ते निपता गिरिद्रेष्वप्यं मलिना मलवाससः । १ ।  
क्षुक्षामाः शुष्कवदनाः संरोधपरिकर्षिताः । ददृशुस्ते घनश्यामं पीतकौशेयवाससम् । २ ।  
श्रीजत्साङ्गं चतुर्बाहुं पद्मार्धशरणेक्षणम् । धारुप्रसन्नवदनं सुरुक्मकरकुण्डलम् । ३ ।  
पद्महस्तं गदाशङ्करथाङ्गैरुपलक्षितम् । किरीटहारकटकटिसूत्राङ्गद्वयचितम् । ४ ।  
भ्राजद्द्रमणिग्रीवं निवीतं वनमालया । पिबन्त इव चक्षुर्ध्यां लिहन्त इव जिह्वया । ५ ।  
जिघ्रन्त इव नासार्थ्यां रम्भन्त इव बाहुभिः । प्रणेमुर्हताप्यामनो मूर्धभिः पादयोर्हीः । ६ ।  
कृष्णसन्दर्शनाद्वादध्वस्तसरोधनङ्गमाः । प्रशशंसुर्हृषीकेशे गीर्धिः प्राङ्गलचो नृपाः । ७ ।

Śrī Śuka began again : Parīkṣit, Jarāsandha had subdued in battle without much effort twenty thousand and eight hundred Kṣatriya princes and had confined them in a place surrounded by mountains on all sides. Released by Bhagavān Śrī Kṛṣṇa, they came out of their captivity with unclean bodies and dirty clothes. (1) They had been emaciated with hunger and their faces were lank. The long confinement had considerably reduced their weight. Coming out of the prison, they saw Lord Śrī Kṛṣṇa standing before them. Having a complexion dark as the cloud, clad in yellow silken robes and possessed of four arms, holding a lotus in one hand and wielding the mace, conch and discus with others, bearing the mark of Śrīvatsa (a curl of hair) on the breast, with eyes reddish like the interior of a lotus, with a lovely and cheerful face, adorned with glowing ear-rings shaped like the alligator, and decked with a crown, a necklace of pearls, bracelets and girdle and a pair of armlets, the jewel Kaushtubha shining in His neck and a garland of sylvan flowers hanging on His breast, the sight of the Lord kept them spellbound. They seemed to drink Him with their eyes, lick Him with their tongues, inhale Him with their nose and embrace Him with their arms. All their sins

were washed away at His very sight. They bowed to the Lord, touching His blessed feet with their heads. (2--6) The joy derived through Bhagavān Śrī Kṛṣṇa's sight removed the languor caused by their confinement. With joined palms, they offered their praises to the Lord in the following words. (7)

एजान कुचुः

नमस्ते देवदेवेश प्रपन्नार्तिहराख्ये । प्रपन्नान् पाहि नः कृधा निर्विघ्नान् घोरसंसृतेः । ८ ।  
 नैनं मायान्वसृयामो मगधं मधुसूदन । अनुग्रहो यद् भवतो राज्ञां राज्यच्युतिर्विभो । ९ ।  
 राज्यैश्वर्यमदोन्नद्धं न श्रेयो विन्दते नृपः । स्वमायामोहितोऽनित्या मन्यते सप्यदोऽजलाः । १० ।  
 मृगतृष्णां यथा बाला मन्यन्त उदकाशयम् । एवं वैकारिकीं मायापयुक्ता वस्तु चक्षते । ११ ।  
 वयं पुरा श्रीमदनष्टदृष्टयो जिगीषवास्या इतरेतरस्युधः ।  
 घ्नन्तः प्रजाः स्वा अतिनिर्घृणाः प्रभो मृत्युं परस्त्वाविगण्य तुर्मदाः । १२ ।  
 त एव कृष्णाद्य गभीररहसा दुरन्तवीर्येण विचालिताः श्रियः ।  
 कालेन तन्वा भवतोऽनुकम्पया विनष्टदर्पाक्षरणां स्मराम ते । १३ ।  
 अद्यो न राज्यं मृगतृष्णिरूपितं देहेन शश्वत् पतता रुजां भुवा ।  
 उपासितव्यं स्पृहयामहे विभो क्रियाफलं प्रेत्य च कर्णरोचनम् । १४ ।  
 तं नः सम्प्रदिशोपायं येन ते चरणाब्जयोः । स्मृतिर्यथा न विरमेदपि संसरतामिह । १५ ।  
 कृष्णाय वासुदेवाय हरवे परमात्मने । प्रणतकेशनाशाय गोविन्दाय नमो नमः । १६ ।

**The kings prayed :** O God of gods, remover of the distress of those who take refuge in You, O Imperishable Lord, we offer our salutations to You. Disgusted with the bitter experience of this fearful scourge of transmigration, we seek refuge in You; pray protect us. (8) Kṛṣṇa, we have no grudge against Jarāsandha; in fact, it was through Your grace that we were deprived of our kingdoms. (9) Puffed up with the pride of sovereignty and power, a king is generally deprived of true happiness; for, deluded by Your Māyā, he comes to regard worldly fortune as permanent. (10) Just as the ignorant take the mirage for a sheet of water, even so the unwise attached to the senses regard the ever changing Māyā as reality. (11) Lord, blinded by the intoxication of wealth and power, at one time we vied with one another in our lust for conquering the world and mercilessly brought about the destruction of our own people in pursuing our mad projects. We were so arrogant that we took no notice of You standing before us as Death itself. (12) Kṛṣṇa, mysterious are the ways of Time. Its potency is unfathomable; for it is one of Your many forms. It has deprived us of our fortune, and our pride has been shattered through Your grace. We now contemplate on Your sacred feet. (13) Lord, we no longer seek the boon of sovereignty enjoyable through this ever decaying body, the nursery of ailments. We have realized that the pleasures of sovereignty are like a mirage. Nor do we crave for the posthumous enjoyments of heaven which sound attractive only to the ear. (14) Pray tell us now the means whereby we may constantly remember You lotus-like feet, even though we may have to undergo a series of births. (15) Kṛṣṇa, You have descended on this earth through the agency of Vasudeva. You destroy the sins of those who come in contact with You and bring them deliverance. You are the Supreme Spirit. You exterminate the sufferings of those who bend low before You. O Govinda, the protector of cows, we offer our obeisances to You. (16)

श्रीरुक उवाच

संस्तूयमानो भगवान् राजभिर्मुक्तबन्धनैः । तानाह कुरुणास्तात शरण्यः इलक्ष्णया गिर । १७ ।

**Śrī Sūka resumed :** Parikṣit, when the kings now released from captivity praised in those words the merciful Lord, who affords shelter to those who seek it, He replied to them in sweet accents as below. (17)

श्रीभगवानुवाच

अद्यप्रभृति यो भूपा मय्यात्मव्यसिलेश्वरे । सुदुःखा जायते भक्तिर्वाहभासितं तथा ॥१८॥  
दिष्ट्या व्यवसितं भूपा भवन्त ऋतभाषिणः । श्रियैश्चर्यमदोनाहं पश्य उन्मादकं नृणाम् ॥१९॥  
हैहयो महुषो वेनो रावणो नरकोऽपरे । श्रीमदाद् भ्रंशिताः स्थानाद् देवदैत्यनरेश्वराः ॥२०॥  
भवन्त एतद् विज्ञाय देहाद्युत्पाद्यमन्तवत् । मां व्रजन्तोऽध्वर्युक्ताः प्रजा धर्मण रक्षथ ॥२१॥  
सन्तन्वन्तः प्रजातन्तून् सुखं दुःखं भवाभवाँ । प्राप्तं प्राप्तं च सेवन्तो पथित्ता विचरिष्यथ ॥२२॥  
उदासीनाश्च देहादावात्मारामा धृतव्रताः । मय्यावेश्य मनः सम्यङ् भामन्ते ब्रह्म यास्यथ ॥२३॥

**Bhagavān Śrī Kṛṣṇa said :** As desired by you, O kings, you will henceforth entertain unwavering devotion to Me, the Universal Lord, who am the very Self of all. (18) You deserve congratulation, O kings, for your resolution, and what you say is certainly true. For I have seen that excess of pride of wealth and power makes people mad. (19) Haihaya, Nahuṣa, Vena, Rāvaṇa, Narakāsura and many other gods, demons and kings fell from their position through the intoxication of wealth and power. (20) Know that the body and everything connected with it is perishable inasmuch as it is subject to birth. Therefore, do not get attached to them. Carefully controlling your mind and senses, worship Me through sacrifices and protect your subjects in the righteous way. (21) Beget children for the continuity of the family line, and not for enjoyment, and accepting with an equable mind, as a boon from Me, whatever experiences come to your lot in the shape of birth and death, pleasure and pain, gain and loss etc., live in the world with your mind devoted to Me. (22) Remain indifferent to the body and everything connected therewith, take delight in the Self, practise Bhajana and observe religious vows. Thus fixing your mind steadily on Me, you will in the end attain to me, the Supreme Spirit. (23)

श्रीशुक उवाच

इत्यादिश्य नृपान् कृषां भगवान् भुवनेश्वरः । तेषां न्ययुङ्क्त पुरुषान् स्त्रियो मञ्जनकर्मणि ॥२४॥  
सपर्यां कारयामास सहदेवेन भारत । नरदेवोऽचितैर्वस्त्रैर्भूषणैः सन्विलेपनैः ॥२५॥  
भोजयित्वा वारान्नेन सुञ्जातान् समलङ्कृतान् । भोगैश्च विविधैर्युक्तांस्तान्प्लुत्वाद्यैर्नृपोऽशितैः ॥२६॥  
ते पूजिता मुकुन्देन राजानो मृष्टकुण्डलाः । विरेजुर्माचिताः क्लेशान् प्रावृढन्ते यथा ग्रहाः ॥२७॥  
स्थान् सदृशानारोष्य मणिकान्छनभूषितान् । प्रीणय्य सुनृतैर्वाक्यैः स्वदेशान् प्रत्ययापयत् ॥२८॥  
त एवं मोचिताः कृच्छ्रान् कृष्णोऽसुमहात्मना । ययुस्तमेव ध्यायन्तः कृतानि च जगत्पते ॥२९॥  
जगद्-प्रकृतिभ्यस्ते महापुरुषचेष्टितम् । यथान्वशसासद् भगवांस्तथा चक्रुरतन्द्रिताः ॥३०॥

**Śrī Sūka went on :** Parikṣit, thus instructing the kings, Bhagavān Śrī Kṛṣṇa, the almighty Lord of the universe, detailed a number of attendants, men and women, to give them a bath. (24) He then got Sahadeva, son of Jarāsandha, to honour the kings by offering them wearing apparel, ornaments, garlands, sandal-paste and other things worthy of royal use. (25) After they had finished their bath and adorned themselves they were entertained with excellent dishes and other luxuries—such as betel leaves etc.,—worthy of kings. (26) Thus treated with due honour by Bhagavān Śrī Kṛṣṇa and rid of their suffering, the kings shone with their brilliant ear-rings like the planets at the end of the rainy season. (27) The Lord then provided them all with chariots adorned with jewels and gold and drawn by good horses,

cheered them with sweet words and sent them away to their respective territories. (28) Thus delivered from their calamity by the high-souled Śrī Kṛṣṇa, the kings left for their capitals, contemplating on the Lord, His virtues and noble deeds. (29) Reaching their kingdoms, they related to their subjects the benevolent doings of the Supreme Person and diligently followed His injunctions in their daily lives. (30)

जरासन्धं घातयित्वा भीमसेनेन केशवः । पार्थाभ्यां संयुतः प्रायात् सहदेवेन पूजितः । ३१ ।  
 गत्वा ते स्थाण्डवप्रस्थं शङ्खान् दध्मुर्जितारयः । हर्षयन्तः स्वसुहृदो दुर्हदां चासुखावहाः । ३२ ।  
 तच्छ्रुत्वा प्रीतमनस इन्द्रप्रस्थनिवासिनः । मेनिरे पागधं शान्ते राजा चात्तमनोरधः । ३३ ।  
 अर्भिवन्द्याथ राजानं भीमार्जुनजनादर्नवाः । सर्वमाश्रावयाञ्छङ्करात्पना यदनुष्ठितम् । ३४ ।  
 निशाथ धर्मराजस्तत् केशवेनानुकम्पितम् । आनन्दाश्रुकलां मुञ्चन् प्रेम्णा नोवाच किञ्चन । ३५ ।

इति श्रीमद्भागवतो महापुराणे पारमहंसा संहितयां दशमस्कन्धे उत्तरार्धे कृष्णाष्टादशोऽध्यायः ॥३३॥

Parīkṣit, thus having Jarāsandha killed by Bhīmasena, and being duly honoured by Jarāsandha's son, Sahadeva, Śrī Kṛṣṇa, accompanied by Bhīma and Arjuna, departed (for Indraprastha). (31) On reaching the outskirts of the city, the three victorious heroes blew their respective conchs, bringing joy to their friends and sorrow to their enemies. (32) The people of Indraprastha were extremely delighted at heart to hear the sound and concluded at once that Jarāsandha had been killed and that King Yudhiṣṭhira had well-nigh achieved his object. (33) There Bhīmasena, Arjuna and Śrī Kṛṣṇa bowed to King Yudhiṣṭhira and related to him all that they had done. (34) Overwhelmed with emotion at the exceptional favour shown to him by Bhagavān Śrī Kṛṣṇa, King Yudhiṣṭhira shed tears of joy and could not speak a word. (35)

*Thus ends the seventy-third discourse, bearing on the return of Śrī Kṛṣṇa and others (to Indraprastha), in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Sarvhillā.*



## अथ चतुःसप्ततितमोऽध्यायः

### Discourse LXXIV

#### Śiśupāla killed (by Śrī Kṛṣṇa)

श्रीशुक उवाच

एवं युधिष्ठिरो राजा जरासन्धवधं विभोः । कृष्णस्य चानुभावं तं श्रुत्वा प्रीतलमव्रवीत् । १ ।

Śrī Śuka began again : Parīkṣit, Yudhiṣṭhira was highly delighted to hear of Jarāsandha's fall and of the supreme glory of Bhagavān Śrī Kṛṣṇa, and spoke to Him as follows. (1)

युधिष्ठिर उवाच

ये सुहृल्लोक्यगुरवः सर्वे लोकमहेश्वराः । ब्रह्मन्ति दुर्लभं लब्ध्वा शिरसैवानुशासनम् । २ ।  
 स भवानरविन्दाक्षो दीनानामीशमप्रतिनाम् । धत्तेऽनुशासनं भूमस्तद्व्यक्तविडम्बनम् । ३ ।  
 न ह्येकस्याद्वितीयस्य ब्रह्मणः परमात्मनः । कर्मभिर्वधन्ति तेजो हसन्ते च यथा रवेः । ४ ।  
 न वै तेऽजित भक्तानां ममाहमिति माधव । त्वं तवेति च नानाधीः पशुनामिव वैकृताः । ५ ।

**King Yudhiṣṭhira submitted :** Kṛṣṇa, Lords of the three worlds like Brahmā and Śaṅkara, and guardians of the world like Indra bow their heads to Your command whenever they obtain the rare privilege of receiving it. (2) O infinite Lord, though extremely humble and wretched, we are conceited enough to regard ourselves as kings and rulers. Yet (instead of degrading us) You submit to our authority and carry out our commands. O lotus-eyed Lord, this is nothing but imitation on Your part of the ways of men. (3) Just as the brilliance of the sun is neither enhanced nor suffers diminution with the ascent or decline of the sun, even so Your doings in no way exalt You or detract from Your glory. For You are the Supreme Spirit, the one Absolute without a second. (4) O unconquerable Lord, thoughts of diversity like "I and Mine" and "Thou and Thine" obtain only among the ignorant. Such crooked notions of difference do not find place even in Your devotees, much less in You. Whatever You do is, therefore, nothing but Your Sport. (5)

श्रीशुक उवाच

इत्युक्त्वा चित्रये काले वज्रे युक्तान् स ऋत्विजः । कृष्णानुपोदितः पार्थो ब्राह्मणान् ब्रह्मवादिनः । ६ ।  
 ह्युवाचो भरद्वाजः सुमनूर्गतिमोऽसितः । वसिष्ठश्च्यवनः कण्वो यंत्रेयः कवचभ्रितः । ७ ।  
 विश्वामित्रो वामदेवः सुमतिर्जमिनिः क्रतुः । धैलुः पराशरो गणो वैशम्पायन एव च । ८ ।  
 अथर्वा कश्यपो धौम्यो रामो भार्गव आसुरिः । र्षीतिहोत्रो यमुच्छन्दा धीरसेनोऽकृतव्रणः । ९ ।  
 उपहृत्प्रस्तथा जन्त्ये द्रोणभीष्मकृपादचः । धृतराष्ट्रः सहसुतो विदुरश्च महाप्रतिः । १० ।  
 ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा यज्ञदिदुक्षवः । तत्रेयुः सर्वराजानो राज्ञो प्रकृतयो नृप । ११ ।

**Śrī Śuka resumed :** Saying so, and with Bhagavān Śrī Kṛṣṇa's concurrence, King Yudhiṣṭhira invited at an hour propitious for the sacrifice Brāhmaṇas versed in the Vedas and proficient in the Vedic ritual to officiate as priests etc., at the sacrifice. (6) They were Śrī Kṛṣṇadwaipāyana Vyāsa, Bharadwāja, Sumantu, Gautama, Asita, Vasiṣṭha, Cyavana, Kanva, Maitreya, Kavaṣa, Trita, Viśvāmitra, Vāmadeva, Sumati, Jaimini, Kṛatu, Paila, Parāśara, Garga and Vaiśampāyana, Atharvā, Kaśyapa, Dhaumya, Paraśurāma, Śukrācārya, Āsuri, Vitihoṭra, Madhutchandā, Virasena and Akṛtavraṇa. (7—9) Besides these, he also invited Droṇācārya, Bhīṣma, Kṛpācārya and others. (as well as) Dhṛtarāṣṭra with all his sons and the noble-minded Vidura to come and help in the performance. (10) In order to witness the great sacrifice many princes with their ministers and chief officers, Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, arrived at Indraprastha, O king ! (11)

ततस्ते देवयजनं ब्राह्मणाः स्वर्णलाङ्गलैः । कृद्वा तत्र यथाप्रायं दीक्षयाञ्छक्तिरे नृपम् । १२ ।  
 हेमाः किलोपकरणा वरुणस्य यथा पुरा । इन्द्रादयो लोकपाला विरिञ्चभक्षसंतुताः । १३ ।  
 सगणाः सिद्धगन्धर्वा विद्याधरमहोरगाः । मुनयो यक्षरक्षारि खण्डकन्नरचारणाः । १४ ।  
 राजानश्च समाहूता राजपत्न्यश्च सर्वशः । राजसूयं समीयुः स्म राज्ञः पाण्डुसुतस्य वै । १५ ।  
 मेनिरे कृष्णभक्तस्य सुपन्नमविस्मिताः । अयाजयन् महाराजं याजका देववर्चसः ।  
 राजसूयेन विधिवत् प्राञ्चेतसमियापराः । १६ ।  
 सुर्येऽह्नयवनीपालो याजकान् सदसस्पतीन् । अपूजयन् महाभागान् यथावत् सुसमाहितः । १७ ।

Then the priests ploughed the sacrificial ground with ploughs of gold and initiated Yudhiṣṭhira, according to the scriptural injunctions, as the sacrifice. (12) The utensils used in this sacrifice were all made of gold as they were in the sacrifice performed by Varuṇa in ancient times. Brahmā, Śaṅkara, Indra and other guardians of the world, Siddhas and Gandharvas with their retinues, Vidyādharas and Nāgas, sages, Yakṣas and Rākṣasas, birds, Kinnaras. Cāraṇas and powerful princes with their queens—all came to attend the

Rājāsūya sacrifice of King Yudhiṣṭhira at his invitation. (13—15) All of them admitted without any hesitation that he was qualified to perform the same. For to a devotee of Śrī Kṛṣṇa nothing is impossible of achievement. Then the priests, who were as glorious as the gods, conducted for the king the Rājāsūya sacrifice according to the scriptural ordinance, as in ancient times the gods did for Varuna. (16) On the day fixed for extracting the Soma juice, the king honoured the blessed priests as well as the supervisors of the performance with due attention. (17)

सदस्याप्र्यारहणाहं वै विमृशन्तः सभासदः । नाध्यगच्छन्नैकान्त्यात् सहदेवस्तदाब्रवीत् । १८ ।  
 अर्हति ह्यच्युतः श्रेष्ठ्यं भगवान् सात्वतां पतिः । एष वै देवताः सर्वां देशकालधनादवः । १९ ।  
 यदात्मकमिदं विश्वं क्रतवश्च यदात्मकाः । अग्निराहुतयो मन्त्राः सांख्यं योगश्च यत्परः । २० ।  
 एक एवाद्द्वितीयोऽसायैतदात्म्यमिदं जगत् । आत्मनाऽऽत्माश्रयः सभ्याः सृजत्यवति हृत्यजः । २१ ।  
 विविधानीह कर्माणि जनयन् यदवेक्षया । ईहते यदयं सर्वः श्रेयो धर्मादिलक्षणम् । २२ ।  
 तस्मात् कृष्णाय महते दीयतां परमार्हणम् । एवं चेत् सर्वभूतानामात्मनश्चारुणं भवेत् । २३ ।  
 सर्वभूतात्मभूताय कृष्णायानन्ददिशिने । देयं ज्ञान्ताय पूर्णाय दत्तस्थानन्दमिच्छता । २४ ।  
 इत्युक्त्वा सहदेवोऽभूत् तूर्णी कृष्णानुभाववित् । तच्छ्रुत्वा तुष्टुवुः सर्वे साधु साध्विति सन्तमः । २५ ।  
 श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्दं सभासदात् । समर्हयदधृषीकेशं प्रीतः प्रणयविह्वलः । २६ ।  
 तत्पदावबन्निष्ठापः शिरसा लोकपायनीः । सभार्यः सानुजामात्यः सकुटुम्बोऽवहमुदा । २७ ।  
 वासीभिः यीतकौशेर्वर्भुवणैश्च महाघनैः । अर्हयित्वाभ्रपूर्णाक्षो नाशकत् समवेक्षितुम् । २८ ।  
 इत्थं सभाजितं वीक्ष्य सर्वे प्राञ्जलयो जनाः । नमो जयेति नेमुस्तं निपेतुः पुष्यवृष्यः । २९ ।

Now, the members of the assembly proceeded to consider who was worthy of receiving the first place of honour, but could not come to any decision for want of unanimity. Thereupon Sahadeva addressed the assembly in the following words: (18) "In my opinion Bhagavān Śrī Kṛṣṇa, the crown-jewel of the Yadus, is the best man in this assembly and deserve the first place of honour. For all the gods as well as Time, Space, Wealth and Whatever other things there are in this world—all are but He. (19) The whole universe is His manifestation. The sacrifices are He, He is Fire, He is the oblations, He is revealed in the form of the Mantras. The path of Knowledge and the path of Action both lead to Him. (20) Members of this august assembly, Bhagavān Śrī Kṛṣṇa is the one Absolute without a second; the whole universe is His body. Though self-dependent and unborn, He creates, protects and destroys the universe by His own will. (21) Through His grace people perform various acts in the world and pursue the fourfold object of life, viz., Dharma (virtue), Artha (worldly prosperity), Kāma (worldly enjoyment) and Mokṣa (liberation). (22) Therefore, I propose that foremost honour should be offered to Bhagavān Śrī Kṛṣṇa, the greatest of the great. Through honouring Him, we shall have honoured all beings as well as our own self. (23) He who seeks that his gifts should embrace infinity, should make them to Śrī Kṛṣṇa, who is the Self of all beings and views, none as other than Himself, who is absolutely unruffled and perfect in everyway." (24) Parīkṣit! Sahadeva, who was aware of Bhagavān Śrī Kṛṣṇa's greatness, became silent after saying this. All good people in the assembly were pleased to hear this, and applauded him saying, 'well said, well said'. (25) Hearing this ejaculation of the Brāhmaṇas and ascertaining the general sense of the members of the assembly, King Yudhiṣṭhira was extremely delighted and with a heart overwhelmed with emotion, honoured Śrī Kṛṣṇa by offering Him the worship due to the First Man in the assembly. (26) In great joy he washed the feet of Śrī Kṛṣṇa and together with his consort (Draupadi), brothers, ministers and other members of his family, bore on his head the drops of that water, which purify the world. (27) Then he

presented the Lord with robes of yellow silk and ornaments. His eyes being full of tears at the time, he could not even distinctly see the Form of the Lord. (28) Seeing Him thus honoured, all those present in the assembly joined their palms in reverence, with shouts of 'Namo Namaḥ' (Salutations) and 'Jaya-Jaya' (Victory to You), and showers of flowers fell on Him from the heavens. (29)

इत्थं निशम्य दमघोषयुतः स्वपीठादुत्थाय कृष्णगुणवर्णनज्ञातमन्युः ।

व्रत्क्षिप्य बाहुमिदमाह सदस्यमर्षी संभ्रावयन् भगवते परुषाण्यभीतः ।३०।

ईशो दुरत्ययः काल इति सत्यवती श्रुतिः । वृद्धनामपि यद् बुद्धिर्बालव्याक्यैर्विभ्रतः ।३१।

यूयं पात्रसिद्धां श्रेष्ठा भा मन्त्रं बालभाषितम् । सदस्यतयः सर्वे कृष्णो यत् सम्मतोऽर्हणे ।३२।

तपोविद्याप्रतधरान् ज्ञानविध्यस्तकल्पयान् । परमर्षीन् ब्रह्मनिष्ठान् लोकपालैश्च पूजितान् ।३३।

सदस्यतीनतिक्रम्य गोपालः कुलपांसवः । यथा काकः पुरोडाशं सपर्या कथमर्हति ।३४।

घणांश्रमकुलापेतः सर्वधर्मबहिष्कृतः । स्वैरवर्ती गुणैर्हीनः सपर्या कथमर्हति ।३५।

ययातिनैषां हि कुलं शप्तं सद्भिर्बहिष्कृतम् । वृथापानरतं शश्वत् सपर्या कथमर्हति ।३६।

ब्रह्मर्षिसेवितान् देशम् हित्वैतेऽब्रह्मवर्चसम् । समुद्रे दुर्गमाश्रित्य ब्राधन्ते दस्यवः प्रजाः ।३७।

एषामदीन्यभद्राणि ब्रभाषे नष्टमङ्गलः । नोवाच किञ्चिद् भगवान् यथा सिंहः शिवारुतम् ।३८।

भगवन्नन्दनं श्रुत्वा दुःसहं तत् सभासदः । कर्षीं पिधाय निर्जम्पुः शपन्तश्चेदिपं रुषाः ।३९।

निन्दं भगवतः श्रुत्वंसत्परस्य जनस्य वा । ततो नार्पति यः सोऽपि वात्ययः सुकृताच्छ्रुतः ।४०।

Parikṣit, Śiśupāla heard all this from his seat in the assembly. Enraged at the glorification of Śrī Kṛṣṇa, he rose from his seat and holding up his arm in great indignation fearlessly spoke these harsh words with reference to Śrī Kṛṣṇa. (30) He said, "Leaders of this House, the pronouncement of the Vedas that Time is God is quite true; for Time is inviolable, its decree cannot be revoked. (This has been made perfectly clear by the proceedings of this assembly.) (For) we have seen how even the (hardened) reason of wise and elderly people can be misled by the prattlings of children. (31) Remember, you are the best judge to decide who is worthy to receive the honour of first place in this assembly. Therefore, please do not accept as gospel truth Sahadeva's childish talk that Kṛṣṇa is worthy of that honour. (32) There are present here men of great austerity, learning and sacred vows, men who have wiped out their sins through wisdom, great sages who are established in Brahma and adored even by the greatest of gods. (33) Ignoring the leaders of this assembly, how can this coward, a disgrace to his clan and family, be considered worthy of receiving this honour? Does the crow deserve to receive a sacrificial oblation? (34) He owns no Varna (caste), or Āśrama (stage of life), and does not possess nobility of birth; he is beyond the pale of all Dharmas (sacred laws) and acts wantonly both against the Vedic injunctions and established usage. Moreover he is devoid of all virtues. Under the circumstances, how can he deserve the honour of first place? (35) You are aware that his clan is under the curse of Yayāti, and has, therefore, been boycotted by all good people. Moreover, they are all given to unauthorized drinking. How can he, therefore, be entitled to receive the honour of first place? (36) Abandoning Mathurā and other sacred places (inhabited by Brahmanical sages), they have resorted to a fortified place in the sea, deslitute of Brāhmaṇas devoted to the Vedas. When they come out of their fortifications, they harass all creatures like pirates." (37) Parikṣit, all the merits of Śiśupāla had been exhausted. That is why he uttered these and similar harsh words with reference to Śrī Kṛṣṇa. But just as the lion does not heed the jackal's howls, even so the Almighty Lord did not say a word in reply to Śiśupāla. (38) But the vilification of the Lord became unbearable to the audience, some of whom closed their ears and indignantly left the Hall censuring

Śiśupāla for his unjustifiable remarks. (39) (There was reason for this.) For, Parīkṣit, he who, on hearing aspersions cast upon God or upon His devotee, does not leave the spot, loses his merit and goes down to hell. (40)

ततः पाण्डुसुताः क्रुद्धा भक्त्यकैकयमुत्त्रयाः । उदायुधाः समुत्तस्थुः शिशुपालजिघोसवः । ४१ ।

ततश्चैष्टस्त्वसम्भ्रान्तो जगृहे रङ्गावर्षणी । भर्तृवन् कृष्णपक्षीयान् राज्ञः सदसि भारत । ४२ ।

तावदुत्थाय भगवान् स्वान् निवार्य स्वयं स्या । शिरः क्षुरान्तचक्रेण जहारापततो रिपोः । ४३ ।

शब्दः कोलाहलोऽप्यासीत् शिशुपाले हते महान् । तस्यानुयायिनो भूषा दुद्रुवर्जमिवैविणः । ४४ ।

चैष्टदेष्टोत्थितं ज्योतिर्वासुदेवमुपाविशत् । पश्यतां सर्वभूतानामुत्केव भुवि खाच्छ्रुता । ४५ ।

जन्मत्रयानुगुणितवैरसंख्यया धिया । ध्यायंस्तन्मयतां यातो भावो हि भवकारणम् । ४६ ।

ब्रह्मिभ्यः सप्तदशेभ्यो दक्षिणां विपुलामदात् । सर्वान् सम्पूज्य विधिचक्रैज्वभूथमेकराद् । ४७ ।

Now, the Pāṇḍavas, Matsyas, Kaikayas and Śrījāyas stood up in rage with uplifted weapons, determined to make short work of Śiśupāla. (41) Undaunted by the threat, the latter took up his sword and shield and rebuked the princes who sided with Śrī Kṛṣṇa in the assembly. (42) (Observing both the sides prepared for a combat,) Bhagavān Śrī Kṛṣṇa stood up and pacified the rulers who sided with Him, and exhibiting some anger out off with His sharp-edged discus the head of Śiśupāla, who had in the meantime swooped on Him. (43) Great and tumultuous was the uproar in the assembly when Śiśupāla fell down dead. The princes who followed him took to their heels to save their lives. (44) Just as a meteor dropping from the sky gets absorbed into the earth, even so all people witnessed a column of light emanating from Śiśupāla's body enter Śrī Kṛṣṇa and merge into Him. (45) Parīkṣit, contemplating on the Lord with thoughts of hatred and anger fostered for three consecutive lives, Śiśupāla became one with Him, and was restored to his original place as an attendant of the Lord. Thus it is the thought of the individual which determines his future state. (46) After Śiśupāla's deliverance, Emperor Yudhiṣṭhira gave sacrificial fees on a liberal scale to the priests and supervisors of the sacrifice and honoured all who attended it. Thereafter he performed ablutions betokening the completion of the sacrifice, according to the scriptural injunctions. (47)

साधयित्वा क्रतुं राज्ञः कृष्णो योगेश्वरेश्वरः । उवास कतिचिन्पासान् सुहृद्भिरपिवाचितः । ४८ ।

ततोऽनुज्ञाय राजानमनिच्छन्तपपीश्वरः । ययौ सभायः सापात्यः स्वपुरं देवकीसुतः । ४९ ।

वर्षितं तदुपाख्यानं मया ते ब्रह्मविस्तरम् । वैकुण्ठवासिनोर्जन्म विप्रशापात् पुनः पुनः । ५० ।

राजसूयावभूथेन स्यातो राज्ञः युधिष्ठिरः । ब्रह्मक्षत्रसभामध्ये शशुभे सुरराडिव । ५१ ।

राज्ञः सभायिताः सर्वे सुरमानवखेचराः । कृष्णं क्रतुं च ईशन्तः स्वध्यायानि ययुर्मुदा । ५२ ।

दुर्योधनयुते पापं कलिं कुक्कुलामयम् । यो न सेहे श्रियं स्त्रीतां दृष्ट्वा पाण्डुसुतय ताम् । ५३ ।

Parīkṣit, having thus brought the Rājasūya sacrifice of Yudhiṣṭhira to a successful conclusion, Bhagavān Śrī Kṛṣṇa, the Supreme Lord of all masters of Yoga, spent some months at Indraprastha at the request of His friends and relations. (48) Then the Almighty Lord took leave of Yudhiṣṭhira, who was reluctant to allow Him to go, and left for Dwārakā with His consorts and ministers. (49) Parīkṣit, I have already narrated to you at considerable length (in Skandha VII) how under the curse of Sanaka and his brothers Jaya and Vijaya, the two attendants of the Lord at Vaikuṇṭha, had to take repeated births on earth. (50) Having finished the ablutions at the close of the Rājasūya sacrifice, Yudhiṣṭhira shone like Indra (the king of gods) in the assembly of Brāhmaṇas and Kṣatriyas. (51) Honoured by Yudhiṣṭhira all the gods, men and ethereal beings gladly returned to their respective abodes glorifying Bhagavān Śrī Kṛṣṇa and the sacrifice performed by King Yudhiṣṭhira. (52) Duryodhana alone

of all those who had attended the sacrifice could not bear the sight of the vast fortune and royal splendour of the Pāṇḍavas. For he was sinful and quarrelsome by nature, a veritable cancer in the body of the Kuru race, brought into being for its destruction. (53)

य इदं कीर्तयेद् विष्णोः कर्म चैद्यवधादिकम् । राजमोक्षं वितानं च सर्वयायैः प्रमुच्यते । ५४ ।

इति श्रीमद्भागवते महापुराणे पारमहेंस्यो संहितायां दशमस्कन्धे उत्तरार्धे शिशुपालवधो नाम चतुःसप्ततितमोऽध्यायः । ७४ ।

Parikṣit, anyone who sings of this sport of Bhagavān Śrī Kṛṣṇa relating to the destruction of Śiśupāla and Jarāsandha, the release of the imprisoned kings and performance of the Rājāsūya sacrifice by Yudhiṣṭhira, will be freed of all sin. (54)

*Thus ends the seventy-fourth discourse entitled Śiśupāla killed (by Śrī Kṛṣṇa), in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Saṁhitā.*



## अथ पञ्चसप्ततितमोऽध्यायः

### Discourse LXXV

#### Duryodhana's Humiliation

राजोवाच

अजातशत्रोस्तं दृष्ट्वा राजसूयमहोदयम् । सर्वे मुमुक्षिरे ब्रह्मन् नृदेवा ये समागतः । १ ।  
दुर्योधनं वर्जयित्वा रक्षानः सर्वयः सुराः । इति श्रुते नो भगवँस्त्रा कारणमुच्यताम् । २ ।

The king (Parikṣit) submitted : Holy sage you told me just now that all the kings, sages and gods who had assembled there rejoiced at the grand success of the Rājāsūya sacrifice performed by Yudhiṣṭhira and that Duryodhana was the only exception in this matter. O worshipful one, please tell me the reason of this. (1-2)

ऋषिरुवाच

पितामहस्य ते यज्ञे राजसूये महात्मनः । बान्धवाः परिचर्यायां तस्यासन् प्रेमबन्धनाः । ३ ।  
भीमो महानसाध्यक्षो धनाध्यक्षः सुयोधनः । सहदेवस्तु पूजायां नकुलो इव्यसाधने । ४ ।  
गुरुशुश्रूषणे जिष्णुः कृष्णः पादावनेजने । परियेषणे द्रुपदा कर्णो दाने महामनाः । ५ ।  
युयुधानो विकर्णश्च हार्दिको विदुरादयः । बाह्लीकपुत्रा भृयाद्या ये च सनर्दानदयः । ६ ।  
निरूपिता महायज्ञे नानाकर्मसु ते तदा । प्रवर्तन्ते स्म राजेन्द्र राज्ञः प्रियचिकीर्षवः । ७ ।

Śrī Śuka replied : Parikṣit, your grandfather, Yudhiṣṭhira, was a great soul. Bound to him with ties of affection all his relations took upon themselves some form of service or other during the sacrifice. (3) Bhīma was placed in charge of the kitchen, Duryodhana was master of the treasury, Sahadeva was entrusted with the duty of honouring the guests; while Nakula had the charge of procuring supplies. (4) Arjuna waited upon the elders, and Śrī Kṛṣṇa took upon Himself the duty of washing the feet of the guests. Draupadī attended to the work of serving food, while the magnanimous Karna was entrusted with the duty of bestowing gifts. (5) Similarly Sātyaki, Vikarna, Hārdikya, Vidura, Bhūriśravā and the other sons of Bahlika, Santardana and others were entrusted with one duty or other. All of them

endeavoured to perform their respective duties to the satisfaction of Yudhiṣṭhira. (6-7)

ऋषिब्रह्मण्यस्य बह्वित्सु सुहृत्तपेषु स्विष्टेषु मृतसमर्पणदक्षिणाभिः ।

चैष्टं च सप्तवतेश्चरणं प्रविष्टं चक्रुस्ततस्त्ववभृयन्नपनं ह्यनघाम् । ८ ।

भृङ्गशङ्खपणवधुस्तुयानकगोपवाः । खादित्राणि विचित्राणि नेदुराभ्युद्योत्सवे । ९ ।

नर्तक्यो ननुगृह्यं गायका सूत्रज्ञो जगुः । यीणावेपुतलोत्रादक्षोषां स दिव्यस्पृशत् । १० ।

चित्रध्वजपताकाप्रैरिभेजस्यन्दनार्चिभिः । खलुकृतैर्भटैर्भूषा निर्ययुः स्वमपालिनः । ११ ।

यदमुञ्जयफाब्योजकुलकेकयकोसलाः । कस्ययन्तो भुवं सैन्यैर्यजमानपुरःसराः । १२ ।

सदस्यनिर्दिग्द्वजश्रेष्ठा ब्रह्मघोषेणभूयसा । देवर्षिपितृगन्धर्वास्तुष्टुवुः पृथ्वर्विणः । १३ ।

खलुकृता नरा नार्यो गन्धन्मभूषणाम्बरैः । विलिम्पन्त्योऽभिषिञ्चन्त्यो विजह्वुर्विचयै रसैः । १४ ।

तैलगौरासगन्धोद्धारिद्रासात्रकुम्भैः । पुम्भिलिप्ताः प्रलिम्पन्त्यो विजह्वुर्वारयोचितः । १५ ।

Parīkṣit 1 after the priests and supervisors of the sacrifice, men of learning, friends and relations had been duly honoured with sweet words, rich presents and sacrificial fees and Śiśupāla had entered the feet of the Lord, Yudhiṣṭhira went to the Gaṅgā to perform the concluding ablutions. (8) While the ceremony was being so performed, various instruments of music like the Mṛdaṅga, conch, drum, kettledrum, tabor and trumpet were played upon. (9) The courtesans danced in great joy, the songsters sang in batches. The sound of the Viṇā, flute and cymbals reached the heavens. (10) Adorned with necklaces of gold, the Yādava, Sṛjīyaya, Kāmbōja, Kuru, Kekaya and Kōśala kings, with flags of various colours waving in the air, followed Yudhiṣṭhira to the Gaṅgā shaking the earth with their armies consisting of fully accoutred foot-soldiers, elephants, chariots and horses. (11-12) Supervisors of the sacrifice, priests and learned Brāhmaṇas proceeded chanting the Vedic hymns in loud intonations. The gods, Ṛṣis, manes and Gandharvas showered flowers on the procession from the heavens and sang Yudhiṣṭhira's praises. (13) Men and women of the city adorned with scents, garlands, beautiful clothes and ornaments (came out on the public roads and) sported on, smearing and sprinkling one another with liquids of various kinds. (14) The courtesans smeared the men with oil, milk, butter, scented water, turmeric powder, saffron paste, and were themselves smeared over by men in return. It was thus that they amused themselves. (15)

गुप्ता नृभिर्निरगमन्नूपलब्धुमेतद् देव्यो यथा द्विवि विमानवैरनुदेव्यः ।

ता मातुलेयसखिभिः परिषिच्यमानाः सश्रीङ्हासविकसद्बदना विरेजुः । १६ ।

ता देवरानुत् सखीन् सिषिचुर्दृतीभिः द्विजाम्बरा विपुतगत्रकुचोरुमध्याः ।

औत्सुक्यमुत्कम्बराच्यवमानमाल्याः क्षोभं दधुर्मलधियां रुचिरैर्विहारीः । १७ ।

Just as celestial ladies thronged in the sky in their beautiful aerial cars (to see this festivity on earth), (even) so the ladies of the royal House of Indraprastha, curious to have a look at the grand procession, came out (in beautiful palanquins and other vehicles) guarded by foot-soldiers Bhagavān Śrī Kṛṣṇa, together with His companions, sprinkled water (of various colours on them), which made their faces, bloom in bashful smiles, thus heightening their beauty. (16) Sprinkled with water the clothes of the queens got wet, so that their limbs including their breasts, thighs and hips could be seen through. They also took up syringes filled with coloured water and threw jets of water on their brothers-in-law and their friends. In the flurry of the moment their braids got loosened and flowers dropped therefrom. Parīkṣit, the sight of this lovely and innocent sport on their part brought impious thoughts in the mind of people possessed of impure hearts. (17)

स सम्राड् रथमारूढः सदश्वं रुक्ममालिनम् । व्यरोचत स्वपत्नीभिः क्रियाभिः क्रतुराडिव । १८ ।  
 पत्नीसंयाजावभृथैश्चरित्वा ते तपुर्विजः । आचान्तं स्त्रापयाञ्जकुर्गाङ्गायां सह कृष्णया । १९ ।  
 देवदनुभयो नेदुर्नन्दनुभिभिः समम् । मुमुक्षुः पुष्यवर्षाणि देवर्विपितृमानवाः । २० ।  
 सन्तुस्तत्र दतः सर्वे वर्णाश्रमयुता नराः । महापातकवपि धतः सद्यो मुच्येत किल्बिषान् । २१ ।  
 अथ राजाहते शौभे परिधाया स्वलङ्कृतः । ऋत्विक्सदस्यविप्रादीनानर्वाभरणाम्बुः । २२ ।  
 बन्धुजातिनृपान् मित्रसुहृदोऽन्यांश्च सर्वशः । अपीक्ष्यं पूजयामास नारायणपरो नृपः । २३ ।  
 सर्वे जनाः सुररुचो मणिकुण्डलखण्ड्याकङ्कुकदुकूलमहाध्वर्याहाराः ।  
 नार्यश्च कुण्डलगुणालकवृन्दमुष्टवक्राश्रियः कनकमेखलया विरेजुः । २४ ।

Seated in his chariot drawn by the best horses and decked with gold necklaces, Emperor Yudhiṣṭhira with Draupadi and other consorts looked as if the great sacrifice Rājasūya with the attendant rituals had assumed human forms. (18) After the ritual known by the name Patni-Samīyāja and the rites connected with the concluding ablutions had been over, the king performed Ācamana (sipped water from the palm of his hand), and, as directed by priests, bathed in the Gaṅgā alongwith Draupadi. (19) At that time the drums of celestials sounded in the heavens joined with the sounding of drums by men; and the gods. Ṛṣis, manes and men showered flowers. (20) After the Emperor had finished his ablutions, people belonging to all castes and stages of life took their dips in the Gaṅgā; for a bath at that time rids even the most sinful of their sins forthwith. (21) Then Yudhiṣṭhira put a piece of new silk cloth round his foins and another round his shoulders and adorning himself with ornaments, he honoured the priests and supervisors of the sacrifice as well as other Brāhmaṇas with gifts of cloth and ornaments. (22) Parīkṣit, a sincere devotee of God, the Emperor saw God in every being and honoured all his relations and kinsmen, brother princes, friends and well-wishers, and other ordinary folk again and again. (23) Wearing jewelled ear-rings, garlands of flowers, turbans, long coats, pieces of silk and costly necklaces of pearls all these people looked like gods come down on earth. And the women looked exceptionally charming with the beauty of their faces enhanced by their ear-rings and their overhanging locks, and with the zones of gold lying round their hips. (24)

अथर्विजो महाशीलाः सदस्या ब्रह्मवादिनः । ब्रह्मक्षत्रियविदशूद्रा राजानो ये समागताः । २५ ।  
 देवर्विपितृभूतानि लोकपालाः सहानुगाः । पूजितास्तमनुजाय स्वधायानि ययुर्नृपः । २६ ।  
 हरिदासस्य राजर्षे राजसूयमहोदयम् । नैवानृप्यन् प्रशंसन्तः पिबन् मर्योऽमृतं यशः । २७ ।  
 ततो युधिष्ठिरो राजा सुहृत्सम्बन्धिबन्धवान् । प्रेम्णा निवासयामास कृष्णं च त्यागकातरः । २८ ।  
 भगवानपि तत्राङ्ग न्यवस्थासीत्प्रियङ्करः । प्रस्थाप्य यदुर्वीरैश्च साम्बार्दोश्च कुशाश्वलीम् । २९ ।  
 इत्थं राजा धर्मसुतो मनोरथमहाशंखम् । सुदुस्तरं सपुत्रीर्व कृष्णेनासीद् गतज्वरः । ३० ।

Parīkṣit, all those who had assembled there—priests of high character, supervisors of the sacrifice well-versed in the Vedas, Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, princes, gods, Ṛṣis, manes and members of other classes of beings, Indra and the other protectors of the world with their attendants—now took leave of Yudhiṣṭhira, and returned to their respective abodes, receiving appropriate honours from the Emperor. (25-26) Just as a mortal would never feel satisfied with a drink of nectar, so they did not get tired of praising the grand success of the Rājasūya sacrifice performed by the saintly King Yudhiṣṭhira, who was a great devotee of God. (27) The Emperor lovingly detained his kinsmen, friends and relations and also Bhagavān Śrī Kṛṣṇa at his capital, for he could not even bear the idea of their separation. (28) Sending away Sāmba, his other sons as well as the principal Yādava

warriors to Dwārakā, the Almighty Lord stayed there with a view to pleasing the king. (29) Thus having realized with the help of Śrī Kṛṣṇa, the long-cherished ambition of performing the Rājāsūya sacrifice, which was as difficult to realize as it is to cross of ocean, Yudhiṣṭhira now heaved a sigh of relief. (30)

एकदान्तःपुरे तस्य वीक्ष्य दुर्योधनः स्त्रियम् । अतप्यद् राजसूयस्य महिष्वं चाच्युतात्मनः । ३१ ।

यस्मिन् नरेन्द्रदितिजेन्द्रसुरेन्द्रलक्ष्मीर्नाना विधानि किल विश्वसृजोपहृष्टाः ।

ताभिः परीतं ह्युदराजसृतोपतस्थे यस्यां विषक्तहृदयः कुरुराडतप्यत् । ३२ ।

यस्मिंस्तदा मधुपतेर्महिषीसहस्रं श्रोणीभरेण शनकैः कणदङ्घ्रिशोभम् ।

मध्ये सुचारु कुचकुङ्कुमशोणहारं श्रीमन्मुखं प्रचलकुण्डलकुन्तलाढ्यम् । ३३ ।

On a certain day, Duryodhana felt greatly troubled at heart at the sight of Yudhiṣṭhira's splendour in his palace and the greatness attained by him, a great devotee of God, through the performance of the Rājāsūya sacrifice. (31) The palace contained all the wealth and royal splendours of earthly monarchs, demon kings and lords of celestials, got together by the demon Maya, who had built it. Queen Draupadī waited upon her consorts with all these materials and it was mainly due to his attachment for her that Duryodhana was filled with jealousy. (32) More than a thousand consorts of Bhagavān Śrī Kṛṣṇa lived in that palace at the time. The anklets at their feet charmingly jingled when they walked with slow paces on account of their bulky hips. They were slender-waisted and the saffron on their breast made their white necklace of pearls appear red. Rocking ear-rings and flowing locks enhanced the beauty of their faces. (33)

सभयां मयङ्कृपायां क्वापि धर्मसृतोऽभिराट् । सृतोऽनुर्जैर्बन्धुभिश्च कृष्णेनापि स्वचक्षुषा । ३४ ।

आसीनः काञ्चने साक्षादासने मघवानिव । पारमेष्ठ्यश्रिया जुष्टः सूर्यमानश्च वन्दिभिः । ३५ ।

तत्र दुर्योधनो मानी परीतो भ्रातृपिर्नृप । किरिटीमाली न्यविशदसिहस्तः क्षिपन् रुषा । ३६ ।

स्थलेऽभ्यगृह्णाद् वस्त्रान्तं जलं मत्वा स्थलेऽपतत् । जले च स्थलवद् भ्रान्त्या मयमायाविभोद्धितः । ३७ ।

जहास भीमस्तं दृष्ट्वा स्त्रियो नृपतयोऽपरे । निवार्यमाणा अयङ्क राज्ञः कृष्णानुमोदिताः । ३८ ।

स प्रीडितोऽजावदनो रुषा ज्वलन् निष्क्रम्य तृष्णीं प्रययौ गजाह्वयम् ।

हाहेति शब्दः सुमहानभूत् सतामजातशत्रुर्विमना इवाभवत् ।

नभूय तृष्णीं भगवान् ध्रुवो धरं समुज्जिहीषुंभ्रमति स्म यददुशाः । ३९ ।

एतन्नेऽभिहितं राजन् यत् पृष्टोऽहमिह त्वया । सुबोधनस्य दौरात्म्यं राजसूये महाकृतं । ४० ।

इति श्रीमद्भागवते महापुराणे पारमर्श्यां संहितायां दशमस्कन्धे उत्तरार्धे दुर्योधनमात्रभङ्गे नाम षष्ठ्याश्रितितमोऽध्यायः । ७५ ।

In a part of the Hall constructed by Maya, Emperor Yudhiṣṭhira, invested with imperial glory, was once seated on a throne of gold. Surrounded by his brother and kinsmen, and his guide, Bhagavān Śrī Kṛṣṇa, and extolled by bards, he looked like Indra. (34-35) Proud Duryodhana accompanied by his brothers appeared there, sword in hand, with a crown on his head and a necklace hanging on his breast. He angrily scolded the guards at the gate as he entered. (36) Deluded by the superb skill of Maya, he drew up his skirts mistaking a certain part of the floor for a sheet of water; and proceeding further he stumbled into water mistaking it for the bare floor. (37) Dear Parikṣit ! Bhīma, the royal ladies and other princes laughed when they saw him fall, notwithstanding Yudhiṣṭhira's remonstrances, being encouraged by a gesture from Śrī Kṛṣṇa. (38) Duryodhana was ashamed at this discomfiture. Burning with rage, and with his face cast down, he silently left the Hall and immediately

departed for Hastināpura. The incident raised a cry of dismay from all good people and Yudhiṣṭhira felt perturbed over it as it were. Bhagavān Śrī Kṛṣṇa, however, kept quiet over the incident, intent as He was upon relieving the burden of the earth. In fact, it was His enchanting look which threw Duryodhana into confusion and brought about the incident. (39) Parīkṣit, you asked me on this occasion how at the great Rājasiya sacrifice Duryodhana developed his intense ill-will against the Pāṇḍavas. I have told you the secret of it. (40)

*Thus ends the seventy-fifth discourse entitled "Duryodhana's Humiliation" in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ षट्सप्ततितमोऽध्यायः

### Discourse LXXVI

#### Śālva's Encounter with the Yādavas

श्रीसुक उवाच

अथान्दपि कृष्णाय शृणु कर्माद्भूतं नृप । क्रीडानरशरीरस्य यथा सौभपतिर्हृतः । १ ।  
 शिशुपालसप्तः शाल्वो नक्षिणपुद्गल आगतः । यदुभिनिक्रितं संस्थे जरासन्धाद्यस्तथा । २ ।  
 शाल्वः प्रतिज्ञामकरोत् शृण्वतां सर्वभूजाम् । अथादवीं क्ष्मां करिष्ये पौरुषं मम पश्यत । ३ ।  
 इति मूढः प्रतिज्ञाय देवं पशुपतिं प्रभुम् । आराधयामास नृप पांसुमुष्टिं सकृद् भ्रमन् । ४ ।  
 संवत्सरान्ते भगवानाशुतोष उवापतिः । वरेणच्छन्दयामास शाल्वं शरणमागतम् । ५ ।  
 देवासुरमनुष्याणां शय्यवोरगरक्षसाम् । अभेद्यं कामगं यत्रे स यानं वृष्णिधीयणम् । ६ ।  
 तथेति गिरिशदिष्टो मयः परपुरञ्जयः । पुनं निर्माय शाल्वाय प्रादात्सौभमयस्त्रयम् । ७ ।  
 स लब्ध्वा कामगं यानं तपोधाय दुरासदम् । ययौ द्वारकालीं शाल्वो वैरं वृष्णिकृतं स्मरन् । ८ ।

Śrī Suka began again : Parīkṣit, now hear the story of still another wonderful achievement of Bhagavān Śrī Kṛṣṇa, who had sportfully assumed a human semblance. This relates to the death of Śālva, owner of the celebrated aerial car called Saubha. (1) Śālva was a friend of Śiśupāla and accompanied the latter (as a member of the bridegroom's party) for his (proposed) wedding with Rukmiṇī. At that time he, alongwith Jarāsandha and others, was completely routed in battle by the Yadus. (2) Within the hearing of all the princes (assembled there) Śālva took a vow saying, "I shall rid the earth of the Yādavas; you will then witness my prowess." (3) Parīkṣit, having thus pledged himself, the fool began to worship the god of gods, Śaṅkara, taking by way of nourishment only a handful of dust once a day. (4) At the end of a year the almighty Spouse of Umā, Lord Śaṅkara, (who is propitiated very soon), offered to confer a boon on Śālva, who had sought his protection. (5) Śālva requested the Lord to confer on him an aerial car which could be taken wherever he liked, and which could not be broken by the gods, Asuras, men, Gandharvas and Rākṣasas, and which would be a terror to the Yadus. (6) Śaṅkara said, "Be it so !" Under his command, the demon Maya, who could (easily) bring about the fall of an enemy's stronghold, constructed an aerial car, called Saubha, which was made of steel, and handed it over to Śālva. It was not a car, but a city in miniature. (7) Full of darkness within, it was inaccessible (to others). It could be taken wherever one liked. Obtaining this car, Śālva proceeded against Dwārakā remembering the old grudge against the Yadus. (8)

निरुद्धय सेनया शाल्वो महत्या भरतर्षभ । पूर्वी बभञ्जोपवनान्युद्यानानि च सर्वशः । १ ।  
 सगोपुराणि द्वााराणि प्रासादाद्वाल्लोलिकाः । विहारान् स विमानाप्रयात्रिपेतुः शस्त्रवृष्टयः । १० ।  
 दाला ह्यप्राश्नाशनयः सर्पा आसारशर्कराः । प्रचण्डशक्रवातोऽभूद् रजसाऽऽच्छादिता दिशः । ११ ।  
 इत्यर्ध्याना सौभेन कृष्यास्य नगरी भृशम् । नाभ्यपद्यत शं राज्ञिखिपुरेण यथा मही । १२ ।  
 प्रद्युम्नो भगवान् वीक्ष्य बाध्यमाना निजाः प्रजाः । मा भैष्टेल्यभ्यधाद् वीरो रथारूढो महायशसः । १३ ।  
 साल्किक्षास्त्रेणश्च साम्योऽङ्कुरः सहानुजः । हार्दिक्यो भानुविन्दश्च गदश्च शुकसारणौ । १४ ।  
 अपरे च महेश्वासा रथयुधययुधयाः । निर्ययुर्दशिता गुप्ता रथेभाक्षपदातिभिः । १५ ।  
 ततः प्रवृत्ते युद्धे शाल्वानां यदुभिः सह । यथासुराणां विबुधैस्तुमुलं लोमहर्षणम् । १६ ।  
 ताश्च सौभपतेर्बाया दिव्यास्त्रै रविमणीसुतः । क्षणेन नाशयामास नैरा तम इवोष्णगुः । १७ ।  
 दिव्याथ पञ्चविंशत्या स्त्रर्णपुङ्खुरवोमुखैः । शाल्वस्य ध्वजिनीपालं शरैः सत्रतयवीभिः । १८ ।  
 शतेनाताडयच्छाल्वमेकैकेनास्य सैनिकान् । दशभिर्दशभिर्नैतुन् वानानि त्रिभिस्त्रिभिः । १९ ।  
 तदद्भुतं महत् कर्म प्रद्युम्नस्य महात्मनः । दृष्ट्वा तं पूजयामासुः सर्वे स्वपरसैनिकाः । २० ।  
 बहुरूपैकरूपं तद् दृश्यते न च दृश्यते । मायामयं पयकृतं दुर्विभाव्यं परैरभूत् । २१ ।  
 क्वचिद् भूमौ क्वचिद् व्योम्नि गिरिमूर्ध्नि जले क्वचित् । अलातचक्रवद् भ्राम्यत् सौभं तद् दुरवस्थितम् । २२ ।  
 यत्र यत्रोपलक्ष्येत ससौभः सहसैनिकः । शाल्वस्ततस्ततोऽमुञ्चन् शरान् सात्वतयूथयाः । २३ ।  
 शरैरम्यकंसंस्पर्शैराशीविपदुरासदैः । पीड्यमानपुरानीकः शाल्वोऽमुह्यत् परैरितैः । २४ ।

Parikṣit, Śālva besieged the city with a large army and engaged himself in the wholesale destruction of its gardens and parks, the gateways with their massive superstructures, the mansions with their upper chambers and compound wall and the places of recreation. Volleys of destructive weapons rained from that huge aerial car. (9-10) Blocks of stone, trees, thunderbolts serpents and hailstones were showered on the city, and a fearful tornado was let loose over it, filling the quarters with dust. (11) Just as in the days of yore the earth suffered under the scourge of the demon Tripura, even so the city of Dwārakā was subjected to untold suffering by Śālva's aerial car, Saubha. The people could not find respite (even for a moment). (12) Observing the distress of the people, the renowned warrior, Bhagavān Pradyumna, mounted his chariot and cheered them by saying 'Fear not'. (13) Śatyaki, Cārudeṣṇa, Sāmba, Akṛūra and his younger brothers, Kṛṭavarmā, Bhānuvinda, Gada, Śuka, Śaraṇa and many other big generals followed him with mighty bows in their hands. They were all protected with armours and were guarded by chariots, elephants, horses and foot-soldiers. (14-15) Just as in the days of yore there was a bitter conflict between the Devas and Asuras, even so a fierce and thrilling battle ensued between the soldiers of Śālva and the Yādavas. (16) With the help of his celestial weapons Pradyumna broke in an instant the magic spell of Śālva, the owner of Saubha, even as the sun dispels the darkness of the night. (17) With twenty-five arrows having feathers of gold and iron tips and with the knots of their wood well polished, he pierced the commander-in-chief of Śālva's army. (18) With a hundred more he struck Śālva (himself) and discharged one arrow each at his soldiers, ten each at his charioteers and three each at his horses. (19) Seeing this great and wonderful feat of arms exhibited by the valiant Pradyumna, the soldiers on both sides admired him. (Parikṣit,) the aerial car of Śālva constructed by Maya contained such magical contrivances that now it appeared as many, and now as only one, now it appeared in the sky, and now disappeared altogether. The Yādavas, therefore, found it difficult to discover where it was at a particular moment. (20-21) Now it descended on the ground,

now flew into the air, now perched on the summit of a hill, and now began to float on water. Like a rotating firebrand it went round and round hardly stopping at any point. (22) Wherever Śālva with his car and soldiers came within their sight, the generals of the Yādava army showered their arrows on them. (23) Struck by those arrows, which burned like the sun and fire and were unapproachable like venomous snakes, Śālva's floating city and army sustained a severe blow, and Śālva himself fainted. (24)

शाखातीकपशस्त्रैर्धैर्युष्णिष्ठीरा भृशमर्दिताः । न तत्पृथक् रणे स्वं स्वं लोकद्वयजिगीषवः । २५ ।  
शाखाभार्यो द्युमन् नम प्रद्युम्नं प्राक्प्रपीडितः । आसाद्य गदया पौर्व्या व्याहृत्य च्यनदद् बली । २६ ।  
प्रद्युम्नं गदया शीर्णवक्षःस्थलमस्तिन्दमम् । अपोवाह रणात् सूतो धर्मविद् दासकावजः । २७ ।  
लब्धसंप्रो मुहूर्तेन कार्ष्णिः सारथिमब्रवीत् । अहो असाधिवदं सूत यद् रणान्धेऽपसर्पणम् । २८ ।  
न यद्गनां कुले जातः भ्रूयते रणविच्युतः । विना मत् क्लृबचितेन सूतेन प्राप्सिकलिषात् । २९ ।  
किं नु वक्ष्येऽभिसङ्गम्य पितरौ रामकेशवौ । बुद्ध्वात् सम्यगपकान्तः पृष्ठस्तत्रात्मनः क्षमम् । ३० ।  
व्यक्तं मे कथयिष्यन्ति हसन्त्यो भ्रातृजामयः । क्लृब्यं कथं कथं नीर तवान्यैः कथ्यतां मुधे । ३१ ।

(Parīkṣit,) the Yādava warriors too were equally harassed by the volleys of arms showered by the generals of Śālva's army; but they did not abandon their respective positions on the battle-field; for they thought that death in battle would secure happiness in the other world, whereas victory would establish their supremacy on the earth. (25) (Parīkṣit), there was a minister of Śālva (and a mighty warrior) Dyumān by name, to whom Pradyumna had previously dealt severe blows; he now suddenly attacked Pradyumna with a steel mace and striking a heavy blow with it gave a loud roar. (26) The blow smashed the chest of Pradyumna, the chastiser of foes. Thereupon Dāruka's son, his charioteer, knowing the canons of warfare, carried him away from the field. (27) Regaining consciousness after about an hour, Pradyumna said to his charioteer, "Oh, charioteer, you have done me a disservice by removing me from the field of battle. (28) No one born in Yadu's race except me is known to have abandoned the battle-field. You are a weak-minded charioteer: you have certainly wronged me. (29) What reply befitting my position shall I give to my uncle, Śrī Balarāma, and my father, Śrī Kṛṣṇa, when I see them and when they question me, now that I have cleverly managed to flee away from the battle-field? (30) My sisters-in-law will laugh at me and openly say, 'Please do tell us, O warrior, how you lost your manliness in the encounter with your enemy'. (31)

#### सारथिरुवाच

धर्मं विजानताऽऽयुषुः कृतमेतन्मया विभो । सूतः कृच्छ्रगतं रक्षेद् रथिनं सारथिं रथी । ३२ ।  
एतद् विदित्वा तु भवान् मयापोवाहितो रणात् । उपसृष्टः परेणेति मूर्च्छितो गदया हतः । ३३ ।  
इति श्रीमद्भागवते महापुरुषेण पारमहंस्यो संहितार्यो दशमस्कन्धे उत्तरार्धे शात्ययुद्धे षडसतितामोऽध्यायः । ७६ ।

The charioteer replied : O long-lived one, I did all this knowingly, considering it to be the proper duty of a charioteer. Lord, the rule of battle is that the charioteer should come to the rescue of the warrior when the latter's life is in danger, and similarly the warrior should save the life of the charioteer in peril. (32) Cognizant of this rule, I removed you from the battle-field when I found that, struck by the enemy with a mace, you had sustained a fatal injury and fainted. (33)

*Thus ends the seventy-sixth discourse, bearing on the (Yadus') encounter with Śālva, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramaharisa-Sarhita.*

# अथ सप्तसप्ततितमोऽध्यायः

## Discourse LXXVII

### Śālva's Deliverance

श्रीशुक उवाच

स तूपस्पृश्य सलिलं दंशितो घृतकार्मुकः । नय मां द्युमतः पाश्र्वं वीरसेत्याह सारथिम् । १ ।  
विधमन्ते स्वसैन्यानि द्युमन्तं रुक्मिणीसुतः । प्रतिहृत्य प्रत्यविध्यन्नाराचैरष्टभिः स्मयन् । २ ।  
चतुर्भिश्चतुरो वाहान् सुतमेकेन चाहनत् । द्वाभ्यां धनुश्च केतुं च शरेणान्येन वै शिरः । ३ ।  
गदसात्यकिसाम्बाद्या जघ्नुः सौभपतेर्बलम् । पेतुः समुद्रे सौभेयाः सर्वे संछिन्नकन्धराः । ४ ।  
एवं यदूनां शाल्वानां निघ्नतामितरेतरम् । घृद्धे त्रिणवरात्रं तदभूमुलमुल्बणम् । ५ ।

Śrī Śuka began again : (Parikṣit), Pradyumna now washed his hands and face, put on his armour, took up the bow and spoke to his charioteer thus, "Take me (once more) to the warrior, Dyumān." (1) Dyumān was at that time playing havoc with the Yādava army. First checking his depredations Pradyumna smilingly assailed Dyumān with eight shafts. (2) With four he struck his four horses, with one the charioteer, and with one shaft each he tore off Dyumān's bow and banner and with the remaining one he struck down Dyumān's head. (3) Gada, Sātyaki, Sāmba and others began to mow down the army of Śālva. The inmates of the aerial car, Saubha, with their necks severed from their bodies, dropped one by one into the sea. (4) Thus the Yādava army and the army of Śālva began to strike one another, and a fierce hand-to-hand fight raged between them for twenty-seven days and nights (without break). (5)

इन्द्रप्रस्थं गतः कृष्ण आहूतो धर्मसूतना । राजसूयेऽथ निर्वृते शिशुपाले च संस्थिते । ६ ।  
कुरुवृद्धननुत्साथ्य मुनींश्च ससुतां पृथक् । निमित्तान्यतिघोराणि पश्यन् ह्यरवर्ती ययौ । ७ ।  
आह चाहमिहायात आर्यमिश्राभिसङ्गतः । राजन्याश्चैष्टापक्षीया नूनं हन्युः पुरीं मम । ८ ।  
वीक्ष्य तत् कदनं स्वानां निलप्य पुररक्षणम् । सौभं च शाल्वराजं च दासकं प्राह केशवः । ९ ।  
रथं प्रापय मे सूत शाल्वस्यान्तिकमाशु वै । सम्भ्रमस्ते न कर्तव्यो मायावी सौभराडयम् । १० ।  
इत्युक्तश्चेदयामस रथमास्थाय दासकः । विशन्तं ददृशुः सर्वं स्वे परे चारुणानुजम् । ११ ।  
शाल्वश्च कृष्णपालोक्य हतप्रायजलेश्वरः । प्राहरत् कृष्णसूताय शक्तिं भीमरवां मूढे । १२ ।  
तामापतन्तीं नभसि महोल्कामिव रहसा । भासयन्तीं दिशः शौरिः सायकैः शतवाचिन्तम् । १३ ।  
तं च षोडशभिर्विद्ध्वा दारुणैः सौभं च स्वे भ्रमत् । अविध्यच्छरसन्दोहैः खं सूर्यं इव रश्मिभिः । १४ ।  
शाल्वः शौरिस्तु दोः सव्यं सशार्ङ्गं शार्ङ्गधन्वनः । विभेद न्यपतद्दस्तात् शार्ङ्गमासीत्तदद्भुतम् । १५ ।  
हाहाकारो महाबासीद् भूतानां तत्र पश्यताम् । विनद्य सौभराडुच्चैरिदमाह जनार्दनम् । १६ ।  
यत्स्वया मूढ नः सरयुप्रांतुर्भार्या हरोक्षताम् । प्रमत्तः स सभामध्ये त्वया व्यापादितः सखा । १७ ।  
तं त्वाद्य निशितैर्बाणैरपराजितमानिनम् । नयाय्यपुनरावृत्तिं यदि तिष्ठेममप्रमत्तः । १८ ।

Having been invited by Yudhiṣṭhira, Bhagavān Śrī Kṛṣṇa was at that time staying at Indraprastha. Now that the Rājasūya sacrifice had been concluded and Śiśupāla had been killed, Śrī Kṛṣṇa took leave of the elderly Kurus and Rsis, Kunti and the Pāṇḍavas, and proceeded to Dwārakā. On His way He observed frightful omens. (6-7) He therefore, said to Himself, "I came away hither with My revered brother, Śrī Balarāma; the kings in alliance with Śiśupāla must have surely availed themselves of the opportunity to attack Dwārakā." (8)

Reaching there, He found His people in a sad plight. Entrusting Batarāma with the work of defending the city and, observing Śālva and his aerial car, Saubha, He said to (His charioteer), Dārūka, (as follows). (9) "Take My chariot with great despatch to Śālva, owner of the aerial car, Saubha. Take care that you do not get frightened; for he is a warrior skilled in the use of magic." (10) Thus instructed, Dārūka mounted the chariot and drove it to the battle-field. As soon as Śrī Kṛṣṇa entered the field of battle, warriors on both sides recognized Him from the emblem of Garuḍa borne on His banner. (11) (Parīkṣit ! ) Śālva's army had mostly been extirpated. Observing Śrī Kṛṣṇa on the battle-field, Śālva discharged a terrible lance aimed at His charioteer. With a terrible noise it rushed through the air with great speed like a meteor illumining the quarters. Bhagavān Śrī Kṛṣṇa tore that lance into a hundred pieces with his arrows, hit Śālva with sixteen shafts and pierced the aerial car Saubha, that was wheeling in the sky, with volleys of arrows, even as the sun fills the space with his rays. (12—14) In the meantime Śālva hit Śrī Kṛṣṇa in the left arm with an arrow. The Śārīga bow which was being held by that arm fell from Śrī Kṛṣṇa's hand. It was a wonderful feat on the part of Śālva. (15) A loud outcry of wonder and fear rose from beings who watched the conflict (from the sky or from the ground). Śālva now gave a loud roar and said to Śrī Kṛṣṇa:— (16) "O deluded fool, you carried away before our very eyes the fiance of our friend and brother, Śiśupāla, and killed him in an assembly, when he was off his guard. (17) I know you regard yourself as invincible. But if you stand before me in this fight today, I shall, with my sharp arrows, send you to the region from where people do not return." (18)

श्रीभगवानुवाच

वृथा त्वं कथसे मन्द न पश्यत्यन्तिकेऽन्तकम् । पौरुषं दर्शयन्ति स्म घृता न बहुभाषिणः । १९ ।  
इत्युक्त्वा भगवाञ्छाल्वं गदया भीमवेगया । तताड जत्रां संरब्धः स चक्रम्ये वमन्नसृक् । २० ।  
गदायां सन्निवृत्तायां शाल्वस्त्वन्तरधीयत । ततो मुहूर्तं भ्रगत्पु पुरुषः शिरसाच्छ्रुतम् ।  
देवक्या प्रहितोऽस्मीति नत्वा प्राह वचो रुदन् । २१ ।

कृष्ण कृष्ण महाबाहो पिता ते पितृवत्सल । बद्ध्वापनीतः शाल्वेन सौनिकेन यथा यद्गुः । २२ ।  
निशम्य विप्रिचं कृष्णो मानुषीं प्रकृतिं गतः । विमनस्को घृणी स्नेहाद् वभाषे प्राकृतो यथा । २३ ।  
कथं राममसम्प्रान्तं जित्वाजेयं सुरासुरैः । शाल्वेनाल्पीयसा नीतः पिता मे बलवान् विधिः । २४ ।  
इति श्रुवाणे गोविन्दे सौभराद् प्रत्युपस्थितः । वसुदेवमिवानीय कृष्णं चेदमुवाच सः । २५ ।  
एष ते अनिता ततो यदर्थमिह जीवसि । यद्यिष्ये योक्षतस्तेऽपुमीशक्षेत्रं पाहि बालिष्ठ । २६ ।  
एवं निर्भर्त्स्यं माधावी खड्गेनानकदुन्दुभेः । उक्तव्यं शिर आदाय खस्थं सौभं समाविशत् । २७ ।  
ततो मुहूर्तं प्रकृतात्पुपुतः खबोध आस्ते स्वजनानुङ्कृतः ।  
महानुभावस्तद्वृद्धघदासुरीं मायां स शाल्वप्रसृतां मयोदिताम् । २८ ।  
न तत्र दूतं न पितुः कलेवरं प्रबुद्ध आजौ समपश्यदच्छ्रुतः ।  
स्वाप्तं यथा चाम्बरचारिणं रिपुं सौभस्थमालोक्य निहन्तुमुद्यतः । २९ ।

Bhagavān Śrī Kṛṣṇa replied : " O fool, in vain do you brag. You do not perceive Death standing before you. True heroes do not waste their words, but exhibit their prowess in battle." (19) Saying this, Bhagavān Śrī Kṛṣṇa in great rage struck Śālva with tremendous force on the collar-bone with His mace. It made Śālva shake from head to foot and vomit blood. (20) When the mace returned to the Lord, Śālva for his part (suddenly) disappeared. Then after an hour a certain person came in, bowed with his head bent low to Śrī Kṛṣṇa and bursting into tears, said— " I have brought a message from Devaki. (21) She says, " O Kṛṣṇa of mighty arms, most devoted to parents, Your father has been captured and carried away

by Śālva, just as a butcher drags an animal to be slaughtered." (22) Hearing this unpleasant news, Bhagavān Śrī Kṛṣṇa exhibited the play of human emotions. Troubled at heart and full of compassion and filial affection like an ordinary human being, He said: (23) "How is it that My Brother, who cannot be subdued or daunted even by gods or Asuras, has been overcome by Śālva, who though a pygmy before Him has succeeded in carrying away our father? Indeed, Providence is all-powerful." (24) While Śrī Kṛṣṇa was saying this, Śālva made his appearance before Him holding Vasudeva as it were, and said to Him (as follows): (25) "O fool, here is your father who has brought you into being and for whom you live. I shall slay him before your eyes. Save him, if you can." (26) Uttering this threat, that master of magic, Śālva cut off the head of that (seeming) Vasudeva and, taking it with him, withdrew into his aerial car, Saubha, which stood near him in the air. (27) (Parīkṣit) Bhagavān Śrī Kṛṣṇa is the embodiment of perfect wisdom by nature and has limitless power. Due to affection for his father, He remained plunged in sorrow, like an ordinary human being, for a moment. But presently He understood that it was nothing but an illusion created by Śālva, who was taught this art by the Asura named Maya. (28) As He fully recovered from the spell of Maya, Śrī Kṛṣṇa found that both the messenger and the body of His father had vanished from the battle-field like visions seen in a dream. Observing Śālva at this moment in his flying aerial car, the Lord resolved to kill him. (29)

एवं वदन्ति राजर्षेः ऋषयः के च नान्विताः । यत् स्ववाचो विरुध्येत नूनं ते न स्पन्दन्तुत । ३० ।

क शोकमोहोऽस्त्रेहो वा भयं वा येऽसम्भवाः । क चाखण्डितविज्ञानज्ञानैर्ध्वयस्त्वखण्डितः । ३१ ।

यत्पादसेवोर्जितयाऽऽत्मविद्यया

हिन्वन्यनाद्यात्मविपर्ययग्रहम् ।

लभन्त आत्मीयमन्तपैश्चरं कुतो नु योहः परमस्य सङ्गते । ३२ ।

Parīkṣit, this is the version of a few Ṛṣis, who do not care so much for consistency. Surely they forget that such statements with reference to Bhagavān Śrī Kṛṣṇa contradict their own statements made on other occasions. (30) Grief, infatuation, attachment and fear—these find place only in the ignorant. They cannot be attributed to Bhagavān Śrī Kṛṣṇa (the Perfect Being), the embodiment of perfect knowledge, wisdom and glory. (31) The greatest of sages worship the lotus-like feet of Bhagavān Śrī Kṛṣṇa and thereby attain the knowledge of the Self, which roots out ignorance existing from time without beginning in the form of identification of the self with the body and gain infinite spiritual glory. How can the Lord, who is the sole refuge of such sages, be subject to delusion? (32)

तं शस्त्रपूरीः प्रहरन्तपोजसा शाल्वं शरैः शौरिरपोषविक्रमः ।

विदध्वाच्छिनद् वर्षं धनुः शिरोपरिधिं सीधं च शत्रोर्गदया रुतेज ह । ३३ ।

तद् कृचाहलेरितया विचूर्णितं पपात तोषे गदया सहस्रथा ।

विमुञ्च्य तद् भूतलमारिथतो गदामुद्यम्य शाल्वोऽज्युतमभ्यगाद् हुतम् । ३४ ।

आघावतः समदं तस्य बाहुं भ्रल्लेन छित्त्वाथ रथाङ्गमद्भुतम् ।

वधाय शाल्वस्य लपार्कसन्निभं विभ्रद् वर्षां सार्कं इषोदेयाछलः । ३५ ।

जहार तेनैव शिरः सकुण्डलं किरीटयुक्तं पुरुपायिनो हरिः ।

वज्रेण वज्रस्य यथा पुरन्दरो बभूव हाहेति वचस्तदा नृणाम् । ३६ ।

तस्मिन् निपतिते पापे सौधे च गदया हते । नेदुर्दुन्दुभयो राजन् दिवि देवगणेरिताः ।

सखीनामपचिति कुर्वन् दन्तवक्रो लयाभ्यगात् । ३७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायो दशमस्कन्धे उत्तराध्याये श्रीपद्मो नाम महासत्त्वतितमोऽध्यायः । ७७ ।

(Now,) Śālva vigorously attacked Śrī Kṛṣṇa with a volley of (destructive) weapons; but Śrī Kṛṣṇa, possessed of unfailing prowess, pierced Śālva with a shower of arrows and broke into pieces his armour, bow and the jewel on his head. With the mace, the Lord smashed Śālva's aerial car, Saubha. (33) Struck by the powerful blow of Śrī Kṛṣṇa's mace, the car broke into a thousand pieces and fell into the ocean. Leaving the car, Śālva dropped down on land and taking up his mace rushed headlong at Śrī Kṛṣṇa. (34) When the Lord saw him advancing towards Him, He cut off with a spear the arm with which he held the mace. Then, with a view to killing Śālva, the Lord took up His wonderful discus, dazzling like the sun at the time of universal destruction. Holding the discus in His hand, Śrī Kṛṣṇa vied in splendour with the Eastern Hill bearing the sun on its peak. (35) With that discus Śrī Kṛṣṇa lopped off the head, adorned with a crown and ear-rings, of that repository of Māyā, Śālva, even as (in the days of yore) Indra with his thunderbolt cut off the head of Vṛtrāsura. The fall of Śālva in battle raised an outcry of distress among his men. (36) Parīkṣit, the gods sounded their drums in heaven when the wicked Śālva was struck down, and his aerial car was smashed to pieces. Now came the turn of Dantavakra, another friend of Śiśupāla, who marched in great rage against Śrī Kṛṣṇa to avenge the death of his friends, Śiśupāla and Śālva. (37)

*Thus ends the seventy-seventh discourse entitled "The Deliverance of Śālva," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhītā.*



## अथाष्टसप्ततितमोऽध्यायः

### Discourse LXXVIII

Deliverance of Dantavakra and Vidūratha; Sūta killed by

Śrī Balarāma during His Pilgrimage

श्रीशुक उवाच

शिशुपालस्य शाल्वस्य पौण्ड्रकस्यापि दुर्पतिः । परलोकगतानां च कुर्वन् पारोक्ष्यसौहृदम् । १ ।  
 एकः पदातिः संकुद्धो गदापाणिः प्रक्रमयन् । पदध्यामिमां महाराज महासत्त्वो व्यदृश्यत । २ ।  
 तं तथाऽऽयान्तमालोक्य गदामादाय सत्वरः । अयमुत्थ रक्षात् कृष्णः सिन्धुं वेलेव प्रत्यधात् । ३ ।  
 गदामुद्यम्य कारुण्ये मुकुन्दं प्राह दुर्मदः । दिष्ट्या दिष्ट्या भवानद्य मम दुष्टिपर्यं गतः । ४ ।  
 त्वं मातुलेयो नः कृष्ण मित्रभृङ्गां जिघांससि । अतस्त्वां गदया मद् हनिष्ये वज्रकल्पया । ५ ।  
 तद्दानुष्यमुपैम्यत्र मित्राणां मित्रवत्सलः । बन्धुरूपपरि हत्वा व्याधिं देहधरं यथा । ६ ।  
 एवं रूक्षसूदनं वाक्यैः कृष्णो तोत्रैरिव द्विपम् । गदया ताडयन्भूर्ध्रिं सिंहवद् व्यन्दस सः । ७ ।  
 गदयाधिहतोऽप्याज्ञौ च चक्षाल यदुहः । कृष्णोऽपि तमहन् गुर्व्या कौमोदक्या स्नानानरे । ८ ।  
 गदानिर्भिन्नहृदय उह्रमन् रुधिरं पुस्तात् । प्रसार्य केशबाहुध्नीन् धरण्यां न्यपतद् व्यसः । ९ ।  
 ततः सूक्ष्मतरं ज्योतिः कृष्णमाविशदद्भुतम् । पश्यतां सर्वभूतानां यथा दैहिकध्वे नृप । १० ।

Śrī Śuka began again : Dantavakra was a great friend of Śiśupāla, Śālva and Pauṇḍraka, who had met their death at the hands of Bhagavān Śrī Kṛṣṇa. In order to avenge their death the fool appeared all alone to fight Śrī Kṛṣṇa. Full of rage he (neither took an army

nor a chariot with him and) came armed with nothing but a mace. But he was so powerful that the earth shook under his feet when he proceeded on foot to meet Śrī Kṛṣṇa in battle. (1-2) Seeing him advance in that manner, Bhagavān Śrī Kṛṣṇa promptly took up His own mace and, leaping down from His chariot, intercepted Dantavakra even as the shore checks the advancing sea. (3) Raising his mace, Dantavakra, the arrogant king of Karuṣā, said to Bhagavān Śrī Kṛṣṇa, "I am glad, I am, indeed, lucky, O Kṛṣṇa, that you have appeared before my eyes today. (4) Even though you are my cousin, you have killed my friends and seek my life, too. Therefore, O fool, I shall make short work of you with this mace which is as hard as the thunderbolt. (5) Though a relation of mine, you are my enemy like a disease in one's body. Devoted as I am to my friends, I can discharge my debts to them only by putting an end to you." (6) Parīkṣit, thus pricking Bhagavān Śrī Kṛṣṇa with unkind words even as a tamer pricks an elephant with his goad, Dantavakra struck Śrī Kṛṣṇa on the head with his mace and roared like a lion. (7) But Śrī Kṛṣṇa, the ornament of Yadu's race, remained quite unshaken by the shock, and with His own heavy mace known by the name of Kaumodakī struck in His turn a severe blow on Dantavakra's chest, which split the latter's heart. Vomiting blood through the mouth, Dantavakra fell down dead on the ground with dishevelled hair and outstretched arms and legs. (8-9) Parīkṣit, just as it happened when Śiśupāla fell, a very subtle ray of light emanated from the body of Dantavakra and entered that of Śrī Kṛṣṇa in an astonishing way before the eyes of all. (10)

बिदूरथस्तु तद्भ्राता भ्रातृशोकपरिप्लुतः । आगच्छदसिखर्मथामुच्छ्वससलज्जिपांसया ॥११॥  
 तस्य चापततः कृष्णश्चक्रेण क्षुरनेमिना । शिरो जहार राजेन्द्र सकिरीटं सकुण्डलम् ॥१२॥  
 एवं सौभं च शाल्वं च दत्तवक्रं सहानुजम् । हत्वा दुर्विषहानन्यैरीडितः सुरमानवैः ॥१३॥  
 पुनिपिः सिद्धगन्धर्वैर्विद्याधरयहोरगैः । अप्सरोधिः पितृगणैर्यक्षैः किन्नरचारणैः ॥१४॥  
 उपगीयमानविजयः कुसुमैरधिर्वषितः । वृत्तश्च वृष्णिप्रवरैर्विवेशालङ्कृतं पुरीम् ॥१५॥  
 एवं योगेश्वरः कृष्णो भगवाञ्जगदीश्वरः । ईयते पशुदृष्टीनां निर्जितो जयतीति सः ॥१६॥

Dantavakra had a brother, Vidūraṭha by name. Overwhelmed with grief at the death of his brother, he appeared, panting (with rage) on the spot with a sword and shield in his hands, intent on killing Śrī Kṛṣṇa. (11) Parīkṣit, as he rushed at Him, Śrī Kṛṣṇa with His sharp-edged discus lopped of Vidūraṭha's head armed with a crown and ear-rings. (12) Thus putting an end to Śālva, with his famous aerial car Saubha, as well as Dantavakra and his younger brother Vidūraṭha, who could not be easily encountered by others, Bhagavān Śrī Kṛṣṇa returned in triumph to Dwārakā. Men and gods extolled Him at the time for His extraordinary feat of arms. (Greatest of) sages, Siddhas, Gandharvas, Vidyādharas, great serpents (like Vāsuki), Apsarās, the manes, Yakṣas, Kinnaras and Cāraṇas all showered flowers on Him and sang of His victory. The city was decorated to commemorate His triumph over His enemies and principal Yādava warriors followed Him in procession as He entered the city. (13—15) Parīkṣit, the Master of Yoga and almighty Ruler of the universe, Śrī Kṛṣṇa, thus enacts various sports in the world. To the ignorant He appeared now and then as the vanquished. But as a matter of fact, He always wins. (16)

श्रुत्वा युद्धोद्यमं रामः कुरूणां सह पाण्डवैः । नीर्याभिषेकव्याजेन मध्यस्थः प्रययौ किल ॥१७॥  
 स्नात्वा प्रभासे सन्तर्ष्य देशर्विपितृमानवान् । सरस्वतीं प्रतिश्रोतं ययौ ब्राह्मणसंयुतः ॥१८॥  
 पृथुदकं बिन्दुसरस्वितकृपं सुदर्शनम् । विशालं ब्रह्मतीर्थं च चक्रं प्राचीं सरस्वतीम् ॥१९॥  
 यमुनायु नान्येव गङ्गामनु च भारत । जगाम नैमिषं यत्र ऋषयः सत्रमासते ॥२०॥  
 तपागतपथिप्रेत्य पुनयो दीर्घसन्निभः । अभिनन्दा यथान्यायं प्रणय्योऽस्त्राय चार्चयन् ॥२१॥

सोऽर्चितः सपरीवारः कृतासनपरिग्रहः । रोमहर्षणमासीनं महर्षेः शिष्यमैक्षत । २२ ।  
 अप्रत्युत्थायिनं सूतमकृतप्रह्वणाकुलिम् । अध्यासीनं च तान् विप्रान्ध्रुक्त्रोपोद्दीक्ष्य माधवः । २३ ।  
 कस्तदासाविमान् विप्रानध्यास्ते प्रतिलोपजः । धर्मपालान्त्वयैवास्पान् वधघर्हति दुर्मतिः । २४ ।  
 ऋधेर्भगवतो भूत्वा शिष्योऽधीत्य ब्रह्मिन् च । सेतुहासपुराणानि धर्मशास्त्राणि सर्वशः । २५ ।  
 अदान्तस्याविनीतस्य वृथा पण्डितमानिनः । न गुणाय भवन्ति स्य नटखोजितान्मनः । २६ ।  
 एतदर्थो हि लोकेऽस्मिन्नवतारो मया कृतः । वयथा मे धर्मध्वजिनस्ते हि पातकिनोऽधिकारः । २७ ।  
 एतावदुक्त्वा भगवान् निवृत्तोऽसद्बुधादपि । भावित्वात् तं कुशाप्रेण कस्त्येनाहन्त प्रभुः । २८ ।  
 हाहेति वादिनः सर्वे मुनयः खिलप्रमानसाः । ऊचुः सङ्कर्षणं देवमधर्मस्ते कृतः प्रभो । २९ ।  
 अस्य ब्रह्मासनं दत्तमस्माभिर्विदुनन्दन । आयुश्चात्पाङ्गमं तावद् यावत् सत्रं समाप्यते । ३० ।  
 अज्ञानतैवाचरितस्त्वया ब्रह्मवधो यथा । योगेश्वरस्य भवतो नाप्रायोऽपि नियापकः । ३१ ।  
 यद्येतद् ब्रह्महत्यायाः पावनं लोकपावनम् । अरिष्यति भवाम्लोकेसङ्ग्रहोऽन्यद्योदितः । ३२ ।

Śrī Balarāma presently heard of the preparations of the Kurus for war with the Pāṅḍavas. He desired to remain neutral and therefore left Dwārakā on the pretext of going out for a dip in sacred waters. (17) He first went to Prabhāsa, took a plunge in the sea there and propitiated the gods, R̥ṣis and manes by offering them water and human beings by feeding them. Thus, accompanied by (some) Brāhmaṇas, He proceeded along the bank of the Sarasvatī in an upward journey, in the course of which He visited Pṛthūdaka, Bindusara, Tritakūpa, Sudarśana, Viśāla, Brahmātīrtha, Cakratīrtha and the spot where the Sarasvatī turns towards the east. (18-19) Thereafter, passing through the important places on the Jamunā and the Gaṅgā, He came to Naimiṣāranya, where the sages were holding a religious concourse. They had taken a vow of prolonged Satsaṅga. (20) When they saw Śrī Balarāma in their midst, the sages rose from their seats, welcomed Him, bowed to Him or blessed Him, according as it became their position, and worshipped Him. (21) Honoured thus, when He had taken His seat alongwith His followers, Śrī Balarāma observed Romaharṣaṇa, the disciple of the great sage Vyāsa, seated on the elevated seat meant for one who holds a discourse. (22) Though a Sūta by caste, he occupied a seat higher than the Brāhmaṇas and neither rose from his seat, nor bowed to Him with joined palms. Getting angry at the sight, Śrī Balarāma said to the Brāhmaṇas there. (23) "How has this Sūta, born as he is of an illegal union, viz., of a Kṣatriya father and a Brāhmaṇa mother, taken into his head to occupy a seat higher than the Brāhmaṇas and custodians of law like ourselves. The fool, therefore, deserves to be done to death. (24) Being a disciple of the great sage Vyāsa, under whom he has studied all the books on law, including the Itihāsas and Purāṇas, he cannot plead ignorance either. (25) Uncultured and arrogant, he falsely pretends to be a learned man. Since he has not been able to discipline his self, the instruction he has received is just like the part played by an actor on the stage. It can do no good to him not to anybody else. (26) Those who make a show of righteousness, though not actually righteous, are more sinful than the unrighteous and deserve death at My hands. It is precisely for killing such people that I have descended on earth." (27) Being on a pilgrimage, Śrī Balarāma had desisted even from the work of slaying the unrighteous in battle. Yet, with these words He struck the Sūta with the end of a Kuśa grass, which He held in His hand, which caused the instantaneous death of the Sūta. This was how it was destined to be; nobody could avert it. (28) All the sages cried out in distress when they saw the Sūta fall before them. Addressing Śrī Balarāma, who was another manifestation of the Supreme Deity, they said, "O Lord, You have committed an unrighteous act. (29) It was we who offered him the elevated seat of a Brāhmaṇa and

vouchsafed him an unwearied existence for the time this assembly remained in session. (30) Thus You have unknowingly perpetrated an act which is equivalent to killing a Brāhmaṇa. We know You are a master of Yoga and transcend the authority of the Vedas. (31) But You have descended on earth in order to purify the world. Should You of Your own accord make some expiation for the sin of killing a Brāhmaṇa, You will thereby set a noble example before the world." (32)

श्रीभगवानुवाच

करिष्ये वधनिर्वृतां लोकानुग्रहकाम्यया । नियमः प्रथमे कल्पे यावान् स तु विधीयताम् । ३३ ।  
दीर्घमायुर्ब्रतस्य सत्त्वमिन्द्रियश्रेय च । आशंसितं यत्तद् ब्रूत साधये योगमायया । ३४ ।

**Bhagavān Śrī Balarāma said :** I shall certainly make some atonement for this sin in order to teach a lesson to the world. Please lay down the best form of expiation for Me. (33) Through Yogamāyā I can also vouchsafe to him a renewed span of long life, energy and soundness of body and the senses and whatever else you desire. Tell me, what can I do for him? (34)

ऋषय ऊचुः

अस्त्रस्य तव वीर्यस्य प्लुत्योरस्तकमेव च । यथा भवेद् वचः सत्यं तत्रा राम विधीयताम् । ३५ ।

**The Sages said :** (Lord Balarāma!) kindly devise some means by which the infallibility of Your weapon and Your prowess, and the inevitability of his death may not be compromised and the boon granted by us may also be vindicated. (35)

श्रीभगवानुवाच

आत्मा वै पुत्र उजग्र इति वेदानुशासनम् । तस्मादस्य भवेद् वक्ता आपुरिन्द्रियमस्त्ववान् । ३६ ।

किं वः कामो मुनिश्रेष्ठा ब्रूताहं करवाण्यथ । अज्ञानतस्त्वपचिति यथा मे चिन्त्यतां बुधाः । ३७ ।

**Bhagavān Śrī Balarāma said :** Worshiplful sages, the Vedas declare that one's own self is reborn as the son. Therefore, in place of Romaharṣaṇa, his son will expound the Purāṇas to you. I shall endow him with long life, energy and soundness of the body and the senses. (36) If you desire anything else, pray tell me, I shall forthwith grant it. And please think over and tell me what will be the most appropriate expiation for the sin I have unknowingly committed (For you know the subject full well. ) (37)

ऋषय ऊचुः

इल्वलस्य सुतो घोरो बल्वली नाम दानवः । स दूषयति नः सत्रमेत्य पर्वणि पर्वणि । ३८ ।

तं पार्षं जहि दाशार्हं तत्रः शुश्रूषणो परम् । पूयशोणितविण्मूत्रसुरामांसाभिर्वापिणम् । ३९ ।

ततश्च भारतं वर्षं परित्य सुसमाहितः । चरित्वा द्वन्द्वश मत्संस्तोर्थस्त्रायो विशुद्धयमे । ४० ।

इति श्रीमद्भागवते महापुराणे पार्षदहर्षा संहितायां दशमस्कन्धे उतरार्धे बलदेवविरि

बल्वल्वधोपक्रमो नामाष्टमप्रतिमोऽध्यायः १७८ ।

**The Sages said :** (Lord Balarāma!) there is a terrible demon, Balwala by name, son of Ilwala, who comes here on every full-moon and new moon day, and outrages the sanctity of our gathering. (38) He throws on us piths, blood, faeces, urine, wine and flesh. O Lord of the Yadus, be pleased to put an end to that monster. You will have thereby rendered the most valuable service to us. (39) Then, for twelve months, please traverse the whole length and breadth of Bhāratavarṣa with a serene mind and take a plunge in its holy waters. That will

bring you purification from this sin. (40)

*Thus ends the seventy-eighth discourse entitled " A Prelude to the Destruction of Balwala," forming part of the narrative of Baladeva in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकोनाशीतितमोऽध्यायः

### Discourse LXXIX

#### An account of Balarāma's Pilgrimage

श्रीसुक उवाच

ततः पर्वण्युपावृत्ते प्रचण्डः पौंसुवर्षणः । भीमो वायुरभूद् राजन् पूयगन्धत् सर्वत्रः । १ ।  
 ततोऽप्रेध्यपयं वर्षं बल्वलेन किनिर्मितम् । अभवद् यज्ञशालायां सोऽन्वदुदयत् शूलयुक्तम् । २ ।  
 तं विलोक्य बृहत्कायं भिन्नाङ्गनचयोपमम् । तप्तताम्रशिखारमथुं दंष्ट्रोप्रभृकुटीमुखम् । ३ ।  
 सस्यार मुसलं रामः परसैन्यविदारणम् । हलं च दैत्यदमनं ते तूर्णमुपतस्थतुः । ४ ।  
 तपाकृष्य हलाग्रेण बल्वलं गगनेचरम् । पुसलेनाहनत् क्रुद्धो पूर्णिं ब्रह्मद्वं बलः । ५ ।  
 सोऽपतद् भुवि निर्भिन्नललाटेऽसूक्तं समुत्सृजन् । पुच्छप्रार्तस्वरं शैले यथा यज्ञहतोऽरुणः । ६ ।  
 संसृत्य मुनयो रामं प्रयुज्यावितथाशिषः । अभ्यर्चिञ्चन् महाभागा वृत्रघ्नं विबुधा यथा । ७ ।  
 वैजयन्तीं ददुर्मातां श्रीशामाङ्गानपङ्कजाय् । रामाय वाससी दिव्ये दिव्यान्याघरणानि च । ८ ।

**Śrī Śuka began again :** Parikṣit, on the next full-moon day a violent storm broke over the place, covering all with dust and bringing the foul odour of pus from all sides. Next, there was a shower of urine and faeces on the sacrificial ground, caused by Balwala, who himself afterwards appeared with a trident in his hand. (1-2) Possessed of a dark gigantic body, he looked like a heap of soot. His hair, moustaches and beard had the colour of red-hot copper and his face with protruding teeth and (contracted) eyebrows looked most terrible. Seeing the demon, Balarāma thought of His celebrated pestle, which shatters the columns of the enemy's army, and His well-known plough, which subdues the demons; and both these weapons instantaneously presented themselves before Him. (3-4) With the end of His plough Balarāma drew down Balwala coursing in the air, and full of rage struck that (sworn) enemy of the Brāhmaṇas on the head with His pestle. (5) With his forehead split open the demon, bleeding profusely, fell on the ground, uttering a helpless cry, and looked like a mountain peak struck down with lightning and ejecting red streams (of molten character). (6) The blessed sages (of Naimiṣaraṇya) applauded Balarāma (for this action), pronounced their untailing benedictions on Him and sprinkled (holy) waters over His head even as the gods sprinkled water over their ruler Indra on his having killed the demon Vṛtra. (7) (Then) they presented Balarāma with a pair of excellent pieces of cloth and ornaments and a beautiful Vaijayanti garland of never-fading lotuses. (8)

अथ तैरभ्यनुज्ञतः कौशिकीमेत्य ब्राह्मणैः । स्वात्वा सरोवरमगाद् यतः सरयुस्रावत् । १ ।  
 अनुज्ञोतेन सरयूं प्रधागमुपगम्य सः । स्वात्वा सत्तर्ष्य देवादीन् जगाम पुलहाश्रमम् । १० ।  
 गोमतीं गण्डकीं स्वात्वा विपाशां शोण आप्नतः । गयां गत्वा पितृनिष्ठा गङ्गासागरसङ्घमे । ११ ।

उपसृद्य महेन्द्राद्रौ राभं दृष्ट्वाभिवाद्य च । सप्तगोदावरीं वेणां पण्यां भीमरथीं ततः । १२ ।  
 स्कन्दं दृष्ट्वा ययौ रामः श्रीशैले निरिशालयम् । प्रविडेयु महापुण्यं दृष्ट्वात्रि वेङ्कटं प्रभुः । १३ ।  
 कामकोष्णीं पुरीं काञ्चीं कावेरीं च सरिद्वराम् । श्रीरङ्गास्थं महापुण्यं यत्र सन्निहितो हरिः । १४ ।  
 त्र्यम्भारि हरेः क्षेत्रं दक्षिणां मथुरां तथा । सामुद्रे सेतुप्रगमपहापानकनारामम् । १५ ।  
 तत्रायुतमदाद् धेनुब्रह्मणेभ्यो हल्ययुधः । कुतमालां ताम्रपर्णीं पलथं च कुलाचलम् । १६ ।  
 तत्रागस्त्यं सपासीनं नमस्कृत्याभिवाद्य च । योजितस्तेन चाशीर्भरनुज्ञातो गतोऽर्णवम् ।  
 दक्षिणे तत्र कन्याख्यां दुर्गां देवीं ददर्श सः । १७ ।  
 ततः फाल्गुनमासाद्य पञ्चाभरंसमुत्तमम् । विष्णुः सन्निहितो यत्र स्वात्वास्पदं गवायुतम् । १८ ।

Now, with the permission of the sages of Naimiṣāraṇya, Balarāma together with His Brāhmaṇa companions went to the Kauśiki river, and after bathing in that river went to the lake from which the Sarayū emanates. (9) Following the downward course of the Sarayū, He thence came to Prayāga. After taking His bath there and propitiating the gods, Ṛṣis and manes by offering water to them, He went to the hermitage of the sage Pulaha. (10) (Then) he bathed in the Gomati, Gaṇḍaki, Vipāśā and Sona rivers and, visiting Gayā, worshipped the manes (according to the instructions of His father Śrī Vasudeva). From Gayā He went to the mouth of the Gaṅgā where He took a bath (and performed other religious rites). (Then) He went to the Mahendra Hill, where He saw and paid His respects to the sage Paraśurāma. Having bathed in the seven branches of the Godāvan and in the Veṇḍā and Bhimarathī rivers as well as in the Pampā lake, He paid a visit to the shrine of Lord Kārtikeya and (thence) proceeded to Śrīśaila, the abode of Lord Śiva (known by the name of Mallikārkjuna). From Śrīśaila He went to see the most holy mountain-peak of Venkāta in the Draviḍa territory. (11—13) (Then) passing through Śiva-Kāñcī and Viṣṇu-Kāñcī and after taking a bath in the holy Kāveṛī, He reached the most sacred site of Śrīraṅga where Bhagavān Viṣṇu (eternally) dwells. (14) From there He went to visit the Rṣabha Hill, sacred to Lord Viṣṇu, and the southern Malhurā and thence proceeded to the dam across the sea at Rāmeśwara, visitors to which are purged (even) of their greatest sins. (15) There Balarāma gifted ten thousand cows to the Brāhmaṇas. (Then) after taking a bath in the Kṛtamālā and Tāmraparṇī rivers, He went to the Malaya mountain. It is one of the seven principal ranges of mountains of Bhāratavarṣa. (16) Greeting and bowing to the sage Agastya residing there, and receiving his blessings and permission, He went to the southern sea and visited (the shrine of) Goddess Durgā (at Kanyākumārī) known by the name of Kanyā. (17) Next He went to the Phālguna Tīrtha (Anantaśayana) and the great lake of Pañcāpsaraśa, another abode of Lord Viṣṇu. There after bathing in its holy waters, He gave away ten thousand cows (to the Brāhmaṇas). (18)

ततोऽभिब्रज्य भगवान् केरलांस्तु त्रिपत्तकान् । गोकर्णाख्यं शिवक्षेत्रं सान्निध्यं यत्र धृज्तिः । १९ ।  
 आर्यां द्वैपायनीं दृष्ट्वा शृपारकमगाद् बलः । तापीं पयोष्णीं निर्विन्ध्यामुपसृज्याथ दण्डकम् । २० ।  
 प्रविश्य रेवापगमद् यत्र माहिष्मती पुरी । मनुतीर्थमुपसृज्य प्रभासं पुनरगमत् । २१ ।  
 श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे । सर्वराजन्यनिधनं भारं मेने हनं भुवः । २२ ।  
 स भीमदुर्योधनयोगदाभ्यां वुष्यतोर्मुधे । वारविष्यन् विनशानं जगाम यदुन्दनः । २३ ।

Then Lord Balarāma visited the principalities of Kerala and Trigarta, and (from there He) went to Gokarna, sacred to Śiva, where Bhagavān Śaṅkara is eternally present. (19) Thence He visited (the shrine of) Goddess Pārvatī (known by the name of Āryā) located in an island, after which He went to Śūrparāka. Then after bathing in the Tāptī, Payoṣṇī and Nirvindhya

rivers, He entered the Daṇḍaka forest. (20) (From there) He went to the bank of the Narbadā, where stands the city of Māhiṣmatī, and after bathing in the Manuṭīrtha returned to Prabhāsa. (21) There He heard from the mouth of Brāhmaṇas that in the historic fight between the Kurus and the Pāṇḍavas (almost) all the Kṣatriyas had lost their lives. He felt that the burden of the earth had been (greatly) relieved (by that terrible war). (22) On the day Bhīma and Duryodhana were engaged in a single combat with their maces on the battle-field, Śrī Balarāma reached Kurukṣetra to prevent their fight. (23)

युधिष्ठिरस्तु तं दृष्ट्वा चमौ कृष्णार्जुनवपि । अभिवाद्या भवंस्तुष्णीं किं विवक्षुःरिहागतः । २४ ।  
 गदापाणी उभौ दृष्ट्वा संरञ्चौ विजयैषिणौ । मण्डलानि द्विविप्राणि चरन्तात्रिदमब्रवीत् । २५ ।  
 युवां तुल्यबली वीरौ हे राजन् हे वृकोदर । एकं प्राणाधिकं मन्ये उतैकं त्रिक्षयाधिकम् । २६ ।  
 तस्मादेकत्रस्थेह युवयोः समवीर्ययोः । न लक्ष्यते जयोऽन्यो वा विरमत्वफलै रणः । २७ ।  
 न तद्भ्रम्यं जगद्भुवन्द्वैवीं नृपार्थवत् । अनुस्मरन्तावन्वोयं दुर्लभं दुष्कृतानि च । २८ ।  
 दिष्टं तदनुभवानो राघो द्वारवतीं ययौ । उग्रसेनादिभिः प्रीतेर्जातिभिः समुपागतः । २९ ।  
 तं पुनर्नीचिषं प्राप्सुमय्योऽयाजयन् मुदा । क्रत्वङ्गं क्रतुभिः सर्वैर्निवृत्ताखिलविग्रहम् । ३० ।  
 तेभ्यो विशुद्धविज्ञानं भगवान् व्यतरत् विभुः । येनेवात्मन्यदो विद्यमानान् विदुषं विदुः । ३१ ।  
 स्वपत्न्यावभूथस्त्रातो जातिबन्धुनुहदसुतः । रेजे स्वज्योत्स्नयेवेन्दुः सुवासाः सुहृबलङ्कृतः । ३२ ।  
 ईदृक्किद्यान्यमंस्थानि बलस्य बलशालिनः । अनन्तस्याप्रमेयस्य मायाभरत्यस्य सन्ति हि । ३३ ।  
 योऽनुस्मरेत् रामस्य कर्माण्यद्भुतकर्मणः । सायं प्रातरनन्तस्य विद्योः स हयितो भवेत् । ३४ ।  
 इति श्रीमद्भागवते महाप्रसंगे पारमहंस्यौ संहितायो दशमस्कन्धे बलदेवतीर्थयात्राविरूपणं नामकोशाशीतितमोऽध्यायः । ७९ ।

Yudhiṣṭhira, for his part, Nakula, Sahadeva, Bhagavān Śrī Kṛṣṇa and Arjuna, all bowed to Him, as soon as they saw Him, and stood silent anxious to know the mission which had brought Him there. (24) Bhīma and Duryodhana, burning with rage, were then performing, mace in hand, their wonderful manoeuvres with a view to overthrowing one another. Seeing them thus engaged, Balarāma said. (25) "King Duryodhana and Bhīmasena, both of you are (renowned) warriors equally matched in strength. If Bhīmasena is superior in strength, Duryodhana is more skilful in wielding the mace. (26) To my mind, neither of you is likely to win or be vanquished, since you possess equal energy. Therefore, let this useless fight cease." (27) Though this advice of Śrī Balarāma was salutary (to both), the enmity which they bore to each other was so deep-seated that they could not accept the same. They could not forget the offensive words and malevolent acts of each other. (28) Balarāma thought they were being driven to their fate by destiny; therefore (without making further attempt at a compromise) He returned to Dwārakā. There He was welcomed by Ugrasena and other relations who were all delighted at His arrival. (29) (Thence) Śrī Balarāma went to the Naimiṣa forest for the second time. There the sages, (acting as priests) gladly assisted Śrī Balarāma, who had kept Himself aloof from hostility and war, in performing all the sacrifices. Parikṣit, (really speaking) all sacrifices are but part and parcel of Śrī Balarāma (and yet He performed them in order to teach a lesson to the world). (30) The almighty Balarāma imparted pure wisdom to the sages, by virtue of which they realized the whole universe in themselves, and the Self as permeating the whole universe. (31) Then, performing the concluding ablutions with His consort, Revatī, and adorned with fine clothes and beautiful ornaments, He looked amidst friends and relations just like the moon accompanied by moonlight (in the midst of stars). (32) Parikṣit, almighty Bhagavān Śrī Balarāma is the infinite Lord Himself, His nature is incomprehensible. He had assumed a human semblance simply out of sport.

His exploits are indeed innumerable. (33) He who contemplates on the wonderful deeds of the infinite, all-pervading Balarāma, both morning and evening, becomes the most beloved of God. (34)

*Thus ends the seventy-ninth discourse entitled "An account of the pilgrimage of Baladeva" in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथाशीतितमोऽध्यायः

### Discourse LXXX

#### Śrī Kṛṣṇa's Reception of Sudāmā

उज्जोवाच

भगवन् यानि चान्यानि मुकुन्दस्य महात्मनः । वीर्याण्यनन्तवीर्यस्य श्रोतुमिच्छामहे प्रभो ॥ १ ॥

को नु श्रुत्वासकृद् ब्रह्मजन्तमश्लोकसत्कथाः । विरमेत विशेषज्ञो विषण्णः कापमार्गणैः ॥ २ ॥

सा वाग् यथा तस्य गुणान् गृणीते करौ च तत्कर्मकरौ यनश्च ।

स्मरेद् वसन्तं स्थिरजङ्गमेषु शृणोति तत्पुण्यकथाः स कर्णः ॥ ३ ॥

शिरस्तु तस्योभयलिङ्गभानमेतद्देव यत् पश्यति तद्धि चक्षुः ।

अङ्गानि विष्णोरथ तज्जनानां पादोदकं यानि भजन्ति नित्यम् ॥ ४ ॥

**King Parikṣit submitted :** O revered sage, Bhagavān Śrī Kṛṣṇa is the same as the Supreme Spirit. His powers are infinite. Therefore, His sports (which manifest His love and glory), are also infinite. We wish to hear now of the other glorious sports of the Lord. (1) O sage, all beings on earth running after the mirage of worldly enjoyments are sorely afflicted at heart. The manifold desires pierce them every now and then like the shaft. Under the circumstance, what man of taste is there on earth, who having heard of the excellent sports of the most glorious Lord even repeatedly would cease listening to them further ? (2) That speech alone is worth the name through which one sings His praises; those hands alone which do service to Him deserve to be called, hands; that mind alone is rightly so-called which constantly remembers the Lord dwelling in all mobile and immobile creatures; and those ears alone deserve the title which hear the sacred stories of His sports. (3) That head alone deserves to be styled as such which bows to all mobile and immobile creatures, regarding them as the very images of God; that eye alone is the real eye, which sees God in everything; and those limbs alone are properly so-called, which are daily sprinkled with the waters which wash the feet of the Lord and of His devotees. (4)

सूत उवाच

विष्णुरातेन सम्पृष्टो भगवान् बादराचणिः । वासुदेवे भगवति निमग्रहृदयोऽब्रवीत् ॥ ५ ॥

**Śrī Sūta resumed :** O sages, when king Parikṣit made this submission to Śrī Śuka, the latter's heart got completely merged in the thought of Bhagavān Śrī Kṛṣṇa. (Then) addressing the king, he said: (5)

## श्रीशुक उवाच

कृष्णस्यासीत् सखा कश्चिद् ब्राह्मणो ब्रह्मव्रतितमः । विरक्त इन्द्रियाथैषु प्रशान्नात्मा जितेन्द्रियः । ६ ।  
 यदृच्छ्योपपन्नेन वर्तमानो गृहभ्रमी । तस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा । ७ ।  
 पतिव्रता पतिं प्राह म्लायता वदनेन सा । दग्निं सीदमाना सा शेषपानाभिप्राय्य च । ८ ।  
 ननु ब्रह्मन् भगवतः सखा साक्षाच्चिह्न्यः पतिः । ब्रह्मण्यश्च दरण्यश्च भगवान् सात्वतर्षभः । ९ ।  
 तमुपैहि महाभाग साधूनां च परायणम् । दास्यति इविणं भूरि सीदते ते कुटुम्बिने । १० ।  
 आलोऽप्युना ह्यरक्त्यां धोजवृष्यथकेश्वरः । स्मरतः पादकमलपात्पानमपि यच्छति ।

किं न्वर्थकामान् भजतो नात्यभीष्टाङ्गदयुतः । ११ ।

स एवं भार्याया विप्रो बहुशः प्रार्थितो मृदु । अयं हि परमो लाभ उत्तमश्लोकदर्शनम् । १२ ।  
 इति सञ्चिन्त्य मनसा गमनाय पतिं दधे । अयमस्युपायनं किञ्चिद् गृहे कल्पयिषि दीवताम् । १३ ।  
 याचित्वा चतुरो मृष्टीन् विप्रान् पृथुकतण्डुलान् । जैलसण्डेन तान् वदध्वा धनं प्राददुःशयनम् । १४ ।  
 स तानादाय विप्राप्रयः प्रपयौ द्वारकां किल । कृष्णसन्दर्शनं मङ्गं कथं स्यादिति चिन्तयन् । १५ ।

**Śrī Śuka replied :** (Pañkṣit), there was a certain Brāhmana, who was a (great) friend of Bhagavān Śrī Kṛṣṇa. He possessed true knowledge of Brahma and was free from attachment to the objects of the senses. His mind was composed and he had full control over his senses. (6) Although a householder, he used to remain contented with whatever he got without effort. He was always ill-clad and his wife too had no sufficient clothing to cover her body with. (Due to extreme poverty they seldom had a full meal and) the wife (specially) became very feeble on account of starvation. (7) (One day) the poor and afflicted wife of the Brāhmana, who was (extremely) devoted to her husband, approached her husband with a withering face and a trembling body, and said to him:—(8) "Adorable husband! Bhagavān Śrī Kṛṣṇa, the spouse of the Goddess of Wealth, Himself is your friend. He is like a wish-yielding tree to His devotees, the refuge of all and a great devotee of the Brāhmanas. (9) O blessed one, be pleased to approach Him, who is the resort of the righteous. When He comes to know that you are a householder and that you are suffering from want, He will bestow abundant wealth on you. (10) He now resides at Dwārakā as the protector of the Bhojas, Vṛṣṇis and Andhakas. He (is so generous that He) gives away His own Self to those who contemplate on His lotus-feet. It is no wonder, then, that He, the Supreme Teacher of the World, should bestow on His devotees wealth and objects of worldly enjoyment, which are after all not very desirable things." (11) Thus frequently and gently entreated by the wife, the Brāhmana at last agreed to the proposal; for he thought that it would give him an opportunity of seeing Bhagavān Śrī Kṛṣṇa, which was a supreme gain in itself. Developing this idea in his mind he decided to go, and addressing his wife said, "O dear, is there anything in the house fit to be taken as a present? If so, let me have it." (12-13) The wife of the Brāhmana begged of her neighbours and secured four handfuls of parched and beaten rice, which she tied up in a piece of rag and gave it to her lord for presentation to Śrī Kṛṣṇa. (14) With those handfuls of beaten rice, it is said, the foremost of Brāhmanas set out on his journey to Dwārakā. His only thought on the way was how it would be possible for him to obtain a sight of Bhagavān Śrī Kṛṣṇa. (15)

श्रीणि गुल्मान्वतीयाय तिस्रः कक्षाश्च स द्विजः । विप्रोऽगम्यान्धकवृष्णीनां गृहेष्व्युतधर्मिणाम् । १६ ।  
 गृहं दृश्यसहस्राणां महिषीणां हरेद्विजः । निवेशकतमं क्षीमद् ब्रह्मानन्दं गतो यथा । १७ ।  
 ते किलोक्त्याच्युतो दूरान् प्रियापर्यङ्कमास्थितः । सहस्रोत्थाय चाभ्येव दोर्ष्यां पर्यग्रीहीषुत । १८ ।

सख्युः प्रियस्य विप्रयैरङ्गसङ्घातिनिर्वृतः । प्रीतो व्यमुञ्जदम्बिन्दून् नेत्राभ्यां पुष्करेक्षणः । १९ ।  
 अधोपवेश्य पर्यङ्के स्वयं सख्युः समर्हणम् । उपहत्यावनिष्यास्य पादौ पादावनेजनीः । २० ।  
 अभ्रहीधिरसा राजन् भगवन्ल्लोकपावनः । व्यलिप्यद् दिव्यगन्धेन चन्दनागुरुकुङ्कुमैः । २१ ।  
 धूपैः सुरभिभिर्मित्रं प्रदोपावल्लिभिर्मुदा । अर्चित्वाऽऽवेद्य ताम्बूलं गौ च स्वागतमब्रवीत् । २२ ।  
 कुचैलं पलिनं क्षामं द्विजं धमनिसंततम् । देवीं पर्यचरत् साक्षाद्यामख्यजनेन वै । २३ ।  
 अन्तःपुरजने दृष्ट्वा कृष्योनामलकीर्तिना । विस्मितोऽधूदतिप्रीत्या अवधूतं सभानितम् । २४ ।  
 किमनेन कृतं पुण्यपवधुतेन धिक्षुणा । श्रिया हीनेन लोकेऽस्मिन् गहिंतिनाथेन च । २५ ।  
 योऽसौ त्रिलोकगुरुणा श्रीनिवासेन सभूतः । पर्यङ्कस्थां श्रियं हित्वा परित्रुक्तोऽप्रजो यथा । २६ ।  
 कथयाम्ब्रतुर्गाथाः पूर्वां गुरुकुले सतोः । आप्तो ललिता राजन् करौ गृह्य परस्परम् । २७ ।

(O Parikṣit, reaching Dwārakā), the Brāhmaṇa together with other Brāhmaṇas passed through three camps of guards and three protective walls (one after another), and then reached the mansions occupied by the Andhaka and Vṛṣṇi chiefs, who followed the righteous ways of the devotees of God, very difficult of access to ordinary people. (16) There was situated (in the centre of that innermost ring of the city) the palace of Bhagavān Śrī Kṛṣṇa containing the dwellings of His sixteen thousand and odd consorts. In one of them, which was specially decorated, the Brāhmaṇa entered with the feelings of one who found himself merged in the Bliss of God-realization. (17) Bhagavān Śrī Kṛṣṇa was at that time seated on a couch with His consort Rukmiṇi. Seeing the Brāhmaṇa from a distance, He suddenly rose from His seat and advancing towards him, joyously folded him in both of his arms. (18) (Parikṣit) the lotus-eyed Lord (who is the very embodiment of Bliss) felt extremely delighted when He touched the body of His beloved friend, the Brāhmaṇa sage. Tears of joy began to drop from His eyes. (19) (Taking the Brāhmaṇa by the hand) Śrī Kṛṣṇa, the purifier of the world made His friend sit on His (own) couch, and bringing (Himself) all the articles necessary for worship, washed the Brāhmaṇa's feet and sprinkled His head with the drops of that water. (Then) He smeared the Brāhmaṇa's body with excellent perfumes as well as with the pastes of sandal, aloe-wood and saffron. (20-21) Having joyfully shouldered his friend with scented fumes and rows of lights, and offering him betel-leaf seasoned with catechu, lime, areca-nut pairings and cloves etc., and a cow, the Lord greeted the Brāhmaṇa with sweet words. (22) The Brāhmaṇa was ill-clad, with an unclean and emaciated body, the veins of which were visible to the eyes. Queen Rukmiṇi herself actually waited on him having the chowry before him. (23) The women of the palace were astonished to see a raked Brāhmaṇa being so lovingly honoured by Bhagavān Śrī Kṛṣṇa of spotless fame. (24) (They said to one another:—) "What meritorious act was performed by this naked, destitute, condemned and lowly beggar that the Lord of the three worlds, Bhagavān Śrī Kṛṣṇa, should receive him with such honour and respect. Leaving Śrī Rukmiṇi, a manifestation of Goddess Lakṣmī Herself, who was seated (with Him) in His bed, He embraced the Brāhmaṇa as if he were Lord Balarāma Himself." (25-26) Parikṣit, taking each other by the hand, Bhagavān Śrī Kṛṣṇa and the Brāhmaṇa recounted the sweet incidents of their boyhood, when they lived together in the house of the same teacher. (27)

#### श्रीभगवानुवाच

अपि ब्रह्मन् गुरुकुलाद् भवता लब्धदक्षिणात् । समावृत्तेन धर्मज्ञ भयंका सदृशी न वा । २८ ।  
 प्रायो गृहेषु ते चित्तपकापविहंत तथा । नैवातिप्रीयसे विद्वन् धनेषु विदितं हि मे । २९ ।  
 केचित् कुर्यान्ति कर्मणि कापैरहंतचेतसः । त्यजन्तः प्रकृतीर्देवीर्यथाहं लोकसङ्ग्रहम् । ३० ।

कश्चिद् गुरुकुले वासं ब्रह्मन् स्मरसि नो यतः । द्विजो विज्ञाय विज्ञेयं तमसः पारमश्रुते ॥३१॥  
 स वै सत्कर्मणां साक्षाद् द्विजातेरिह सम्भवः । आद्योऽङ्ग यत्राश्रमिणां यथाह ज्ञानदो गुरुः ॥३२॥  
 नन्दयंकोविदा ब्रह्मन् वर्णाश्रमवतामिह । ये मया गुरुणा वाचा तन्त्यद्यो भवार्णवम् ॥३३॥  
 नाहमिन्द्राप्रजातिभ्यां तपसोपशमेन वा । तुष्येयं सर्वभूतात्मा गुरुतुश्रुत्वा यथा ॥३४॥

**Bhagavān Śrī Kṛṣṇa said :** O pious Brāhmaṇa, on your return from the preceptor's house, after making the voluntary present to him, did you or did you not marry a wife, who is in every respect worthy of you ? (28) I know that, even though you are leading (I presume) the life of a householder, your heart is free from worldly desires. I am also aware that having realized the truth, you do not entertain any love for wealth. (29) (In this world) people who have shaken off worldly desires brought forth by Divine Māyā, and who yet perform their prescribed duties with a heart unswayed by desire, just as I do, for the sake of setting an example before the world, are very rare. (30) Do you remember, O dear Brāhmaṇa, our stay in the house of the preceptor? It is there that the twice-born acquire the knowledge of that which is worth knowing, and thus cross the darkness of ignorance in the form of mundane existence. (31) O friend, the father from whom one gets the body is the first Guru in this world. Next, comes the teacher, who invests one with the sacred thread and teaches him his obligatory duties. He is worthy of adoration like Myself. Lastly, comes the teacher who imparts the knowledge of Self to men of all classes and orders and helps one in the realization of God. He is identical with Me. (32) O dear friend, the teacher is the same as Myself. Among the followers of the Varnāśrama order in this world, they alone who carry out the preceptor's teachings and thereby cross the ocean of mundane existence without much ado know their true worldly and other-worldly interests. (33) O friend, I am the Universal Self (I reside in every heart as the Witness.) I am not so pleased with the performance of daily obligatory sacrifices by the householder, nor with investiture with the sacred thread and study of the scriptures, which is the duty of a celibate, nor with the penance of the ascetic, nor again with the quietism of the recluse, as I am with services rendered by a disciple to the preceptor. (34)

अपि नः स्मर्यते ब्रह्मन् वृत्तं निवसतां गुरौ । गुरुदरं श्रोतितानामिन्धनानयने कश्चित् ॥३५॥  
 प्रविष्टानां महारण्यमपनीं सुमहद् द्विज । वातवर्षमभूत्तीव्रं निद्रुतः स्तनपिलवः ॥३६॥  
 सूर्यश्लास्तं गतस्तावद् तमसा चालुना दिशः । निम्नं कूलं जलमयं न प्राज्ञाद्यत किञ्चन ॥३७॥  
 वयं भृशं तत्र महानिलाशुभिर्निहन्त्यपाना पुरुश्वसम्प्लवे ।  
 दिशोऽविदन्तोऽथ परस्परं वने गृहीतहस्ताः परित्प्रियातुतः ॥३८॥

एतद् विदित्वा उदिते रवौ सान्दीपनिर्गुतः । अन्वेषमाणो नः शिष्यानाञ्चयोऽप्यवदातुगन् ॥३९॥  
 अहो हे पुत्रका युयमसदर्थं प्रतिदुःखिताः । आत्मा वै प्राणिनां प्रेक्षस्तमनादृत्य यत्करः ॥४०॥  
 एतदेव हि सच्चिद्ब्रह्मैः कर्तव्यं गुरुनिष्कृतम् । यद् वै विशुद्धभावेन सर्वार्थात्यार्षणां गुरौ ॥४१॥  
 तुष्टोऽहं भो द्विजश्रेष्ठोः सत्याः सत्तु मनोरथाः । छन्दोस्वयातयापानि भवन्निह परत्र च ॥४२॥  
 इत्यविधान्येकानि जसतां गुरुवेऽमसु । भुरोरनुग्रहेणैव पुमान् पूर्णः प्रसन्नत्ये ॥४३॥

O dear Brāhmaṇa, do you remember the incident how, one day, when living in the house of our preceptor, we both were asked by the latter's wife to bring fuel. (35) We entered a thick forest, O sage, and were overtaken by a mighty and violent storm of wind and rain, which broke unexpectedly out of season, and thunders roared relentlessly over our head. (36) The sun set in the meanwhile and all sides were enveloped in darkness. The land being covered with water we could not ascertain the high and low level of ground. (37) Severely and repeatedly beaten by violent blasts of wind and showers in that flood, and not knowing the

directions, we wandered in the forest in great confusion holding each other by the hand. (38) Our preceptor, sage Sāndipani, when he learnt this, proceeded in search of us at sunrise and discovered us, his disciples, in that bewildered state. (39) He said, "My dear boys, you have been put to great hardship on my account. One's own self is dear to all more than anything else. How wonderful that you have shown your devotion to me by disregarding even the self. (40) A good disciple should offer with a sincere heart his all, including his very self, to the Guru. That is precisely what he should actually do in order to repay the debt to the Guru. (41) O jewels of the twice-born, I am (supremely) pleased (with you); let all your desires be fulfilled, and may all the knowledge of the Vedas, that you have acquired from me, remain ever fresh in your memory. May it never fail you whether here or hereafter." (42) O friend, numerous incidents of this type occurred during our life at the preceptor's house. It is by the grace of the preceptor alone that man attains perfection and supreme peace. (43)

ब्राह्मण उवाच

किमस्माभिरनिर्वृत्तं देवदेव जगद्गुरो । भवता सत्यकामेन येषां वासो गुरावभूत् ॥४४॥

यस्यच्छन्दोमयं ब्रह्म देह आवपनं विभो । श्रेयसां तस्य गुरुषु वासोऽत्यन्तविडम्बनम् ॥४५॥

इति श्रीमद्भागवते महापुराणे पाप्महंस्यो महितायां दशमस्कन्धे उत्तमर्धे श्रीदामवर्तिसंज्ञितोऽष्टाविंशोऽध्यायः ॥८०॥

**The Brāhmaṇa replied :** O God of gods, Preceptor of the World, what else remains to be achieved by me? ( I have accomplished everything, realized everything) inasmuch as I enjoyed the privilege of staying in the preceptor's house with You, whose resolution is unflinching? (44) O Lord, the Vedas which are the repository of the four objects of life, viz., Dharma (virtue), Artha (prosperity), Kāma (worldly enjoyments) and Mokṣa (salvation), constitute Your body. You went to the preceptor's house to study those very Vedas only to imitate the ways of men, as a matter of sport. (45)

*Thus ends the eightieth discourse forming part of the Story of Sudāmā, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharīsa-Saṁhitā.*



## अथैकाशीतितमोऽध्यायः

### Discourse LXXXI

The story of parched rice brought as a Present (for Śrī Kṛṣṇa) by Sudāmā

श्रीशुक उवाच

स इत्थं द्विजमुख्येन सह सङ्कथयन् हरिः । सर्वभूतमनोऽभिन्नः स्वयमान उवाच तम् ॥ १ ॥

ब्रह्मण्यो ब्राह्मणं कृष्णो भगवान् प्रहसन् प्रियम् । प्रेम्णा निरीक्षणेनैव प्रेक्षन् खलु सता गतिः ॥ २ ॥

**Śrī Śuka began again :** ( Parikṣit!) Bhagavān Śrī Kṛṣṇa knows the mind of all beings. He is devoted to Brāhmaṇas (always takes care to relieve their suffering) and is the sole refuge of saints. Thus heartily talking along with that honourable Brāhmaṇa, He now smilingly spoke to His dear comrade in a jesting mood looking at him with eyes full of affection. (1-2)

श्रीभगवानुवाच

किमुपायनपानीतं ब्रह्मन् मे भवता गृह्यन् । अप्वप्युपाहतं भक्तैः प्रेम्णा पूर्येव मे भवेत् ।

भूर्यप्यभक्तोपहतं न मे तोषाय कल्पते ॥ ३ ॥

पत्रं पुष्पं कलं तोयं यो ये भक्त्या प्रयच्छति । तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः । ४ ।  
 इत्युत्तरेऽपि द्विजस्तस्यं व्रीडितः पतये श्रियः । पृथुकप्रसृतिं राजन् न प्रायच्छदवाहपुंसः । ५ ।  
 सर्वभूतात्मदुक् साक्षान् तस्यागमनकारणम् । विज्ञायाचिन्तयन्नायं श्रीकामो माभजत्पुरा । ६ ।  
 पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया । प्राप्नो मामस्य दास्यामि सम्पदोऽमरुदुर्लभाः । ७ ।  
 इत्थं विचिन्त्य वसनाद्यौरबद्धाङ्गजन्मनः । स्वयं जहार किमिदमिति पृथुकतपडुलान् । ८ ।  
 नन्वेतदुपनीतं ये परमप्रीणनं सखे । तर्पयन्त्यङ्गं मां विश्रमेते पृथुकतपडुलान् । ९ ।  
 इति मुष्टिं सकृज्जग्ध्वा द्वितीयो जग्धुपाददे । तावच्छ्रीर्जगृहे हस्तं तत्परा परमेष्ठिनः । १० ।  
 एतावतालं विश्रात्सन् सर्वसम्पत्समृद्धये । अस्मिन्लोकेऽथवापुष्पिन् पुंसस्त्वतोषकारणम् । ११ ।

The glorious Lord said : 'O friend, what present have you brought for Me from your house? I consider as great even a small present offered by the devotees with real love; but a lot of things offered without devotion do not bring Me pleasure. (3) Whosoever offers to Me with love a leaf, a flower, a fruit or even water, I accept and heartily enjoy that offering of love by that man of purified intellect.' (4) Parikṣit, though encouraged by the Lord in this way, the Brāhmaṇa, feeling shy, did not present the handful of beaten rice to the Lord of Lakṣmī (the goddess of wealth) Himself. He (simply) hung his head. (5) But the Lord, who sees the mind of all beings, knew the cause of his visit. He said to Himself, "This Brāhmaṇa is a great friend of Mine; he never sought wealth from Me before. He approached Me now, at the entreaty of his devoted wife, whom he is naturally anxious to please. I shall bestow on him a fortune which is difficult of attainment even by the immortals." (6-7) Reflecting thus, the Lord snatched from under the covering of the Brāhmaṇa the beaten rice tied in a rag and said "Dear comrade, what is this? Here you have brought Me something which I like most. These grains of beaten rice will satisfy not only Me, but the whole world." (8-9) Saying this, Bhagavān Śrī Kṛṣṇa ate one handful of that beaten rice and took another to eat, when Rukmiṇī, who was a manifestation of the Goddess of Wealth Herself, caught hold of the Lord's hand, for devoted as She was to the Lord Himself, She was unable to leave Him. (10) She said "O Lord of the universe, this is enough. One handful of rice is sufficient to please You and to bring one an abundance of wealth of all kind in this as well as the next world. (Taking more of it, please do not part with me as well.)" (11)

ब्रह्मणस्तां तु रजनीमुषित्वाच्युतयन्दिरे । भुक्त्वा पीत्वा सुखं मेने आत्मानं स्वर्गतं यथा । १२ ।  
 शोभुते विश्वभावेन स्वमुखेनाभिवन्दितः । जगाम स्वालये तत पथ्यनुव्रज्य नन्दितः । १३ ।  
 स चालब्ध्वा धनं कृष्णात्र तु याचितवान् स्वयम् । स्वगृहान् व्रीडितोऽगच्छन्महर्षीननिवृत्तः । १४ ।  
 अहो ब्रह्मण्यदेवस्य दृष्टा ब्रह्मण्यत्ता मथा । यद् दरिद्रतमो लक्ष्मीमाश्लिष्टो विभ्रतोऽसि । १५ ।  
 काहं दरिद्रः पापीयान् क कृष्णाः श्रीनिकेतनः । ब्रह्मबन्धुरिति स्माहं बाहूभ्यां परिरम्भितः । १६ ।  
 निवासितः प्रियागुप्ते पर्यङ्के भ्रातरे यथा । महिष्या वीजितः श्रान्तो बालव्यव्नहनस्तया । १७ ।  
 शुश्रूषया परमया पादसंवाहनादिभिः । पूजितो देवदेवेन विप्रदेवेन देववत् । १८ ।  
 स्वर्गापवर्गयोः पुंसो रसायां भुवि सम्पत्तम् । सर्वासाधयि सिद्धीनां मूलं तद्वरणार्चनम् । १९ ।  
 अधनोऽयं धनं प्राप्य प्राद्यञ्जुषीनं मां स्वरेत् । इति कारुणिको नूनं धनं मेऽपूति नददात् । २० ।

The Brāhmaṇa spent the night in Bhagavān Śrī Kṛṣṇa's palace, partook of a hearty repast and felt himself as happy as if he were in the Lord's own paradise. (12) (Parikṣit,) the next morning, (taking leave of Bhagavān Śrī Kṛṣṇa) he left for his home. The source of life of the

entire universe, the very embodiment of Self-enjoyment, Bhagavān Śrī Kṛṣṇa followed him to some distance, delighted him by sweet and polite words and bowed to him. (13) Even though the Brāhmana did not receive any fortune from the Lord directly, he did not ask for anything himself. He felt ashamed of the meanness of his heart. He, however, felt supremely happy for having obtained the blessed sight of Bhagavān Śrī Kṛṣṇa. (14) He said to himself, "Oh (wonder of wonders) I have seen today with my own eyes, Bhagavān Śrī Kṛṣṇa's love for a Brāhmana. He is really a devotee of the Brāhmanas. He clasped to His bosom, which is the abode of the Goddess of Wealth, a destitute like myself! (15) What affinity is there between me, a vile sinner and destitute (on the one hand), and Śrī Kṛṣṇa, the abode of Lakṣmi (on the other). Only because I am born of Brāhmana parents, He folded me in his arms. (16) Not only that, like His own brother, He made me sit on the bed of His beloved consort Rukmiṇī, and finding me fatigued, Queen Rukmiṇī fanned me with a chowry in Her hand. (17) The God of gods, who treats the Brāhmana as His deity, shampooed my feet and rendered every other form of personal service to me and treated me with the respect due to a god! (18) Heavenly bliss, salvation, riches of this world or of the nether world, and all supernatural powers follow from the worship of His feet. (19) And yet He did not give me even a little wealth. Because He thought, poor as I was, wealth would completely turn my head and make me forget Him. Oh, how merciful is the Lord to me. (He has really done me an act of grace by withholding wealth from me)." (20)

इति तद्विचित्रग्रन्थः प्राप्नो निजगृहान्तिकम् । सूर्यानेन्दुसङ्काशैर्विमर्तः सर्वतो वृत्तम् । १२१ ।

विचित्रोपवनोद्यानैः कूजदक्षिणकुलाकुलैः । प्रोत्फुल्लकुमुदाभोजकङ्काशोत्पलवारिभिः । १२२ ।

जुष्टं स्वलङ्कृतैः पुग्भिः स्त्रीभिश्च हरिणाक्षिभिः । किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत् । १२३ ।

एवं मीमांसमानं ते नरा नार्योऽपरप्रभाः । प्रत्यगृह्णन् महाभागं गीतवाद्येन ध्रुयसा । १२४ ।

पतिपागतमाकर्ण्य पत्युद्धर्षानिसम्भ्रमा । निश्चक्राम गृहन्तृणं रूपिणे श्रीरिवालयत् । १२५ ।

पतिप्रता पतिं दृष्ट्वा प्रमेलेकण्डाश्रुलोचना । पीलिताक्ष्वनमद् बुद्ध्या यनसा परिपस्वजे । १२६ ।

Musing inwardly thus, the Brāhmana arrived near his house. There he found the area surrounded on all sides by seven-storeyed buildings resplendent as the sun, fire and the moon. (21) It was interspersed with beautiful gardens and parks which resounded with the warbling of birds of all descriptions, with ponds and pools in which various types of lilies and lotuses were in full blossom. (22) Well-adorned men and pretty women were moving here and there. The Brāhmana stood puzzled at the sight. He said to himself, "What is this (I am seeing in front of me)? Whose place is this? (Is it the same place where I lived? If so,) what magic has transformed it into so many palaces?" (23) As he was engrossed in these thoughts, men and women, possessing the splendour of gods advanced to receive the blessed Brāhmana singing and playing upon various musical instruments. (24) Hearing of the return of her lord, the wife of the Brāhmana was extremely delighted (at heart), and in joyous impatience, hurriedly came out of the palace. She looked like the veritable Goddess Lakṣmi coming out of her abode. (25) At the sight of her husband her eyes became wet with tears of love and excitement. Closing her eyes (out of shyness) she respectfully bowed to him and mentally embraced him. (26)

पर्वी वीक्ष्य विस्फुरन्ती देवी वैमानिकीमिव । दासीनां निष्कण्ठीनां मध्ये भान्तौ स विस्मितः । १२७ ।

प्रीतः स्वयं तथा युक्तः प्रविष्टो निजपन्दिरम् । पणिस्तम्भशतोपेतं महैद्रभवनं यथा । १२८ ।

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः । पर्यङ्का हेपदण्डानि चाभरव्यजनानि च । १२९ ।

आसनानि च हैमानि मृदुपस्तणानि च । मुक्तादारमविलम्बीनि वितानानि सुमत्ति च । १३० ।

स्वच्छस्फटिककुण्डेषु महाभारकतेषु च । रत्नदीपा भ्राजमाना ललनारत्नसंयुताः । ३१ ।  
विलोचय ब्राह्मणस्त्र समुद्धीः सर्वसम्पदाप् । तर्क्याभास निर्व्यग्रः स्वसमुद्दिपहेतुकोमः । ३२ ।

नूनं बतैतन्मम दुर्भगस्य शश्वद्विद्रस्य समुद्दिहेतुः ।

महात्रिभूतेरवलोकितोऽन्यो नैवोपपद्येत यदूत्तमस्य । ३३ ।

नन्वद्भवाणो दिशते समक्षं चाचिष्णावे भूर्यपि भूरिभोजः ।

पर्जन्यवत् स्वयमीक्षमाणो दाशार्हकाणामृषभः सखा मे । ३४ ।

किञ्चित्करोत्युर्वपि यत् स्वदत्तं सुहृत्कृतं फलवपि भूमिकारी ।

पर्यापनीतं पृथुकैकमुष्टिं प्रत्यप्रहीत् प्रीतिवृत्तो महात्मा । ३५ ।

तस्यैव मे सोहृदसत्यमैत्री दास्यं पुनर्जन्यनि जन्मनि स्यात् ।

महानुभावेन गुणालयेन विषज्जतस्तत्पुरुषप्रसङ्गः । ३६ ।

भक्त्या विभ्रा भगवान् हि सम्पद्ये राज्यं विभूर्तीनां समर्धयत्वजः ।

अदीर्घबोधाय विचक्षणः स्वयं परयन् निपातं धनिनां पदोद्भवपः । ३७ ।

इत्थं व्यकसितो बुद्ध्या भक्तोऽतीव जनार्दने । विषयाज्ञापया त्यक्ष्यन् क्षुभुजे नातिलम्बतः । ३८ ।

The Brāhmaṇa was astonished to see his wife brilliant like a celestial lady and shining in the midst of maid-servants adorned with necklaces of gold. (27) Followed by her he now joyfully entered his own house, which contained hundreds of columns of gems and looked like the abode of the celestial king, Indra. (28) It was furnished with bedsteads made of ivory and plated with gold, the beds on which were spread sheets as white and soft as the foam of milk. Chowries with gold handles were hanging here and there. (29) There were seats of gold provided with soft cushions and strings of pearls hung from brilliant canopies. (30) The walls made of clear crystal were inlaid with emeralds, and excellent images of women made of precious stones held dazzling jewels in their hands to light up the rooms. (31) Seeing there such abundance of riches of all kinds come to him without any ostensible cause, the Brāhmaṇa reflected on this windfall with a calm mind: (32) "I am poor and unluckily from birth; Oh, wherefrom could this wonderful fortune come to me? Nothing but the (gracious look) of Bhagavān Śrī Kṛṣṇa, the crown-jewel of Yadus and the possessor of untold riches, could be the cause of this. (33) Śrī Kṛṣṇa (the Lord of the goddess of wealth and perfect in everyway), has infinite objects of enjoyment always at His disposal. Therefore, knowing the mind of His suppliant devotee, He gives in abundance to the latter, though He regards the gift as very insignificant and does not mention it to the devotee. My friend, the crest-jewel of Yadus, is generous like the cloud, (which though capable of filling up the ocean, sometimes does not choose to rain in the presence of the peasant, but inundates his fields at night when he is a sleep, and yet considers the gift as inadequate). (34) Though underrating His own abundant gifts, He makes much even of a small present by His devotee. The noble-minded Lord accepted with great delight the handfuls of beaten rice I took for Him. (35) May I secure from birth to birth His good-will, love, friendship and service. (I have no need for wealth.) May I cherish ever-growing devotion to the lotus-feet of the glorious Lord, Bhagavān Śrī Kṛṣṇa, the one abode of excellent qualities, and obtain association with His devotees! (36) Bhagavān Śrī Kṛṣṇa, who is ever free from the shackles of birth and death, is acquainted with the evil underlying worldly prosperity. He knows how the intoxication of wealth and power brings about the fall of many a wealthy man. That is why (out of compassion) He very often refuses to grant the prayer for wealth, kingdom and power of short-sighted devotees." (37) (Parikṣit!) having reached this conclusion by force of his reason, the Brāhmaṇa in conjunction with his

wife enjoyed the worldly pleasures sparingly and without attachment, and his devotion to Śrī Kṛṣṇa grew from more to more. (38)

तस्य वै देवदेवस्य हरेर्वज्रपतेः प्रभोः । ब्राह्मणाः प्रभवो दैवं न तेभ्यो विद्यते परम् । ३९ ।

एवं स विप्रो भगवत्सुहृत्तदा दृष्ट्वा स्वभृत्यैरजितं पराजितम् ।

तद्भगवानवेगोदप्रक्षितान्मन्थनस्तन्दाम सौभेऽचिरतः सतां गतिम् । ४० ।

एतद् ब्रह्मण्यदेवस्य श्रुत्वा ब्रह्मण्यतां नरः । लब्धभावो भगवति कर्मबन्धाद् विमुच्यते । ४१ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे पृथुकोपाख्यानं नामैकाशीतितमोऽध्यायः ॥ ८१ ॥

(Parikṣit!) the almighty God of gods, the Lord of sacrifices, Bhagavan Śrī Kṛṣṇa, looks upon the Brāhmaṇa as His own Lord and deity. Therefore, there is no being (on earth) greater than the Brāhmaṇa. (39) Now, this Brāhmaṇa, the friend of the Lord, realized that, though unconquerable by others, the Lord easily submits to the will of His devotee. Realizing this, he became absorbed in contemplation on the Lord. His ties of ignorance were cut asunder by force of this contemplation and before long he attained the abode of the Lord, the sole resort of saints. (40) (Parikṣit!) the man who hears this account which illustrates Bhagavān Śrī Kṛṣṇa's love for the Brāhmaṇas attains devotion to the Lord and obtains release from the bondage of Karma. (41)

*Thus ends the eighty-first discourse entitled "The story of beaten rice (taken by Sudāmā as a present for Śrī Kṛṣṇa)," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

ॐ नमो भगवते वासुदेवाय

## अथ द्व्यशीतितमोऽध्यायः

### Discourse LXXXII

#### Meeting of the Vṛṣṇis with the Gopas and Gopis (of Vṛndāvana)

श्रीशुक उवाच

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः । सूर्योपरागः सुमहानासीत् कल्पक्षये यथा । १ ।

तं ज्ञात्वा मनुजा राजन् पुरस्तादेव सर्वतः । समन्तपङ्क्तं क्षेत्रं ययुः श्रेयोविधित्तया । २ ।

निःक्षत्रियां भयं कुर्वन् रामः शस्त्रभृतां वरः । नृपाणां रुधिरौषेण यत्र चक्रे महाहृदान् । ३ ।

ईजे च भगवान् रामो यत्रास्पृष्टोऽपि कर्मणा । लोकस्य ग्राहयत्रोशो यथान्योऽघ्रापनुत्तये । ४ ।

Śrī Śuka began again: Parikṣit, once upon a time when Bhagavān Śrī Kṛṣṇa and Śrī Balarāma were (thus) residing in Dwārakā, there occurred a total eclipse of the sun, which (ordinarily) occurs at the time of universal destruction. (1) Having come to know of it (from astrologers) beforehand, people thronged from all sides to the sacred spot called Samanta-pāñcaka (Kurukṣetra) with the object of earning merit or blessedness. (2) That is the place where, while exterminating the Kṣatriyas on earth, Paraśurāma, the foremost warrior (of his time), caused five big tanks to be filled with their blood. (3) The almighty Lord Paraśurāma also performed a sacrifice there for the expiation of sin. Though ever untouched by good or evil Karma, He did it like an ordinary mortal in order to set an example before the world. (4)

महत्यां तीर्थयात्रायां तत्रागन् भाग्यीः प्रजाः । वृषणयश्च

तथाकृत्वसुदेवाहृकादयः । ५ ।

ययुर्धरत तत् क्षेत्रे स्वयमे क्षपयिष्यवः । गदप्रदुम्रसाम्बाद्याः सुचन्द्रशुकसारणैः । ६ ।  
 आसोऽनिरुद्धो रक्षायां कृतवर्मा च युवयः । ते रथैर्देवधिष्याभैर्हृवैश्च तरलध्रुवैः । ७ ।  
 गर्जनेन्दिरभ्राभैर्भुविर्धिद्यारधरद्युभिः । व्यरोचन्त पहातेजाः पथि काञ्चनमालिनः । ८ ।  
 दिव्यस्त्रगन्धसत्राहाः कलत्रैः खेचरा इव । तत्र स्वात्सा महाभागा उपोष्य सुसमाहिताः । ९ ।  
 ब्राह्मणेभ्यो ददुर्धेनुर्वासःस्त्रयुक्ममालिनीः । रामहृदेषु विधिवत् पुनराप्नुय वृषणयः । १० ।  
 ददुः स्वत्रं द्विजाभ्येभ्यः कृषो नो भक्तिरस्त्विति । स्वयं च तदनुज्ञाया वृषणयः कृष्णदेवताः । ११ ।  
 भुक्त्वोपविनिशुः कामं स्त्रिभ्यश्चायाद्भिपाद्भिषुः । तत्रागतांस्ते ददुः सुहृत्सम्बन्धिने नृपान् । १२ ।  
 मत्स्योऽशिनरकौसल्यविदर्भकुलमुञ्जयान् । काम्बोजकैककयान् मद्रान् कुन्तीनानर्तकेरलान् । १३ ।  
 अन्यांश्चैवात्मपक्षीयान् परांश्च शतशो नृप । नन्दादीन् सुहृदो गोपान् सोपीश्रोतकण्ठिताश्रमप । १४ ।  
 अयोन्यसन्दर्शनहर्षग्रहस्य प्रोत्कूलहृद्वक्त्रसरोरुहाश्रियः ।  
 आस्त्रिल्य गाढं नयनैः लवज्जलत्र ह्यत्त्वचो रुद्धगिरो ययुर्दप । १५ ।  
 स्त्रियश्च संवीक्ष्य पिथोऽनिसोहृदस्मितामलापाद्भृदोऽभिभेभिरैः ।  
 सूनैः सनान् कुङ्कुमपङ्कलुषितान् निहत्य दोभिः प्रणयाश्लोचनाः । १६ ।  
 ततोऽभिवाद्य ते वृद्धान् यविष्टैरभिवादिताः । स्वागतं कुशलं पृष्ट्वा चक्रुः कृष्णकथा मिथः । १७ ।

Parikṣit, on this great occasion for pilgrimage people from all parts of India, intent to wash away their sin, assembled at Kūrukṣetra. There came Yadus like Akūra, Vasudeva and Ugrasena (among the elders), and Gada, Pradyumna, Sāmba and others (among the younger generation). (Pradyumna's son) Aniruddha and Kṛtavarmā, the Yādava general, alongwith Sucandra, Śuka and Sārana were left (at Dwārakā) for the protection of the city. The Yadus came all the way with great pomp and splendour. Adorned with necklaces of gold, garlands of celestial flowers and excellent clothes, and protected by armour, they looked like gods as they proceeded with their wives in chariots shining like aerial cars, on horses springing like waves, and on trumpeting elephants appearing like thundering clouds, and in palanquins, etc., carried by foot-men shining like Vidyādharas. (5—8) (Reaching Kūrukṣetra,) the (blessed) Yadus took their bath in the sacred waters, observed a fast according to the rule (during the eclipse) and made gifts of cows in right earnest to the Brāhmaṇas adorning them with clothes, garlands and chains of gold. (On the conclusion of the eclipse) they again took their bath in the tanks associated with the name of Paraśurāma, and thereafter fed deserving Brāhmaṇas with dainty dishes. Their object in doing all this was to strengthen their devotion to Bhagavān Śrī Kṛṣṇa's feet. (Then) the Yadus, who regarded Bhagavān Śrī Kṛṣṇa alone as their deity, broke their fast with the permission of the Brāhmaṇas and lay down to rest at pleasure under the cool shade of umbrageous trees. (After taking repose for a while) they began to visit their friends and relations among the princes that had congregated there on this occasion. (9—12) Kings of Matsya, Uśinara, Kosala, Vidarbha, Kuru, Sṛjīyā, Kāmboja, Kekaya, Madra, Kunil, Ānarta, Kerala, and many other principalities, who were either their allies or enemies, had assembled there in their hundreds, O Parikṣit! Besides, Nanda and the other Gopas, who were (great) friends of the Yādavas, and the Gopis, who had been long yearning to see Bhagavān Śrī Kṛṣṇa, had also arrived there. (The Yadus saw them all one after another.) (13-14) The joy they derived from one another's sight opened the buds of their heart. With faces glowing like lotuses in full blossom and with tears trickling down their eyes, they clasped one another in close embrace. Their hair stood on end, their voices got choked with emotion and all were transported with joy. (15) (Like the men) the

women also greeted and looked at one another with smiles and side long glances full of love and folded one another in their arms. While doing so they pressed to their bosoms the bosoms of another smeared with saffron-paste, and tears of love stood in their eyes. (16) The younger ones bowed to the elders, and were themselves bowed to by those still younger, and welcoming one another and enquiring after their mutual welfare, they related to one another (enchanting) stories of Bhagavān Śrī Kṛṣṇa. (17)

पुत्रा भ्रातॄन् स्वसुवीक्ष्य तत्पुत्रान् पितरावपि । भ्रातृपत्नीर्मुकुन्दं च जहौ संकथया सूचः । १८ ।

(Parīkṣit!) Kuntī, when she saw her brothers and sisters with their children, as also her parents, sisters-in-law and Bhagavān Śrī Kṛṣṇa, had her grief soothed in conversation with them. (18)

कुन्तुवाच

आर्य भ्रातरहं मन्ये आत्मानपकृताशिशपि । यद् वा आपत्सु मद्भर्ता ननुस्मरथ स्तमः । १९ ।

सुहृदो ज्ञातवः पुत्रा भ्रातरः पितरावपि । ननुस्मरन्ति स्वजनं यस्य दैवमदक्षिणम् । २० ।

Kuntī (addressing Vasudeva) said : My brother, I find myself extremely unfortunate. Not a single desire of mine has been fulfilled. What a pity that even noble brothers like you should forget me during my calamities! (19) I am now convinced that friends, relations, sons, brothers and even parents forget one on whom fortune does not smile. (Why should I blame you for this?) (20)

वसुदेव उवाच

अम्ब मास्मानसुयेथा दैवक्रीडनकान् नरान् । ईशस्य हि वशे लोकः कुरुते कार्यतेऽथवा । २१ ।

कंसप्रतापिताः सर्वे क्वं याता दिशो दिशाम् । एतर्होव पुनः स्थानं दैवेनासादिताः स्वसः । २२ ।

Vasudeva replied: Dear sister, do not find fault with us. We, mortals, are nothing but toys in the hands of Providence. The world is subject to the control of the Supreme Ruler, and everyone acts and is made to act according to His will. (21) Sister, you are aware how harassed by Kāṁsa, we had to flee from one quarter to another. It is only now that we have been restored to a secure position by Providence. (22)

श्रीशुक उवाच

वसुदेवोप्रसेनाद्यैर्वदुधिस्तेऽर्चिता नृपाः । आसन्नच्युतसन्दर्शपरामानन्दनिर्वृताः । २३ ।

भीष्मो द्रोणोऽश्वकापुत्रो गान्धारी समुता तथा । सदाराः पाण्डवाः कुन्ती सृञ्जयो विदुरः कृपः । २४ ।

कुन्तिभोजो विराटश्च भीष्मको नम्रजिन्महान् । पुरुजिद् द्रुपदः शल्यो धृष्टकेतुः सकाशिराट् । २५ ।

दमघोषो विशालाक्षो मैथिलो यद्रकेकर्यौ । युधामन्युः सुशर्मा च समुता ऋद्धिकादयः । २६ ।

राजानो ये च राजेन्द्र युधिष्ठिरपुत्रताः । श्रीनिकेतं वपुः शौरिः सखीकं वीक्ष्य विस्मिताः । २७ ।

अथ ते रामकृष्णाभ्यां सत्यकृ प्राप्ससमर्हणाः । प्रशशंसुर्मुदा वृक्ता वृष्णीन् कृष्णपरिप्रहान् । २८ ।

अहो भीष्मपते यूयं जन्मभाजो नृणामिह । यत् पश्यथासकृत् कृष्णं दुर्दर्शमपि योगिनाम् । २९ ।

यद्विश्रुतिः श्रुतिनुनेदपलं पुनाति पादावनेजनपयश्च वचश्च शास्त्रम् ।

भूः कालभर्जितभगापि यदङ्घ्रिपद्मस्पर्शोन्मशक्तिरभिवर्षति नोऽप्रिबलार्थान् । ३० ।

तदर्शनस्पर्शानुपथप्रजल्पशय्यासनाशनसन्धौनसपिण्डबन्धः ।

येषां गृहे निरयत्कर्मनि वर्ततां वः स्वर्गापवर्षविरमः स्वयमास विष्णुः । ३१ ।

Śrī Śuka resumed : (Parīkṣit!) (all) the kings present there were duly honoured by Vasudeva, Ugrasena and the other Yadus, and they felt supremely delighted and gratified

at the sight of Bhagavān Śrī Kṛṣṇa. (23) Parikṣit! Bhīṣma, Droṇa, Dhṛtarāṣṭra, Gāndhārī with her sons (Duryodhana and others), the Pāṇḍavas with their consorts, Kuntī, Śrījaya, Vidura, Kṛpācārya, Kuntibhoja, Virāṭa, Bhīṣmaka, the great king Nagnajit, Purujit, Drupada, Śālyā, Dhṛṣṭaketu alongwith the king of Kāśī, Damaghōṣa, Viśālākṣa, the king of Mithilā, the kings of Madra and Kekaya, Yudhāmanyu and Suśarmā, Bāhlika and others with their sons—these and other kings, who had accepted the suzerainty of Yudhiṣṭhira, were astonished to see the person of Bhagavān Śrī Kṛṣṇa, the abode of all excellence and beauty, together with His consorts. (24—27) Śrī Balarāma and Bhagavān Śrī Kṛṣṇa duly honoured them all, and they in their turn joyfully extolled ( the good fortune of ) the Yadus, who were the kinsfolk of Bhagavān Śrī Kṛṣṇa and lived under His care. (28) (Addressing Ugrasena,) they said; " O king of Bhojas! of all men in this world you Yadus alone have realized the fruit of your existence inasmuch as you constantly have before your eyes Bhagavān Śrī Kṛṣṇa, who can rarely be seen even by the greatest of Yogis. (29) The glory of Bhagavān Śrī Kṛṣṇa, which is sung by the Vedas (with such zest), the Gaṅgā water that washes His feet and His utterances in the form of the scripture go a long way in purifying the world. The earth had of late been robbed of its splendour by Time; its potentialities have now been revived by the mere touch of His lotus-like feet, and it has once more begun to yield all the objects of our desire. (30) You Yadus have both marital and lineal relationship with Śrī Kṛṣṇa. You constantly see Him, touch His sacred person, walk with Him, chat with Him, sit close to Him, eat with Him and even sleep with Him. Even though you lead the life of a householder, which ordinarily paves the way to hell, you have constantly in your midst all-pervading Lord Viṣṇu Himself, whose very sight puts an end to the craving not only for heaven but for salvation itself." (31)

श्रीयुक्त उवाच

नन्दस्त्व यदनु प्राप्तुं ज्ञात्वा कृष्णपुरोगमान् । तत्रागमन् वृत्तो गोपैरनःस्थायीर्दृक्षवा ॥३२॥  
 तं दृष्ट्वा कृष्णयो हृष्टास्तन्वः प्राणमिवोत्थिताः । परिष्वजिरे गाढं विदरर्शनकातराः ॥३३॥  
 वसुदेवः परिष्वज्य सम्प्रीतः प्रेपिविह्वलः । स्पर्श कंसकुलान् क्लेशान् पुत्रन्यासं च गोकुले ॥३४॥  
 कृष्णारामौ परिष्वज्य पितरावभिव्यद्य च । न किञ्चनोचतुः प्रेम्णा साश्रुकण्ठौ कुरुह ॥३५॥  
 तावात्मानमारोप्य बाहुभ्यां परिरभ्य च । यशोदा च महाभागा सुतौ विजहतुः शुचः ॥३६॥  
 रोहिणी देवकी चाथ परिष्वज्य ब्रजेश्वरीम् । स्पर्न्त्यौ तत्कृतौ पैत्रीं बाष्पकण्ठ्यौ सम्पूजतुः ॥३७॥  
 का विस्मरेत् वां पैत्रीपनिवृत्तां ब्रजेश्वरि । अवाप्याप्यैन्द्रमैश्वर्यं यस्या नेह प्रतिक्रिया ॥३८॥  
 एतावदृष्टपितरौ युवयोः स्म पित्रोः सम्प्रीणनाभ्युदयोषणपालनानि ।  
 प्राप्योषतुर्भवंति पक्ष्य ह यद्दृक्ष्णोर्न्यातावकुञ्ज च भयौ न सतीं घरः खः ॥३९॥

Śrī Śuka continued : (Parikṣit,) when (the celebrated Gopa) Nanda learnt that Bhagavān Śrī Kṛṣṇa and the other Yadus had come to Kurukṣetra, he too came there together with other Gopas to see them with abundant supplies of provisions in their carts. (32) The Yadus were delighted to see Nanda (and his companions). They stood up to receive him, even as dead bodies are spurred into activity when infused with new life. Having been anxious for long to meet him, they embraced him tightly. (33) Vasudeva embraced Nanda with great delight and was overwhelmed with emotion as he recollected (one by one) the persecutions to which he had been subjected by Kārṇa, and how he had been compelled to place his sons in Nanda's keeping at Gokula. (34) Bhagavān Śrī Kṛṣṇa and Śrī Balarāma embraced their foster-parents Nanda and Yaśodā and bowed to them. Parikṣit, overwhelmed with emotion, they could not utter a word as their throats were choked with tears. (35) The blessed Yaśodā and Nanda, too, made their foster-sons sit on their lap and folded them in their arms. This

removed the agony of their heart (caused by the long separation from their children, the apples of their eyes.) (36) Rohini and Devakī too embraced Yaśodā, and remembering her friendly behaviour towards them spoke to her in faltering words with their throats choked with tears.—(37) "Yaśodā, we can never forget the continued friendship you have showed to us. It is not possible for us to repay that debt, even if we obtain the fortune of Indra, the ruler of paradise. (Can anyone be so ungrateful as to forget that service of yours?) (38) When Śrī Balarāma and Śrī Kṛṣṇa had not even seen their parents and their father left them under your care, you protected them even as the eye-lashes protect the eyes. You gave them nourishment, protection and loving caresses and performed propitiatory rites for their welfare. In fact, you did all the duty of parents to them. Under your care, they had no cause of fear from anyone. (It was but meet and proper for you to treat them as your own children, for) noble souls like you make no distinction between one who is their own and one who is not so. ( O consort of Nanda! you and your husband both are really great souls.)" (39)

श्रीशुक उवाच

गोयक्ष कृष्णमुपलभ्य चिरादभ्रौष्टं यत्क्षणे दृशिवु पक्ष्मकृतं शपन्ति ।

दृग्भिर्हृदीकृतमलं परिरभ्य सर्वास्तद्भावमापुरमि नित्ययुजां दुरापम् ।४०।

भगवांस्तास्तथाभूता विविकित उपसङ्गतः । आश्लिष्यानामयं पृष्ठा प्रहसन्नदमप्रव्रीत् ॥४१॥

अपि स्मरथ नः सख्यः स्वनामर्थाविकीर्यया । गर्तांश्चिरायिताञ्जुपक्षक्षपणचेतसः ॥४२॥

अयवध्यापयाम्भान् विदकृतज्ञाविशङ्कया । नूनं भूतानि भगवान् युनक्ति विवुनक्ति च ॥४३॥

वायुर्वथा घनानीकं तृणं तूले रजांसि च । संयोज्याक्षिपते भूयस्तथा भूतानि भूतकृत् ॥४४॥

मयि भक्तिर्हि भूतानाममृतत्वाय कल्पते । दिष्ट्या यदासीन्मत्प्रेक्षे भवतीनां मदापनः ॥४५॥

अहं हि सर्वभूतानामादिरन्तोऽन्तरं बहिः । भौतिकानां यथा खं वापूर्वावयुज्यंतिरङ्गनाः ॥४६॥

एवं ह्येतानि भूतानि भूतेभ्युत्पादयन्तना ततः । उभयं प्रयथ परे पश्यताभ्रतमक्षरे ॥४७॥

Śrī Śuka went on : (Parikṣit ! I have already told you that the highest object of the Gopis' love was Bhagavān Śrī Kṛṣṇa.) When seeing Him, they used to curse the Creator for having provided their eyes with eye-lashes (which interrupted their vision by falling every moment). Seeing the Lord, for whom they had cherished such intense longing, after such a long time, they all ushered Him into their heart through ( the gateway of) the eyes and holding Him in close embrace mentally became one with Him. The state of oneness with the Lord attained by them through Love was not within the easy reach of even those who are ever united with Him through meditation. (40) When the Almighty Lord (Bhagavān Śrī Kṛṣṇa) found the Gopis in that state (of absorption), He saw them in private, embraced them, enquired after their health and smilingly said as follows:—(41) " (Dear) friends, for the service of our people, We had to go (out of Vraja and leaving friends like you) had to engage ourselves in destroying enemies. Do you still remember Us who have been out of sight for a long time? (42) I hope you do not entertain a low opinion of us, considering us as ungrateful? (You will be unfair to Me, if you do so.) It is God's will that unites or disunites beings. (43) Just as the wind brings together or scatters clouds, blades of grass, flakes of cotton, particles of dust, even so the Creator brings together or scatters beings of His creation. (44) Friends, it is a matter for congratulation that you have developed that ( transcendental) Love for Me, which (automatically) leads to My realization; and I need not tell you that loving devotion to Me brings immortality to all who practise it. (45) I am the beginning and end of all beings and pervade them both inside and outside, even as the elements, viz., the earth, water, air, fire and ether constitute the beginning and end of all material objects and pervade them both inside and outside, O fair ones! (46) These five elements have entered into the constitution

of all physical bodies as their material causes, whereas the spirit or self resides in them as the enjoyer or the individual self. I am the Ego Absolute beyond them both. In fact, both these appear in Me." (47)

श्रीशुक उवाच

अध्यात्मदक्षिणा गोप्य एवं कृष्णोऽशिक्षिताः । तदनुस्मरणध्वंसजीवकोशसाम्यगन् ॥४८॥

आहृष्ट ते नलिननाभ पदारविन्दं योगेश्वरैर्दि विचिन्त्यमगाधयोधैः ।

संसारकूपपतितोत्तरणावलम्बं गेहञ्जुवापमि मनस्युदियात् सदा नः ॥४९॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां दशमस्कन्धे उत्तरार्धे वृष्टिगोपसङ्गमे नाम द्वाविंशतितमोऽध्यायः ॥८२॥

**Śrī Śuka continued :** (Parikṣit!) Bhagavān Śrī Kṛṣṇa thus instructed the Gopis in spiritual lore. Revolving that in their mind, again and again, the Gopis got rid of their ego-body and became one with the Supreme Self. (48) They said, "O Lord, from whose navel sprung the lotus where Brahmā, the creator, took His birth, the greatest of Yogis, possessed of infinite wisdom, contemplate on Your lotus-like feet in their hearts. Your feet alone serve as the support to enable people fallen in the abyss of mundane existence to get out of it. (O Lord,) occupied as we are with our household duties, kindly bless us that Your lotus-feet may ever remain present before our mental eyes, (so that we may never forget them even for a moment)." (49)

*Thus ends the eighty-second discourse entitled "The Meeting of the Vṛṣṇis with the Gopas and Gopis of Vraja", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ त्र्यशीतितमोऽध्यायः

### Discourse LXXXIII

Conversation between Bhagavān Śrī Kṛṣṇa's consorts and Draupadī

श्रीशुक उवाच

तत्रानुगत भगवान् गोपीनां स गुरुर्गतिः । युधिष्ठिरमथापृच्छत् सर्वांश्च सुहृदोऽप्ययम् ॥ १ ॥

त एवं लोकनाथेन परिपृष्टाः सुसक्तताः । प्रत्यसूहृष्टमनसस्तत्पादेक्षहर्तारसः ॥ २ ॥

कुतोऽसिधं त्वखरणाम्बुजासखं महत्पनस्तो मुखनिःसृतं क्वचित् ।

पिबन्ति ये कर्णपुर्देरलं प्रथो देहभृतां देहकृदम्बुनिच्छिदम् ॥ ३ ॥

हिल्वाऽऽपधामविधुतायकृतत्रयस्थमानन्दसम्पन्नमखण्डमकुण्डबोधम् ।

कालोपसृष्टनिगमावन आनयोगमयाकृतिं परमहंसगतिं नत्वा स्प ॥ ४ ॥

**Śrī Śuka began again :** (Parikṣit!) the almighty Lord (Bhagavān Śrī Kṛṣṇa) was the Preceptor of the Gopis, as well as the goal (which they sought to attain through the practice of His teachings). Having thus shown His favour to them, the Lord saw Yudhiṣṭhira and all (other) friends and enquired about their welfare. (1) (Parikṣit!) their sins disappeared at the very sight of the lotus-feet of Bhagavān Śrī Kṛṣṇa. Kindly enquired after and duly honoured by the Lord of the (three) worlds, they felt delighted at heart, and replied:—(2) " (Blessed) Lord, exalted souls enjoy with their mind the nectar of your lotus-feet, which occasionally

flows out through their lips (in the form of the stories of Your enchanting sports). Those who quaff this nectar to their heart's fill with the cup of their ears are rid of all ignorance in respect of You—ignorance, which is the root of corporeal existence of all embodied beings. How can any evil befall them? (3) Lord, You are an embodiment of unfailing wisdom and a perfect ocean of Bliss. The three states of the soul occasioned by its contact with the mind (viz., wakefulness, dream and dreamless sleep) cannot touch even the fringe of Your effulgent Being and melt away even in its proximity. You are the sole resort of recluses, who have lost all consciousness of the world. You have assumed a human semblance through Your own inconceivable Yogamāyā (enchanting power) in order to protect the Vedas whose influence had waned through the force of time. We offer our obeisances to You." (4)

ऋषिवाच

इत्युत्पश्लोकशिखापिणि

जनेषुपिष्टुवस्वथककौरवस्त्रियः ।

समेत्य गोविन्दकथा मिथोऽगुणस्त्रिलोकगीताः शृणु वर्णयामि ते । ५ ।

**Śrī Śuka continued :** (Pankṣit!) when Yudhiṣṭhira and others were thus extolling the most glorious Lord (Bhagavān Śrī Kṛṣṇa), ladies of the Yādava and Kaurava families met together and began to relate to one another the stories of Bhagavān Śrī Kṛṣṇa sung throughout the three worlds. I shall now tell you (in detail) what they said. Please listen. (5)

द्रौपद्युवाच

हे वैदर्भ्यच्युतो भद्रे हे जाम्बवति कौसले । हे सत्यभामे कालिन्दि शैब्ये रोहिणि रुक्षणे । ६ ।

हे कृष्णपत्य एतन्नो ब्रूत नो भगवान् स्वयम् । उपयेमे यथा लोकमनुकुर्वन् स्वामयया । ७ ।

**Draupadī said :** Rukmiṇi, Bhadrā, Jāmbavatī, Satyā, Satyabhāmā, Kāliṇḍī, Śaibya, Lakṣmaṇā, Rohiṇi and other consorts of Bhagavān Śrī Kṛṣṇa, (please) tell me how the glorious Lord Bhagavān Śrī Kṛṣṇa espoused you. Though God Himself, He behaves like a mortal through His own Māyā (enchanting power)." (6-7)

रुक्मिण्युवाच

चैद्याय मार्षयितुपुद्यतकार्मुकेषु राजस्वजेयपटशेस्त्रिताड्द्रिगेषु ।

निन्दे मुनेन्द्र इव भागवजाखिवृथान् तद्भङ्गिनिकेतचरणोऽस्तु ममारचनय । ८ ।

**Rukmiṇi said :** (Draupadī,) Jarāsandha and the other kings wanted that I should be given in marriage to Śiśupāla. They came armed for a fight to carry out this intention of theirs. But the Lord took me away from their midst even as a lion carries away its prey from a herd of goats and sheep. (It is no wonder that He should do so; for) even invincible warriors bear the dust of His feet on their crowns. (Dear Draupadī, I sincerely wish that) the lotus-feet of my Lord, the repository of all prosperity and beauty, may be available to me for worship from (birth to birth). (8)

सत्यभामोवाच

यो मे सनाभिवधनस्रहदा ततेनलिप्ताभिशापमपमार्ष्टुमुपाजहार ।

जित्वक्षराजपथ स्रमदान् स तेन धीतः पितादिज्ञत मां प्रथवेऽपि दत्ताम् । ९ ।

**Satyabhāmā said :** (Draupadī,) my father was sorely grieved at the death of his brother (Prasena); he, therefore, charged the Lord with Prasena's murder. In order to wipe off this stigma cast on Him, the Lord vanquished the lord of bears, Jāmbavān, (in battle) and winning

the jewel from him restored it to my father. Seized with fear on account of the false imputation made by him, my father bestowed the jewel on the Lord alongwith myself, even though he had affianced me to another. (9)

जाम्बवत्यावाच

प्राज्ञाय देहकृदमुं निजनाश्रदेवं सीतापतिं त्रिणयनान्यमुनाभ्ययुध्यन् ।  
ज्ञात्वा परीक्षित उपाहारदर्शनं मां पादौ प्रगृह्य भणिनाहममुष्य दासी ।१०।

**Jāmbavatī said :** (Draupadī,) my father (Jāmbavān, the lord of bears,) was unaware that my Lord was the same as Śrī Rāma, (his own lord and deity). (Therefore,) he fought the Lord for twenty-seven days. After this test when he recognized the Lord (to be Śrī Rāma Himself), he took hold of His feet and offered me as a present, together with the jewel. May I continue to be His slave (from birth to birth, is my only prayer to the Lord). (10)

कालिन्द्यावाच

तपश्चरन्तीभाज्ञाय स्वपादस्पर्शनाशया । सख्योपेत्याग्रहीत् पाणिं योऽहं तद्गृह्यमार्जनी ।११।

**Kāliṅdī said :** (Draupadī !) when the Lord came to know that I was practising austerities in the hope of obtaining the privilege to touch His feet, He came with his friend (Arjuna), and espoused me. I have now the privilege of sweeping His house. (11)

मित्रविन्दोवाच

यो मां स्वयंवर उपेत्य विजित्य भूपान् निन्द्ये श्वयूथगामिवात्मबलिं द्विपारिः ।  
धातृश्च मेऽपकुरुतः स्वपुरं श्रियौकलस्यास्तु मेऽनुभवयद्भ्रष्टयवनेजनत्वम् ।१२।

**Mitravindā said :** (Draupadī !) my father called an assembly of kings at his capital to enable me to elect my own partner in life. The Lord too attended the assembly and, vanquishing all the kings (in battle), took me away to His capital (Dwārakā), which is the abode of all excellence and beauty, even as the lion carries away his prey from a pack of dogs. My brothers, who offered Him resistance, with a view to delivering me from His hands and thereby injuring me, were equally worsted in the fight. I now seek that in every life I may get the privilege of washing His feet. (12)

सत्योवाच

सप्तोक्षणोऽतिबलवीर्यसुतोक्षणशृङ्गान् पित्रा कृतान् क्षितिपवीर्यपरीक्षणाय ।  
तान् वीरदुर्गदहनस्तरसा निगृह्य क्रीडन् बबन्ध ह यथा शिशवोऽजतोकात् ।१३।  
य इत्थं वीर्यशुल्कां मां दासीभिश्चतुर्ङ्गिणीम् । पथि निर्जित्य राजन्यान् निन्द्ये तद्दास्यमस्तु मे ।१४।

**Satyā said :** (Draupadī !) in order to test the strength of the kings (who had assembled to seek my hand), my father had secured seven oxen endowed with inordinate strength and energy and very sharp horns. These oxen had shattered the pride of many a valiant warrior; but the Lord playfully and quickly took hold of them, (put strings through their noses) and brought them under His power in no time, even as children deal with kids. (13) Thus winning me as a reward for His strength, my Lord carried me to Dwārakā with all my attendant maids under the protection of a strong army. He conquered on the way all the princes who tried to intercept. (O queen, my only desire now is that) I may (al'ways) get the opportunity of serving Him. (14)

## भद्रोवाच

पिता मे मानुलेयाय स्वयमाहूय दत्तवान् । कृष्णे कृष्णाय तद्यितामक्षौहिण्या सस्त्रीजनैः । १५ ।  
अस्य मे पादसंस्पर्शो भवेज्जन्मिन् जन्मिन् । कर्मभिर्भ्रात्र्यामाणाया येन तच्छ्रेय आत्मनः । १६ ।

**Bhadrā said :** Draupadī, Bhagavān Śrī Kṛṣṇa is the son of my maternal uncle. Knowing that I had given my heart to Him, my father sent for Śrī Kṛṣṇa of his own accord and bestowed me on Him, with an army consisting of one Akṣauhīni and many maids-of-honour. (15) I now consider that my highest good lies in obtaining in every birth the touch of His feet, wherever I may be thrown by the force of my Karma. (16)

## लक्ष्मणोवाच

यमापि राज्ञ्यच्युतजन्पकर्म श्रुत्वा मुहुर्नरदगीतमास ह ।  
चित्तं मुकुन्दे किल पद्महस्तया वृतः सुसंभूय विहाय लोकपान् । १७ ।  
ज्ञात्वा मम मतं साधि पिता दुहितृवत्सलः । बृहत्सेन इति ख्याततत्रोपायमवीकरत् । १८ ।  
यथा स्वयंभवे राज्ञि मत्स्यः पार्थेयस्या कृतः । अयं तु बहिराच्छत्रो दृश्यते स जले परम् । १९ ।  
श्रुत्वैतत् सर्वतो भूषा आयुर्मयितुः पुरम् । सर्वास्त्रिशस्त्रतत्त्वज्ञाः सोपाध्यायाः सहस्रशः । २० ।  
पित्रा सम्पूजिताः सर्वे यथावीर्यं यथावयः । आददुः सशरं चापं वेद्दुं पर्वदि पड्वियः । २१ ।  
आदाय व्ययुजन् केचित् सन्यं कर्तुं पनीश्वराः । आकोटि ज्यं समुत्कृष्य पेतुरकेऽपुना हताः । २२ ।  
सन्यं कृत्वापरे वीरा पाणधम्महृत्चेदियाः । भीमो दुर्योधनः कर्णो नाबिन्दंसदवस्थितिम् । २३ ।

मत्स्याभासं जले वीक्ष्य ज्ञात्वा च तदवस्थितिम् । पार्थो यतोऽसृजद् बाणं नाच्छिन्त् पश्यते परम् । २४ ।

**Lakṣmaṇā said :** O queen. Devarṣi Nārada frequently sings the story of the descent and sports of the Lord on earth. Having heard those songs and duly considering the fact that Lakṣmī, the goddess of wealth, rejecting (Indra and) the (other) guardians of the world, had chosen Him as her consort, I set my heart on the Lord. (17) O virtuous lady I my father, who is known by the name of Brhatsena, loved me intensely. When he came to know of my mind, he contrived a plan for carrying it into effect. (18) O queen, just as on the occasion of your self-choice of a husband your father invented the device of a fish in order to get Arjuna for you, my father too invented a similar device, with this difference that the fish was totally screened externally and only its reflection could be seen in the water. (19) Hearing of this, kings versed in the secrets of archery, and the use of all other arms comes alongwith their teachers, in their thousands from all sides to the capital of my father. (20) All were honoured by my father with due regard to their prowess and age. With their heart set on (winning) me, they took up the bow and arrow kept in that assembly and attempted, (turn by turn,) to hit the mark. (21) Some of them lifted the bow but finding themselves unable to string it left it where it was. Others succeeded in drawing the string as far as the other end of the bow, but (unable to fasten it to that end) fell down struck by it. (22) Greatest warriors like Jarāsandha, Śiṣupāla, the king of Ambaṣṭha, Bhīma, Duryodhana and Karṇa succeeded in stringing the bow, but could not locate the fish. (23) Seeing the reflection of the fish in the water, Arjuna was able to locate it, discharged the arrow aiming at it with great care, but failed to hit it, the arrow only touching the fish. (24)

राजान्येषु निवृत्तेषु भयमानेषु मानिषु । भगवान् धनुरादाय सन्यं कृत्वाथ लीलया । २५ ।  
तस्मिन् सन्ध्या विशिखं मत्स्यं वीक्ष्य सकृजले । छिन्नेषुणापातयत् सूर्यं चाभिजिति स्थिते । २६ ।  
दिवि द्रुतुभयो नेदुर्जयशब्दयुता भुवि । देवाश्च कुसुमासारान् पुषुवुर्हर्षविह्वलाः । २७ ।

तद् रङ्गभाविशमहं कलनूपुराभ्यां पद्भ्यां प्रगृह्य कनककोम्बलरत्नमालाम् ।

तूले निर्वीर्य परिधाय च कौशिकाय्ये सत्रीडङ्गासवदना कञ्चरीधृतस्रक् ॥२८॥

उग्रीय वक्रमुरमुक्तलकुण्डलविद् गण्डस्थलं शिशिरहासकटाक्षामोक्षे ।

राज्ञो निरीक्ष्य परितः शनकैर्मुतारेसेऽनुत्कहृदया निदधे स्वमालाम् ॥२९॥

तावन्मुदङ्गपट्टहः शङ्खभेयानिकादयः । निनेदुर्नटनर्तक्यो ननुतुर्पायका जगुः ॥३०॥

(O queen !) the pride of the proud of princes having thus been crushed, most of the kings returned to their seats (giving up all hopes of winning me). It was then that the almighty Lord took up the bow, strung it sportfully, joined the arrow to it, and looking but once at the reflection of the fish pierced it by His shaft and brought it down to the ground. The sun was at the meridian at that time. (25-26) (O good Draupadi !) shouts of victory were raised all over the earth while celestial drums began to sound in the heavens and gods transported with joy showered flowers. (27) (O queen !) I entered the arena at that moment, with the anklets at my feet sweetly jingling. I wore round my loins a new piece of finest silk and had wrapped myself with another. With flowers adorning my braid and bashful smiles on my lips, I carried in my hands a brilliant necklace of jewels wrought in gold. (28) Thick tresses of hair overhung my face and brilliant ear-rings added lustre to my cheeks. Lifting up my face I glanced at the kings on all sides with enlivening smiles and sidelong looks and with a heart over-flowing with love gently placed the necklace round the neck of my Lord. (29) The moment I placed the necklace round His neck, clay tom-toms, tabors, conchs, drums and kettledrums were sounded; male and female dancers began to dance, and songsters began to sing (in various tunes). (30)

एवं वृते भगवति मयेऽं नृपयुध्याः । न सेहिरै याज्ञसेनि स्प्यन्तो हृद्ययातुराः ॥३१॥

मां तावद् रथमारोप्य हयरत्नचतुष्टयम् । शार्ङ्गमुद्यम्य सन्नद्धस्तन्धावाजौ चतुर्भुजः ॥३२॥

दारुकश्लोदयामास काञ्चनोपस्करं रथम् । मिथस्तं ध्रुधुजां राज्ञि मृगाणां मृगराडिव ॥३३॥

तेऽन्वसजन्त राजन्या निषेदुं पथि केचन । संवत्ता उद्धृतेष्वासा प्रार्मसिंहा यथा हरिम् ॥३४॥

ते शार्ङ्गच्युतबाणौधैः क्रुतबाह्वङ्घ्रिकन्धराः । निपेतुः प्रधने केचिदेके सन्त्यज्य दुद्रुवः ॥३५॥

Draupadi ! when I thus chose my beloved Lord as my life's partner, the other love-born monarchs grew (extremely) jealous and were very much upset at their discomfiture. (31) In the meanwhile my Lord, possessed of four arms, (at once) placed me on His chariot drawn by four excellent horses and, lifting up His bow and putting on His armour stood prepared for battle. (32) Dāruka drove the chariot decorated with gold as all the kings looked on, O queen, and the Lord proceeded to Dwarākā even as the lion passes through a herd of deer. (33) Lifting up their bows and prepared for a battle, some of those kings pursued my Lord with a view to obstructing Him on the way; but their attempt was no more successful than that of dogs to check the lion. (34) Some of them fell in battle, their arms, legs and necks being torn asunder by the arrows discharged from the Śāriga bow of the Lord; while others abandoning the fight took to their heels. (35)

ततः पुरी यदुपतिरत्यलङ्कृतां रविच्छदध्वजपटचित्रतोरणाम् ।

कुशस्थलीं दिवि भुवि चाभिषंसुतां समाविशन्तरणिवि स्वकेतनम् ॥३६॥

पिता ये पूजयामास सुहस्तस्त्रन्धिबान्धवान् । महाहर्षासोऽलङ्कुरैः शय्यासनपरिच्छदैः ॥३७॥

दासीभिः सर्वसम्पत्तिर्भटभरथबाजिभिः । आयुधानि महाहर्षिणि ददौ पूर्णस्य भक्तितः ॥३८॥

आत्प्यारामस्य तस्येमा श्रवं वै गृहदासिकाः । सर्वसङ्गनिकृत्याद्या तपसा च बधुविम ॥३९॥

Then the Lord of the Yadus, like the very sun, entered His home, the city of Dvārakā, whose glories are sung in heaven as well as on earth. The city was specially decorated on this day with various ornamental arches and streamers which screened off the rays of the sun. (36) My father honoured all his friends, relations and kinsmen with valuable textiles and ornaments, beds, seats and other articles. (37) Though my dearest Lord lacks nothing being complete by Himself (in everyway) and delights only in the Self, yet my father out of love presented Him with a number of maid-servants, all kinds of wealth, foot-soldiers, elephants, chariots, horses and many valuable weapons. (O queen !) we must have (in our previous lives) practised great austerities giving up attachment to all. That is why in this birth we earned the privilege of actually working as His maid-servants in the household of our Lord. (38-39)

महिष्य ऊचुः

भौमं निहत्य सगणं युधि तेन रुद्धा ज्ञात्वाथ नः क्षितिजये जितराजकन्याः ।

निर्मुष्य संसृतिविमोक्षमनुस्मरन्तीः पादाम्बुजं परिणिनाय च आप्तकामः ।४०।

न वयं साधिवि सास्राज्यं स्वाराज्यं भोज्यमप्युत । वैराज्यं पारमेष्ठ्यं च आनन्ये वा हरिः पदम् ।४१।

कामयापह एतस्य श्रीमत्यादराजः श्रियः । कुञ्जकुङ्कुमगन्धाकां भूर्ग्रां योदुं गदाभूतः ।४२।

श्रजस्त्रियो यद् वाञ्छन्ति पुलिन्द्यास्तृणक्रीरुधः । गावश्चरयतो गोपाः पादस्पृशं महात्मनः ।४३।

इति श्रीमद्भागवते महापुरुषो पारमहंसो भक्तितायां दशमस्कन्धे उत्तरार्धे अष्टीतितमोऽध्यायः ।८३।

**Rohini (on behalf of the sixteen thousand consorts) said :** Having conquered many a king during his expeditions for world conquest, Bhaumāśura had made us, their daughters, captive and kept us confined in his palace. When, having put an end to Bhauma and all his forces in battle, He came to know of our existence in his palace. He liberated us and, though Perfect in Himself married us (all), knowing as He did that we ever contemplated on His lotus- feet, which bring emancipation from the bondage of birth and death. (40) O virtuous lady, we crave not for universal sovereignty on earth, or for rulership of the heaven, for the enjoyments attaching to both these positions or for supernatural powers, for the position of Brahmā, or for Liberation or for (the various forms of personal existence in) the (eternal) abode of God. (41) We (only) desire that we may (continue to) bear on our head the glorious dust of the lotus-feet of our Lord, which is scented with the saffron on the bosom of Lakṣmī (the goddess of wealth). (42) We long for the touch of the (sacred) feet of the glorious Lord, which the Gopas and the Gopis, the Bhīla women, nay the very creepers and blades of grass craved for where He tended cows in Vraja (May this yearning of our heart be fulfilled by the Lord). (43)

*Thus ends the eighty-third discourse, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Sarbhāṭa.*



## अथ चतुरशीतितमोऽध्यायः

### Discourse LXXXIV

An account of the pilgrimage (undertaken by Lord Śrī Kṛṣṇa)

श्रीशुक उवाच

श्रुत्वा पृथा सुबलपुत्र्यथ याज्ञसेनी पाद्यव्यथ क्षितिपपत्य उत स्वगोच्यः ।

कृष्णोऽखिलात्मनि हरौ प्रणयानुबन्धं सर्वा विरिसम्युरलभश्चकलाकुलाक्ष्यः । १ ।

इति सम्भावपाणौ स्त्रीभिः स्त्रीषु नृभिर्नृषु । आद्यपुर्नयस्तत्र कृष्णरामदक्षया । २ ।

द्वैपायनो नारदश्च च्यवनो देवलोऽसितः । विश्वामित्रः शतानन्दो भरद्वाजोऽथ गौतमः । ३ ।

रामः सशिष्यो भगवान् वसिष्ठो गालवो भृगुः । पुलस्त्यः कश्यपोऽत्रिंश मार्कण्डेयो बृहस्पतिः । ४ ।

द्वितस्त्रिंशैकतश्च ब्रह्मपुत्रास्तथाङ्गिराः । अगस्त्यो याज्ञवल्क्यश्च सामदेवादयोऽपरे । ५ ।

नान् दुष्टा सहस्रोत्थाय प्रागासीना नृपादयः । पाण्डवाः कृष्णरामौ च प्रणेपुर्विश्चवन्दितान् । ६ ।

तानानर्बुर्व्यथा सर्वे सह्रामोऽञ्जुतोऽर्चयत् । स्वागतसनपाष्टार्घ्यमाल्यधूपानुलेपनैः । ७ ।

उवाच सुखमासीनान् भगवान् धर्मगुप्तनुः । सदसस्तस्य महतो यतवाचोऽनुभूषवतः । ८ ।

Śrī Śuka began again : (Parikṣit!) hearing of this deep attachment of the consorts of Śrī Kṛṣṇa, the Soul of the universe, to His person, Kuntī, Gāndhārī, Draupadī, Subhadrā, the consorts of the other kings and even the Gopis, whom He held so dear, were all greatly astonished and their eyes were bedimmed with tears of joy. (1) When ladies were thus talking with ladies and men with men, a number of sages appeared on the spot for the sight of Bhagavān Śrī Kṛṣṇa and Śrī Balarāma. (2) The more prominent of them were Kṛṣṇadwaipāyana (Vyāsa), Devarṣi Nārada, Cyavana, Devala, Asita, Viśvāmītra, Śatānanda, Bharadvāja, Gautama, the glorious Paraśurāma with his disciples, Vasīṣṭha, Gālava, Bhṛgu, Pulastya, Kaśyapa, Atri, Mārkaṇḍeya, Bṛhaspatī, Dwīta, Trita, Ekata, Sanaka, Sanandana, Sanātana and Sanatkumāra, Aṅgirā, Agastya, Yājñavalkya, Vāmadeva, and (a few) others. (3—5) Seeing these Rṣis, revered and worshipped by the world, all the kings who had been sitting there from before, including (Yudhiṣṭhira and) the (other) Pāṇḍavas, Śrī Kṛṣṇa and Balarāma at once stood up and bowed to them. (6) (There) Śrī Kṛṣṇa, Balarāma and all (those who were present there) welcomed them with sweet words and duly honoured them by offering seats, water to wash their hands and feet with, garlands, incense, sandal-paste etc. (7) When the sages were comfortably seated, the Lord, who had appeared on earth for the protection of virtue, spoke (as follows) with the great assembly silently listening to Him. (8)

श्रीभगवानुवाच

अहो वयं जन्मभृतो लब्धं कातन्धेन तत्फलम् । देवानामपि दुष्प्रापं यद् योगेश्वरदर्शनम् । १ ।

किं स्वल्पतपसां नृणापर्धायां देवचक्षुषाम् । दर्शनस्यर्शनप्रब्रह्मपादार्चनादिकम् । १० ।

न ह्यमयानि तीर्थानि न देवा मृच्छिन्मयाः । ते पुनन्पुरुक्कालेन दर्शनादेव साधवः । ११ ।

नाग्निर्न सूर्यो न च चन्द्रतारका न भूर्जलं खं शसनोऽथ वाङ्मनः ।

उपासिता भेदकृतो हरन्त्ययं विपश्चितो ज्ञानि मुहूर्तसेवया । १२ ।

यस्यात्मबुद्धिः कृणपे त्रिधातुके स्वयोः कलत्रादिषु भौम इज्यधीः ।

यतीर्थबुद्धिः सलिले न कर्हिचिज्जनेषु भिज्ञेषु स एव गोश्वरः । १३ ।

The glorious Lord said : Today our life has been highly blessed, and the object of our

taking birth has been fully realized; (for) we have been honoured with a visit from the great Masters of Yoga, whose sight cannot be easily obtained even by the gods. (9) How can people whose austerities are poor, and who see God cabined in a particular image (only), gain (the rare privilege of) your sight and touch, of inquiring about your health etc., and of offering you salutations and worship? (10) Sacred waters alone do not possess purificatory virtues, nor do images of clay and stone alone represent the deities. Whereas these purify a man after one has recourse to them and worshipped them for a long time, holy men purify by their very sight. (11) The gods presiding over fire, the sun, the moon, the stars, the earth, water, ether, air, speech and mind, when worshipped, cannot completely wash off our sins, inasmuch as they promote our sense of diversity; whereas the wise wipe off our sins even if we serve them for a few minutes, (less than an hour). (12) (O sages and assembled friends) he who looks upon His contemptuous body (which is virtually dead), constituted of the three elements of wind, bile and phlegm as the self, those related to the body (wife etc.) as one's own and images of clay, stone or wood as his objects of worship, and who regards the sacred waters alone as purifying, and never so the men of wisdom, is indeed, a donkey among cows (in human form). (13)

श्रीशुक उवाच

निशम्येथं भगवतः कृष्णस्यकुण्डमेधसः । खचो दुरन्ध्रं विप्रास्तूष्णीमासन् भ्रमद्वियः ।१४।  
चिरं विपश्य मुनय ईश्वरस्येशितव्यताम् । जनसद्ग्रह इत्युचुः सम्यन्तस्तं जगद्गुरुम् ।१५।

Śrī Śuka resumed : (Parikṣit.) Bhagavān Śrī Kṛṣṇa is the possessor of unfailing wisdom. Hearing the above words from His lips, the sages kept silent. Unable to make out the meaning of those mysterious words, they got confounded. (14) After long consideration they came to the conclusion that though the (Supreme) Lord of the universe, He was behaving like an ordinary man subject to the law of Karma just in order to teach a lesson to the world. Realizing this, they smiled and addressed Śrī Kṛṣṇa (the supreme Teacher of the world) as follows. (15)

मुनय ऊचुः

यन्मायया तत्त्वविदन्तमा चयं विप्रेहिता विश्वसृजामधीश्वराः ।  
यदीशितव्यायति गूढ ईहया अहो विचित्रं भगवद्विचेष्टितम् ।१६।  
अनीह एतद् बहुधैक आत्मना सृजत्यवत्यति न बध्यते यथा ।  
धौमैर्हि भूमिर्बहुनामरूपिणी अहो विश्वभ्रूक्षरितं विडम्बनम् ।१७।  
अथापि काले स्वजनाभिगुप्तये विभर्षिं सत्त्वं खलनिग्रहाय च ।  
खलीलया वेदपथं सनातनं वर्णाश्रमात्मा पुरुषः परो भवान् ।१८।  
ब्रह्म ते हृदये शृङ्गे तपःस्वाध्यायसंयमैः । यत्रोपलब्धं सद् व्यक्तमव्यक्तं च ततः परम् ।१९।  
तस्माद् ब्रह्मकुलं ब्रह्मन् शास्त्रयोनेस्त्वभात्मनः । सभाजयसि सद्भाम तद् ब्रह्मण्याप्रणीर्धवान् ।२०।  
अद्य नो जन्मसाफल्यं विद्यायास्तपसो दूशः । त्वया सङ्गम्य सद्भत्या यदन्तः श्रेयसां परः ।२१।  
नमस्तस्मै भगवते कृष्णायकुण्डमेधसे । स्वयोगमाययाच्छत्रपक्षिणे परमात्मने ।२२।  
न यं विदन्त्यमी भूया एकारामाश्च वृष्णयः । मायाजवर्निकाच्छत्रपत्मानं कालमीश्वरम् ।२३।  
यथा शयानः पुरुष आत्मानं गुणतत्त्वदक् । नाममात्रेन्द्रियाभाते न वेद रहितं परम् ।२४।  
एवं त्वा नाममात्रेषु विषयेषुन्द्रियेहया । मायया विभ्रमक्षितो न वेद स्मृत्युपल्लवान् ।२५।  
तस्याद्य ते ददुशिसाद्ग्रिमघोचमर्षतीर्थास्पदं हृदि कुतं सुविपक्वयोगैः ।

उत्सिक्तभक्त्युपहताशयजीवकोशा आपुर्भवद्व्रतिमथोऽनुगृह्णाण भक्तान् । २६ ।

**The sages said:** (Lord, even) great progenitors of the world (like Marici) and the highest sages like us stand deluded by Your Mâyā (enchanting power). The almighty Lord of the universe, You behave like an ordinary creature, concealing Your true Self behind Your seemingly human activities. Oh, (all) Your sports are (really) most wonderful. (16) Just as the earth (though one) assumes different names and forms through its various products (viz., the tree, stone, jar etc., which are essentially the same as the earth), even so, though one, You assume various names and forms and, though static, You create and protect the universe and (finally) swallow up the same by Your own Self and (yet) these activities do not bind You. Oh, what is all this but a mere sport on Your part, O perfect one! (17) (Lord,) though You are the (supreme) Spirit beyond the realm of Prakṛti (Nature), You assume from time to time a Form made of pure Sattva for the protection of Your devotees and suppression of the wicked and by Your example maintain (and perpetuate) the eternal Vedic path. (Really speaking) it is You who manifest Yourself in the form of the different castes and orders. (18) (Lord,) the Vedas constitute Your immaculate heart; through askesis, study, meditation and Samādhi (absorption) You are realized there in both Your Manifest and Unmanifest aspects, as well as in Your transcendental aspect which is beyond these two (and is the substratum of both). (19) Since You are known through the medium of the Vedas (which are stored in the heart of the Brāhmaṇas), it is the Brāhmaṇas who are the real medium of your realization. O Perfect One ! that is why You are the foremost patron of the Brāhmaṇas, and that is why You honour them so much. (20) In You lies the culmination of all blessings; You are the sole refuge of saints. Having met You today we have attained the fruition of our birth, learning, austerities and wisdom. (21) (Lord!) Your wisdom is unbounded: You are the Supreme Spirit, the Embodiment of Truth, Knowledge and Bliss. You have concealed Your glory by Your own Yogamâyā (enchanting power). We offer salutation to You as such. (22) The kings assembled here, and even the Yadus, who enjoy life together (with You), do not (truly) know You as the Universal Soul, the Time-spirit and Ruler of the universe, veiled as You are by Your own Mâyā. (23) As a dreaming person looks upon all objects of his dream as real, and regards his dream-formed body which is perceived (only) with the mind and exists in name alone—as his self, and not the body of his waking life, which is out of his mind for the time being, (even) so (in waking life) when the mind gets deluded by Mâyā in the form of the wandering of the senses among their objects which exist only in name, its discrimination gets clouded, and the Jiva fails to realize You who stand beyond the waking life. (24-25) (O Lord !) sages who have attained ripeness of Yoga succeed in enthroning in their heart Your lotus-feet, which are the origin of the holy waters of the Gaṅgā, which wipe off heaps of sins. We are glad we have seen those feet today. Lord, we are Your devotees. (Pray) shower Your grace on us. Now the (highest) state of Your realization is attained only by those who through their overflowing devotion succeed in shedding their ego, which obscures the souls. (26)

श्रीशुक उवाच

इत्यनुज्ञाय दशार्हं धृतराष्ट्रं युधिष्ठिरम् । राजर्षे स्वाश्रमान् गन्तुं मुनयो दधिरे मनः । २७ ।

तद् वीक्ष्य तानुपव्रज्य वसुदेवो महायशाः । प्रणम्य चोपसंगृह्य बभामेदं सुयन्त्रितः । २८ ।

**Śrī Śuka continued:** O royal sage ! having thus (praised and) taken leave of the Lord, King Dhṛtarāṣṭra and (the virtuous) Yudhiṣṭhira, the sages thought of returning to their hermitages. (27) Perceiving this, the illustrious Vasudeva approached them. Bowing to them,

and clasping their feet, he addressed them with great humility. (28)

वसुदेव उवाच

नमो वः सर्वदेवेभ्य ऋषयः श्रोतुमर्हथ । कर्मणा कर्मनिर्हासो यथा स्यात्प्रस्तुच्यताम् । २९ ।

**Vasudeva submitted :** Sages, in you reside all the gods.\* I offer my salutations to you. Kindly listen to me. (Pray) tell us by what sort of activity one may be able to rid oneself of all Karma and (the desire for Karma). (29)

नारद उवाच

नातिचित्रमिदं विप्रा वसुदेवो ब्रुभुत्सया । कृष्णं मत्वार्षकं यत्रः पूजति श्रेय आत्मनः । ३० ।

सन्निकर्षो हि मयानामनादरणकारणम् । गाङ्गं हिवा यथान्याम्बस्तत्रत्यो याति शुद्धये । ३१ ।

यस्यानुभूतिः कालेन लयोत्पत्यादिनास्य वै । स्वतोऽन्यस्माच्च गुणतो न कुतश्चन रिष्यति । ३२ ।

तं क्लेशकर्मपरिपाकगुणप्रवाहैरव्याहृतानुभवमीश्वरमहितीयम् ।

प्राणादिभिः स्वविभवैरुपगृह्यमन्यो यन्तेत सूर्यमिव मेघहिमोपरमैः । ३३ ।

Devarṣi Nārada replied : O sages, it is no great wonder that regarding Śrī Kṛṣṇa as his child, Vasudeva should inquire of us with a view to his enlightenment, the road to his spiritual welfare. (30) For human beings are generally prone to underrate those who are near them. We find persons living on the banks of the Gaṅgā leaving the Gaṅgā water and resorting to other sacred waters for their purification. (31) Śrī Kṛṣṇa's self-awareness is never obscured by the processes of creation, preservation and dissolution of the universe, which are carried out by Time. It does not suffer diminution on any account (either) by itself or through any external cause, or through the action of the Guṇas. (32) His wisdom is never obscured by the (five) afflictions (in the shape of ignorance, egotism, attraction, repulsion and fear of death), nor by (virtuous and sinful) Karmas, nor by their fruits (in the form of joy and sorrow), nor again by the ebb and flow of Sātvika (and) the (other) Guṇas. He is the one Lord, without a second. When He veils Himself under His own potencies, the vital airs etc., ignorant people consider Him as veiled, even as when the vision gets obstructed by clouds, mist and eclipse, etc., people regard the sun as screened by them. (33)

अथेषुमुनयो राजन्नाभष्यानकदुन्दुभिम् । सर्वेषां भृषवतां राज्ञं तर्धैकच्युतरामयोः । ३४ ।

कर्मणा कर्मनिर्हास एष साधु निरूपितः । यच्छुद्धया यजेत् विष्णुं सर्वयज्ञेश्वरं परवैः । ३५ ।

चित्तस्योपशमोऽयं वै ऋषिभिः शास्त्रचक्षुषा । दर्शितः सुगमो योगो धर्मश्चात्ममुदावहः । ३६ ।

अयं स्वस्त्ययनः पन्था द्विजातेर्गृहमेधिनः । यच्छुद्धयाऽऽप्रवित्तेन शुक्लेन्येन पूरुषः । ३७ ।

वित्तैषणा यज्ञदानैर्गृहीदरसुतैयणाम् । आत्मलोकेषणा देव कालेन विमुजेद बुधः ।

श्रामे त्यक्तैषणाः सर्वे ययुर्धोरास्तपोवनम् । ३८ ।

ऋषिस्त्रिभिर्द्विजो जालो देवर्षिपितृणां प्रभो । यज्ञध्वनयनुषेस्तान्यनिस्तीर्य त्यजन् पतेत् । ३९ ।

त्वं त्वदा मुक्तेर् द्वाभ्यां वै ऋषिपित्रोर्महापते । यज्ञैर्द्वर्णामुमुच्य निऋणोऽशरणो भव । ४० ।

वसुदेव भवान् नूनं भक्त्या परपया हृग्म् । जगतापीश्वरं प्रार्चः स यद् वां पुत्रतां गतः । ४१ ।

Addressing Vasudeva, (as follows) within the hearing of Śrī Kṛṣṇa, Balarāma and the kings (present there), O king, the sages then said: (34) The best way of neutralizing past acts and wiping out the desire for future action through action itself is to propitiate, with (due) reverence, Viṣṇu, the Lord of all sacrifices, through sacrifices. (35) Perceiving (through the

\* The Śruti says - साकं सर्वे देवतायाः यदा यदानीं प्रादुषो भवन्ति ।

eye of the Śāstras, the all-knowing sages have declared it to be the easiest means of attaining tranquillity of mind, and a sacred duty the performance of which brings delight to the heart. (36) For the twice-born householder the most propitious course is to perform with reverence the worship of the Supreme Person expending (liberal sums of) money earned by fair means. (37) O Vasudeva, a wise man should get rid of his thirst for wealth by performing sacrifices and making gifts, his craving for wife and children by enjoying the pleasures of a married life, and his desire for the enjoyment of the higher worlds etc., by thoughts of their being subject to the ravages of Time, Having (thus) renounced all (the three types of) desires even at home, the wise proceeded to the forest for askesis. (38) O Vasudeva, the Brāhmaṇa, the Kṣatriya and the Vaiśya are born with debts to gods, the R̥sis and the manes. He who renounces the home without discharging these debts through the performance of sacrifices, study of the scriptures and by begetting a son respectively (surely) falls. (39) (O wise Vasudeva,) you are as a matter of fact free from your debts to the R̥sis and the manes now. Pay off your debt to the gods (too) through the performance of sacrifices, and thus freed from all obligations you may quit the home. (40) Vasudeva, you have surely worshipped Sri Hari, the Lord of the universe, with supreme devotion. That is why He has accepted the role of a son to you. (41)

श्रीसुक उवाच

इति तद्वचनं श्रुत्वा वसुदेवोः प्रहामनाः । तानृषीन्त्विवजो वव्रे मूर्ध्नाऽऽनय्य प्रसाद्य च । ४२ ।  
 त एतन्मुख्यो राजन् वृत्ता धर्मेण धार्मिकम् । तस्मिन्प्रयाजयन् क्षेत्रे यत्सैस्तपकल्पकैः । ४३ ।  
 तद्दीक्षायां प्रवृत्तायां वृषण्यः पुष्करखम्बः । स्नाताः सुवाससो राजन् राजानः सुवृत्तकृताः । ४४ ।  
 तपह्यिष्यथ मुदिता निककण्ठ्यः सुवाससः । दीक्षाशालामुपाजग्मुर्गालिष्ठा वस्तुपाणयः । ४५ ।  
 नेदुर्मुदङ्गपटहशङ्खभेर्यानाकादयः । ननुर्नटनर्तक्यस्तुष्टुवुः सुतपागधाः ।

जगुः सुकण्ठ्यो गन्धर्व्यः सङ्गीतं सहभर्तृकाः । ४६ ।

तमभ्यपिञ्चन् विधिवदक्तमभ्यक्तमृत्विजः । पत्नीभिरष्टादशभिः शोभराजमिवोद्बुधिः । ४७ ।  
 ताभिर्दुकूलबलयैर्हार्नूपुरकुण्डलैः । स्वलङ्कृतापिर्विबभौ दीक्षितोऽजिनसंवृतः । ४८ ।  
 तस्यत्विजो महाराज रत्नकौशोपवाससः । समदस्या विरेजुस्ते यथा वृत्रहणोऽध्वरे । ४९ ।  
 तदा रामश्च कृष्णश्च स्त्रीः स्वैर्बन्धुभिरन्वितौ । रेजतुः स्वसुतेदरिर्जीवेशो स्वविभूतिभिः । ५० ।

Śrī Śuka went on : (Parikṣit,) hearing the aforesaid words of the R̥sis the high-minded Vasudeva sought their favour by saluting them with his head bent low and appointed them to officiate as priests at his sacrificial performance. (42) Duly appointed as priests, O king, the R̥sis helped the pious Vasudeva in performing a number of sacrifices on the largest scale in that holy place. (43) On Vasudeva being initiated for the sacrifice, the Yadus and (other) kings took their bath, put on their best attire and ornaments and adorned themselves with garlands of lotuses. (44) The consorts of Vasudeva too adorned themselves with gold necklaces and besmeared their bodies with sandal-paste and, clad in their best attire, joyously entered the sacrificial hall with offerings in their hands. (45) Clay tomtoms, tabors, conchs, drums, kettledrums and other musical instruments were sounded (at the time); dancers, both male and female danced; bards and panegyrists uttered praises; Gandharva women with their husbands sang beautiful songs. (46) Vasudeva applied collyrium to his eyes and anointed his body with butter. The priests (then) consecrated him alongwith his eighteen wives by sprinkling water on them, just as (in the ancient times) the moon and the stars were consecrated. (47) Initiated for the sacrifice and clad in deer skin Vasudeva looked most charming with his wives who were all dressed in (beautiful) saris and adorned with bracelets,

necklaces, anklets and ear-rings. (48) Clad in silk and adorned with jewels, the priests and supervisors of the sacrifice shone like the priests at the sacrifice performed by Indra (the slayer of Vṛtra). (49) Śrī Kṛṣṇa and Balarāma, the Rulers of (all) Jivas shone brightly on that occasion with their relations, consorts and sons, who were their part manifestations. (50)

ईजेऽनुयज्ञं विधिना अग्निहोत्रादिलक्षणैः । प्राकृतैर्वैकृतैर्यज्ञैर्द्रव्यज्ञानक्रियेश्वरम् । ५१ ।  
 अधर्विन्भ्योऽद्वादतः काले यथाज्ञानं स दक्षिणाः । स्वलङ्कृतेभ्योऽलङ्कृत्य गोधूकन्या महाधनाः । ५२ ।  
 पत्नीसंयाजावभृथैश्चरित्वा ते महर्षयः । सन्त् रामहृदे विप्रा व्रजमानपुरःसराः । ५३ ।  
 स्नातोऽलङ्कारवासंसि वन्दिभ्योऽद्वात्तष्ठा शिवः । ततः स्वलङ्कृतो वर्णानाश्रभ्योऽत्रेण पूजयत् । ५४ ।  
 बन्धून् सदागन् ससुतान् पारिवर्हेण भूयसा । विदर्भकोसलकुरुन् काशिकेक्यसुव्रवान् । ५५ ।  
 सदस्यत्विंबसुरगणान् नृभूतपितृचारणान् । श्रीनिकेतमनुज्ञाष्य शैसनः प्रययुः क्रतुम् । ५६ ।  
 धृतराष्ट्रोऽनुजः पार्था भीष्मो द्रोणः पृथा यमौ । नारदो भगवान् व्यासः सुहसम्बन्धिबान्धवाः । ५७ ।  
 बन्धुन् परिज्वय यदन् सौहदात् झिन्नचेतसः । ययुर्विहकृच्छ्रेण स्वदेशाक्षपरे जनाः । ५८ ।  
 नन्दस्तु सह गोपालैर्बृहत्या पूजयार्चितः । कृष्णारामोप्रसेनाद्यैर्व्यवासीन् बन्धुवत्सलः । ५९ ।  
 वसुदेवोऽज्ञसोतीर्व मनोरथमहार्णवम् । सुहृद्वृतः प्रीतमना नन्दमाह करे स्मृशन् । ६० ।

At the end of each sacrifice, Vasudeva performed, in accordance with the scriptural ordinance, the Agnihotra and other sacrifices as well as those falling under the category of Prākṛta and Vaidika sacrifices, and thereby worshipped and propitiated Viṣṇu (the Lord of all substances, rituals and the Mantras with which they are performed). (51) Then in due time he adorned the priests well (with clothes and ornaments) and gave them sacrificial fees and also gifted them duly adorned cow and girls as well as lands and abundant wealthy as laid down in the scriptures. (52) After going through the ritual of Patnisamyāja (which is a part of the sacrifice) and the rites connected with the concluding bath, those great sages who had officiated as priests of the Sacrifice followed Vasudeva to the tank named after Paraśurāma and performed their ablutions there. (53) After taking their bath, Vasudeva and his wives gave away all their ornaments and clothes to the bards and, adorning themselves well (with new ornaments and dress) entertained all classes of men and animals down to the dog. (54) He honoured with extensive presents (all) his relations alongwith their wives and son as well as the princes of Vidarbha, Kosala, Kuru, Kāśi, Kekaya and Śrījaya, the supervisors of the sacrifice, the priests, hosts of gods, men, spirits, manes and the celestial bards. They (all) took leave of Śrī Kṛṣṇa (the abode of Śrī) and left for their homes praising the sacrifice. (55-56) (Parikṣit.) king Dhṛtarāṣṭra, Vidura, Yudhiṣṭhira, Bhīma, and Arjuna, Bhīṣma, Drona, Kuntī, Nakula, Sahadeva, Devaṣi Nārada, Bhagavaṇ Vyāsa, and other friends and relations and kinsmen felt the agony of separation (when leaving their friends, the Yadus). With their hearts moistened through affection, they embraced the Yadus and departed for their homes with (great difficulty). The other people also left with them. (57-58) (Parikṣit.) honoured with extensive presents by Śrī Kṛṣṇa, Balarāma, Ugrasena and others, Nanda, alongwith the other Gopas, out of love for them, stayed (there for some time more). (59) (O dear king,) having (thus) easily realized his great ambition like one who crosses an ocean without much effort, Vasudeva felt (greatly) delighted at heart. In the midst of his friends and relations he took Nanda by the hand, and addressed him (thus). (60)

वसुदेव उवाच

भ्रातरिशकुतः पाशो नृणां यः स्नेहसंज्ञितः । ते दुस्सजमहं मन्ये श्राणामपि योगिनाम् । ६१ ।

अस्मास्वप्रतिकल्पेयं यत् कृताज्ञेषु सत्तमैः । मैत्र्यर्पिताफला वापि न निवर्तेत कर्हिचित् ॥६२॥  
 प्रागकल्पाद्य कुशलं भ्रान्तवो नाचराम हि । अधुना श्रीमदाद्याक्षा न पद्वामः पुरः सतः ॥६३॥  
 मा राज्यश्रीरभूत् पुंसः श्रेयस्कापस्य मानद । स्वजनानुत् बन्धून् वा न पश्यति यथान्धदृक् ॥६४॥

**Vasudeva said :** Brother (Nanda), God has forged for men a bond which is known by the name of affection. I think the greatest of warriors and Yogis find it difficult to undo it. (61) Highly virtuous as you are, the friendship you have shown to us, ungrateful souls, is unparalleled and cannot be repaid; and yet (we know) it will never cease (it will continue for ever). (62) O brother, formerly we could not do any good turn to you precisely because we were helpless, and now we are blinded by intoxication of wealth and power and do not look at you even though you stand before us. (63) O virtuous brother, let not royal fortune fall to the lot of one who seeks blessedness. Blinded by it, man fails to recognize even his own kinsmen and relations. (64)

### श्रीशुक उवाच

एवं सौहृदशैथिल्यचित्त आनकदुन्दुभिः । रुदेद तत्कृतां मैत्रीं स्मरन्नश्रुक्विलोचनः ॥६५॥  
 नन्दस्तु सख्युः प्रियकृत् प्रेम्णा गोविन्दरामधोः । अद्य च इति मासोऽस्मीन् यदुभिमानीतोऽवसत् ॥६६॥  
 ततः कामैः पूर्यमाणः सन्नजः सहजान्धवः । परार्घ्यभरणक्षौभनाननर्घ्यपरिच्छेदः ॥६७॥  
 वसुदेवोऽग्रसेनाभ्यां कृष्णोद्धवबलादिभिः । दत्तमादाय पारिबर्हं यापितो यदुभिर्ययी ॥६८॥  
 नन्दो गोपाश्च गोप्यश्च गोविन्दघरणाश्रुजे । मनः क्षिप्तं पुनर्हर्तुमनीशा यशुरां ययुः ॥६९॥

**Śrī Śuka continued :** (Parikṣit.) Vasudeva's heart melted with love as he said all this. Tears rushed to his eyes, as he remembered the love and friendship which Nanda bore to him and he began to weep. (65) Anxious to please his friend and out of affection for Śrī Kṛṣṇa and Balarāma, Nanda put off his departure from day to day and stayed (there) for three months receiving the best attentions of the Yadus. (66) They gratified him and his brother Gopas and other residents of Vraja (who had accompanied him) with enjoyments of various kinds as well as with valuable ornaments, silk garments and other invaluable presents. (67) Vasudeva, Ugrasena, Śrī Kṛṣṇa, Balarāma, Uddhava and others (severally) presented him with gifts. Taking all these and permitted by the Yadus, Nanda left (for his home). (68) (Parikṣit.) Nanda as well as the other Gopas and Gopis had transferred their heart to the lotus-feet of Śrī Kṛṣṇa; and they were unable to withdraw it from them. (So) they departed for Mathurā (leaving their heart behind). (69)

बन्धुषु प्रतियातेषु वृषाण्यः कृष्णदेवताः । वीक्ष्य प्रबृषमासत्रां ययुर्द्वारवतीं पुनः ॥७०॥

जनेभ्यः कथयाम्नाङ्कुर्यदुदेकमहोत्सवम् । यदारसीतीर्थयात्रायां सुहृत्सन्दर्शनादिकम् ॥७१॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायो दशमस्कन्धे उत्तरार्धे नीर्थयात्रानुवर्णने नाम चतुरशीतितमोऽध्यायः ॥८४॥

(Parikṣit.) when all the friends had (thus) returned (to their respective places), the Yadus, who looked on Śrī Kṛṣṇa as their deity, and who now saw the monsoon approaching, returned to Dwārakā. (70) (Reaching there) they gave to the people an account of the grand festival (in the form of a sacrificial performance) celebrated by Vasudeva, the adored of the gods,

their meeting with friends and relations, and all that had happened in course of the pilgrimage. (71)

*Thus ends the eighty-fourth discourse entitled "An account of Śrī Kṛṣṇa's pilgrimage," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhitā.*



## अथ पञ्चाशीतितमोऽध्यायः

### Discourse LXXXV

The Lord brings back (from the abode of Death) His (six) elder brothers (throttled by Kamsa)

श्रीशुद्धदेवयणिरुवाच

अथैकदाऽऽत्मजो प्राणो कृतपादाभिवन्दनो । वसुदेवोऽभिनन्द्याह प्रीत्या सङ्कषण्णाच्छ्रुतो । १ ।  
 पुनीनां स खचः श्रुत्वा पुत्रयोर्धामसूचकम् । तद्वीर्यैर्जातविश्रम्भः परिभाष्याभ्यभाषत । २ ।  
 कृष्ण कृष्ण महायोगिन् सङ्कषणं स्मनातन् । जाने वामस्य यत् साक्षात् प्रधानपुरुषौ परौ । ३ ।  
 यत्र येन वक्तो यस्य यस्मै यद् यद् यथा यदा । स्यादिदं भगवान् साक्षात् प्रधानपुरुषेश्वरः । ४ ।  
 एतन्नागविधं विश्वमात्मसृष्टमधोक्षज । आत्मनानुप्रविदयान्त्वनु प्राणो जीवो विध्वर्ष्यजः । ५ ।  
 प्राणादीनां विश्वसृजां शक्तयो यः परस्य ताः । पारतन्त्र्याद् वैसादुदयाद् द्वयोश्चैष्टव्यं चेष्टताम् । ६ ।  
 कान्तिस्तेजः प्रथा सत्ता चन्द्रान्यैर्कक्षविद्युताम् । यत् स्थैर्यं भूभृतां भूपेवृत्तिर्गन्धोऽर्थतो भवान् । ७ ।  
 तर्पणं प्राणनमपां देवत्वं ताश्च तद्रसः । ओजः सहो बलं चोष्णं गतिर्वायोस्तवेश्वर । ८ ।  
 दितां त्वमवकाशोऽसि दिताः खं स्फोट आश्रयः । नादो वर्णस्त्वयोद्धार आकृतीनां पृथक्कृतिः । ९ ।  
 इन्द्रियं त्विन्द्रियाणां त्वं देवाक्ष तदनुग्रहः । अक्वबोधो भवान् बुद्धेर्जीवित्पानुस्मृतिः सती । १० ।  
 भूतानामपि भूतादिनिन्द्रियाणां च तैजसः । वैकारिको विकल्पानां प्रधानमनुशायिनाम् । ११ ।  
 नश्वरेष्विह भावेषु तदसि त्वमनश्चरम् । यथा द्रव्यविकारेषु द्रव्यमात्रं निरूपितम् । १२ ।  
 सत्त्वं रजस्तम इति गुणास्तदवृत्तयश्च यः । त्वय्यद्वा ब्रह्मणि परे कल्पिता योगमायया । १३ ।  
 तस्मान्न सत्यमी भावा र्थि त्वयि विकल्पिताः । त्वं चामीषु विकारेषु ह्यन्यदाव्यावहारिकः । १४ ।  
 गुणप्रवाह एतस्मिन्नबुधास्त्वरिवात्मनः । गतिं सूक्ष्मापबोधेन संसरन्तीह कर्मभिः । १५ ।  
 यदुच्छ्रया नृतां प्राप्य सुकल्पपिह दुर्लभाम् । स्वार्थं प्रयत्नस्य वयो गतं त्वन्माय्येश्वर । १६ ।  
 असावहं ममैवैते देहे चास्यान्वयादिषु । स्नेहापाशैर्निबद्धास्ति भवान् सर्वपिदे जगत् । १७ ।  
 युवां न नः सुतां साक्षात् प्रधानपुरुषेश्वरौ । भूभारक्षत्रक्षपण अवतीर्णौ तथाऽऽद्य ह । १८ ।  
 ततो गतोऽस्थिरामद्य पदारविन्दमापन्नसंस्मृतिभयापहपार्तबन्धो ।  
 एतावतात्मप्रलपिन्द्रियलालसेन पर्याम्बुक् त्वयि परे यदपत्स्वबुद्धिः । १९ ।  
 सूतीगृहे ननु जगाद् भवानजो नौ संजज्ञ इत्यनुयुगं निजधर्मगुप्त्यै ।  
 नानातनूर्गमनवद् विदधज्जहासि को वेद भूष उरगाय विभृतिभाषाम् । २० ।

**Śrī Śuka began again :** (Parikṣit, on their return from Kurukṣetra) one morning, Śrī Kṛṣṇa and Balarāma went to Their parents to offer Their salutations to them. Vasudeva received his Sons (most) affectionately and, after They had bowed to his feet, spoke to them (as follows). (1) (Pankṣit.) Vasudeva had heard about the glory of his sons from the lips of the

sages and had himself witnessed Their wonderful exploits. He was thus convinced that They were no ordinary beings but divine personages. Addressing them with great affection, he said—(2) "O Kṛṣṇa, the embodiment of Truth, Knowledge and Bliss, O Saṅkarṣaṇa, the Lord of the greatest Yogis, You both are eternal. I know You are the rulers even of Prakṛti and Puruṣa (Matter and Spirit), the two direct causes of this universe. (3) You are directly the substratum and both the instrumental and material cause of the universe. (Nay,) You are its sole Lords, and it has been brought into being for Your sport. Whenever and in whatever form it exists and whatever You react upon is nothing but You. You are the enjoyable in the form of Prakṛti, and the enjoyer in the form of Puruṣa, and also the ruler beyond them both. (4) Lord, You are beyond the senses and beyond birth, existence and other modifications; having created this diversified universe in Yourself, You have Yourself entered it as its Inner Controller. Appearing as Prāṇa (active force) and as Jīva (cognitive force), it is You who sustain and nourish it. (5) The potency possessed by the Prāṇa and other forces responsible for the creation of the universe is (in fact) Your potency; for (unlike You) they are material and not spiritual in essence, and are also dependent on You. The activity which they exhibit is only apparent (the motive power behind them is Yours). (6) (O Lord,) the lustre of the moon, the glow of fire, the effulgence of the sun, the twinkling of stars and the flash of lightning, the firmness of mountains, the odour and sustaining power of the earth—all these are, in fact, You. (7) O Lord, the slaking, life-giving and purifying property of water, are You. You are water itself as well as its taste. The vigour of the senses, mental energy and bodily strength, the activity of the body and its locomotion (—all these), though attributed to the wind, (really) proceed from You. (8) The cardinal points and the space denoted by them are You. Ether and its principle sound, i. e., speech in its subtlest form known by the name of Parā, and its other forms, viz., Paśyantī, Madhyamā as well as Vaikharī (articulate speech), consisting of letter-sounds and words denoting several objects are nothing but You. (9) The power to reveal objects inhering in the senses, the deities presiding over them and the power by which they do so are indeed You. The determining faculty of the intellect and the power of duly connecting various experiences, inhering in the Jīva, are You. (10) In the elements You inhere as their cause, the Tāmasa aspect of Ahaṅkāra (Ego); in the senses You exist as their cause, the Taijasa (Rājasa) aspect of Ahaṅkāra; in the deities presiding over senses as well as in the mind You exist as their cause, the Vaikārika (Sāttvika) aspect of Ahaṅkāra; and You are Māyā, the cause of the repeated birth of Jīvas, bound to Karma. (11) (Just) as in the (various) modifications of a substance the original substance is observed to be the abiding factor, so You are the imperishable truth behind all these perishable objects. (12) (O Lord!) the three modes of Prakṛti—viz., Sattva, Rajas and Tamas—and what are known as their modifications (the Mahat-Tattva etc.) are, in fact, assumed in You, the transcendent Brahma, through Your wonderful Yogic power. (13) Therefore, these modifications (viz., birth, existence, growth, etc.), do not exist in You. When they are projected on You, (then only) they appear in You, who appear as permeating them. At other times, however, (when they cease to be so projected, e.g., during deep sleep), You remain in Your absolute state (unconnected with these modifications). (14) This universe is but a (continuous) flow of the three Guṇas. They who fail to perceive the subtle presence in it of Your absolute state as the All-Soul get entangled in (the meshes of) Karma (due to their identification with the body) and (have to) undergo repeated births and deaths in this world. (15) O Lord, providentially I have attained in this land (of Bhāratavarṣa) the rare gift of a human body, endowed with vigorous senses and organs, and yet under the influence of Your Māyā (enchancing power) my life-time has been frittered away in (utter) neglect of the (main) purpose of my existence. (16) (O Lord!) You have bound the whole of this universe with ties of affection having their roots in self-

identification with the body and the feeling of meum with regard to those connected with the body. (17) (I know) You are no other than the Lords of Prakṛti as well as of all individual souls, and not my sons. You have come down for the destruction of the Kṣatriyas, who have become a burden to the earth; You Yourself spoke like that in unambiguous terms to me (at the time of Your descent). (18) Therefore, O Befriender of the afflicted, I have sought for protection this day Your lotus-feet, which (alone) dispel the fear of transmigration haunting those who have taken shelter with them. I am fed up with this much of craving for sense-enjoyments. It was under the influence of this that I have (so long) identified myself with this mortal body and looked on You, the Supreme, as my child. (19) O Lord, in the lying-in-chamber You said that, though unborn, You had, as a matter of fact, been manifesting Yourself through us in different pairs each time for defending Your own laws. Like the sky, You assume diverse forms and cast them off, even though You are one and infinite. Who can know the secret of Your wonderful potency—Yogamāya? All people extensively sing Your glories. (20)

श्रीशुक उवाच

आकर्ण्येत्यं पितुर्वक्त्रं भगवान् सात्वतर्षभ । प्रत्याह प्रश्नयानप्रः प्रहसन् श्लक्ष्णया गिरा । ११ ।

Śrī Śuka resumed: Hearing these words of His father (Vasudeva), Lord Śrī Kṛṣṇa (the crown-jewel of the Yadus) began to smile. Bowing in all humility (to His father), He replied in sweet words as follows. (21)

श्रीभगवानुवाच

बवो वः समधेतायं तानैतदुपमन्महे । यत्रः पुत्रान् समुद्दिश्य तत्त्वग्राम उदाहृतः । २२ ।

अहं यूयमसावार्य इमे च द्वारकौकसः । सर्वेऽप्येवं यदुक्ष्रेष्ठ विमृश्याः सचराचरम् । २३ ।

अम्या ह्येकः स्वयंज्योतिर्निख्योऽज्यो निर्गुणो गुणैः । आत्मसृष्टैस्तत्कृतेषु भूतेषु बहुधेयते । २४ ।

खं यायुर्ज्योतिरापो भूस्तत्कृतेषु यथाशयम् । आविस्त्रोऽज्यभूर्वेको जनात्वं यायमावपि । २५ ।

The glorious Lord said: Father! we are your sons; you have in these words expounded the highest philosophical truths to us. We accept as true whatever you have said. (22) Yourself, my venerable brother, Śrī Balarāma, myself, these citizens of Dvāraka and all others including the mobile and immobile creation should be regarded as Brahma, O jewel among the Yadus! (23) (O father!) the Self is really one, self-effulgent, eternal, identical with the body etc., and unqualified; yet it projects the Gunas out of Itself, and in the bodies of the various creatures evolved out of these Gunas it appears as diversified, perceptible, transient, distinct from the body etc., and qualified. (24) Just as (each of the five elements—) ether, air, fire, water and earth—though one in essence, appears differently in its different products and can be distinguished as manifest or unmanifest, meagre or abundant, and so on, so the Self too appears as many through Its (various) adjuncts. (25)

श्रीशुक उवाच

एवं भगवता राजन् वसुदेव उदाहृतम् । श्रुत्वा विनष्टनानापीसृष्णीं प्रीतमना अभूत् । २६ ।

अथ तत्र कुरुक्षेत्रे देवकी सर्वदेवता । श्रुत्वाऽऽनीतं गुणैः पुत्रमात्मजाभ्यां सुविस्मिता । २७ ।

कृष्णारामौ सप्ताश्राव्य पुत्रान् कंभविर्हिसितान् । स्मरन्ती कृपणं प्राह वैश्ल्यादभ्रलोचना । २८ ।

Śrī Śuka continued: Parikṣit, hearing these words of the almighty Lord Vasudeva was rid of his sense of diversity, and delighted at heart, became silent and drove away all thoughts from his mind. (26) Devaki, who represented all the deities in her person (and was also present there when this conversation was going on) was greatly astonished to hear that her Sons had brought back the (deceased) son of Their preceptor (from the abode of Yama). (27) Recollecting her sons who had been done to death by Kaiśa, she felt agitated in mind and, addressing Śrī Kṛṣṇa and Balarama with tears in her eyes, piteously spoke (thus). (28)

## देवक्युवाच

राम रामाप्रमेयात्मन् कृष्ण योगेश्वरेश्वर । वेदाहं वां विश्वमुज्जामाश्रयवादिपुरुषौ । २९ ।  
 कालविश्वस्तसन्वानं गङ्गामुच्छस्ववर्तिनाम् । भूमेर्भारगयमाणानभवतीर्षी किलाष्ट मे । ३० ।  
 यस्यांसांसांशभागेन विश्वोत्पत्तिलघोदयाः । भवन्ति किल विश्वात्सवंत्वाद्याहं गतिं गता । ३१ ।  
 चिरान्मृतसुतादाने गुण्णा कालघोदितो । भानिन्यथुः पितृस्थानाद् गुरवे गुम्दक्षिणाम् । ३२ ।  
 तथा मे कुरुते कामं युवा योगेश्वरेश्वर । भोजराजहतान् पुत्रान् कामये द्रष्टुमाहतान् । ३३ ।

**Devakī said :** O Balarāma, the delighter of hearts, Your nature is beyond the ken of mind and speech, O Kṛṣṇa, You are the supreme Lord even of great masters of Yoga. I know You to be the rulers of even Prajāpatis (the progenitors of all creation) and manifestations of the most ancient Being (Śrī Nārāyaṇa Himself). (29) They say You have descended on earth through me this time for the destruction of kings who having lost through flux of time their virtues and excellences are transgressing the injunctions of the scriptures and have, therefore, become a burden to the earth. (30) O Soul of the universe, it is well-known that from Your part manifestation in the form of the Spirit proceeds Māyā and from Māyā, the three Guṇas—Sattva, Rajas and Tamas; and from a particle of these Guṇas, proceed the creation, growth and dissolution of the universe. Today, I resort to You for protection. (31) I have heard that being urged by Your preceptor, Sāndīpani, and guided by Providence, You brought back his son, who had died long before, from the abode of Death, and thereby discharged Your debt to the preceptor. (32) The Lords (even) of masters of Yoga as You are, I desire that You should similarly grant my desire also, and bring my sons, who had been done to death by Kāmsa so that I may see them (and bring satisfaction to my eyes). (33)

## शृण्वित्वाच

एवं सञ्ज्ञोदितां मात्रा रामः कृष्णश्च भारत । सुनले संविद्विशन्तुषोङ्गमायापुपाश्रितौ । ३४ ।  
 तस्मिन् प्रविष्टावुपलभ्य द्रैव्यराड् विश्वात्पदैव सुतरां तथाऽऽत्मनः ।  
 तद्दर्शनाद्वाह्यदपरिपुताशयः सद्यः समुत्थाय वनाय सान्ख्यः । ३५ ।  
 तयोः समानीय वरासनं मुदा निविष्टयोस्त्र महात्मनोस्तथोः ।  
 दधार पादाववनिज्य तज्जलं सवन्द आत्रह्य पुनद् यदम्बु ह । ३६ ।  
 समर्हयामास स तां विभूर्तिर्भर्मज्ञार्हवत्त्वाभरणानुलेपनैः ।  
 ताम्बूलदीपामृतधक्षणादिभिः स्वगोत्रविज्ञात्यसमर्पणेन च । ३७ ।  
 स इन्द्रसेनो भगवत्पदाभ्युज्जे विभ्रन्महुः प्रेमविभ्रत्रया धिया ।  
 उवाच हानन्दजलाकुलेक्षणः प्रहृष्टगोमा नृप गद्गहाक्षरम् । ३८ ।

**Śrī Śuka went on :** Thus directed by Their mother, O scion of Bharata, both Śrī Kṛṣṇa and Balarāma, with the help of Their Yogamāyā, (divine power), entered (the subterranean region of) Sūtala. (34) When Bali (the king of demons) saw the Soul and adorable object of the universe as well as of his own (manifested in the dual form of Śrī Kṛṣṇa and Balarāma) enter Sūtala, he sprang at once from his seat and with a heart overflowing with joy at Their sight, greeted Them alongwith his family. (35) Full of delight he offered them excellent seats and, when both these divine personages were seated on them, so the tradition goes, washed Their feet and sprinkled on his head as well as on all the members of his family that water which purifies the whole universe from Brahmā downwards. (36) (Then) Bali duly worshipped Them by offering Them valuable clothes, ornaments, sandal-paste, betel-leaves, lights, dishes sweet as nectar and other sumptuous articles, and surrendering (his all, including) his family, wealth and (even) his self (to Them). (37) With a heart saturated with love he bore the Lord's lotus-feet again and again (on his bosom and on his head), so the tradition goes,

his eyes bedimmed with tears of joy, and his hair standing on their ends; and in a voice choked with emotion he prayed to the Lord (as follows), O protector of men! (38)

बलिरुवाच

नमोऽनन्ताय ब्रह्मे नमः कृष्णाय वेद्यसे । सांख्ययोगवितानाय ब्रह्मणे परमात्मने ॥३९॥  
दर्शनं वां हि भूतानां दुष्प्रापं चाप्यदुर्लभम् । रज्जलपःस्वभावानां यज्ञः प्राप्नोति यद्दृच्छ्या ॥४०॥  
दैत्यदानवगन्धर्वाः सिद्धविद्याध्वजाराणाः । यक्षरक्षःपिशाचाश्च भूतप्रपथनायकाः ॥४१॥  
विशुद्धसत्त्वधाम्यद्वा त्वयि शास्त्रशरीरिणि । नित्यं निबद्धवैरास्ते वयं घान्ते च तादृशाः ॥४२॥  
केचनोद्बुद्धवैरेण भक्त्या केचन, कामतः । न तथा सत्त्वसंरब्धाः सन्निकृष्टाः सुरादयः ॥४३॥  
इदमित्यमिति प्रायस्त्व योगेश्वरेश्वर । न विदन्त्यपि योगेशा योगप्रायां कुतो वयम् ॥४४॥  
तत्रः प्रसीद निरपेक्षविमृत्युषुष्मत्पादारविन्दधिषणान्यगृहान्धकृपात् ।

निक्रम्य विश्वशरणाङ्गुणुपलब्धवृत्तिः शान्ते यथैव उत सर्वमखैश्वरामि ॥४५॥

शाध्यस्थानीशितल्येश निष्पापान् कुरु नः प्रभो । पुमान् यत्कृद्दयाऽऽतिशुद्धेदनाया विमुच्यते ॥४६॥

**Bali said :** O Rāma, You are infinite. You are (so) great (that manifestations like Śeṣa are all included in You). O Kṛṣṇa (embodiment of Truth, Knowledge and Bliss)! You are the Creator of the universe. The path of Knowledge and the path of Devotion have both been originated by You. You are the Absolute, the Supreme Spirit. (39) Surely Your sight cannot be easily obtained by ordinary beings; (through their own effort) and yet (through Your grace) it is so easy to gain. For You have (today) of Your own accord vouchsafed that to us, whose temperament is predominantly Rājasika and Tāmasika. (40) O Lord, we and other beings similar to us, viz., Daityas, Dānavas, Gandharvas, Siddhas, Vidyādharas, Cāraṇas, Yakṣas, Rākṣasas, Piśācas, Bhūtas and the leaders of Pramathas (instead of adoring You through devotion) constantly bear deep-seated grudge to You, whose Form is the very embodiment of the Vedas, a manifestation of the purest form of Saitva. (41-42) That is why some of us through inveterate hatred, and others through devotion with some interested motive, have been so closely united with You as has not been possible even for gods possessed of a Sāttvika nature. (43) O Lord of masters of Yoga, even great Yogis often fail to comprehend the true nature and mode of operation of Your Yogamāyā. How, then, can we be expected to know it? (44) Therefore (O Lord,) be pleased to grant that my mind may obtain a firm hold on Your (lotus) feet, which are sought after even by those who are free from all desires, so that by resorting to them I may be able to get out of this dark well of a householder's life, and under the shelter of those feet, which are the sole refuge of the world, may attain peace and tranquillity and move in the world without any company. And if I have to associate at all with anybody, let it be with those saints, who are friends of all. (45) Lord! You are the Ruler of all beings in creation. Pray, make us sinless and advise us that course by following which with faith man acquires immunity from injunctions and interdictions. (46)

श्रीभगवानुवाच

आसन् मरीचेः षट् पुत्रा ऊर्णायां प्रथमेऽन्तरे । देवाः कं जहमुर्वीक्ष्य सुतां यभितुमुद्यतम् ॥४७॥  
तेनासुरीमगन् योनिमधुनावद्यकर्षणा । हिरण्यकशिपोर्जाता नीतास्ते योगपायया ॥४८॥  
देवक्या उदरे जात राजन् कंसविह्वलितः । सा नाश्रोचत्यात्मजान् स्वांस इमेऽय्यास्मतेऽन्तिके ॥४९॥  
इत एतान् प्रणेष्यामो मानुशोकापनुत्तये । ततः शापाद् विनिर्मुक्ता लोकं यास्यति विज्वराः ॥५०॥  
स्यगोश्लैः परिवृद्धः पतङ्गः क्षुद्रभृद् घृणी । षडिमे मल्लसादेन पुनर्यास्यन्ति सद्गतिम् ॥५१॥

इत्युक्त्वा तान् सभादाय इन्द्रसेनेन पूजितौ । पुनर्द्वाग्वतीमेत्य मातुः पुत्रानयच्छताम् । ५२ ।  
 तान् दृष्ट्वा बालकान् देवीं पुत्रस्त्रेहन्तुस्तनी । परिष्कृत्याङ्कमारोप्य मूर्ध्न्यनिग्रदभीक्षणशः । ५३ ।  
 अपाययत् स्तनं प्रीता सुतस्पर्शपरिभृता । मोहिता मायया विष्णोर्वयया सृष्टिः प्रवर्तते । ५४ ।  
 यौत्वाभूतं पयस्तस्याः पीतशेषं गदाभृतः । नारायणाङ्गसंस्पर्शप्रतिलब्धात्मदर्शनाः । ५५ ।  
 ते नमस्कृत्य गोविन्दं देवकीं पितरं बलम् । मिषतां सर्वभूतानां ययुर्धाम दिवोकसात् । ५६ ।  
 तं दृष्ट्वा देवकीं देवीं भृतागमननिर्गमम् । मेने सुविस्मिता पायां कृष्णस्य रचितं नृप । ५७ ।  
 एवंविधान्यद्भुतानि कृष्णस्य परमात्मनः । वीर्याण्यनन्तकीर्यस्य सन्त्यनन्तानि भारत । ५८ ।

**The glorious Lord said :** (O chief of demons!) in the first Manvantara (presided over by Swayambhuva Manu) Marīci had six sons (through his wife Urmā. They were all gods. They laughed when they saw Brahmā intent upon sexual intercourse with his own daughter. (47) On account of this misdemeanour on their part they (were cursed by Brahmā and) had to take birth in the Asura race as the sons of Hiraṇyakaśipu. Thence they were transferred to Devakī's womb by Yogamāyā, and were murdered by Kamsa as they were born. (O chief of the Daityas,) mother Devakī grieves for those children of her own, who are now with you. (48-49) For removing the sorrow of our mother We propose to take them from here. They will thereby get completely freed from their curse, once for all and will happily return to their (celestial) abode. (50) Their names are Smara, Udgitha, Pariṣvaṅga, Paṅga, Kṣudrabhṛt and Ghr̥ṇi. By My grace, all the six of them will regain their (original) happy state. (51) (Parikṣit,) having thus explained Their mission to Bali, the two Brothers took the children with Them and, duly worshipped by Bali, returned to Dwārakā and handed over the children to mother Devakī. (52) At the sight of those children, milk began to flow from the breasts of Devakī through (excess of) maternal love. Placing them on her lap, she embraced them and repeatedly smell their crowns. (53) Overwhelmed with emotion at the touch of her children, she suckled them with great delight, deluded as she was by the Lord's Yogamāyā, which takes the form of affection in order to keep the cycle of creation going on. (54) The milk in Devakī's breasts was veritable nectar; for it was the remnant of what had been tasted by Śrī Kṛṣṇa. Having suckled such milk and, blessed with the touch of the Supreme Lord, they attained knowledge of the Self. (55) They (now) bowed to Śrī Kṛṣṇa (the Protector of cows), (mother Devakī), their father (Vasudeva) and Balarāma, and ascended the abode of the celestials in the presence of all. (56) Mother Devakī was astounded to see her deceased children return to earth and then depart again, and concluded that it was nothing but a sport of Śrī Kṛṣṇa, O protector of men! (57) Śrī Kṛṣṇa, O scion of Bharata, is the same as the Supreme Spirit; His powers are unlimited. Endless are His exploits which are so wonderful as this. (58)

सूत उवाच

य इदमनुभूणोति श्रावयेद् वा पुरारेक्षरितममृतकोर्तेर्वर्णितं व्यासपुरुरैः ।

जग्दप्रभदले तद्भक्तसत्कर्णपुरं भगवति कुतचित्तो याति तत्क्षेमधाम । ५९ ।

इति श्रीमद्भगवते महापुराणे परमहंस्यो संहितार्या दशमस्कन्धे उत्तरार्धे मृताप्रजानयने नाम पञ्चाशीतितमोऽध्यायः । ८५ ।

**Sūta resumed :** O sages, the fame and glory of Śrī Kṛṣṇa are immortal. The stories of His sports rid the world of all sins and bring delight to the ears of devotees and saints. They

have been narrated by the revered Śrī Śuka, son of Vyāsa (himself). He who constantly hears them or repeats them to others gets his mind fixed in the (almighty) Lord, and attains His abode of eternal Bliss. (59)

*Thus ends the eighty-fifth discourse entitled "Śrī Kṛṣṇa brings back His deceased elder brothers (from the abode of Bali)", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Sarhītā.*



## अथ षडशीतितमोऽध्यायः

### Discourse LXXXVI

(Subhadra carried away by Arjuna;) the Lord's Grace on Śrutadeva

राजोवाच

ब्रह्मन् वेदितुमिच्छामः स्वसारं रामकृष्णयोः । यद्योपपेये विज्ञयो वा यमासीत् पितामही । १ ।

The king (Parikṣit) submitted : O sage, we desire to know how (my grandfather) Arjuna married Subhadra, the sister of Balarāma and Śrī Kṛṣṇa, who was my grandmother ? (1)

श्रीशुक उवाच

अर्जुनस्तीर्थयात्रायां पर्यटन्नवनीं प्रभुः । गतः प्रभासप्रभृणोन्मातुलेखीं स आत्मनः । २ ।

दुर्योधनाय रामस्तां दास्यतीति न चापरे । तल्लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकाममात् । ३ ।

तत्र वै चार्णिकान् भामानवात्सीत् स्वार्थसाधकः । पीरैः सभाजिनोऽभीक्ष्णं रामेणाज्ञानता च सः । ४ ।

Śrī Śuka replied : (Parikṣit), wandering over the earth in the course of his pilgrimage, the powerful Arjuna went to Prabhāsa and heard (there) of his maternal uncle's daughter (Subhadra). (2) He further learnt that Balarāma would give her away to Duryodhana, but not others. Eager to win her he went to Dwārakā disguised as a recluse bearing a triple staff (symbolic of renunciation). (3) There Arjuna spent the four months of the monsoon intent upon accomplishing his object. He was every now and then honoured by the citizens as well as by Balarāma, who could not identify him. (4)

एकदा गृहमानीय आतिथ्येन निमन्त्र्य तम् । भद्रयोपहतं शैक्ष्यं बलेन बुभुजे किल । ५ ।

सोऽपश्यन्नरं महतीं कन्यां वीरमनोहराम् । प्रीत्युत्फुल्लेक्षणस्तस्यां भावशुब्धं मनो दधे । ६ ।

साथि तं चकमे वीक्ष्य नारीणां हृदयङ्गमम् । हसन्तीं प्रीडितापाङ्गीं तस्यस्तहृदयेक्षणा । ७ ।

तां परं समनुध्यायन्नन्तरं प्रेम्पूरजुनः । न लेभे हं भ्रमहितः कामेनातिबलीयसा । ८ ।

One day, so it is said, he was invited as a guest by Balarāma and brought to the palace, where he partook of the dishes offered with reverence. (5) There Arjuna saw the youthful maiden (Subhadra), who captivated the heart of (great) heroes. With his eyes blooming with joy (at her sight) he set on her his heart agitated with passion. (6) Subhadra too fell in love with him as soon as she saw him, ravishing as he did the heart of women. She cast her bashful glances at him and fixed her heart and eyes on him. (7) Focussing his thought on her alone Arjuna looked for an opportunity (to run away with her). His mind being distracted by an overwhelming passion for her, he had no peace of mind. (8)

पहत्यां देवयात्रायां रथस्थां दुर्गनिर्गताम् । जहारानुमतः पित्रोः कृष्णस्य च महारथः । ९ ।

रथस्थो धनुरादाय शूरांश्चामृन्धते भटान् । विद्राव्य क्रोशतां स्वानं स्वभागं पृगपाडिव । १० ।  
 तवकुलं क्षुभितो रामः पर्यणोव महार्णवः । गृहीतपादः कृष्णो सुहृद्भिश्चान्वशाप्यत । ११ ।  
 प्राहिणोत् पारिहर्षिणि वरवध्यामुदा व्रलः । पहाधनोपस्करेभरधाधुनरयोषितः । १२ ।

With the consent of her parents (Devaki and Vasudeva) as well as of Śrī Kṛṣṇa he took her away (one day) even as she drove out of the fort in a chariot to visit an important temple. (9) Taking his seat in her chariot Arjuna took up his bow and put to flight all the gallant warriors who tried to intercept him. In the midst of Subhadra's own people screaming (in distress) Arjuna stole her away just as the king of beasts would carry away its prey. (10) Hearing of this, Balarāma was agitated like the ocean on a full moon and got pacified (only) when Śrī Kṛṣṇa and other friends and relations clasped His feet (and tried to appease His anger). (11) (Then) Balarāma joyously dispatched for the bride and the bridegroom presents in the form of abundant wealth and articles of household use and a number of elephants, chariots, horses and male and female servants. (12)

श्रीशुक उवाच

कृष्णस्यासीद् द्वित्रभ्रेणः श्रुतदेव इति श्रुतः । कृष्णैकभक्त्या पूर्णार्थः शान्तः कविरलम्बतः । १३ ।  
 स उवास विदेहेषु मिथिलायां गृह्णाश्रमी । अनीहयाऽऽगताहार्यनिर्वर्तितनिजक्रियः । १४ ।  
 यात्रामात्रं त्वहर्हर्दवात्पनमस्युत् । नाधिकं तावता तुष्टः क्रियाशुके यथोचिताः । १५ ।  
 तथा तद्राष्ट्रपालोऽङ्ग बहूलाश्व इति श्रुतः । मैथिले निरहम्पान उभावप्यव्युत्प्रियौ । १६ ।

Śrī Śuka began again : (Parikṣit,) at Mithilā, the capital of the Videha territory there lived a jewel among Brāhmanas, known by the name of Śrutadeva, who had all his objects accomplished by virtue of his single-minded devotion to Śrī Kṛṣṇa and was tranquil (of mind), full of wisdom and destitute of attraction for sense-objects. Though (he lived the life of) a householder, he performed (all) his duties and lived on whatever subsistence came to him without (any) effort. (13-14) Everyday he got by the will of Providence as much as was barely necessary for his sustenance, and not (a bit) more. (fully) contented with this, he discharged (all) his duties in the proper manner. (15) Dear Parikṣit, the (then) ruler of Mithilā was similarly devoted to the Lord. He was known by the name of Bahulāśva. He was (absolutely) free from egotism. Both (the king and the Brāhmana) were beloved of Śrī Kṛṣṇa (the immortal Lord). (16)

तयोः प्रसन्नो भगवान् दारुकेणाहृतं रथम् । आस्त्व सारकं मुनिभिर्विदिहान् प्रययौ प्रथुः । १७ ।  
 नारदो वापदेवोऽत्रिः कृष्णो रामोऽसितोऽरुणिः । अहं बृहस्पतिः कण्वो मैत्रेयश्चवनादयः । १८ ।  
 तत्र तत्र तपायान्कं पीरा जानपदा नृप । उपतस्थुः सार्यहस्ता ग्रहैः सूर्यैर्विवादिताम् । १९ ।

आनर्तधन्वकुरुजाङ्गलकङ्कुपत्स्ययाञ्जालकुन्तिमथुकेकयवनेसलार्णाः ।

अन्वे च तन्मुखसरोजमुदारहासस्त्रिधेक्षणं नृप पपुर्दृशिर्भिर्नृनार्यः । २० ।

तेभ्यः स्ववीक्षणविनष्टतमिन्द्रदृग्भ्यः क्षेपं त्रिलोकगुल्मार्थदुञ्चं च यच्छन् ।

शृष्वन् दिगन्तधवल स्वयशोऽशुभ्रं गीतं सौर्नृभिर्गाञ्चनकैर्विदिहान् । २१ ।

Pleased with them (both), the almighty Lord (once) mounted the chariot brought by Dārūka and drove to the kingdom of Videha, accompanied by (a number of) seers. (17) The (celestial sage) Nārada, Vāmadeva, Atri, (my father) Kṛṣṇadwaipāyana (Vedavyāsa), Paraśurāma, Asita, Aruṇi, myself (Śuka), Br̥haspati, Kaṇwa, Maitreya, Cyavana and others formed the party. (18) At every stage (in the course of the journey), O protector of men, the citizens and villagers waited upon Him with offerings in their hands, appearing as He did (with His followers) like the sun surrounded by planets. (19) O king ! (during that journey of the Lord) the men and women of Ānarta, Dhanva, Kurujāngala, Kaṅka, Matsya, Pañcāla, Kuntī

Madhu, Kekaya, Kosala, Aṃṣa and those belonging to other territories drank with their eyes the nectarine beauty of His lotus-like countenance enlivened by His winsome smiles and loving glances. (20) On those people, from whose eyes the scales of ignorance had completely fallen through His sight, Śrī Kṛṣṇa (the Teacher of the three worlds), conferred (by His very look) insight into the Truth as well as final beatitude (the fruit of such insight) and hearing (even as He advanced) His own glory, sung by gods and men, which illumined the quarters and drove away all evil. (In this way) the Lord slowly journeyed to Videha. (21)

तेऽच्युते प्राण्णमाकर्ण्य पौरा जानपदा नृप । अभीयुर्मुदितास्तस्मै गृहीतार्हणपाणयः । १२१ ।  
 दृष्ट्वा त उत्तपश्चेकं प्रीत्युत्फुल्लाननशयाः । कैर्धृताञ्जलिभिर्नेनुः श्रुतपूर्वास्तथा मुनीन् । १२३ ।  
 खानुग्रहाय सम्प्राप्तं मन्वानौ तं जगद्गुरुम् । मैथिलः श्रुतदेवश्च पादयोः पेततुः प्रभोः । १२४ ।  
 न्यमन्त्रयेत दाशार्हपातिथ्येन सह द्विजैः । मैथिलः श्रुतदेवश्च युगपन् संहताञ्जली । १२५ ।  
 भगवांस्तदीभ्येत्य द्वयोः प्रियञ्चिकीर्षया । उभयोरविशद् गेहमुपाध्यां तदलक्षितः । १२६ ।  
 श्रोतुपप्यसतां दूरान् जनकः स्वगृहागतान् । आनीतेष्वासनाग्रयेषु सुरक्षासीनान् पहापनाः । १२७ ।  
 प्रवृद्धभक्त्या उद्धर्षहृदयास्त्राविलेक्षणः । नत्वा तद्दृग्भीन् प्रक्षाल्य तदपो लोकपावनीः । १२८ ।  
 सकुटुम्बो वहन् दूर्घां पूजयाञ्जक ईश्वरान् । गन्धमाल्याम्बराकल्पधूपदीपार्घ्यगोवृषैः । १२९ ।  
 वाचा मधुरया प्रीणन्निदमाहारत्रतर्पितान् । पादावङ्कुगतौ विष्णोः संस्पृशञ्जनकैर्मुदा । १३० ।

Parikṣit ! delighted to hear of the arrival of Śrī Kṛṣṇa (the immortal Lord), the people of the city of Mithilā and of the adjoining villages (all) came forth to receive Him with offerings in their hands. (22) At the sight of the glorious Lord, their faces brightened and the buds of their hearts opened through ecstasy. With their heads bent low and with their palms joined on them they greeted the Lord and His companions) the sages, of whom they had (only) heard before. (23) Realizing that Śrī Kṛṣṇa, the Teacher of the world, had come to shower His grace on them, the king of Mithilā as well as Śrutadeva, fell at the feet of the Lord. (24) With joined palms they both simultaneously invited Śrī Kṛṣṇa (a scion of Daśārha) alongwith the sages to partake of their hospitality. (25) Accepting their invitation, and with intent to please them both, the Lord (simultaneously) entered the residence of both in two separate forms, unperceived by the other one. (26) The king of Videha, Bahulāśwa, was a high-minded prince. Finding that Śrī Kṛṣṇa and others, whose very name could not reach the ears of the unrighteous, had called at his house (uninvited), brought (excellent) seats for them and seated them (all) comfortably on them. (27) His heart leapt for joy through intense devotion, and his eyes were bedimmed with tears. Bowing to them, he washed their feet and sprinkled that all purifying water on his head and on his relatives and worshipped the Lord as well as the divine sages by offering them sandal-paste, flowers, textiles, ornaments, scented fumes, lights, oblations of water, cows and oxen. (28-29) After they had been heartily fed, Bahulāśwa placed the feet of Śrī Kṛṣṇa (who was no other than Lord Viṣṇu) on his lap and gently pressing them, and delighting Him with sweet words, joyously prayed (as follows) . (30)

राजोवाच

भवान् हि सर्वभूतानामाया साक्षी स्वदृग् विभो । अथ नस्त्वत्पदाभोजं स्मरतां दर्शनं गतः । १३१ ।  
 स्ववचस्तदुतं कर्तुमस्मद्दुर्गोचरो भवान् । यदात्यैकान्तभक्तान् मे जानन्तः श्रौजः प्रियः । १३२ ।  
 को नु त्वधरणाभोजमेवंविद् विमृजेत् पुमान् । निष्कञ्जनानां शान्तानां मुनीनां चस्त्वमापदः । १३३ ।  
 योऽन्तर्यं यदोर्वेशे नृणां संसरतामिह । यशो वितेने तच्छान्त्यै त्रैलोक्यवृजिनापहम् । १३४ ।  
 नमस्तुभ्यं भगवते कृष्णायार्कण्डमेधसे । नागवणाय ऋषये सुदानां तप ईयुषे । १३५ ।  
 दिवानि कर्तचिद् धूपन् गृहान् नो निवस द्विजैः । समेतः पादरजसा पुनीहीदं निपेः कुलम् । १३६ ।

इत्युपमन्त्रितो राज्ञा भगवाँल्लोकभावनः । उवास कुर्वन् कल्याणं पिथित्वननयोपिताम् ॥ ३७ ॥

**The king (Bahulāsua) said :** " O Lord, You are the soul of all created beings, the witness of all hearts and self-efulgent. You have presently revealed Yourself to us, who have been (constantly) contemplating on Your lotus-feet. (31) (O Lord!) You have appeared before us just in order to vindicate that statement of Yours which You have (often) declared, viz., that neither Śrī Balarāma (who is Your second Self) nor (Your better half) Lakṣmī (the goddess of beauty and prosperity) nor (even Your child) Brahmā are dearer to You than one who is exclusively devoted to You. (32) Is there any man on earth who would abandon Your lotus-feet even after he has come to know that You offer Your very self to those sages of serene mind who regard nothing as their own (not even their body). (33) Appearing in the race of Yadu, You have extended Your glory—which is capable of wiping out the sins of (all) the three worlds—in order to put an end to the transmigration of men revolving on the whirligig of births and deaths. (34) Hail to You, the almighty Śrī Kṛṣṇa of unrestricted wisdom, who have taken to austerities in their mildest form in the person of the (divine) sage Nārāyaṇa. (35) (Be pleased to) stay in our house, O infinite Lord, for some days alongwith the sages, and purify this line of Nimi with the dust of Your feet." (36) (O Parikṣit!) entreated thus by the king, Śrī Kṛṣṇa (the almighty Lord), the Protector of the worlds, stayed on (at Mithilā) in order to confer blessings on the men and women of the place. (37)

श्रुतदेवोऽप्युतं प्राप्तं स्वगृहाञ्जनको यथा । नत्वा मुनीन् सुसंहृष्टो धुन्वन् वासो ननतं ह ॥ ३८ ॥

तृणपीठवृसीधुनानानीतेषुपवेद्येऽथ सः । स्वाग्नेनाभिनन्दाद्भूमिन् सभार्योऽजनिजे पृदा ॥ ३९ ॥

नदध्मसा महाभाग आत्मानं सगृहान्वयम् । स्नापयान्नाक्र उद्भ्रुयो लब्धसर्वमनोरथः ॥ ४० ॥

फलहर्णेशीरगिनिवामृताम्युभिर्भुदा सुरभ्या तुलसीकुशाभ्युजैः ।

आराधयायास यथोपपत्रया सपर्यया सत्त्विवर्धनान्धसा ॥ ४१ ॥

स तर्कयामास कुतो ममान्वभूद् गृहान्द्रूपे पतितस्य सङ्गमः ।

यः सर्वतीर्थास्पदपादोर्णुभिः कृष्णोन् चास्यात्निकेतपूसुरैः ॥ ४२ ॥

सुपविष्टान् कुतातिथ्याञ्जुतदेव उपस्थितः । सभार्यस्वजनापत्य उवाचाद्प्रवर्षिपर्यसनः ॥ ४३ ॥

(Dear Parikṣit!) like the king of Videha, (the Brāhmaṇa) Śrūtadeva (too) was overjoyed to find Śrī Kṛṣṇa (the immortal Lord) and the sages arrived at his door and bowing to them (all), he began to dance waving his cloth: so the tradition goes. (38) Bringing raised seats made of straw and mattresses of Kuśa grass (from inside his cottage or from his neighbours) he requested the guests to sit on them and, greeting them with words of welcome, he gladly washed their feet alongwith his wife. (39) With that water the highly blessed Brāhmaṇa sprinkled himself as well as his house and his people, and felt that all his objects had been achieved. He was (literally) transported with joy. (40) (Then) he propitiated (all) with whatever articles of worship could be (easily) procured, namely, fruits (offered by way of an auspicious present) and other offerings (such as sandal-paste, flowers, incense and lights), cool, scented and sweet water, scented earth (for being used at the time of bath or for washing one's hands and feet with), Tulasi leaves, Kuśa grass and lotuses as well as with food which promotes the quality of Satva. (41) He reflected: " (I wonder) how this meeting has been possible for me, condemned as I am to this hellish life of a householder, with Śrī Kṛṣṇa and (these) sages, who have enthroned Him in their hearts, nay, the very dust of whose feet brings sanctity to all holy places." (42) When the guests had partaken of his hospitality and were comfortably seated, Śrūtadeva alongwith his wife, children and other relations, waited on them, and, touching the feet of Śrī Kṛṣṇa (his principal guest), addressed them (as follows). (43)

## श्रुतदेव उवाच

नद्य नो दर्शनं प्राप्तः परं परमपूरुषः । यर्हर्दि शक्तिभिः सृष्टा प्रविष्टो ह्यात्मसत्तया ।४४।  
 यथा शयानः पुरुषो मनसैवात्मयाया । सृष्टा लोके परं स्वाप्रमनुविश्यावभासते ।४५।  
 शृण्वतां गदतां शश्वदर्चतां त्वाभिवन्दताम् । नृणां संवदतामन्तर्हृदि भास्यधलात्मनाम् ।४६।  
 हृदिस्थोऽप्यतिदुरस्थः कर्मविक्षिप्तचेतसाम् । आत्मशक्तिभिर्प्राज्ञोऽप्यनुपेतगुणात्मनाम् ।४७।  
 नमोऽस्तु तेऽध्यात्मविदां परात्मने अनात्मने स्वात्मविभक्तमृत्यवे ।  
 सकारणाकारणलिङ्गमीयुषे स्वभाययासंवृतकृद्दृष्टये ।४८।

म त्वं श्लाघि स्वभूत्वान् नः किं देव करवापहे । एतदन्तो नृणां ज्ञेयो यद्भवानिक्षिगोचरः ।४९।

**Śrutadeva submitted :** (Lord!) You are the Supreme Person (beyond Prakṛti and the Jivas). It is not for the first time that You have come to our view today. For You have been with us (since the very beginning of creation), when, having created the universe with the help of your potencies, You entered it as its Soul (even) as a sleeping person creates with his mind itself a peculiar dream-world of his own through his ignorance and, entering that world himself, appears in various forms. (44-45) You shine in the heart of those men who constantly hear and repeat Your stories, worship and bow to Your images and talk with one another about You and have their heart purified (thereby). (46) Though present in their heart, You are remote from those whose mind is distracted by activities (of various kinds) and temporal duties. Though beyond the grasp of the various faculties of the mind, You are (on the other hand) proximate to those who have developed the excellent qualities of their heart (by singing and hearing of Your glories). (47) (My) salutation be to You, who are the Supreme spirit in the eyes of those who know the Self; whereas before those who regard the body etc. (which are other than the Self) as their self, You come, as death allotted by Yourself. You are the ruler of all effects as well as of their cause. Your Mayā cannot screen Your vision, though it screens the vision of all others. (48) O self-effulgent Lord (pray,) instruct us, Your servants, what service we should render to You. The sufferings of men disappear as soon as You come to their view. (49)

## श्रीशुक उवाच

तदुक्तमित्युपाकर्ण्य भगवान् प्रणतार्तिहः । गृहीत्वा पाणिना पाणिं प्रहसन्तमुवाच ह ।५०।

**Śrī Śuka continued :** Hearing these words of Śrutadeva, the Lord, who dispels the agony of those who betake themselves to Him in all humility, took the Brāhmaṇa by hand, and smilingly said (as follows): so the tradition goes. (50)

## श्रीभगवानुवाच

ब्रह्मंस्तेऽनुग्रहार्थाय सम्प्राप्तान् विद्मवाम् पुनीन् । सञ्चरन्ति मया लोकान् पुनन्तः पादरेणुभिः ।५१।  
 देवाः क्षेत्राणि तीर्थानि दर्शनस्पर्शनाचर्चनैः । शनैः पुनन्ति कालेन तदप्यर्हतामेक्षया ।५२।  
 ब्राह्मणो जयन् श्रेयान् सर्वेषां प्राणिनामिह । तपसा विद्यया तुष्टया किमु मत्कलया युतः ।५३।  
 न ब्राह्मणान्ये दयितं रूपमेतच्चतुर्भुजम् । सर्ववेदमयो विप्रः सर्ववेदमयो ह्यहम् ।५४।  
 दुष्प्रज्ञा अविदित्वैवमवजानन्त्यसूयवः । गुरुं मां विप्रमात्मानमर्चाटाविज्यदृष्टवः ।५५।  
 चराचरमिदं विभं भावा ये चास्य हेतवः । मद्रूपाणीति चेत्स्याथते विप्रो मतीक्षया ।५६।  
 तस्माद् ब्रह्मज्ञेयैरेतान् ब्रह्मन् मच्छ्रद्धयाचर्य । एवं चेदर्विनोऽस्म्यद्वा नान्यथा भूरिभूतिभिः ।५७।

**The glorious Lord said :** Śrutadeva ! know that these (great) sages have come here

(only) to shower their grace on you. They move about with Me purifying the world with the dust of their feet. (51) The (images of) gods, holy places and sacred waters purify one slowly by sight, touch and worship after a long time; the saints (however) do so at once. (Nay,) the gods etc., too derive their purificatory virtue through the very sight of exalted souls. (52) (O Śrutadeva !) the Brāhmaṇa by his very birth is superior to all beings in this creation, the more so if he is endowed with austerity, learning, contentment and devotion to Me. (53) (Even) this Personality of Mine, endowed as It is with four arms, is not dearer to Me than the Brāhmaṇa. Indeed the Brāhmaṇa is an embodiment of all the Vedas, while I am the embodiment of all gods. (54) Men of crooked understanding, who do not know this truth, regard (only) idols as worthy of adoration and, full of jealousy, disregard the Brāhmaṇa, the preceptor of the world, who is the same as I and their (very) soul. (55) By perceiving Me in all a Brāhmaṇa bears in his mind that this universe consisting of mobile and immobile creation and the (various) categories (such as the Mahat-tatva) that contribute to its existence are (but) My manifestations. (56) Therefore, O Śrutadeva, worship these Brāhmaṇa sages with faith, regarding them as My own selves. If you do so, I shall have been directly worshipped, but not by any other means, (even) through enormous (expenditure of) wealth and show of splendour. (57)

श्रीशुक उवाच

स इत्थं प्रभूणाऽऽदिष्टः सहकृष्यान् द्विजोत्तमान् । आराध्यैकाल्पभावेन पैथिलश्राप सद्गतम् । ५८ ।

एवं स्वभक्तयो राजन् भगवान् भक्तभक्तिमान् । उषित्वाऽऽदिद्य सन्मार्गं पुनर्द्वावतीभयात् । ५९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संनितायो दशमस्कन्धे उत्तराधे श्रुत्युत्तराध्याये षडशीतितमोऽध्यायः १८९ ।

**Śrī Sukadeva said :** Instructed as aforesaid by the Lord, Śrutadeva worshipped Him as well as the sages as one with their own self, and (through their grace) attained oneness with God (the goal of the pious). Bahulāśwa (the king of Mithilā) too attained the same (exalted) state. (58) Parikṣit ! (just as the devotee loves God), God (too) loves the devotee. He (therefore) stayed on with His two devotees and, having taught them the ways of the righteous, returned to Dwārakā. (59)

*Thus ends the eighty-sixth discourse entitled "Śrī Kṛṣṇa's Grace on Śrutadeva", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

ॐ नमो भगवते वासुदेवाय

## अथ सप्ताशीतितमोऽध्यायः

### Discourse LXXXVII

A Song of Praise uttered by the Vedas (in their living form)

परीक्षितुवाच

ब्रह्मन् ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः । कथं वर्णितं श्रुतयः साक्षात् सदसतः परे । १ ।

**Parikṣit submitted :** How can the Śruti texts, dealing as they do with the (three) Guṇas (material phenomena), refer directly to Brahma (the Absolute), which is indefinable and beyond the (three) Guṇas and transcends (both) the Cause (the Unmanifest) as well as the

effect (the visible universe) ? (1)

*श्रीशुक उवाच*

बुद्धीन्द्रियमनःप्राणान् जनानामसृजत् प्रभुः । मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च । १ ।  
सैया ह्युपनिषद् ब्राह्मी पूर्वेषां पूर्वजैर्भूता । श्रद्धया धारयेद् यस्तान् क्षेमं गच्छेदकिञ्चन । ३ ।  
अत्र ते वर्णयिष्यामि गाथां नारायणप्रन्यिताम् । नारदस्य च संवादपुत्रैर्नारायणस्य च । ४ ।

**Srī Śuka replied:** The almighty Lord evolved the intellect, senses, mind and the vital airs of the (innumerable) Jivas (embodied souls) for their enjoyment (of sense-delights), acts of being born and so on, for enjoying the delights of the various worlds and for final beatitude (in the shape of cessation of all speculation). (1) It is with the help of these that one can determine the real import of the Śruti texts, which as a matter of fact deal with Brahma alone. (2) This indeed is the well-known secret of the Vedas relating to Brahma, treasured up by Sanaka and others (more ancient even than the ancient). Whosoever cherishes it (even now) will be shorn of identification with body etc., and attain blessedness. (3) On this subject I shall narrate to you a story connected with the (divine sage) Nārāyaṇa, and shall also reproduce (as follows) the dialogue between (the celestial sage) Nārada and the sage Nārāyaṇa. (4)

एकदा नारदे लोकान् पर्यटन् भगवत्प्रियः । मनातनमृषिं द्रष्टुं ययौ नारायणाश्रमम् । ५ ।  
यो वै भारतवर्षेऽस्मिन् क्षेमाय स्वस्तये नृणाम् । धर्मज्ञानशोभेपेतमाकल्पादासिञ्चतस्तपः । ६ ।  
तत्रोपविष्टमृषिभिः कलापग्रामवासिभिः । परीतोऽपुच्छदिदमेव कुरूद्वह । ७ ।  
तस्मै ह्यबोचद् भगवान्पुषीणां शृण्वतामिदम् । यो ब्रह्मवादः पूर्वो जनस्लोकनिवासिनाम् । ८ ।

Going about the worlds, on one occasion, (the sage) Nārada, beloved of the Lord, went to the hermitage of (the sage) Nārāyaṇa in order to see the immortal seer, who has from the (very) beginning of the Kalpa (cycle) betaken Himself in this (land of) Bhāratavarṣa, for the prosperity and spiritual well-being of men, to (a life of) asceticism, coupled with piety, Self-Knowledge and dispassion. (5-6) Bending low (with reverence), O jewel among the Kurus, Nārada put this very question to the divine sage, who was seated there (in His hermitage) surrounded by sages inhabiting the village of Kalāpa. (7) In the midst of (other) Ṛṣis, who were (all) listening, the divine Sage (Nārāyaṇa) actually gave to him the following reply, which embodied (the gist of) a discussion bearing on (the topic of) Brahma, held among the ancient Ṛṣis (Sanaka and others) of Janaloka (the fifth heaven). (8)

*श्रीभगवानुवाच*

स्वायम्भुव ब्रह्मसत्रं जनलोकेऽभवत् पुरा । तत्रस्थानां पानसानां मुनीनामूर्ध्वरेतमाम् । १ ।  
श्वेतद्वीपं गतवति त्वयि द्रष्टुं तदीश्वरम् । ब्रह्मवादः सुसंवृतः श्रुतयो यत्र शेरते ।  
तत्र ह्ययमभूत् प्रशस्त्वं मां यमनुपुच्छसि । १० ।

तुल्यश्रुततपःशीलास्तुल्यस्वीयारिपृथ्व्याः । अपि चक्रुः प्रवचनमेकं शुश्रूषवोऽपरे । ११ ।

**The divine Sage said :** O Nārada (son of Brahmā, the self-born), of yore there took place a meeting, for exchange of views regarding (the true nature of) Brahma, in Janaloka, of sages born of Brahmā's mind and dwelling in that sphere, who were all lifelong celibates (lit., who had directed the flow of their generative fluid upwards). (9) On one occasion when you (O Nārada!) had departed to Śwetadwīpa to see Lord Aniruddha (the Ruler of that island, a form of Lord Viṣṇu), there ensued (among the Ṛṣis of that sphere) a masterly and thorough discussion concerning Brahma (the Absolute), about which the Vedas (too) remain silent.

\* Another name of Badarikāśrama, where the famous shrine of Badrinātha is now situated.

There (in that assembly) arose the same question which you have (just) put to me. (10) Though equal in point of learning, askesis (self-abnegation) and practice of virtue, and although friends, foes and neutrals were alike to them, they treated one (of themselves, viz., Sanandana) as an expounder (of truths), while the rest remained inclined to listen. (11)

सनन्दन उवाच

स्वसृष्टिप्रदायीय शयानं सह शक्तिभिः । तदन्ते बोधयाञ्जकुस्तल्लङ्घैः श्रुत्यः परम् । १२ ।  
यथा शयानं सप्राज्ञं वन्दिनस्तत्पराक्रमैः । प्रत्युषेऽध्येत्य सुश्लोकैर्बोधयन्त्यनुजीविनः । १३ ।

**Sanandana said :** At the end of Pralaya (the period of Dissolution of the universe) the deities presiding over the Śruti texts ( and sprung up from His very first breath) awakened the Supreme, who had been lying asleep (as it were all the time) alongwith His (innumerable) potencies (Prakṛti, Puruṣa, Time and so on), having swallowed this universe evolved by Himself—through (the following) hymns indicating His true character in the same way as bards depending for their subsistence on an emperor call on him, while he is (still) asleep, at daybreak and awaken him with songs of praise celebrating his exploits that contribute to his excellent fame. (12-13)

श्रुत्य ऊचुः

जय जय जगज्जामजित दोषगुहीतगुणां त्वमसि यदात्मना सपवल्हसमस्तभगः ।  
अगजगदोक्तसामखिलशक्त्यवबोधक ते ह्यचिदजयाऽऽत्मना च चरतोऽनुचरेत्रिभगः । १४ ।  
बृहदुपलभ्यमेतदवयव्यवशेषतया यत् उद्यास्तमयौ विकृतेर्मृदि श्वाविकृतात् ।  
अत ऋषयो दधुस्तव्यि मनोववनाचरितं कथमथवा भ्रमन्ति भुवि दत्तपदानि नृणाम् । १५ ।

**The Śrutis prayed :** Manifest Your glory, reveal Your exalted nature, O unconquered Lord ! Root out the nescience, which has no beginning, of (all) the Jivas invested with an Immobile or mobile body—nescience which has assumed the (three) Guṇas (Sattva, Rajas and Tamas) for an evil purpose (viz., obscuring the blissful nature of the Jivas and there by throwing them into bondage), possessed as You are of all divine attributes by virtue of Your own essential nature, O Awakener of all the powers in those souls ! The Veda is able to describe You (only) when during the period of creation You sport in conjunction with Your Māyā (beginningless divine energy) or exist in Your absolute state. (14) The wise recognize this known (seen and heard of) universe, to be (no other than) Brahma (Yourself), because it is Brahma (alone) that remains (when all else is dissolved) and because it is from and into Brahma (the material cause)—which remains unchanged—that the universe (Its evolutes) emanates and returns (even) as the earthenware are evolved out of and disappear into clay. Hence (because of Its being the material Cause of and, therefore, comprising the entire universe) the Vedic texts have concluded as referring to You whatever is contemplated with the mind (that is, the import of words,) and uttered with the tongue (viz, the names). How could the feet of men placed anywhere (on earth) be regarded as not placed on the earth (itself) ? (15)

इति तत्र सूत्रस्यधिपतेऽखिललोकमलःक्षणकथामुक्ताद्विषयवगाह्य तपांसि जहुः ।  
किमुत पुनः स्वधापविधुनाशयकालगुणाः परम् भजन्ति ये पदयज्ञसुखानुभवम् । १६ ।  
दृत्य इव भ्रसन्त्यसुभृतो यदि तेऽनुविधा महत्कामदयोऽण्डमयजन् वदन्प्रवहतः ।  
पुरुषविधोऽन्ययोऽत्र चरयोऽत्रमवादिषु यः सदसतः परं त्वमथ यदेहवशेषमुत्तम् । १७ ।

Therefore, O Lord of Māyā (consisting of the three Guṇas), the wise have taken a plunge into the ocean of nectar in the shape of Your stories—that wash away the impurities of all

men (who sing them)—and (thereby) shed their (threefold) sufferings. What wonder, then, that they should get rid of their afflictions, who, having conquered by dint of their Self-Realization the tendencies (evil) of their mind (in the shape of attraction and repulsion etc.) as well as the effects of Time (such as old age), O Supreme, contemplate on Your essential character consisting of eternal consciousness and bliss. (16) People live (justify their existence only) if they are obedient to You (follow Your commandments) or else they (simply) breathe like bellows. You are that (creative principle) by whose grace (interpenetrated by which) Mahatāitva (the principle of cosmic intelligence), Ahaṅkāra (the cosmic ego) etc., (though insentient) have brought into being this egg-like universe (including this microcosm); (nay,) it is You who animate (all) the (five) sheaths (with which the soul is invested), assuming the shape of those sheaths and permeating them (as their material Cause), although (as a matter of fact) You are the ultimate Substance underlying all (phenomena), beyond the gross as well as the subtle, that which remains (after everything else has disappeared) as the Reality. (17)

उदरमुपासते य ऋषिवर्त्मसु कूर्पदृशः परिसरपद्धतिं हृदयमारुणयो दहम् ।  
 तत उदगादनत तव धाम शिरः परमं पुनरिह यत् समेत्य न पतन्ति कृतान्तमुखे । १८ ।  
 स्वकृतविचित्रयोनिषु विशत्रिव हेतुतया तरतपतश्चकामस्यनलवत् स्वकृतानुकृतिः ।  
 अथ वितथास्वमूष्यवितथं तव धाम समं विरजधियोऽन्वयन्त्वभिषिपणयव एकारसम् । १९ ।

Out of the (many) paths (leading to God-realization) chalked out by the seers (of old), men of gross vision (lit., having their eyes blinded with gravel) contemplate on (Brahma as presiding over the spiritual centre called Manipūṛaka located in) the abdomen; while the sons of the sage Aruṇa (who are possessed of a subtler vision) contemplate on (Brahma as manifested in the centre known as the Anāhata Cakra located in) the cavity of the heart, the organ from which the veins and arteries branch out (in various directions). Thence proceeds upwards, O infinite Lord, the artery known as Suṣumṅā (the supreme effulgent channel leading to You) to (the crown of) the head (the seat of the spiritual centre known as the Sahasrāra). Reaching this path men do not fall again into the jaws of death here. (18) Entering as it were the diverse types of living organisms evolved by Yourself, though (as a matter of fact) You already existed in them as their (material) Cause, and assuming those forms, You shine (through them) as high or low like fire (which, though undifferentiated in itself, assumes diverse shapes according to the shape of the fire-wood). Therefore, men of unclouded judgment, who do not expect any (worldly or other-worldly) reward for their actions, recognize Your true nature as the one immutable, undifferentiated and uniform Substance in those unreal forms. (19)

स्वकृतपुरेष्वधीष्वबाहिरन्तमसंवरणं तव पुरुषं वदन्त्यखिलशक्तिधृतोऽशकृत्तम् ।  
 इति नृगतिं विविच्य कवयो निगमावपनं भवत उपासतेऽङ्घ्रिमभवं भुवि विभ्रसिताः । २० ।  
 दुरवगामात्पतत्त्वनिगमाय तवात्ततोऽश्रितमहापुताब्धिपरिवर्तपरिश्रमणाः ।  
 न परित्वपन्ति केचिदपवर्गमपीधर ते चरणसरोजहंसकुलसङ्घविसृष्टगृहाः । २१ ।  
 त्वदनुपथं कुलार्थपदपात्सुहृद्विषयवच्चरति तथोमुखे न्वयि हिते प्रिय आत्मनि च ।  
 न वत रमन्त्यहो असदुपासनवाऽऽत्त्वहनौ यदनुशया ध्रमन्पुरुहये कुशतीरभूतः । २२ ।  
 निभृतमरुन्मनोऽक्षदृढयोगयुजो हृदि यन्मुनय उपासते तदरयोऽपि ययुः स्मरणात् ।  
 स्त्रिय उरयेन्द्रभोगभुजदण्डविवक्तधियो वयमपि ते सपाः समदृशोऽङ्घ्रिसरोरजमुधाः । २३ ।

The Vedas speak of the Puruṣa (the individual soul) dwelling in these bodies shaped (as a result of its own deeds) by itself—though, as a matter of fact, it is not limited by anything which is of the nature of a cause or an effect—as a part made as it were out of You, the Wielder

of all potencies. Having thus determined the nature of the Puruṣa, the wise on this earth, full of faith, adore Your feet, at which (all) acts enjoined by the Vedas are offered and which (as a result of such offering) put an end to rebirth (for all time). (20) Some, who have got over their fatigue (caused by revolving on the whirligig of births and deaths) by diving into the ocean of nectar-like stories relating to You—who have assumed personal forms for the purpose of revealing the truth about Your own Self, which is (so) difficult to realize—and who have renounced their home as a result of their fellowship with devotees revelling like swans in the lotus of Your feet, do not aspire even for emancipation, O Lord ! (21) This human body (which is like a nest\* for the soul, that has been compared to a bride flitting from one body to another in the course of its mundane existence), when it follows the track leading to You, behaves as our own self, benefactor and loved one. People (however) do not find as much delight in You—who are (ever) favourably inclined towards them and are their (true) well-wisher and loved one, nay, their very Self—and kill their soul by pampering this body and those connected with it ( which are all unreal and) by cleaving to which they are thrown into wretched wombs (like those of dogs and swine) and revolve in this mundane existence, which is full of great fear. Oh, what a pity! (22) By thinking of You Your enemies too have realized the same truth which ascetics that have controlled their breath, mind and senses and rigidly practised Yoga contemplate in their heart. The women (cowherdesses of Vṛndavana) who set their mind on Your (delicate, long and) stout arms resembling the body of Śeṣa (taking You to be a finite being), and even we, who look upon You as equally present everywhere and hold fast to Your lotus-feet, are equal in Your eyes. (23)

क इह नु वेद ब्रतावरजम्पलयोऽग्रसरं यत उद्गादुपरिषन्नु देवगणा उपश्रे ।

नहिं न सन्न आसदुभयं न च कालजवः किमपि न तत्र शास्त्रमवकृष्य शयीत यदा । २४ ।

जनिसमतः सतो प्रतिमुनात्मनि ये च धिदां विषणमृतं स्मरन्त्युपदिशन्ति त आरुपितैः ।

त्रिगुणमयः पुमानिति धिदा यदबोधकृता त्वयि न ततः परत्र स भवेदवबोधसरे । २५ ।

Alas! what individual of posterior birth and death can possibly know You, who are anterior to all and from whom came forth Brahmā (the first sage), after whom appeared the two classes of gods (viz., those presiding over the Indriyas, mind etc., and those presiding over the heavenly regions). When, withdrawing everything (into Yourself at the end of creation), You repose (as now), there exist at that time neither the gross phenomena (ether etc.) nor the subtle (such as the Mahat-tatva and Ahankāra) nor the product of both (viz., the psychophysical organism) nor the flux of time nor anything else nor the scriptural texts (by means of which You could be known). (24) They who posit (as the Vaiśeṣikas do) the coming into existence of that which did not exist before (viz., of this world as an evolute of Matter), or who affirm (as the Naiyāyikas do) the cessation (known by the name of Liberation) of that which exists (viz., suffering of twenty-one kinds), as well as they who admit (as the Naiyāyikas or Sāṅkhyas do) of diversity in the soul or who declare (as the Mīmāṃsākas do) the fruit of actions (in the shape of enjoyment here as well as hereafter) to be real inculcate all this on the ground of misconception (alone). Since the conception of diversity with regard to the soul based on texts such as "The soul is composed of the three Guṇas (modes of Prakṛti)" is caused by ignorance about You, the latter cannot exist in You, who are above such ignorance, Knowledge being Your (very) essence. (25)

सद्वि मनस्त्रिवृत्वयि विश्वात्यसदामनुजात् सदभिमुखस्त्वशेषमिदमात्मतयाऽऽत्वविदः ।\*

न हि विकृति त्यजन्ति कनकस्य तदात्मतया स्वकृतमनुप्रविष्टमिदमात्मतयावसितम् । २६ ।

\* Etymologically the body has been spoken of as a 'Kulāya' because it gets dissolved into the earth after death (शरीरं)

तव परि ये चान्यखिलसत्त्विकेततया न उत पदाऽऽक्रमन्यविगणय्य शिरो निर्द्धते ।  
 परित्यजेत पशुनिव गिरा विबुधानपि तांस्त्वयि कृतसौहृदाः खलु पुनन्ति न वे विमुखाः । १२७ ।  
 त्वमकरणः स्वराइखिलकारकशक्तिधरस्तव बलिपुद्गन्ति समदन्त्यज्यायानिमियाः ।  
 वर्षभृजोऽखिलक्षितिपतेरिव विश्वयुजो विदधति घ्न ये त्वधिकृता भवतश्चिकिताः । १२८ ।  
 स्थिरचरजातयः स्युरजयोऽथनिधितयुजो विहर उदीक्षया यदि धरस्य विपुक्त ततः ।  
 न हि परमस्य कश्चिदपरो न धरश्च भवेद् वियन इवापदस्य तव शून्यतुलां दधतः । १२९ ।

All this (objective) universe, consisting of the three Guṇas (modes of Prakṛti)—which is a projection of the mind (alone)—including the Jīva (which is referred to as the self), though unreal, appears as real (because of its) being superimposed on You. The knowers of the Self (however) recognize this entire universe (both subjective and objective) to be real because of its (being a projection of) their (very) self. Just as those in quest of gold do not reject its modification (in the shape of gold ornaments) because of its being gold itself, so is this universe (both in its subjective and objective aspects) concluded (by such knowers of the Ātmā) to be their very self inasmuch as it is evolved and interpenetrated (too) by the Ātmā (26) They alone who worship You as the Indweller of all created beings take no account, and set their foot on the head of, Death. You keep bound (on the other hand) with the word of God (in the form of the Vedas) as (so many) beasts (with a rope) even the so-called wise (to their respective duties). Indeed they who have cultivated love for You (are able to) purify themselves as well as others; (but) not so they who have turned their face away from You. (27) Though devoid of organs (of sense etc., in Your formless aspect). You wield the powers of all the organs, self-dependent as You are (and hence requiring no such instruments). As the rulers of subcontinents bear tribute to the suzerain Lord of the entire globe and (at the same time) unreservedly enjoy the tribute collected from their own people, so do Brahmā and others (the creators of the universe) as well as the (other) divinities (guardians of the various spheres, and those presiding over the ten Indriyas and mind etc.) united as they are with Māyā (which has no beginning), bear tribute to You and gladly partake of the oblations offered by human beings (through the sacrificial fire). Afraid of You, they do that work to which they have been appointed (by You). (This is the form of tribute they bear to You). (28) When, O Lord who are eternally free, the desire to sport with Māyā (which has no beginning) appears in You, who are beyond that Māyā, (the countless) species of mobile and immobile creatures, endowed with a subtle body made up of the latencies of their Karmas and brought into existence by Your very look, come into being. To You, who are untainted like the sky and bear resemblance to the void (in point of subtleness) and are supreme (in every respect), none is kindred or alien (so that the disparity among created beings is traceable to the divergence of their Karma and not to any partiality in You). (29)

अर्पातिमिता ध्रुवास्तनुभूतो यदि सर्वगतास्तर्हि न शास्येति नियमो ध्रुव नेतरथा ।  
 अजनि च यच्चये तदस्मिञ्च नियन् भवेत् सममनुजानतां यदमन् भतदुद्यतया । ३० ।  
 न घटत उद्भवः प्रकृतिपुरुषयोरजयोः भययुजा भवन्यसुभूतो जलसुदसुदवत् ।  
 त्वयि त इमे ततो विविधनामगुणैः परमे सरित इवापर्वि मधुनि लिख्युशेषरसाः । ३१ ।

If the Jīvas (embodied beings) are (held to be) infinite (in number), everlasting and all-pervading, their subordination (to another's will) cannot be maintained (because of their equality with one another as well as with Yourself) any more than Your control over them, which could be possible (only) in the opposite case (i.e., if they were held to be limited in number, short-lived and finite), O eternal Lord ! (For) that (Brahma alone) could be the ruler

(of the Jiva), as whose evolute it has come into being and which is inseparable from it as its material cause and is equally present in all, nay, which is (practically) unknown to those who claim to know it, since whatever comes to be known is known imperfectly only. (30) The birth (coming into being at a particular point of time) of Prakṛti (primordial Matter) or of Puruṣa (Spirit) does not stand to reason inasmuch as both of them are (declared in the scriptures as) birthless or without beginning. Living beings (on the other hand) come into existence (only) when the two (viz., Prakṛti and Puruṣa, matter and spirit) come to be united (mistaken for one another), (just) as bubbles appear on (the surface of) water through the interaction of air and water. (Since the birth of the Jivas in this way is only apparent and not real,) that is why they get merged in You ( the final Cause ) with (all) their several names and attributes (in the state of Liberation) even as rivers disappear into the sea or (during dreamless sleep) just as all (kinds of) nectars of flowers get dissolved into (what is ultimately known by the name of) honey. (31)

नृषु तत्र मायया भ्रमममोहबुक्काल्य भृशं त्वयि सुधियोऽभते दधति भाद्रमनुप्रभवम् ।

कथमनुवर्ततां भवभयं तव यद् भुक्कटिः सृजति भुङ्क्खिणोमिभधक्कुरणेषु भयम् ।३१।

विजितहृषीकेश्यायुभिरदानपनस्तुरगं य इह यतन्ति यन्तुपनिलोलभुषायस्किदः ।

व्यसनशतान्विताः समदहाय गुरोक्षरणं वणिज्ज इवान् सन्त्यकृतकर्णधरा जलधौ ।३३।

Perceiving the misapprehension (in the shape of self-identification with the body etc.), implanted by Māyā (Your deluding potency), in these human beings, men of sound judgment develop intense devotion—that grows every moment to You, who are capable of putting a stop to their transmigration. How can the fear of birth (even) haunt those that worship You, since You frown in the shape of (the wheel of) Time (as represented by a twelve-month) with its threefold rim (as consisting of the three parts of the year, viz., winter, summer and the rainy season) inspires terror (again and again) into (the mind of) those (alone) who do not resort to You as their asylum. (32) They who endeavour to break the most restless steed of their mind—unsubdued (even) by those who have controlled their senses and breath (too)—neglecting the feet of their preceptor, and taking (great) pains over other devices (for mind-control), remain beset with a hundred and one calamities in this world like merchants that have not secured a pilot (for their vessel) in the sea, O birthless Lord ! (33)

स्वजनसुतात्वदारधनधापधरासुरथैस्त्वयि सति किं नृणां श्रयत आत्मनि सर्वरेसे ।

इति सदज्ञानतां पिथुनतो रतये चरतां सुखयति को न्विह स्वविहते स्वनिस्तभगे ।३४।

भुवि पुष्पुण्यतीर्थसदनायुषयो विमदास्त उत भवत्पदाम्बुजहृदयोऽपिभद्विभ्रजलाः ।

दधति सकृन्धनस्त्वयि य आत्मनि नित्यसुरे न पुनरुषासते पुष्पसागरावसधान् ।३५।

What is to be gained by men though kinsfolk, progeny, (their own) body, wife, wealth, houses, land, (nay,) their (very) life and chariots etc., while You, the (real) Self of the man seeking shelter in You, the embodiment of all blessings, are there (by his side)? Indeed what object in this inherently perishable world, intrinsically shorn of all substance, can (really) gratify those who are unaware of this (aforementioned) truth (viz., Your being the sole embodiment of real happiness) and are striving for the (false) pleasure of married life? (34) Sages who are destitute of (all) pride and treasure Your-lotus feet in their heart and the water washing whose feet is (accordingly) capable of destroying the (entire) sin (of those who sip it or sprinkle it on their head and eyes etc.) yet resort to the numerous holy lakes and rivers and places of pilgrimage on ( the surface of) the earth (since it is there that they secure the company of exalted souls). For, they who set their mind (but) once on You, their (very) Self, the embodiment of everlasting bliss, no longer remain attached to their household, which drains the very best in men (in the shape of their judgment, fortitude, forbearance, peace of

mind and so on). (35)

सत इदमुत्थितं सदिति चेन्ननु तर्कहंतं व्यभिचरति क्व च क्व च मृषा न तद्योभययुक् ।  
व्यवहृतये विकल्प इषितोऽन्धपरम्परया भ्रमयति भारती न उरुश्रुतिभिरुक्थजडान् । ३६ ।  
न यदिदमग्र आस न भविष्यदतो निधनादनुमितपन्तस त्वयि विभाति मूषेकसै ।  
अत उपमोयते त्रविणजातिविकल्पपर्यैर्वितथमनोविलासमृतमित्यवयन्त्ययुधाः । ३७ ।

If it is argued that this (objective) universe is real in that it has evolved from the Real (God), this proposition is surely disproved by critical examination. The fact of an effect following the nature of its cause varies in certain cases (as for example a son is found to be different from his father); while in some (other) cases the evolute of a real substance is known to be false (just as the perception of a serpent following from a real substance, viz., a rope is false). (It may be objected here that it is not the rope alone but the rope coupled with ignorance which is responsible for its being mistaken for a snake. Our reply to this objection is that) the world (too) is a product of both (viz., Brahma and Avidyā); hence it is not real. (If the world is held to be real because it serves our purpose and discharges some function too, our reply is that) for explaining worldly transactions the illusory nature of the universe is (on the other hand) more welcome (to us); for worldly transactions will be carried on by blindly following past traditions. Your word (in the shape of Vedic texts declaring the reward of ritual acts as real) deludes by its manifold powers of expressing, indicating or suggesting a meaning (only) those dull-witted persons who have been blinded by their excessive faith in (Vedic) rituals. (36) Since this (phenomenal world) neither existed in the beginning (i.e., before creation) nor will it survive after dissolution, hence it is concluded that during the intervening period (too) it falsely appears in You, the absolute Existence. Therefore it is likened (by us, the Vedas) to the ways of the diverse manifestations (e.g., an earthen jar, ear-ring etc.) of material substances (like earth, gold and steel). Therefore, ignorant are they who recognize this unreal world, a (mere) play of fancy, to be real. (37)

स यदज्या त्वजामनुशयीत गुणांश्च जुषन् भजति सरूपतां तदनु मृत्युपेतभः ।  
त्वमुत जहसि तापहिरिष त्वसमाप्तभगो महसि महीयसेऽष्टगुणितेऽपरिमेयभगः । ३८ ।  
यदि न समुद्गरति यतयो हृदि कामजटा दुरधिगमोऽसतं हृदि गतोऽस्मृतकठमणिः ।  
अस्तुपयोगिनामुभयतोऽप्यसुखं भगवन्नपगतान्तकादनधिरुदपदाद् भवतः । ३९ ।

(Ever) since under the influence of Māyā (Your deluding potency) the Jiva (soul) embraces ignorance (which has no beginning) it identifies itself with a body, senses and so on (Products of the three Guṇas) and then, acquiring the characteristics of these (viz., the body etc.) undergoes transmigration, its (conscious and blissful) divine nature being obscured. You, on the other hand, (ever) keep that ignorance away (even) as a serpent casts off the slough, retaining Your divinity and possessed of infinite power, and shine in Your eightfold\* glory. (38) If strivers (outwardly engaged in subduing their senses, mind etc.) do not tear the roots of passion planted in their heart, You remain difficult of access to such vile persons, though (ever) present in their heart (even) like a gem about the neck of a man, though forgotten by him. And for Yogis (passing by this name but) given to the gratification of their senses, O Lord, there is misery from both sides, viz., from Death (on the one hand) that has not turned his back (on him, here) and (after death, on the other) from You, whose truth remains unrealized (by him). (39)

\* The eightfold lory denotes here the eight Siddhis or supernatural powers enumerated in the works on Yoga, viz., Anamā, Laghima, Mahimā, Prāpti, Prakāmya, Iṅtve, Vāśīva and Kamāvasayīva.

त्वदवगमो न वेत्ति भवदुःखशुभाशुभयोगुणविगुणान्वयांस्तर्हि देहभूतां च गिरः ।  
 अनुयुगमन्वहं ससृणु मीतपरम्परया श्रवणभूतो यतस्त्वमपवर्गगतिर्मनुजैः ।४०।  
 द्युपतय एव ते न यद्युरन्तमनन्ततया त्वयपि यदन्तराण्डनिचया ननु सावरणाः ।  
 ख इव रजोमि धानि वयसा सह यच्छ्रुतयस्वयि हि फलन्त्यत्रिरसनेन भवत्रिधनाः ।४१।

He who has come to know You (in reality) no longer feels the impact of joys and sorrows that follow from good and evil acts (committed in past lives and) coming in relief by Your will (prone as You are to requite them according to their merit or demerit); nor does he recognize in that state the commandments (of the Vedas, which are no longer binding on him inasmuch as he has risen above them by virtue of his being no longer identified with his psycho-physical organism), intended as they are (only) for those identified with their body. (This is but natural;) for, ushered (into the heart) through the ears (even) by men (who have not realized Your truth) day after day with the help of teachings handed down from age to age to all, O Lord with (sixfold) divine properties, You are (eventually) attained by them in the form of final beatitude. (40) Even Brahmā and others (the rulers of the heavenly regions) could not reach Your limit (farthest end), nor even You, because of Your being limitless—You, in whom, indeed, driven by time, float together, like particles of dust in the air, multitudes of cosmic eggs along with their (seven) sheaths ( viz., earth and so on, each of which is ten times as large as the one enclosed by it)! That is why we, Śrutis, finding our end (goal) in You, become fruitful in You, (describing You indirectly as we do) by negating everything other than You (including ourselves). (41)

श्रीभगवानुवाच

इयेनद् ब्रह्मणः पुत्रा आश्रुत्यात्मानुशासनम् । सन्दनमथानर्घुः सिद्धा ज्ञात्वाऽऽप्नोते यतिम् ।४२।  
 इत्यशेषमात्रावपुराणोपनिषद्सः । समुद्धृतः पूर्वजातैर्व्यामयानैर्गहात्माभिः ।४३।  
 त्वं चैतद् ब्रह्मदायाद् भ्रद्भवाऽऽप्नोतुशासनम् । धारयंश्चर गो कामं कामानां भजनं नृणाम् ।४४।

The Lord (the divine Sage Nārāyaṇa) continued : Having heard in this way the aforesaid exposition regarding the Self (in the shape of the eulogy uttered by the Vedas in their living form) and realized the (true) nature of the Self, and (thereby) achieved their end (as it were), Sanaka and others (the celebrated mind-born sons of Brahmā, who were already accomplished of their purpose) now paid their homage to Sanandana (their preceptor for the time being). (42) In this way was chanted out by the exalted souls (Sanaka and others)—who are the earliest born (among the entire creation) and course through the air (unconcerned as they are with everything)—the essence of all the Vedas (their earlier portion, consisting of the Samhitās and their exegesis, the Brāhmaṇas, the Purāṇas and the Upaniṣads (the later portion and the crown of the Vedas). (43) Cherishing with faith, O Nārada (son of Brahmā), this exposition relating to the Self—which is) capable of burning out (all) the desires of men—perambulate you at will the globe (as well as the other spheres typified by it). (44)

श्रीशुक उवाच

एषं स ऋषिणाऽऽदिष्टं गृहीत्वा भ्रद्भवाऽऽप्स्यन् । पूर्णाः श्रुतधरो राजराह वीरव्रतो मुनिः ।४५।

Śrī Śuka went on : Receiving thus with reverence what was imparted by the divine Seer (Nārāyaṇa), the sage (Nārada)—who had (full) control over his self, who was (fully) accomplished of his purpose, (nay,) who (ever) bears in mind the teachings of the scriptures and observes the heroic vow of perpetual celibacy, submitted (to Him), O king! (as follows):—(45)

नारद उवाच

नमस्तस्मै भगवते कृष्णायामलकीर्तये । यो धत्ते सर्वभूतानामभवायोशनीः कलाः १४६ ।

**Nārada prayed :** Hail to the celebrated Lord Śrī Kṛṣṇa of stainless glory (in You), who assumes charming forms for putting an end to the (repeated) birth of all created beings. (46)

इत्याद्यष्टमिमानस्य तच्छिष्यांश्च महात्मनः । ततोऽगादाश्रमं साक्षात् पितृद्वेषायनस्य मे १४७ ।

सभाजितो भगवता कृतासनपरिग्रहः । तस्मै नद् वर्णयामास नारायणपुत्राञ्जुतम् १४८ ।

इत्येतद् वर्णितं राजन् यत्रः प्रश्नः, कृतस्त्वया । यथा ब्रह्मण्यनिर्देश्ये निर्गुणेऽपि मनश्चरेत् १४९ ।

योऽस्योत्प्रेक्षक आदिमध्यनिधने योऽप्यक्तजीवेश्वरो

यः सृष्टेदमनुप्रविश्य ऋषिणा चक्रे पुरः शास्ति ताः ।

यं संपद्य जहात्यजामनुशयी सुप्तः कुलायं यथा

तं कैवल्यनिरस्तयोनिमभयं ध्यायेदजस्रं हरिम् १५० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितयां दशमस्कन्धे उत्तरार्धे नारदनारायणसंवादे

वेदस्तुतिर्नाम सप्ततीनितमोऽध्यायः १८७ ।

Bowing low in this way to the Sage Nārāyaṇa (the most ancient seer) as well as to His high-souled disciples, Nārada proceeded from that place to the hermitage of my father, the sage Dwaipāyana, (who was) directly present there (at that time). (47) Welcomed by the divine sage (Vyasa) and having taken his seat, Narada reproduced to him the aforesaid hymn (chanted by the Vedas in living form) as heard from the lips of the sage Nārāyaṇa. (48) In this way has this hymn (sung by the Vedas) been reproduced by me, O Parikṣit, describing how the mind (as well as the Veda) could penetrate Brahma even though the latter was indefinable and untouched by the three Guṇas (modes of Prakṛti), which (precisely) was the question that had been put to us by you. (49) One should constantly meditate on Śrī Hari, the Dispeller of (all) fears, who in His absolute state keeps Maya (the prime cause) at a distance; who plans this universe and continues at the beginning, middle and end of it; who is the Ruler of both the Unmanifest (Prakṛti) and the Jiva (embodied soul); who, having created this universe and entered it forthwith alongwith the Jiva, evolves bodies (for the Jivas) and controls (maintains) them; and having attained to whom the Jiva sheds ignorance (that has no beginning) in the same way as a man fast asleep loses consciousness of his body. (50)

*Thus ends the eighty-seventh discourse intitled " A Song of Praise uttered by the Vedas (in their living form)," forming the theme of a dialogue between Nārada and the divine Sage Nārāyaṇa, in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टाशीतितमोऽध्यायः

### Discourse LXXXVIII

#### Lord Rudra rescued (from trouble)

राजोवाच

देवासुरमनुष्येषु ये भजन्यशिवं शिवम् । प्रायस्ते धनिनो भोजानतुलक्ष्याः पति हरिम् । १ ।  
एतद् वेदिनुमिच्छामः सन्देहोऽत्र महान् हि नः । विरुद्धशीलयोः प्रभवोर्विरुद्धा भजतां गतिः । २ ।

**The king (Parikṣit) submitted :** Those among the gods, demons and men that worship Lord Śiva, who has spurned all enjoyments, are generally found to be wealthy and enjoying the pleasures of sense; but not so those who are devoted to Lord Viṣṇu (the Spouse of the goddess of wealth and consequently endowed with all enjoyments). (1) We are (according) eager to know how it is that the lot of those worshipping the two (Lord Śiva and Lord Viṣṇu) of contrary disposition is (quite) the opposite (of what might be expected). Great indeed is our doubt on this point. (2)

श्रीशुक उवाच

शिवः शक्तियुतः भ्रष्टान् त्रिलिङ्गो गुणसंबृतः । वैकारिकसैजसश्च नापसश्रेयहं त्रिधा । ३ ।  
ततो विकारा अपवन् षोडशामीषु कञ्चन । उपधावन् विभूतीनां सर्वासामभुते गतिम् । ४ ।  
हरिर्हि निर्गुणः साक्षात् पुरुषः प्रकृतेः परः । स सर्वदुःखप्रदश्च तं भजन् निर्गुणो भवेत् । ५ ।  
निवृत्तेष्वधमेधु राजा युष्यत्पितामहः । भृशवन् भगवतो धर्मानपृच्छद्विदमभ्युतम् । ६ ।  
स आह भगवांस्तस्मै प्रीतः सुश्रूयवे प्रभुः । नृणां निःश्रेयसार्थाय योऽप्रीतोर्णो घटोः कुले । ७ ।

**Śrī Śuka replied :** (Parikṣit!) Lord Śiva ever remains united with His Śakti (Energy). He is invested with the three Guṇas and is the deity presiding over Ahaṅkāra (the Cosmic Ego), which is threefold (in character), viz., Sāttvika, Rājasika and Tāmasika. (3) Out of these three varieties of Ahaṅkāra are evolved the sixteen final evolutes (viz., the mind from the Sāttvika type, the ten Indriyas from Rājasika and the five gross elements from the āmasika). He who worships the deity presiding over anyone of these obtains access to all forms of (earthly) prosperity. (4) Lord Viṣṇu, on the other hand, is the Supreme Person Himself, (far) beyond Prakṛti and devoid of the (three) Guṇas (modes of Prakṛti); He is omniscient and the witness (of all hearts). Anyone worshipping Him is rid of the (three) Guṇas. (5) (Parikṣit !!) at the conclusion of the Aśwamedha sacrifices your grandlather, King Yudhiṣṭhira, while listening from (the lips of) the Lord to an exposition of (the various types of) sacred duties put this (very) question to Śrī Kṛṣṇa. (6) (Parikṣit!) Śrī Kṛṣṇa, the almighty Lord, who appeared in the race of Yadu for ensuring the highest good of men, felt (much) pleased (to hear the question) and spoke to the king, who was eager to listen (in the following strain). (7)

श्रीभगवानुवाच

यस्याहयनुगृह्णामि हरिष्ये तद्धनं ज्ञानैः । ततोऽधनं त्यजन्त्यस्य स्वजना दुःखदुःखितम् । ८ ।  
स यदा वितथोद्योगो निर्विण्णः स्याद् धनेहया । मत्परैः कृतमैत्रस्य करिष्ये मदनुग्रहम् । ९ ।  
तद्ब्रह्म परमं सुधर्मं विचारं सदनन्तकम् । अतो मां सुदुःखार्थं हित्वात्मानं भजते जनः । १० ।  
नतस्त आशुतोषेभ्यो लब्धराज्यश्रियोद्धताः । पताः प्रमत्ता वरदानं विस्मरन्त्यवजानते । ११ ।

**The glorious Lord said :** Him on whom I shower My grace I gradually deprive of wealth. His own people thereupon forsake him when he is (thus) reduced to penury and stricken with sorrow. (8) When, striving (once more) with intent to acquire wealth, he finds all his attempts abortive (through my grace) and, getting disappointed, makes friends with My devotees; that is the time I show My (special) grace to him, whereby he attains (oneness with) that supreme infinite Brahmā which is (very) subtle (and therefore difficult to comprehend) and consists of pure consciousness and Truth. That is why people turn their back on Me as one very difficult to please and (proceed to) worship other deities. (9-10) Elated through the royal fortune obtained (through such worship) from gods who are quickly propitiated, they get intoxicated (with pride) and go astray. Forgetting the very gods that conferred boons on them, they neglect them. (11)

श्रीशुक उवाच

शापप्रसादयोरीना ब्रह्मविष्णुशिवदयः । सद्यःशापप्रसादोऽङ्गु शिवो ब्रह्मा न चाव्युतः । १२ ।  
 अत्र चोदाहरन्तीममितिहासं पुरातनम् । वृकासुराय गिरिशो वरं दत्त्वाऽऽपस्फुटम् । १३ ।  
 वृको नामासुरः पुत्रः शकुनेः पथि नारदम् । दृष्ट्वाऽऽशुतोषं पत्रच्छ देवेषु त्रिषु दुर्मतिः । १४ ।  
 स आह देवं गिरिशपुत्राधावाशु सिद्धयसि । योऽप्याभ्यां गुणदोषाभ्यामाशु तुष्यति कुष्यति । १५ ।  
 दशास्यबाणयोस्तुष्टः सुवतोर्वीन्दनोरिव । ऐश्वर्यमनुलं दत्त्वा तत आप मुमङ्कटम् । १६ ।

**Śrī Śuka continued :** Dear Parikṣit! Brahmā, Viṣṇu, Śiva and the other gods have the power to curse as well as to bless. (Of these again,) Lord Śiva as well as Brahmā (get propitiated and angry soon and) are (therefore) very prompt in blessing as well as in cursing, (but) not so Viṣṇu. (12) In order to illustrate this truth, the wise relate an ancient anecdote showing how by conferring a boon on the demon Vṛka Lord Śiva (who has His abode on Mount Kailāsa) got into trouble. (13) (Parikṣit!) meeting (the celestial sage) Nārada on the way, this evil-minded demon, Vṛka by name, son of Śakuni, inquired (of him) which of the three gods (Brahmā, Viṣṇu and Śiva) was quick to propitiate. (14) The sage replied, "Betake yourself to Lord Śiva. You will (thereby) gain your object very soon; He it is who is soon Pleased with a small measure of merit and gets angry equally quickly through a slight offence. (15) pleased with Rāvaṇa (the ten-headed monster) and Bāṇa (the demon), who (simply) glorified Him like bards, He conferred (on them) immense wealth and power, and courted serious trouble thereby (in that Rāvaṇa uprooted His very home, Mount Kailāsa, while Bāṇa secured from Him a boon that He should ever guard his city)." (16)

इत्यादिष्टमसुर उपाधावत् स्वगात्रतः । केदार आत्मकव्येण जुह्वानोऽग्निमुखं हरम् । १७ ।  
 देवोपलब्धिप्रप्राप्य निर्वेदात् सप्तमेऽहनि । शिरोऽवृक्षत् स्वयिनिना तन्तीर्यङ्गिब्रह्मपूजयम् । १८ ।  
 तदा महाकारुणिकः स धूर्जटिर्यथा खयं चाग्निर्विवेक्षितोऽनुरात ।  
 निगृह्य दोर्थां भुजयोर्न्यवारयत् तत्पार्श्वानद् भूय उपस्कृताकृतिः । १९ ।  
 तमाह चाङ्गालमलं वृणीञ्च मे यथाधिकमयं वितरामि ते वरम् ।  
 प्रीयेय तोयेन नृणां प्रपद्यतामहो त्वयाऽऽप्या भूशामयति वृथा । २० ।  
 देवं स वद्रे पापेयान् वरं भूतभयावहम् । यस्य यस्य करं शीर्ष्णं ध्याये स प्रियतामिति । २१ ।  
 तच्छ्रुत्वा भगवान् रुद्रो दुर्पना इव भारत । ओमिति प्रहसन्तस्मै द्देहेरमुतं यथा । २२ ।

Instructed thus (by Nārada), the demon worshipped Lord Śiva (the Destroyer of the universe), propitiating Him by means of (oblations of) his own flesh out of his body through the mouth of fire at the sacred spot of Kedāra (a summit of the Himalayas). (17) Unable to gain the sight of the Lord (even after worshipping Him in this way for six days) he proceeded

out of despair, on the seventh day, to lop off with his sword his (very) head, the hair on which were wetted through a dip in the holy waters of that place, (and offer it as an oblation to Lord Śiva), (18) (O King!) the highly merciful Lord Śiva (who wears matted locks on His head) rose out of the flames, (brilliant) like the god of fire, and, holding Vṛka by the arms with His own, deterred the latter (from that terrible act) even as we would deter a friend from committing suicide. Through His blessed touch the demon was whole again. (19) The Lord said to him, "O dear one, enough of this, no more of this. Ask of Me any boon of your choice, (and) I shall grant it to you. I should be pleased with (a little) water offered by men who resort to Me. Oh, in vain is this body tormented by you (so) cruelly." (20) The highly wicked demon (thereupon) sought from the Lord a boon which was terrifying to all beings. (He said,) "On whosoever head I should place my hand, let him die." (21) Hearing that request, O scion of Bharata, Lord Rudra looked grave as it were (for a moment), and (then) laughingly said, "Amen!" He thus conferred on him a boon, which was as good as giving milk to a serpent. (22)

इत्युक्तः सोऽमुरो नूनं गौरीहरणालसः । स तद्वपरीक्षार्थं शष्पोर्मुग्धं किलासुरः ।

स्वहस्तं धातुभारेभे सोऽबिभ्यत् स्वकृताच्छिवः । २३ ।

तेनोपमुग्धः संत्रस्तः पराधावन् सर्वपथुः । यावदन्तं दिवो भूधेः काष्ठानामुदगादुदक् ॥ २४ ॥

अज्ञानन्तः प्रतिविधिं तूष्णीभासन् सुरेश्वरः । ततो वैकुण्ठमगमद् भस्वरं तपसः परम् ॥ २५ ॥

यत्र नारायणः साक्षाज्यासिनो परमा गतिः । ज्ञानानां न्यस्तदण्डानां यतो नावर्तते गतः ॥ २६ ॥

। ते तथा व्यसनं दृष्ट्वा भगवान् वृजिनार्दनः । दूरान् प्रत्युदियाद् भूत्वा वटुको योगमायया ॥ २७ ॥

पेखलाजिनदण्डाक्षैस्तेजसाग्निरिव ज्वलन् । अभिवाद्ययामास च ते कुशापाग्निर्विनोतवन् ॥ २८ ॥

Thus assured (by the Lord), the said demon was as a matter of fact possessed with the desire of laying his hands on (Goddess) Pārvatī; and in order to test (the efficacy of) the boon, the demon, it is said, proceeded to place his hand on the head of Lord Śankara (Himself). The all-blissful Lord (now) got dismayed at His own act (of granting that boon). (23) Trembling in great fear, He fled before the Asura, who now pursued Him. He covered the whole length of the earth and heavens and reached the very end of the cardinal points; but (finding the Asura still pursuing Him) ran (further) in a northerly direction. (24) Finding no remedy for the trouble, all the great gods kept quiet. Finally Bhagavān Śankara went to the shining region of Vaiṣṇava, lying beyond the sphere of Prakṛti. (25) It is the realm of Bhagavān Nārāyaṇa, the supreme resort of recluses who, having taken a vow of complete non-violence have attained perfect tranquillity of mind. On reaching this region one does not return to mundane life. (26) Seeing Śiva in that miserable plight, from a distance, Bhagavān Nārāyaṇa, who removes all affliction, assumed the form of a young Brahmachāri (religious student) by dint of His Yogamāyā (wonderful creative power) and appeared before Vṛkāsura. (27) Adorned with a garle made of Muñja grass, (black) deer-skin, a staff and a rosary of Rudrākṣa beads, He shone by His lustre like the fire. Holding a (bunch of) Kuśa grass in His hand, He hailed the Asura like a humble student. (28)

श्रीभगवानुवाच

शाकुनेव भवान् व्यक्तं श्रान्तः किं दूरमागतः । क्षणं विश्रम्यतां पुंस आत्मायं सर्वकामपथुक् ॥ २९ ॥

यदि नः श्रवणपालं युयुव्यवसितं विधो । भण्यतां प्रायशः पुषिर्धृतेः स्वार्थान् समीहते ॥ ३० ॥

The Lord (disguised as a Brahmachāri) said : O Vṛkāsura, evidently you are (much) fatigued. Have you covered a long distance? Rest Yourself awhile. This body is the source

of all blessings. (Why do you put it to unnecessary exertion ?) (29) Mighty as you are, please tell me, if the matter is fit for our ears, what you have set your mind upon. For people generally seek to accomplish their object through persons chosen for their help. (30)

श्रीशुक उवाच

एवं भगवता पृष्ठो वचसामृतवर्षिणा । गतह्रमोऽन्नवीतसै यथापूर्वमनुष्ठितम् । ३१ ।

Śrī Śuka went on : (Parikṣit ! ) thus questioned by the Lord in words raining nectar (as it were) the Asura felt refreshed and related to Him in order of sequence all that he had done. (31)

श्रीभगवानुवाच

एवं चेत्तर्हि तद्वाक्यं न वयं श्रद्धधीमहि । यो दक्षशापात् पैशाच्यं प्राप्नोः प्रेतपिशाचराट् । ३२ ।  
यदि वलत्र विश्रम्भो दास्येन्द्र जगदपुरी । तर्ह्यङ्गान् स्वशिरसि हस्ते न्यस्य प्रतीयताम् । ३३ ।  
यद्यसत्यं वचः शम्भोः कथञ्चिद् दानवर्षभ । तदेतं जहामदक्षाच न यद् वक्तानृतं पुनः । ३४ ।  
इत्थं भगवतश्चित्रैर्वचोभिः स सुपेशलैः । भिन्नधीर्विस्तृतः शीर्षां स्वहस्तं कुमतिर्व्यधात् । ३५ ।  
अथापतद् भिन्नशिरा वज्राहत इव क्षणात् । जयशब्दे नमःशब्दः साधुशब्दोऽभवद् दिवि । ३६ ।  
मुमुक्षुः पुष्यवर्षाणि हते पापे वृकासुरे । देवर्षिपितृगन्धर्वा मोक्षितः सङ्कटाच्छिवः । ३७ ।  
मुक्तं गिरिशमध्याह भगवान् पुरुषोत्तमः । अहो देव महादेव पापोऽयं स्वेन पाप्यना । ३८ ।  
हतः को नु पहल्वीश जन्तुर्वै कृतकिल्बिषः । क्षेमी स्यात्किमु विश्वेशे कृतागमके जगदपुरी । ३९ ।

The Lord said : "If it is so, then we do not believe his words. Do you not know that under the curse of Dakṣa He has adopted the ways of Piśācas (evil spirits)? He is now the ruler of Pretas (genii) and Piśācas. (32) O lord of demons, if you still repose faith in Śaṅkara as the Teacher of the world, the truth may be verified (by you) this very instant, O dear friend, by placing your hand on your own head. (33) O chief of Asuras, if the words of Śaṅkara are found to deviate from truth in any wise, you had better do away with that liar so that he may not (live to) utter a falsehood again." (34) The words spoken by the Lord were so very sweet and cast such a magic spell on him that he lost his reasoning power, and the wicked Asura in utter forgetfulness placed his hand on his own head. (35) Instantaneously he fell down with his head split as if by a stroke of lightning; and shouts of triumph, salutations and applause were raised (by the gods) in heaven. (36) On the sinful Vrkāsura rained having been killed, gods, manes and Gandharvas showers of flowers, and Bhagavān Śaṅkara was redeemed from a precarious situation. (37) The almighty Lord Viṣṇu (thereupon) said to Śaṅkara, who was (now) free, " O Lord ! O supreme Deity, this wicked Asura has been killed by his own sins. O Lord, having actually sinned against the great who can possibly be happy? Much less could he be happy who did wrong to You the Lord and preceptor of the universe". (38-39)

य एवमव्याकृतशक्त्युदन्वतः परस्य साक्षात् परमात्मनो हरेः ।

गिरिप्रयोक्षं कथयेद्गुणोति ज्ञा विमुच्यते संसृतिभित्तकारिभिः । ४० ।

इति श्रीमद्भगवते पतराणो पारमहंस्यो महितायो दशमस्कन्धे उततर्षे रुद्रमोक्षणे नामाष्टाशतितमोऽध्यायः । १८८ ।

Śrī Hari is an ocean of powers, which are both incomprehensible and beyond the range of speech. He is no other than the Supreme Spirit beyond Prakṛti. He who relates or listens

to this story of His rescuing Lord Śankara (from trouble) gets completely freed from (the cycle of) births and deaths and is rid of the fear of enemies. (40)

*Thus ends the eighty-eighth discourse entitled " Lord Rudra rescued (from trouble)," in the latter half of Book Ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकोनवतितमोऽध्यायः

### Discourse LXXXIX

(The three chief gods put to test by the sage Bhṛgu;) the  
Lord brings back the (dead) sons of a Brāhmaṇa

श्रीशुक उवाच

सरस्वत्यास्तदे राजशुषयः सत्रपासत । वितर्कः समभूतेषु त्रिभूथीशेषु को महान् । १ ।  
तस्य जिज्ञासया ते वै भृगुं ब्रह्मसुतं नृप । नन्दत्यै प्रेषयामासुः सोऽभ्याद् ब्रह्मणः सभाय् । २ ।  
न तस्यै प्रहृष्टं स्तोत्रं चक्रे सत्त्वपरीक्षया । तस्यै चुक्रोध भगवान् प्रबलन् स्वेन तेजसा । ३ ।  
स आत्मन्युत्थितं मन्यात्मजायात्मना प्रभुः । अज्ञीशमद् यथा वर्हिं सत्येन्या वारिणाऽजयभूः । ४ ।

**Śrī Śuka began again :** O king, (on one occasion) great sages assembled on the bank of the Saraswati (for exchange of views on the object of life and the means of attaining the same). (In the course of their discussion) a question came up before the assemblage as to which of the three lords of creation (viz., Brahmā, Viṣṇu and Śiva) was the greatest. (1) O king, the Ṛṣis actually deputed Bhṛgu, one of Brahmā's sons, to ascertain the out of curiosity fact with intent to know this truth, Mahārṣi Bhṛgu (first) visited the court of Brahmā, and with a view to testing Brahmā's forbearance and other qualities, did neither bow to him nor offer any praises. Brahmā got angry with him and looked as if buming with his majestic glow. (2-3) But considering that the insult was offered by his own son, Brahmā (the self-born) subdued the anger of his heart within his mind by force of reason, just as one extinguished fire by water, which is an evolute of fire itself. (4)

ततः कैलासपगपन् स तं देवो महेष्टरः । परिशुभ्यु समारेभे उथाय भ्रातरं मुदा । ५ ।  
नैच्छत्वपस्युत्पथाग इति देवशुकोप ह । शूलमुद्यम्य तं हनुपारेभे तिपत्येचनः । ६ ।  
पतित्वा पादयोर्देवी सान्त्वयामास तं गिरा । अशो जगाम वैकुण्ठं यत्र देवो जनार्दनः । ७ ।  
शयानं श्रिय उत्सङ्गे पदा ब्रक्षस्यताडयन् । तत उथाय भगवान् सह लक्ष्म्या सतां गतिः । ८ ।  
स्वत्कल्यादवक्रुहाद्य ननाप शिरसा पुनिम् । आह ते स्वागतं ब्रह्मन् निषीदात्रासने क्षणम् ।

अज्ञानतामागतान् वः क्षन्तुपर्थे नः प्रभो । ९ ।

अतीव कोमलौ तात चरणौ ते महामुने । इत्युक्त्वा विप्रचरणौ मर्दयन् स्वेन पाणिना । १० ।  
पुनीहि सहलोकं मां लोकपालांश्च मद्गतान् । पादोदकेन भवतस्तीर्थानां तीर्थकारिणा । ११ ।

अद्याहं भगवैल्लक्ष्म्या आसमेकान्तभाजनम् । चत्स्यत्सुमि मे भृतिर्भवत्यादहताहसः । १२ ।

From Brahmā's court the sage Bhṛgu went to Kailāsa (the home of Śiva). Seeing that it was his own brother (Bhṛgu, who had come on a visit to Him), the Lord Śaṅkara (the supreme Deity) rose in (great) joy (from His seat) and proceeded to embrace the sage. (5) But Bhṛgu avoided his touch saying, "I shall not touch you, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard this. His eyes shot fire. Taking up His trident, He proceeded to strike the sage (with it.) (6) But Goddess Pārvatī, falling at Śiva's feet, pacified Him by soothing words. Thereafter Bhṛgu went to Vaiṅkūṭha, the realm of Bhagavān Viṣṇu. (7) He found the Lord reposing (with His head) on the lap of Lakṣmī (the goddess of prosperity). (Breaking into His room unceremoniously) the sage suddenly kicked Him on the chest. The almighty Lord, the (sole) refuge of the virtuous, thereupon (quickly) rose with Lakṣmī alighted from His bed and, bowing His head (in reverence) to the sage said, "O sage, you are welcome. Make yourself comfortable on this seat and rest awhile. Unaware of your arrival, we could not offer you welcome in time. Pray, forgive us this omission. (8-9) O great one ! great sage, your feet are so soft, O dear one!" Saying this, the Lord began to knead the feet of the sage with His own hands, and again said:—(10) "O sage, the water touched by your feet lends sanctity even to the sacred waters. (Pray) sanctify Me, My realm (Vaiṅkūṭha) and the protectors of the world residing in Me, with the same. (11) O worshipful sage, all My sins have been washed off by the very touch of your feet. From this day I have become the sole abode of Śrī Lakṣmī, the goddess of wealth. She will hereafter (constantly) dwell on My bosom (bearing the mark of your foot)." (12)

श्रीसुक उवाच

एवं ब्रुवणो वैकुण्ठे भृगुस्तन्भद्रया गिरा । निर्वृतस्तर्पितलूष्णीं भक्त्युत्कण्डोऽश्रुलोचनः । १३ ।  
 पुनश्च सत्रपात्रज्य मुनीनां ब्रह्मवादिनाम् । स्वानुभूतमशेषेण रजन् भृगुवर्णयन् । १४ ।  
 तत्रिशम्याथ पुनयो विस्मिता मुक्तसंशयाः । भूयांसं श्रद्धुर्विष्णुं यतः शान्तिर्तोऽभयम् । १५ ।  
 धर्मः साक्षाद् यतो ज्ञानं वैराग्यं च तदन्वितम् । ऐश्वर्यं चाष्टधा यस्माद् यशश्चात्ममलापहम् । १६ ।  
 मुनीनां न्यस्तदण्डानां शाक्तानां समचेनसाप । अकिञ्चनानां साधूनां यमाहुः परमां गतिम् । १७ ।  
 सत्त्वं यस्य प्रिया मूर्तिर्ब्राह्मणास्तिष्टदेवताः । भजन्त्यनाशिषः शान्ता ये वा निपुणबुद्धयः । १८ ।

त्रिविधाकृतयस्तस्य राक्षसा असुराः सुगः । गुणिन्या मायया सुष्टाः सत्त्वं तनोर्धसाधनम् । १९ ।

Śrī Śuka continued : Hearing these words of the Lord uttered in a deep low tone, the sage Bhṛgu felt (highly) satisfied and happy. His voice got choked through (the rising tide of) Devotion and tears rushed to his eyes. He could not utter a word. (13) O king, returning to the assembly of sages, who were (all) expository of the Vedas, he narrated all that he had experienced (in the valms of Brahmā, Śaṅkara and Bhagavan Viṣṇu). (14) Hearing his experiences, the sages in the assembly were filled with wonder and freed from all doubts. They were now convinced that Viṣṇu was the Supreme Deity, the fountain-head of tranquillity and security. (15) From Viṣṇu proceed virtue itself, wisdom, dispassion, united with it, the eight forms of supernatural powers and lame, which wipes out the impurities of the mind. (16) He is described as the supreme resort of saints and sages who are embodiments of peace, equanimity and detachment, and who have taken a vow of complete non-violence. (17) The quality of Sattva constitutes His beloved person, and the Brāhmana is His favourite deity. Men possessed of disinterestedness, serenity (of mind) and subtle understanding take to His adoration. (18) It is his Mayā, constituted of the three Gunas, which has evolved His three forms, viz., the Rākṣasas, the Asuras and the gods. Of these, only gods embodying the quality of Sattva are the means of His realization (He Himself being the end of all pursuit). (19)

## श्रीसुक उवाच

एवं सारस्वता विप्रा नृणां संशयनुत्तये । पुरुषस्य पदाम्भोजसेवया तद्वृत्तिं गताः । २० ।

**Śrī Suka went on :** (Parikṣit ! ) the sages assembled on the bank of the Saraswati arrived this conclusion (not for their own sake, but) for dispelling the doubts of men. Adoring the lotus-feet of the Supreme Person, they attained to His supreme state. (20)

## सूति उवाच

इत्येतन्मुञ्जितनयास्यपद्मगन्धपीयूषं भवभयभित् परस्य पुंसः ।  
सुरलोकं श्रवणपुटैः पिबत्यभीक्षणं षान्योऽयश्चमनपरिश्रमं जहति । २१ ।

**Sūta said :** (Sāunaka and other sages ! ) this story, which brings out the glory of the Supreme Person, dispel the fear of transmigration (in the form of births and deaths). Like (a stream of) sweet-smelling nectar it has emanated from the lotus-like lips of Śrī Suka, (the son of the sage Vyāsa.) The traveller who, coursing through the circuitous paths of this world, constantly drinks of it through the cups of his ears gets rid of the fatigue of wandering through the world. (21)

## श्रीसुक उवाच

एकदा द्वारवत्यां तु विप्रप्रत्याः कुमारकः । जातमात्रो भूवं स्पृष्ट्वा घमार् किल धारत । २२ ।  
विप्रो गृहीत्वा मृतकं राजद्वार्युपधाय सः । इदं प्रोवाच विलपन्नातुरो दीनमानसः । २३ ।  
ब्रह्मद्विपः शठधियो लुब्धस्य विषयात्पनः । क्षत्रत्रयो कर्मदोषात् पञ्चत्व मे गतोऽर्षकः । २४ ।  
हिंसाविहारं नृपति दुःशीलमजितेन्द्रियम् । प्रजा भङ्गस्यः सीदन्ति दरिद्रा नित्यदुःखिताः । २५ ।  
एवं द्वितीयं विप्रार्थस्तृतीयं त्वेषेव च । विसृज्य स नृपद्वारं तां गाथां सम्गायत । २६ ।  
तामर्जुन उपश्रुत्य कर्हिचित् केशवानिके । परते नवमे बाले ब्राह्मणं सयथायत । २७ ।  
किंस्विद् ब्रह्मस्त्वत्रिकामे इह नास्ति धनुर्धरः । राजन्यव्यभूरेते वै ब्राह्मणाः सत्र आसते । २८ ।  
धनदारात्मजापुत्रा धत्र शोचन्ति ब्राह्मणाः । ते वै राजन्यवेषेण नटा जीवन्त्यसुम्भराः । २९ ।  
अहं प्रजा वां भगवन् रक्षिष्ये दीनयोःरिह । अनिस्तीर्णप्रतिज्ञोऽग्निं प्रवेक्ष्ये हतकल्मषः । ३० ।

**Śrī Suka resumed :** Parikṣit, once upon a time at Dvārakā the wife of a Brāhmaṇa gave birth to a child; but the moment it was born and touched the ground, they say, it died. (22) Taking the deceased child to the portal of the royal palace, the Brāhmaṇa laid it on the ground and with a heart full of grief began to weep (for it) piteously. He spoke thus:—“My child has died because of some vicious act of the ruler of this kingdom, (a base kṣatriya) who is a Brāhmaṇa-hater, has a wicked disposition, is full of avarice and has set his mind on the pleasures of his sense. (23-24) The people depending on a ruler who takes delight in bloody acts, has a vicious character and is a slave of his senses, lead a miserable life and are always in distress for want of money.” (25) The second and third child of the Brāhmaṇa sage also died under similar circumstances and the Brāhmaṇa brought their dead bodies in the same manner to the palace gate and repeating the same observation in a loud tone left the deceased children there. (26) (Thus as many as eight children of the Brāhmaṇa died one after another.) When he repeated the complaint at the loss of his ninth child, Arjuna was also sitting by the side of Lord Śrī Kṛṣṇa. Hearing the remarks of the Brāhmaṇa, he vauntingly said, “O venerable Brāhmaṇa, is there no Kṣatriya who can wield a bow in this city of Dvārakā (where you reside)? It seems these Yādavas (who are unable to protect their

subjects) are no better than Brāhmaṇas assembled for a sacrifice. (27-28) The rulers in whose kingdom a Brāhmaṇa grieves over the loss of his wealth, wife or children are (no Kṣatriyas, but) mere actors playing the role of a Kṣatriya only to fill their belly. (They live in vain.) (29) O Brāhmaṇa, I undertake to protect the child that may be born to you (hereafter), afflicted as you and your wife are (by the loss of your children) here. If I fail to carry out my promise, I shall jump into fire (and put an end to my life) and (thereby) atone for my sin." (30)

ब्राह्मण उवाच

सङ्कर्षणो वासुदेवः प्रद्युम्नो धन्विनां वरः । अनिरुद्धोऽप्रतिरथो न व्रान्तुं शक्नुवन्ति यत् ॥३१॥  
तत् कथं नु भवन् कर्म दुष्करं जगदीश्वरैः । विवकीर्षामि त्वं बालिदयात् तत्र श्रद्धमहे वयम् ॥३२॥

The Brāhmaṇa said : (Arjuna!) when Śrī Balarāma, Bhagavān Śrī Kṛṣṇa, Pradyumna, the foremost of archers, and the matchless warrior Aniruddha have failed to protect my children, how dare you undertake to do so ? Even those lords of the world find it an impossible task. It is simply childish on your part to brag like this. We cannot put any faith in your words. (31-32)

अर्जुन उवाच

नाहं सङ्कर्षणो ब्रह्मन् न कृष्णः कार्ष्णिक् च । अहं वा अर्जुनो नाम गाण्डीवं यस्य वै धनुः ॥३३॥  
पावपंश्चा मम ब्रह्मन् वीर्यं प्रसन्नकलांपणम् । मृत्युं विजित्य प्रथमे अनंघ्ये ते प्रजां प्रभो ॥३४॥

Arjuna replied : I am neither Balarāma, nor Śrī Kṛṣṇa, nor again Pradyumna. Surely I am Arjuna, the wielder of the famous Gāṇḍīva bow, O worshipful one! (33) Please do not make light of my prowess, with which I pleased the three-eyed Śaṅkara (Himself). I shall conquer even the god of death in battle and bring back your child, my master. (34)

एवं विश्रम्भितो विप्रः फाल्गुनेन परंतप । जगाम स्वगृहं प्रीतः पार्थवीर्यं निशामयन् ॥३५॥  
प्रसूतिकाल आसत्रे भार्याया द्विजसत्तमः । पाहि पाहि प्रजां मृत्योरित्याहार्जुनमातुः ॥३६॥  
स उपस्पृश्य शुक्यम्भो नमस्कृत्य महेश्वरम् । दिव्यान्वस्त्राणि संस्पृश्य सज्यं गाण्डीवमरुदं ॥३७॥  
न्यरुणत् सूतिक्वाणरं जनैर्नानास्त्रयोजितैः । तिर्यगूर्ध्वमधः पार्थश्चकार शरपञ्जरम् ॥३८॥  
ततः कुपारः संवातो विप्रप्रत्न्या रुदन् पृहः । सद्योऽदर्शनमापेदे सशरीरो विहायस ॥३९॥  
तदाऽहं विप्रो विजयं विनिन्दन् कृष्णसन्निधौ । मौढ्यं परयत मे योऽहं श्रद्धे स्त्रीवकथनम् ॥४०॥  
न प्रद्युम्नो नानिरुद्धो न राम्ये न च केशवः । यस्य शोकः परित्रातुं कोऽन्यस्तदवितेश्वरः ॥४१॥

धिगर्जुनं मृषावादं धिगात्पदलाघिनो धनुः । दैवोपसृष्टं यो मौढ्यादानिनीर्षितं दुर्मतिः ॥४२॥

Parikṣit, thus (comforted and) assured by Arjuna, the Brāhmaṇa returned to his place full of delight and eager to witness Arjuna's prowess. (35) As the period of confinement of his wife drew near, the exalted Brāhmaṇa approached Arjuna in great anxiety and entreated him saying, "Pray, protect my child from death." (36) (Hearing this), Arjuna sipped a little pure water and bowed to Bhagavān Śaṅkara. Thereafter he invoked all his weapons of supernatural efficacy and took up his Gāṇḍīva bow having strung it properly. (37) He fenced on all sides, as well as above and below, the house of confinement with arrows charmed with the power of Mantras, thus encasing it in a cage of arrows as it were. (38) The wife of the Brāhmaṇa in due course gave birth to a child, which gave repeated cries; but presently it bodily disappeared through the sky. (39) Now the Brāhmaṇa began to censure Arjuna in the presence of Śrī Kṛṣṇa. He said, "Look at my folly. I put my faith in the futile boast of a eunuch. (40) Who else is powerful enough to save one whom neither Pradyumna nor Aniruddha, nor even Balarāma and Śrī Kṛṣṇa could protect? (41) Fie upon Arjuna, who made

empty boasts. Five upon the bow of Arjuna, who indulges in self-praise. Look at his dull-wittedness! The fool intends to bring back what has been snatched away from me by Providence. (42)

एवं शपति विप्रर्वं विद्यामास्थाय फाल्गुनः । ययौ संययनीमाशु यत्रास्ते भगवान् यमः । ४३ ।

विप्रापत्यमक्षणास्तत एन्द्रीमगात् पुरीम् । आप्रेयीं नैर्ऋतीं सौम्यां वायव्यां बालुगीमथ ।

रसातलं नाकपुष्टं धिष्यान्यन्यान्पुदायुधः । ४४ ।

ततोऽलुब्धद्विजसुतो ह्यनिस्तीर्णप्रतिश्रुतः । अग्निं धिषिक्षुः कुष्णेन प्रत्युक्तः प्रतिषेधता । ४५ ।

दर्शये द्विजसूनुंस्ते मावज्ञात्मानमात्मना । ये ते नः कीर्तिं विभलां मनुष्याः स्थापयिष्यन्ति । ४६ ।

When the Brāhmaṇa sage began to reproach him thus, Arjuna, with the help of charms, at once went to the capital of Yama, where rules the god of retribution (43) Not finding the child of the Brāhmaṇa there, he thence proceeded, bow in hand, to the cities of Indra (the lord of immortals.), Agni (the god of fire), Nirṛti (the god of death), Soma (the moon-god), Vāyu (the god of water), Vāyu (the wind-god), to the nether world known as Rasātala, to regions higher than Indra's paradise and other regions, but did not find the Brāhmaṇa child anywhere. Having thus failed to redeem his promise, he now decided to jump into blazing fire. But Bhagavān Śrī Kṛṣṇa deterred him, saying, "Brother Arjuna, do not make light of yourself in this way. I shall show you (all) the children of the Brāhmaṇa. The very men who reproach you now will then resuscitate our spotless glory." (44—46)

इति संभाष्य भगवानर्जुनेन सहेश्वरः । दिव्यं स्वरथमास्थाय प्रतीचीं दिशामविशत् । ४७ ।

सप्त द्वीपान् सप्त सिन्धुन् सप्तसप्तगिरीनथ । लोकालोकं तथातीत्य विवेश सुमहत्तमः । ४८ ।

तत्राक्षाः शैष्यसुग्रीवमेघपुष्पबलाहकाः । तमसि भ्रष्टगतयो बभूवुर्धरन्तभ । ४९ ।

तान् दुष्टा भगवान् कृष्णो महायोगेश्वरेश्वरः । सहस्रादित्यसंकाशं स्वचक्रं प्राहिणोत् पुः । ५० ।

तमः सुघोरं गहनं कृतं महद् विदारयद् भूरितरेण रोचिषा ।

मनोजवं निर्विबिधे सुदर्शनं गुणच्युतो रापशरो यथा जपुः । ५१ ।

द्वारेण अक्रानुपथेन ततमः परं परं ज्योतिरन्तपारम् ।

समक्षुवानं प्रसभोक्ष्य फाल्गुनः प्रताडिताक्षोऽपिदधेऽक्षिणी उभे । ५२ ।

ततः प्रविष्टः सलिलं नभस्वता बलीयसेन्दुबुद्धीर्मभूषणम् ।

तत्राद्भुतं वै भवन्ं द्युमनसं भ्राजन्मणिस्तम्बसहस्रशोभितम् । ५३ ।

तस्मिन् महाभीममनन्तमद्भुतं सहस्रमूर्धन्यफणापणिसृष्टिभिः ।

विभ्राजमानं द्विगुणोत्खणेक्षणं सिताचलाधं शितिकण्ठविह्वम् । ५४ ।

ददर्श तद्भोगसुखासनं विभुं महानुभावं पुरुयोत्तमोत्तमम् ।

साम्नाम्बुदाभं सुपिशाङ्गवाससं प्रसन्नवक्त्रं रुचिरायतेक्षणम् । ५५ ।

महामणित्राताकिरीटकण्डलप्रभापरिक्षिप्तसहस्रकुन्तलम् ।

प्रलम्बचार्वक्षभुजं सकांस्तुभं श्रीवत्सलक्ष्मं वनपालया वृतम् । ५६ ।

सुन्दरन्दप्रमुखैः स्वपापैर्दशक्रादिभिर्मूर्तिधरैर्निजायुधैः ।

पुष्ट्या श्रिया कीर्त्ययास्त्रिर्द्धिभिर्षिव्यमाणं परमेष्ठिनं पतिम् । ५७ ।

वन्द आत्मानमनन्तमच्युतो जिष्णुश्च तद्दर्शनजातसाध्यसः ।

तावाह भूया परमेष्ठिनं प्रभुर्वद्भाङ्गली सस्मितमूर्जया गिरा । ५८ ।

द्विजात्मजा मे युवयोर्दिदक्षुणा मयोपनीता भुवि धर्मगुणये ।  
 कलावतीर्णाविवनेर्भरासुरान् हल्वेह भूयस्स्वरयेतमन्ति मे ।५९।  
 पूर्णकामावपि युवां नरनारायणावृषी । धर्ममाचरतां स्थित्वै त्रृषभौ लोकसंग्रहम् ।६०।

Thus consoling Arjuna, the almighty Lord, Bhagavān Śrī Kṛṣṇa, took Arjuna with Him and, mounting His divine chariot, proceeded towards the west. (47) Crossing the seven Dwipas, each containing seven mountain ranges, the seven oceans (dividing those Dwipas from one another) and the Lokāloka mountain (situated beyond them all), He entered the region of thick darkness. (48) Parikṣit! His (celestial) horses—Saibya, Sugrīva, Meghapuṣpa and Balāhaka—lost their way in that darkness (and could not proceed further). (49) Seeing them in that plight, Bhagavān Śrī Kṛṣṇa, the Lord of all great masters of Yoga, sent ahead of Him (as a guide) His discus (Sudarśana), which shone like a thousand suns (put together). (50) Quick as thought, Sudarśana made its way through that extensive thick and most terrible darkness created by the Lord Himself, piercing it by its enormous light. It appeared (at that time) like a shaft discharged from the bow string of Śrī Rāma penetrating the armies of Rākṣasas. (51) Following the path made by Sudarśana, the chariot reached the end of the region of darkness. Beyond it shone the region of supreme, infinite and all-pervading Light. Dazed by that light, Arjuna had to shut both his eyes. (52) Crossing the region of light, the divine chariot entered the region of (supramundane) water, which looked most beautiful because of its huge waves created by a strong wind (which was blowing at that time). A wonderful and most luminous palace shining with thousands of columns of brilliant jewels appeared before them there. (53) Bhagavān Śeṣa, most terrible and wonderful to look at, was present there. Possessed of a thousand hoods, each radiant with many jewels on its top and two fearful eyes, He shone brightly like the white Kailāsa mountain, and was blue at the neck and endowed with blue tongues. (54) (Parikṣit! there) Arjuna saw the most exalted Supreme Person, the all-pervading Lord of infinite powers, reposing on Śeṣa, making the coils of the latter His comfortable bed. His Form resembled in colour a cloud surcharged with humidity. He was clad in bright yellow, and His cheerful countenance and big eyes looked (most) charming. (55) The lustre of the ear-rings and of the crown on His head, containing many precious jewels, lighted up His profuse curly locks. He possessed eight long and lovely arms; the Kaustubha gem shone at His neck; His chest bore the mark of Śrīvatsa, and the garland of sylvan flowers hung up to His knees. (56) (Parikṣit!) Arjuna saw that the Lord's attendants like Nanda and Sunanda, His discus (Sudarśana) and other weapons endowed with personal forms, His four Potencies viz., Puṣṭi (Grace), Śrī (Splendour), Kīrti (Fame) and Māyā, and all the fortunes waited on Him, who is the Lord of Brahmā and the other Rulers of the world. (57) (Parikṣit!) Bhagavān Śrī Kṛṣṇa bowed to the infinite Lord, who was but Himself in another form. Arjuna was (somewhat) filled with awe at His sight: (but following Śrī Kṛṣṇa) he too bowed to Him and both of them stood (there) with joined palms. (Now) with a smile on His lips, and in a deep and sonorous voice the Perfect Person, who is the Lord of Brahmā and other protectors of the world, said to them. (58) "(O Śrī Kṛṣṇa, O Arjuna), desirous of seeing You both, I had the sons of the Brāhmaṇa brought here. You have both appeared on earth with Your part manifestations for the vindication of virtue. Killing the Asuras, who have become a burden to the earth, soon return to Me. (59) You are the sages Nara and Nārāyaṇa. Though sated in everyway and foremost of all, follow the path of virtue for maintaining the world order by setting an example before men." (60)

इत्यादिष्टौ भगवता तौ कृष्णौ परमेष्ठिना । ओमित्यानय भूमनमादाय द्विजदारकान् ।६१।  
 न्यवर्ततां स्वकं धाम सम्रहष्टौ यथागतम् । विप्राय ददतुः पुत्रान् यथारूपं यथावयः ।६२।

निशाम्य वैष्णवं धाम पार्थः परमविस्मितः । यत्किञ्चित् पौरुषं पुंसां मेने कृष्णानुकम्पितम् ॥ ६३ ॥  
 इतीदृशान्यनेकानि वीर्याणीह प्रदर्शयन् । ब्रुधुजे विषयान् प्राप्यानीजे चात्युजितैर्मखैः ॥ ६४ ॥  
 प्रववर्षाखिलान् कामान् प्रजासु ब्राह्मणादिषु । यथाकालं यथैवेन्द्रो भगवाञ्छ्रेक्यमास्थितः ॥ ६५ ॥  
 इत्या नृपानधर्मितान् घातयित्वाजुनादिभिः । अञ्जसा वर्तयामास धर्मं धर्मसुतादिभिः ॥ ६६ ॥

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायां दशमस्कन्धे उक्ततर्पे द्विजकुमारानयनं नाम एकोननवतितमोऽध्यायः ॥ ८१ ॥

The said Śrī Kṛṣṇa and Arjuna accepted the mandate of the Supreme Person, bowed to Him and, supremely delighted, returned to Dwārakā with the sons of the Brāhmaṇa following the same route by which they had gone there. The sons of the Brāhmaṇa had grown up according to their respective age, but in appearance they were the same as at the time of their birth. Bhagavān Śrī Kṛṣṇa and Arjuna returned them to the Brāhmaṇa. (61-62) Seeing the glorious realms of Bhagavān Viṣṇu, Arjuna felt much astonished. He realized that whatever prowess is possessed by men was due to the grace of Bhagavān Śrī Kṛṣṇa. (63) (Parikṣit!) exhibiting these and many other similar feats, Bhagavān Śrī Kṛṣṇa appeared to men as if enjoying worldly pleasures (like ordinary men of the world) and performed sacrifices on the highest scale (like the greatest of kings). (64) Just as Indra sends down timely showers, so He showered all boons on the Brāhmaṇas and other subjects, adopting the conduct of an ideal king. (65) He Himself killed many an unrighteous king, and caused many others to be killed by Arjuna and others. In this way He easily re-established the rule of Dharma (throughout the world) with the help of Yudhiṣṭhira and other (righteous) kings. (66)

*Thus ends the eighty-ninth discourse entitled "The Lord brings back the (dead) sons of a Brāhmaṇa", in the latter half of Book Ten of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

ॐ नमो भगवते वासुदेवाय

## अथ नवतितमोऽध्यायः

### Discourse XC

The Story of (the amorous sports of) Śrī Kṛṣṇa narrated

श्रीयुक् उवाच

सुखं स्वपुयां निवसन् द्वारकायां श्रियः पतिः । सर्वसंपत्समुद्भायां जुष्टायां कृष्णपुङ्गवैः ॥ १ ॥  
 स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः । कन्दुकादिभिर्हर्म्येषु ऋडन्तीभित्तडिदुष्टुभिः ॥ २ ॥  
 नित्यं संकुलपार्गायां मदध्मुद्विर्षतङ्गजैः । स्थलङ्कृतैर्भटैरथै रथैश्च कनकोन्वलयैः ॥ ३ ॥  
 उद्यानोपवनादद्यायां पुष्पितद्रुमराजिषु । निर्विशदभुङ्गविहगैर्नादितायां समन्ततः ॥ ४ ॥  
 रेमे षोडशासाहस्रपत्नीनामेकवल्गवः । तावद्विचित्ररूपोऽसौ तद्गुह्येषु महद्विषुः ॥ ५ ॥  
 प्रोत्फुल्लोत्पलकङ्कणकुमुदाम्भोजरेणुभिः । वासितामलतोषेषु कूजदद्विजकुलेषु च ॥ ६ ॥  
 विजहार विगाह्याम्भो हृदिनीषु महोदयः । कुचकुङ्कुमलिताङ्गः परिरम्भश्च योपिताम् ॥ ७ ॥  
 उपगीयमानो गन्धर्वैर्दङ्गपणवानकान् । वादयद्विर्मुदा वीणां सुतपागधवदिभिः ॥ ८ ॥

Śrī Śuka began again: (Parikṣit! the splendour of Dwārakā was matchless.) Its roads

and streets were day and night thronged with young elephants in rut, richly adorned soldiers, horses and brilliant chariots plated with gold. On every side of the city there were gardens and parks containing rows of trees in blossom which were filled with the music of birds and humming bees. It was a city abounding in wealth of every description. The world's greatest heroes, the Yadus, considered it a privilege to live in it and enjoy its amenities. The women of that city possessed budding youth. When, while playing with balls etc., in their mansions, their gorgeous dress got unsettled exposing a part of their body, it flashed as a streak of lightning. The Lord of Lakṣmī (the goddess of prosperity) Himself lived in that city with great ease and comfort. It was His own (favourite) city. (1—4) Bhagavān Śrī Kṛṣṇa was the one beloved consort of (more than) sixteen thousand wives. Each of them possessed a mansion of surpassing wealth and splendour for her residence. Assuming as many charming forms as He had wives, He sported with them (severally) in their mansions. (5) All these mansions possessed beautiful tanks of their own. Their limpid water was ever fragrant with the pollen of lotuses of every description, (Swans, cranes and other beautiful) birds (continually) warbled in them. (6) The Lord of prosperity (Bhagavān Śrī Kṛṣṇa) sported (with His consorts) entering the water of the rivers, and the saffron on the breasts of these ladies transferred itself to His bosom as they embraced Him (in the course of these sports.) (7) The Gandharvas (at that time) sang His praises, while the Sūtas, Māgadhas and bards joyously sounded their clay tom-toms, kettledrums, tabors and lutes. (8)

सिच्यमानोऽप्युत्साधिर्हसन्तीभिः सम रेचकैः । प्रतिविञ्चन् विविक्रीडे यक्षीभिर्दक्षराडिव । १ ।

ताः क्षिप्रयस्त्रिवितोरुकुक्षप्रदेशाः सिञ्चन्त्य उद्धृतवृहत्कबरप्रमुनाः ।

कान्तं सम रेचकजिह्वारणयोपगुह्य जातस्मरोत्सवलसद्भना विरेजुः । १० ।

कृष्णान्तु तस्तनविषजितकुङ्कुमसक्तक्रीडाभिषङ्गधुतकुन्तलवृन्दबन्धयः ।

सिञ्चन् मुहुर्मुर्वतीभिः प्रतिविच्यमानो रेमे करेणुभिर्विवेषपतिः परीतः । ११ ।

नटानां नर्तकानां च गीतवाद्योपजीविनाम् । क्रीडालङ्कारवासान्सि कृष्णोऽन्तस्य च स्त्रियः । १२ ।

कृष्णस्यैवं विहारतो यत्यालापेक्षितस्मितैः । नर्पक्षेत्रेलिपतिवृङ्गैः स्त्रीणां किल हता धियः । १३ ।

ऊचुर्मुकुन्दैकधियोऽगिर उच्यतवज्जम् । चिन्तयन्त्योऽरविन्दाक्षं तानि मे गदतः भृगु । १४ ।

The consorts of the Lord would (now and then) smilingly throw jets of water on Him through syringes, and He (too) sprinkled water on them and drenched them in return. Sporting thus with His wives, He would appear like Kubera (the king of Yakṣas) sporting with Yakṣa women. (9) The breasts and thighs of these ladies would appear through their wet clothes, and flowers stuck to their swollen braids would drop. Throwing water on Him (through their syringes), they would approach Him with intent to wrest the syringe from His hands, and make it an excuse for embracing their beloved Lord. Through His thrilling touch their love would grow all the more, which would make their face bloom in great joy. The beauty of the queens naturally increased on such occasions. (10) The garland of sylvan flowers hanging on Bhagavān Śrī Kṛṣṇa's bosom would get tinged with the saffron on their breasts. Through intense absorption in enjoyment the braid of His curly locks would get loosened and begin to wave free in the air. He would throw, again and again, jets of water on His consorts, who in their turn would drench Him in the same fashion. In this way the Lord sported with His consorts (even) as the leader of a herd of wild elephants would with their females. (11) (On the conclusion of this sport) Bhagavān Śrī Kṛṣṇa and His consorts would give away their clothes and ornaments used at the time of sport to male and female dancers and to those who subsisted by vocal and instrumental music. (12) (Parīkṣit!) that is how the Lord used to carry on His sports. His (charming) gait, (sweet) words, (endearing) glances, (enchanting)

smiles, (enlivening) jests and jokes and (loving) embraces captivated the heart of His consorts. (13) Bhagavān Sri Kṛṣṇa was the be-all and end-all of their lives, the sole possessor of their heart. Absorbed in the thought of their lotus-eyed Lord, they would remain speechless for a while, and would suddenly break out with incoherent talks in the manner of a lunatic. (In the intensity of their love) they would (now and then begin to experience excruciating pain of separation from the Lord even in His presence and) give way delirious talks. I shall reproduce these talks: (please) listen to them. (14)

महिष्य ऊचुः

कुरी विलपसि त्वं वीतनिद्रा न शेषे स्वपिति जगति रात्र्यामीश्वरो गुणबोधः ।

व्यपिष्व सखि कश्चिद् गाढनिर्भ्रंशचेता नलिननयनहासोदारलीलेक्षितेन ।१५।

**The queens said :** O she-osprey, we are in the depth of the night now, and the whole world appears to be one big void. The Lord Himself has buried His ever wakeful consciousness (for the time being), and has gone to sleep. But your eyes know no sleep. Why do you wail and lament thus, keeping awake for the whole night ? O friend, it seems your heart has been pierced, equally with that of ours, by the (sweet) smiles and gracious and sportive glances of the lotus-eyed Lord. Surely that is the reason why you do not get sleep. (15)

नेत्रे निमीलयसि नक्तमदृष्टबन्धुस्त्वं तेरयोषि करुणं व्रत चक्रवाकि ।

दास्यं गता वयमिवाच्युतपादजुष्टां किं वा स्रजं स्युहयसे कवरेण वोढुम् ।१६।

O red goose, why have you closed your eyes during the night ? Is it because your partner has gone out of sight that you wail so piteously ? If so, we are really sorry for you. Or is it that you are possessed like us with the desire of waiting upon the Lord, and long to adorn your braid with the garland offered at the feet of the Lord ? (16)

भो भोः सदा निष्टनसे उदन्वत्रलब्धनिद्रोऽधिगतप्रजागरः ।

किं वा मुकुन्दपहतामलाञ्छनः प्राप्तं दशां त्वं च गतो दुरत्ययाम् ।१७।

O ocean, you constantly roar and thunder. Do you get no sleep at all ? It seems you have developed the disease of insomnia. Or is it that our dear Lord has robbed you of the natural qualities of tranquillity and gravity etc. ? That is why, like us, you have developed a disease which is so difficult to get rid of. (17)

त्वं यक्ष्मणा बलवतासि गृहीत इन्दो क्षीणस्तमो न निजदीधितिभिः क्षिणोषि ।

कश्चिन्मुकुन्दगदितानि यथा वयं त्वं विसृत्य भोः स्वर्गितगीरुपलक्ष्यसे नः ।१८।

O moon, you have fallen a victim to the fell disease of consumption. Oh good gracious, you have got so attenuated that you cannot disperse the darkness by your rays. (No, no;) it seems the (sweet confidential) talks of our beloved Lord (Sri Kṛṣṇa) have escaped out of your memory, as out of ours. That is why you have become mute. (18)

। किं त्वाचरितमस्माभिर्मर्यादानिल तेऽप्रियम् । गोविन्दापाङ्गनिर्धिन्ने हृदीगयसि नः स्मरम् ।१९।

O southern wind, what offence have we given you that you send impulses of love into our heart, which is already torn to pieces by the sidelong glances of the Lord ? (19)

मेघ श्रीमन्स्वमसि दयितो यादवेन्द्रस्य नून श्रीवत्साङ्क वयमिव भवान् ध्यायति प्रेयबद्धः ।

अत्युत्कण्ठः शबलहृदयोऽस्मद्विधो ऋष्यधाराः स्मृत्वा स्मृत्वा विस्मजसि मुहुर्दुःखदस्तायमङ्गः । १२० ।

O cloud, your colour is as lovely and beautiful as that of our beloved Lord. Surely you are very dear to our Lord, the crown-jewel of the race of Yadu. That is why, bound to Him with ties of love, you are absorbed in His thought like us. With a heart full of anxiety you always pine for Him like us and recollecting Him again and again shed profuse tears. Oh, the very contact with Him is painful. (20)

प्रियरावपदनि भाषसे मृतसञ्जीविकयानया गिरा ।  
करवाणि किमद्य ते प्रियं वद मे खलितकण्ठ कोकिल । १२१ ।

O cuckoo, your voice is so sweet and melodious. It seems our beloved Lord has made it so sweet (by drilling it). You warble in notes as sweet as those of the honey-tongued Śrī Kṛṣṇa, Your songs bring life even to the dead. Please tell us what service we may render to you today. (21)

न चलसि न वदसुदारबुद्धे क्षितिधर चिन्तयसे महान्तमर्थम् ।  
अपि बत वसुदेवनन्दनाङ्गि वयमिव कामयसे स्तनेर्विधर्तुम् । १२२ ।

Oh, dear mountain, you possess a noble mind. It is you who support the earth by maintaining her balance. How is it that you neither move nor speak anything? You seem to be merged in some serious thought. Or is it that you long to place the lotus-feet of our beloved Lord on your breast-like peaks (even) as we. (22)

शुच्यद्धृदाः कर्शिता बत सिन्धुपत्न्यः सम्रत्यपास्तकमलश्रिय इष्टभर्तुः ।  
यद्बद् वयं पथुपतेः प्रणयाबलोकमप्राप्य मुष्टहृदयाः पुरुकर्शिताः स्म । १२३ ।

O rivers, consorts of the ocean, (it is summer now). Your beds are dry. The beauty of the lotus (full bloom) is no longer to be found in you. You have become very lean and thin. (The reason is not far to seek.) (Just) as we have been robbed of our heart and have become much too emaciated, being deprived of the love-laden glances of (our beloved Consort,) the Lord of the Yadus, so have you been reduced to this wretched condition because the clouds no longer supply you with water from your beloved ocean. (23)

हंस स्वागतमास्यतां पिब पयो ब्रूहाङ्ग शौरैः कथां दूतं त्वां नु विदाम कश्चिदजितः त्वस्यास्त उक्तं पुरा ।

किं वा नश्चलसौहृदः स्परति नं कस्माद् भजामो वयं क्षौद्रालापय कामदे श्रियमृते सैर्वकनिष्ठा स्त्रियाम् । १२४ ।

O dear swan, you are welcome. Take your seat (here) and have a little milk. Please tell us something of our beloved Lord. We know you are His messenger. Is our dear Śrī Kṛṣṇa, who is under no body's control, hale and hearty? O brother, He is very fickle in His friendship. Once He told us that we were the most beloved of Him. Does He remember that profession of His love? However, let it go. (If He can afford to be indifferent to us, why should we languish for Him?) (Vile) messenger of a treacherous lover! we do not care to go to Him. (Or if He calls us just in order to make friends with us,) you might (as well) bring Him here. (so that we may have a direct talk with Him); but take care not to bring Lakṣmī with Him. (If He cannot come here leaving Lakṣmī alone, we ask you one thing.) Of all women, does Lakṣmī alone boast of Her exclusive love for the Lord? (Is there none among us, who can claim to possess such

love ?) (24)

इतीदृशेन भावेन कृष्णे योगेश्वरेश्वरे । क्रियमाणेन माधव्यो लेभिरे परमां गतिम् । २५ ।  
श्रुतमात्रोऽपि यः स्त्रीणां प्रसह्याकर्षते मनः । उरुगायोरुगीतो वा पश्यन्तीनां कुतः पुनः । २६ ।  
याः सम्पर्शचरन् प्रेम्णा पादसंवाहनादिभिः । जगद्गुरुं भर्तुंबुद्ध्या तासां किं व्यपते तपः । २७ ।

(Parikṣit!) such was the (depth of) love and devotion which the consorts of Śrī Kṛṣṇa cherished for their husband, the Supreme Lord of great masters of Yoga; and through that they attained the supreme state. (25) The sports of the Lord have been sung in various ways through exquisite songs and poetry. (They are so sweet, so captivating that) they irresistibly draw the mind (and heart) of women when they hear them. How much greater, then, should be the attraction of those who (are privileged to) see Him (with their own eyes!) (26) And how could one form an estimate of the austerities performed by those (privileged) women who, regarding the (Supreme) Teacher of the world (Bhagavān Śrī Kṛṣṇa) as their husband, kneaded His feet, washed His body, fed Him and served Him with other kinds of loving attentions. (27)

एवं वेदोदितं धर्मपनुतिहृन् सतां गतिः । गृहं धर्मार्थकामानां मुहुश्चादर्शयत् पदम् । २८ ।  
आस्थितस्य परं धर्मं कृष्णस्य गृहमेधिनाम् । आसन् षोडशसाहस्रं महिष्यश्च शताधिकम् । २९ ।  
तासां स्त्रीत्वभूतानामष्टौ याः प्रागुदाहृताः । रुक्मिणीप्रमुखा राजसन्तुप्राधानपूर्वशः । ३० ।  
एकैकस्यां दश दश कृष्णोऽजीजनदात्मजान् । यवत्य आत्मनो भार्या अमोघर्णातिरीश्वरः । ३१ ।  
तेषामुदात्मवीर्याणामष्टादश महारथाः । आसन्नदारयन्त्रसस्तेषां नामानि मे शृणु । ३२ ।  
प्रद्युम्नशान्तिरुद्धश्च दीप्तिमान् भानुरेव च । सान्धो मधुर्वहद्वानुक्षित्रथानुर्वुकोऽरुणः । ३३ ।  
पुष्करो वेदब्राह्मश्च श्रुतदेवः सुनन्दनः । विप्रबाहुर्विरूपश्च कविर्व्यग्रोध एव च । ३४ ।  
एतेषामपि राजेन्द्र तनुजानां मधुद्विपः । प्रद्युम्न आसीत् प्रथमः पितृवद् रुक्मिणीसुतः । ३५ ।  
स रुक्मिणो दुहितरमुपपेमे महारथः । तस्मात् सुतोऽनिरुद्धोऽभूत्प्रागायुतबलान्वितः । ३६ ।  
स चापि रुक्मिणः पौत्री दीर्घिजो जगृहे ततः । वज्रसास्याभवद् यस्तु पौंसलाद्वदश्रितः । ३७ ।  
प्रतिबाहुरभूत्स्मात् सुबाहुस्तस्य चात्मजः । सुब्रह्मोः शान्तसेनोऽभूच्छतसेनस्तु तत्सुतः । ३८ ।  
न ह्येतस्मिन् कुले जाता अधेना अब्रह्मजाः । अल्पायुषोऽल्पवीर्याश्च अब्रह्मणाश्च जज्ञिरे । ३९ ।  
यदुवंशप्रसूतानां पुंसं विस्वातकर्मणाम् । संख्या न शक्यते कर्तुमपि वर्षायुतेर्नृप । ४० ।  
तिस्रः कोट्यः सहस्राणामष्टाशीतिशतानि च । आसन् यदुकुलाचार्याः कुमारानामपि श्रुतम् । ४१ ।  
संस्थानं धादवानां कः करिष्यति महात्मनाम् । यत्रापुतानामपुतलक्ष्णेणास्ते स आहूकः । ४२ ।

(Parikṣit!) Bhagavān Śrī Kṛṣṇa is the (sole) refuge of (all) virtuous souls. Practising virtue as enjoined by the Vedas, He clearly demonstrated (to the world) more than once how (the three objects of life, viz.,) religious merit, prosperity and enjoyment of worldly pleasures could be attained by leading the life of a householder. (28) That is why He had adopted the supreme way of life of a householder. (O king, I have already told you that) the number of Śrī Kṛṣṇa's consorts was sixteen thousand, one hundred and eight; the principal eight of those jewels among women, Rukmiṇi and others, as well as their offspring have already been named in order of sequence. (29-30) The wives of Bhagavān Śrī Kṛṣṇa (other than these eight too) bore Him ten sons each. This should cause on wonder; the Lord is Almighty and of unfailing resolution. (31) Of those sons of Śrī Kṛṣṇa, all of whom possessed unbounded valour, eighteen were warriors of foremost rank and possessed excellent renown. Hear their names

from Me. (32) They were Pradyumna and Aniruddha, Diptiman and Bhānu, Sāmba, Madhu Brāhmadbhānu, Citrabhānu, Vṛka, Aruṇa, Puṣkara and Vedabāhu, Śrutadeva, Sunandana Citrabāhu and Virūpa, Kavi and Nyagrodha. (33-34) Parikṣit, of these (eighteen) sons of Śrī Kṛṣṇa (again) Pradyumna, born of Rukmiṇī, was the first and foremost. He was equal to his father (in every respect). (35) Pradyumna, a great car-warrior, married Rukmi's daughter, and out of that wedlock was born Aniruddha possessed of the strength of ten thousand elephants. (36) Aniruddha married the daughter of his own maternal uncle, Rukmi's son. Vajra was born out of this wedlock. He was the only survivor after the destruction (of Yadu's race) through the instrumentality of a pison (brought into existence by the curse of Brāhmaṇa sages). (37) Vajra's son was named Pratibāhu, whose son was Subāhu. Subāhu's son was Śantasena and his son was Salasena. (38) No one born in this race was destitute or weak, and none of them died early. All of them were devoted to the Brāhmaṇas and possessed more sons than one. (39) O king, this race produced so many (famous and) distinguished men that it is not possible to enumerate them in tens of thousands of years. (40) I have heard that the number of teachers who taught the children of this race was three crore and eighty-eight lakh. (41) Who could tell the number of the high-souled Yadus in such circumstances? King Ugrasena alone was (always) accompanied by warriors numbering ten billions (10,000,000,000,000). (42)

देवासुराह्वहता दैतेया ये सुदारुणाः । ते चोत्पन्ना मनुष्येषु प्रजा दूसा ज्वाधिरे । ४३ ।  
 तन्निग्रहाय हरिणा प्रोक्ता देवा यदोः कुले । अवतीर्णाः कुलशतं तेषामेकाधिकं नृप । ४४ ।  
 तेषां प्रमाणं भगवान् प्रभुत्वेनाभवद्धरिः । ये चानुवर्तिनस्तस्य ब्रवधुः सर्वयादवाः । ४५ ।  
 शय्यसनाटनलापक्रीडास्नानादिकर्मसु । न विदुः सन्मत्स्यानं वृषयः कृष्णचेतसः । ४६ ।

(Parikṣit, in days of yore) many a terrible Asura was slain in the encounter between the gods and the Asuras: they were reborn among men. These proud and arrogant Asuras (reborn as human beings) began to molest the people. (43) In order to chastise and subdue them the gods under the direction of the Supreme Lord were born in the race of Yadu, O King! This race was divided into one hundred and one families. (44) Bhagavān Śrī Kṛṣṇa was the safe guide and Lord of all the Yadus. All those Yādavas, who faithfully followed Him (and worked for Him) prospered (in every way). (45) The mind of the Yādavas remained (constantly) fixed on Śrī Kṛṣṇa, so much so that they lost consciousness of their body while sleeping, resting, walking, chatting, sporting, bathing and performing other duties (of their daily routine). (They carried on these functions like so many automatons.) (46)

तीर्थं चक्रे नृपोऽनं यदजनि यदुषु स्वःसरित्पादशौचं  
 विद्विदस्त्रिधाः स्वरूपं ययुरजितपरा श्रीयदर्थेऽप्ययत्र ।  
 यन्नाममङ्गलं भूतयथ गदितं यत्कृतो गोत्रधर्मः  
 कृष्णस्यैतन्न चित्रं क्षितिभरहरणं कालचक्रायुधस्य । ४७ ।  
 जयति जननिवासो देवकीजन्मवादो यदुवरपर्यत्सैर्दोभिरस्यत्रधर्मम् ।  
 स्थिरचरवृजिनघ्नः सुस्थितश्रीमुखेन भ्रजपुत्रवनितानां वर्धयन् कामदेवम् । ४८ ।

Parikṣit ! the Gaṅgā which washes the feet of Bhagavān Śrī Kṛṣṇa, is (certainly) very sacred. But, when the same Lord (the holiest of the holy) descended in the race of Yadu, the glory of the Gaṅgā naturally diminished as compared to the glory of His incomparable fame. (How great, indeed, is the glory of the Lord's Form that) those who loved Him and those who hated Him, both attained His state. Goddess Lakṣmī, who is sought after by other gods, keeps Herself (constantly) engaged in His service. His (auspicious) Name (once) heard or

uttered destroys (all) evil. Of all forms of Dharma preached and practised by the descendants of (various) Ṛṣis, Bhagavān Śrī Kṛṣṇa is the founder (and fountain-head). He holds in His hand the discus (which is a symbol of the ever rotating wheel of Time, the all-destroyer). Under such circumstances, it is no wonder that He should relieve the burden of the earth (from time to time). (47) Bhagavān Śrī Kṛṣṇa is the (sole) asylum of (all) beings. (He is constantly present everywhere, and yet) they say He manifested Himself from the womb of Devaki. The Yadava heroes (always) waited on Him (with joined palms). By (the strength of) His arms He put down (all) unrighteousness. (By His very nature, O king,) the Lord wipes out the sufferings of all mobile and immobile creatures. By His charming countenance full of winning smiles He kindled love into the hearts of (the women) of Vraja as well as of the towns. He is the one conqueror of the whole world. (Victory to Him and Him alone!) (48)

इत्थं परस्य निजवर्त्मरिरक्षयाऽऽत्तलीलातनोस्तदनु रूपविडम्बनानि ।  
 कर्माणि कर्मकषणानि यदूनमस्य श्रुत्वात्पुष्य पदयोः ननु वृत्तिमिच्छन् ॥४९॥  
 मर्त्यस्तयानुसवयेधितया मुकुन्दश्रीमत्कयाश्रवणकीर्तनघित्तवैति ।  
 तद्गद्य दुस्तरकृतान्तजवापवर्गं ग्रामाद् वनं क्षितिभुजोऽपि ययुर्षदथाः ॥५०॥  
 इति श्रीमद्भागवते महापुराणे वैयासिककर्ममष्टादशसाहस्र्यो परमहंस्यो संहितायां दशमस्कन्धे उत्तरधे  
 श्रीकृष्णचरितानुवर्णने नाम नवतितमोऽध्यायः ॥९०॥

— — — — —

इति दशमस्कन्धोत्तरार्धः सम्पूर्णः

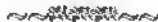
श्रीकृष्णार्पणमस्तु

(Parīkṣit!) the Supreme Person (who is beyond the realm of Prakṛti) sportively assumed a (transcendental) Form with intent to vindicate the path of virtue chalked out by Himself, and enacted (many wonderful) sports appropriate to that Form. Everyone of His acts is capable of cutting asunder the bonds of Karma (of those who contemplate on It). He who seeks to gain the privilege of serving the (lotus) feet of Bhagavān Śrī Kṛṣṇa, the crown-jewel of Yadus, should (make it a point to) listen to the stories of His sports. (49) By listening to, chanting and contemplating on the charming stories of Bhagavān Śrī Kṛṣṇa every moment, man develops the devotion which leads him to the (supreme) sphere of the Lord. (True,) it is (most) difficult to reach beyond the jurisdiction of Time; but in the Lord's realm Time has no sway. Even rulers of the earth have left their kingdom and retired to the forest for (the performance of) austeries with the object of) gaining that eternal realm. (Therefore, one should constantly engage oneself in hearing the stories of the Lord.) (50)

*Thus ends the ninetyeth discourse entitled "The Story of (the amorous sports of) Śrī Kṛṣṇa narrated," in the latter half of Book ten of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā, composed by the sage Vedavyāsa and consisting of eighteen thousand Ślokas.*



END OF THE SECOND HALF OF BOOK TEN



# श्रीमद्भागवतमहापुराणम्

एकादशः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata-Mahāpurāṇa

Book Eleven

Discourse I

The curse of the Ṛiṣis invoking the destruction of Yadu's race

श्रीचादरायणिरुवाच

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिवृत् । भुवोऽवतारयद् भारं जविष्ठं जनयन् कलिम् । १ ।

ये कोपिताः सुबहु पाण्डुसुताः सपत्नैर्दुर्वृत्तहेलनकचग्रहणादिभिस्तान् ।

कृत्वा निमित्तमितरेतरतः समेतान् हत्वा नृपान् निरहरत् क्षितिभारमीशः । २ ।

धूमभारराजपूतना यदुभिर्निरस्य गुप्तेः स्वबाहुभिराचिन्तयदप्रमेयः ।

मन्येऽवनेर्ननु गतोऽप्यगतं हि भारं यद् यादवं कुलमहो अविषहामास्ते । ३ ।

नैवान्धतः परिभवोऽस्य भवेत् कथञ्चिन्मत्संश्रयस्य विभवोऽग्रहनस्य नित्यम् ।

अन्तःकलिं यदुकुलस्य विधाय वेणुस्तम्बस्य वह्निमिव शान्तिपुणैमि धाम । ४ ।

एवं व्यवसितो राजन् सत्यमङ्गुल्य ईश्वरः । शापव्याजेन विप्राणां संज्ञहे स्वकुले विभुः । ५ ।

स्वमूर्त्या लोकलायण्यनिर्मुक्त्या लोचनं नृणाम् । गोर्भिस्ताः स्मरतां चित्तं पदैस्तानीक्षतां क्रियाः । ६ ।

आच्छिद्य कीर्तिं सुरलोको वितत्य ह्यङ्गसा नुकौ । तपोऽन्या तरिष्यन्तीत्यगात् स्वं पदमोक्षरः । ७ ।

Śrī Śuka (son of Vedavyāsa) began again : Attended by Balarāma and the Yādavas, Śrī Kṛṣṇa destroyed the demons and, creating violent discord (between the Pāṇḍavas and the Kauravas) relieved the earth of her burden. (1) Making His instrument the Pāṇḍavas, whose ire had been repeatedly provoked by their enemies (the Kauravas), through deceitful gambling, humiliating insult, dragging (Draupadi) by the hair and in other ways, the Lord caused destruction of the kings gathered on both sides and (thus) relieved the earth of her burden. (2) Having thus annihilated the kings and their armies, who were a burden to the earth, through the Yādavas, protected by His own arms, the Lord of inscrutable ways thought:—"Though the burden of the earth has been removed, yet I do not take it as (completely) removed so long as the unconquerable race of Yadu exists. (3) Having always been protected by Me, and grown uncontrollable through prosperity, this race of Yadu can by no means be vanquished by others (even by gods). (Therefore,) just as a bamboo grove is consumed by fire (produced by the friction of the bamboos themselves), I shall destroy the

Yādavas by creating internal strife among them, and (then) in peace shall return to My realm (Vaikuṅṭha)." (4) O king (Parikṣit) ! having thus resolved, the Lord of truthful resolution brought about the annihilation of His own race through the curse of the Brāhmanas as a pretext (or obvious cause). (5) Having attracted the eyes of people by His (transcendent) personality, which disparaged beauty in others, and by His words the hearts of those who remembered them; and suspending by (the sight of) His footprints the (movements and) actions of those who saw them; and having His fame spread in the world and sung in charming verses and thinking that through such renown (when heard or sung) people would easily emerge from darkness the Lord retired to His realm. (6-7)

### एजोकाच

ब्रह्मण्यानां वदान्यानां निव्यं वृद्धोपसेविनाम् । विप्रशापः कथमभूद् वृष्णीनां कृष्णोत्तमाम् । ८ ।  
यत्रिपित्तः स वै शापो यादृशो द्विजसत्तम । कथमेकात्मनां भेद एतत् सर्वं वदस्व मे । ९ ।

**The king (Parikṣit) submitted :** How did the curse of Brāhmanas fall upon the Vṛṣṇis, who were devoted to the Brāhmanas, were liberal and always served their elders, and who had given their mind (in devotion) to Śrī Kṛṣṇa ? (8) O the best of Brāhmanas ! what was the occasion of the curse, and what was its nature ? How did discord find place among those who were of one mind ? Do tell me all this. (9)

### श्रीशुक उवाच

विभ्रद् धपुः सकलसुन्दरसन्निवेशं कर्माचरन् भुवि सुमङ्गलपातकामः ।  
आस्थाय धाम रममाण उदारकीर्तिः संहर्तुमिच्छत कुलं स्थितकृत्यरोच्यः । १० ।  
कर्माणि पुण्यनिवहानि सुमङ्गलानि गायज्गतकलिमलापहराणि कृत्वा ।  
कालात्मना निवसता यदुदेवगेहे पिण्डारकं समगमन् मुनयो निःसृष्टाः । ११ ।

विश्वामित्रोऽसितः कण्वो दुर्वासा भृगुरङ्गिराः । कश्यपो वामदेवोऽत्रिर्वसिष्ठो नागदादयः । १२ ।  
क्रीडन्तस्तानुपगन्त्र्य कुमारा यदुनन्दनाः । उपसंगृह्य पप्रच्छुरविनीता विनीतवत् । १३ ।  
ते वेपयित्वा स्त्रीवेषैः साम्बं जाम्बवतीमुतम् । एषा पृच्छति वो विप्रा अन्तर्वन्व्यसितेक्षणम् । १४ ।  
प्रष्टुं विलज्जती साक्षात् प्रवृत्तामोघदर्शनाः । प्रसोष्यन्ती पुत्रकाया किञ्चित् सङ्गनयिष्यति । १५ ।  
एवं प्रलब्धा मुनयस्तानुषुः कुपिता नृप । जनयिष्यति वो मन्दा मुमलं कुलनाशनम् । १६ ।  
तच्छ्रुत्वा तेऽतिसन्नता विपुच्य सहसोदरम् । साम्बस्य ददृशुस्तस्मिन् मुमलं खल्वयस्मयम् । १७ ।  
किं कृतं मन्दभार्येणः किं वदिस्वन्ति नो जनाः । इति विह्वलिता गेहानादाय मुमलं ययुः । १८ ।  
तद्योपनीय मर्दसि परिफ्लानमुखश्रियः । राज्ञ आवेदपाञ्चकुकुः सर्वयादवसन्निधौ । १९ ।  
श्रुत्वामोघं विप्रशापं दृष्ट्वा च मुमलं नृप । विस्मिता भयसन्नस्ता बभूवुर्द्वारकौकसः । २० ।  
तद्यूर्णयित्वा मुमलं यदुराजः स आहुकः । समुद्रमलिले प्रास्वल्लोहं चास्यावरोषितम् । २१ ।  
कश्चिन्मत्स्यो ग्रसील्लोहं चूर्णानि शरलैस्ततः । उह्यमानानि वेलायां लग्नान्यासन् किलैरकाः । २२ ।  
मत्स्यो गृहीतो मत्स्यघ्नैर्जालेनान्यैः सहार्णवैः । तस्योदारगतं लोहं स शल्ये लुब्धकोऽकरोत् । २३ ।  
भगवाज्जातसर्वार्थं ईश्वरोऽपि तदन्यथा । कर्तुं नैच्छद् विप्रशापं कालरूपवन्मोदत । २४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहिताश्रमैकादशस्कन्धे प्रथमोऽध्यायः । १ ।

Śrī Śuka replied : Exhibiting a form embodying all graces in the world, performing most

auspicious actions with (all) His desires (ever) gratified, enjoying Himself in His city (Dwārakā), the Lord of widely established fame desired to destroy His race as that was the only work left unaccomplished (by Him). (10) The Lord had performed highly auspicious deeds, which (when sung) bring holiness and destroy the sins of the Kali age in those that sing them. Now He was residing in the house of Vasudeva as the Destroyer. He bade farewell to the sages—Viśvāmītra, Asita, Kaṇva, Durvāsā, Bhṛgu, Aṅgirā, Kaśyapa, Vāmadeva, Atri, Vasiṣṭha, Nārada and others, and they went away to (the holy place of) Piṅḍāraka (near Dwārakā). (11-12) The Yādava youths, while sporting (there), approached them and with mock humility clasped their feet and impudently asked them a question. (13) Having attired Jāmbavali's sons, Sāmba; as a woman, they said (to the Ṛṣis); "O Brāhmaṇas of unflinching vision, this pregnant woman of dark eyes, soon to give birth to a child, and desiring to bring forth a son, wishes to know if she will give birth to a son or a daughter. She (however) feels shy to ask you directly." (14-15) O king, the sages, who were thus imposed upon, got angry and said to them: "O fools, she will give birth to a pestle which will destroy your race!" (16) Greatly terrified to hear that (curse), they at once bared the belly of Sāmba and actually found a pestle of iron there. (17) "What have we, unfortunate fellows, done? What will people say (of us)?" Thus perplexed, they returned home with the pestle. (18) With sad and pale faces they brought the pestle in the court, and in the presence of all the Yādavas narrated the (whole) incident to their king (Ugrasena). (19) O king, hearing about the unflinching curse of the sages and seeing the pestle (all) the inhabitants of Dwārakā were struck with wonder and got alarmed through fear. (20) Ahuka (Ugrasena), the said king of the Yādavas, got the pestle reduced to powder and thrown into the water of the sea. The remaining iron piece of the pestle (which could not be powdered) was also thrown (into the sea). (21) Some fish swallowed that iron piece, while the particles of the powder were borne by the waves to and deposited on the shore, where they grew into a kind of grass called Erakā. (22) The fish was caught in the net along with other fishes in the sea by some fisherman. The iron piece found in its stomach was fixed to the point of his arrow by a hunter. (23) The Lord knew the whole truth and (being almighty) had the power to nullify the curse of the sages; but He did not like to render it ineffectual. (On the other hand) He approved of it, being Himself the Destroyer. (24)

*Thus ends the first discourse, in Book Eleven of the great  
and glorious Bhāgavata-Purāna, otherwise known  
as the Paramahansa-Saṁhitā.*



## अथ द्वितीयोऽध्यायः

### Discourse II

Nārada visits Vasudeva and reproduces the dialogue between  
King Janaka and the nine Yogīśwaras

श्रीशुक उवाच

गोविन्दभुजगुणायाम् द्वाववत्यां कुरूदह । अवात्सीन्नारदोऽभोक्ष्यं कृष्णोपासनलालसः । १ ।  
को नु राजत्रिन्द्रियवान् पुकुन्दचरणाम्बुजम् । न भजेत् सर्वतोमुखकृपावयममरोत्तमैः । २ ।  
तमेकदा तु देवर्षि वसुदेवो गृहागतम् । अर्चितं सुखमासीनमभिव्राह्मेदपव्रवीत् । ३ ।

**Śrī Śuka began again :** O Parikṣit (the best of the Kurus) I eager to wait upon Śrī Kṛṣṇa, Nārada very frequently stayed in Dwārakā, which was protected by the arms of Govinda. (1) O king ! what mortal man, possessing sound senses, would possibly neglect to worship the lotus-feet of Lord Mukunda, which are fit to be adored by the best of gods (Brahmā and others) ? (2) On one occasion, when Nārada (the divine sage) came to His house and had been worshipped and comfortably seated, Vasudeva greeted him and spoke thus:—(3)

वसुदेव उवाच

भगवन् भवतो यात्रा स्वस्त्ये सर्वदिहिनाम् । कुपणानां यथा पित्रोरुत्तमदशेकवर्त्मनाम् । ४ ।  
भूतानां देवचरितं दुःखाय च सुखाय च । सुखायैव हि साधूनां त्वादृशामच्युतात्मनाम् । ५ ।  
भर्जितं ये यथा देवान् देवा अपि तथैव तान् । छायेव कर्मसञ्चिवाः साधवो दीनवत्सलाः । ६ ।  
ब्रह्मस्तथापि पुच्छामो धर्मान् भगवतांस्तव । याञ्छुष्या श्रद्धया मयौ पुच्यते सर्वतोभयात् । ७ ।  
अहं किल पुगनन्तं प्रजायौ भुवि मुक्तिदम् । अपूजयै न मोक्षाय मोहितो देवमायया । ८ ।  
यथा विचित्रव्यसनाद् भवद्विद्विष्वतोभयात् । मुच्येम ब्रह्मसैवान्ना तथा नः शाधि सुव्रत । ९ ।

**Vasudeva submitted :** O venerable sage, (just) as the movement of parents is conducive to the welfare of children, and that of pious persons treading the path of the glorious Lord is meant for the good of those bound by worldly attachments, your visit is a blessing to all creatures. (4) The conduct of the deliries may conduce both to the happiness and misery of created beings; but the conduct of pious souls devoted to Lord Viṣṇu like you promotes their happiness only (5) The deities, acting like one's own shadow, serve their worshippers even as the latter worship them, following the course of their Karma. Saints (however) are compassionate towards the afflicted (irrespective of their Karma). (6) All the same, O holy Brāhmaṇa, we request you to tell us those Dharmas (righteous courses) which delight the Lord, and hearing of which with faith the mortal man is rid of all fear. (7) Indeed, in my previous birth in this world I worshipped the immortal Lord, who grants Liberation, for the sake of progeny, but not for (the boon of) emancipation, deluded as I was by His Māyā. (8) O sage of noble vows, so instruct us that through you we may surely and easily be rid of (this) worldly existence full of manifold misery and beset with fear on all sides. (9)

श्रीशुक उवाच

राजन्नेवं कृतप्रश्नो वसुदेवेन धीमता । प्रीतस्तमाह देवर्षिर्हीः संस्मारितो गुणैः । १० ।

**Śrī Śuka continued :** O king ! questioned thus by the wise Vasudeva, and vividly reminded (thereby) of the Lord's qualities, the divine sage (Nārada) felt (much) pleased and said to him (as follows). (10)

नारद उवाच

सम्यगेतद् व्यवासितं भवता सात्वतर्षभ । यत् पृच्छसे भागवतान् धर्मास्त्वं विश्वभावनान् । ११ ।  
श्रुतोऽनुपठितो ध्यात आदृतो चानुमोदितः । सद्यः पुनाति सद्धर्मो देव विश्वदुष्टोऽपि हि । १२ ।  
त्वया परमकल्याणः पुण्यध्रवणकीर्तनः । स्मारितो भगवानद्य देवो नारायणो मम । १३ ।  
अत्राप्युदाहरन्तीमपिनिहासं पुरातनम् । आर्षभाणां च संवादे क्दिहेस्य महात्मनः । १४ ।  
प्रियव्रतो नाम सुतो मनोः स्वायम्भुवस्य यः । तस्याप्रीध्रस्ततो नाभिर्भ्रूषधस्तसुतः स्मृतः । १५ ।  
तमाहुर्वासुदेवांश्च योऽक्षधर्षिविवक्षया । अवतीर्णं सुतशतं तस्यासीद् ब्रह्मपारगम् । १६ ।  
तेषां वै धरतो ज्येष्ठो नारायणपरायणः । विख्यातं वर्षमेतद् यत्रान्ना भारतमद्भुतम् । १७ ।  
स भुक्तभोगां न्यक्त्वेषां निर्गतस्तपसा हरिम् । उपासीनस्तपदवीं लेपे वै जन्मभिस्त्रिभिः । १८ ।

तेषां नव नवद्वीपपतयोऽस्य समन्ततः । कर्मतन्त्रप्रणेता एकाश्मितिद्विजातयः । १९ ।  
 नवाभवन् महाभागा भूतयो ह्यर्थशंसिनः । श्रमणा वातरशना आत्मविद्याविशारदाः । २० ।  
 कविर्हरिन्तरिक्षः प्रबुद्धः पिप्पलायनः । आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः । २१ ।  
 त एते भगवद्रूपं विश्वं सदसदात्पकम् । आत्मनोऽख्यतिरेकेण पश्यन्तो व्यव्रतन् महौम् । २२ ।  
 अब्रह्मतेष्टगतयः सुरमिन्दुसाध्यगन्धर्वयक्षनरकिन्नरनागलोकान् ।  
 मुक्ताश्चरन्ति मुनिचाराणभूतनाथविद्याधरद्विजातवां भुवनानि कामम् । २३ ।  
 त एकदा नियेः सन्नमुपजगमुयदृच्छया । वितायमानमृषिभिरजनाभे महात्मनः । २४ ।  
 तान् दृष्ट्वा सूर्यसंकाशान् महाभागवतान् नृपः । यजमानोऽग्रयो विप्राः सर्व एवोपनिस्थिरे । २५ ।  
 विदेहस्तानभिप्रेत्य नारायणपरायणान् । प्रीतः सम्भूजाञ्जके आसनस्थान् यथाहृतः । २६ ।  
 तान् रोचमानान् स्वरुचा ब्रह्मपुत्रोपमान् नव । पप्रच्छ परमप्रीतः प्रभ्रयावन्तते नृपः । २७ ।

Nārada replied : O Vasudeva (the foremost of the Yadavas) ! you have resolved well to have inquired me about the virtues and duties that delight the Lord and purify all. (11) Heard of or talked about, dwell upon, accepted with reverence or (even) approved (when practised by others), this righteous course purifies at once without doubt even those who are hostile to the deities, nay, to all creatures. (12) I have been reminded by you today of the almighty Lord Nārāyaṇa, who is most auspicious and whose name, when heard or sung, brings merit. (13) In this connection the wise narrate the following ancient legend embodying a conversation between the sons of Ṛṣabha and the high-souled Janaka (the king of the Videhas). (14) Priyavrata, the well-known son of Svāyambhuva Manu, had a son called Āgnidhra—of whom was born Nābhi, whose son was known as Ṛṣabha. (15) The wise declare that Ṛṣabha descended (on earth) for popularizing the cult (of renunciation) leading to Liberation, and that he had an element of Lord Vāsudeva in him. He had a hundred sons, who were (all) well-versed in the Vedas. (16) Of them the eldest son was Bharata. He was really a devotee of Lord Nārāyaṇa. It is after him that this wonderful land (sub-continent) came to be known. (17) After enjoying the pleasures of this world he renounced it and left his home and, worshipping Lord Hari through asceticism for three (consecutive) births, finally attained His state. (18) Out of those (ninety-nine younger brothers of Bharata), nine became the rulers of the nine Dvīpas surrounding Bhāratavarṣa. And eighty-one became Brāhmaṇas and authors of treatises on ritual acts, while (the remaining) nine became highly blessed sages. Having laboured in the domain of knowledge of Self, the latter propounded the highest truth and, living naked, became adepts in spiritual knowledge. (19-20) Their names are: Kavi, Hari, Antaṅkṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa, and Karabhājana. (21) These sages beheld the universe, gross as well as subtle (the cause and its mutations) as identical with the Lord and without distinction from themselves, and wandered over the earth. (22) They go wherever they like as their path is unobstructed. They freely range over the regions of the gods, Siddhas, Sādhyas, Gandharvas, Yakṣas, men, Kinnaras, Nāgas, ascetics, Cāraṇas, Bhairavas, Vidyādharas, Brāhmaṇas and cows. (Being liberated souls), they had no attachment for any place or beings. (23) On one occasion they went of their own accord to attend a sacrificial performance of King Nimi, an enlightened soul, which was being conducted by Ṛṣis in (that region of Jambūdvīpa called) Ajanabha (the old name of Bhāratavarṣa). (24) O king (Parikṣit), seeing those sages, effulgent like the sun and (so) earnestly devoted to the Lord, the sacrificer (Nimi), the (sacred) fires and the Brāhmaṇas (who were performing the rites) all rose to welcome them. (25) Knowing them to be (great) devotees of Lord Nārāyaṇa, King Nimi felt (much) delighted (to see them). When they had been seated, he duly worshipped them in the order of their seniority. (26) The nine sages

were resplendent with their own lustre, like the sons of Brahmā (Sanaka and others). King Nimi was greatly delighted to see them. Bent low with humility he put questions to them (as follows). (27)

विदेह उवाच

मन्ये भगवतः साक्षात् पार्षदान् चो यधुद्विषः । विष्णोर्भूतानि लोकानो पावनाय चरन्ति हि । २८ ।  
दुर्लभो मानुषो देहो देहिनां क्षणभङ्गुरः । तत्रापि दुर्लभं मन्ये त्रैकुण्डप्रियदर्शनम् । २९ ।  
अत आत्यन्तिकं क्षेमं पृच्छामो भवतोऽनघाः । संसारेऽस्मिन् क्षणार्थोऽपि मत्सङ्गः शेषविर्गणम् । ३० ।  
धर्मान् भागवतान् ब्रूत यदि नः श्रुतये क्षमम् । यैः प्रसन्नः प्रपन्नाय दास्यत्वान्मानमप्यजः । ३१ ।

**King Nimi said :** I conclude you to be the direct attendants of Lord Viṣṇu (the Destroyer of the demon Madhu); for (I know) His devotees go about the worlds to purify them. (28) The human body is a rare boon to embodied souls and that too is very transient. In the human life too it is very rarely that one meets the devotees of the Lord. (29) O pious souls, we, therefore, ask you what leads to everlasting bliss. In this world association with pious souls (like you) even for half a moment is (indeed) like a treasure to human beings. (30) If we are qualified to hear of them, (pray) tell us those righteous duties and observances sacred to the Lord, pleased with which that birthless Lord confers His very Self upon His votary. (31)

श्रीनारद उवाच

एवं ते निमिना पृष्टा वसुदेव महत्तमाः । प्रतिपूज्याब्रुवन् प्रीत्या सप्तदर्याचिर्बन् नृपम् । ३२ ।

**Nārada continued :** O Vasudeva, questioned thus by King Nimi, the worshipful sages complimented the king, his priests and the supervisors of the sacrifice, and gladly spoke (by turns as follows). (32)

कविरुवाच

मन्येऽकृतशिक्षद्वयभच्युतस्य षादाभुजोपासनमत्र नित्यम् ।  
उद्विग्नबुद्धेरसदात्पभावाद् विश्वात्मना यज्ञ निवर्तते षीः । ३३ ।  
ये चै भगवता प्रोक्ता उपाया ह्यात्मलब्धये । अञ्जः पुंसामविदुषां विद्धि भागवतान् हि तान् । ३४ ।  
यानास्थाय नरो राजन् न प्रपाद्येत कर्हिचित् । धावन् निभील्य वा नेत्रे न स्फलेन्न पतेदिह । ३५ ।  
कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वानुसुतस्वभावात् ।  
करोति यद् यत् सकलं परमं नारायणार्थेति समर्पयेत्तत् । ३६ ।  
धर्मं द्वितीयाभिनिवेशतः स्यादशादपेतस्य विपर्ययोऽस्मृतिः ।  
तन्माययातो बुध आभजेत्तं भक्त्यैक्येशं गुरुदेवतात्मा । ३७ ।  
अविद्यमानोऽप्यवभाति हि द्वयोर्ध्यातुर्धिया स्वप्नमनोरथौ यथा ।  
तत् कर्मसङ्कल्पविकल्पकं मनो बुधो निरुध्यादभयं ततः स्यात् । ३८ ।  
भृष्वन् सुभद्राणि रथाङ्गपाणैर्जन्मानि कर्माणि च यानि त्रेके ।  
गीतानि नामानि तदर्थकानि गायन् विलज्जो विचरेदस्युः । ३९ ।  
एवंव्रतः स्वप्रियनाभकीर्त्या जातानुरागो हुतचित्त उच्चैः ।  
हसत्यथो रोदिति रौति गायत्युन्पादवभ्रुत्यति लोकबाह्यः । ४० ।  
खं वायुमग्निं सलिलं मही च ज्योतीषि सत्त्वानि दिशो हुमादीन् ।  
सरित्समुद्रांश्च हरेः शरीरं यत् किञ्च भूतं प्रणमेदन्यः । ४१ ।

भक्तिः परेशानुभवो विरक्तिरन्यत्र चैष त्रिक एककालः ।  
 प्रणयमानस्य यथाशक्तः सुस्तुष्टिः पुष्टिः क्षुद्रपायोऽनुयासम् ।४२।  
 इत्यस्तुताङ्घ्रि भजनोऽनुवृत्त्या भक्तिविरक्तिर्भगवत्प्रबोधः ।  
 भवन्ति वै भागवतस्य राजस्ततः परां शान्तिपुर्येति साक्षात् ।४३।

Kavi said : I believe that, for the man whose mind is always agitated by mistaking this worthless body etc., for one's own self, worship of the Lord's lotus-feet is the safest course in that through such worship (all) fear completely disappears. (33) All those courses of conduct which were actually taught by the Lord Himself for His own Realization without much exertion even by the ignorant, surely know them as conducive to His pleasure. (34) O king, resorting to those courses a man would never go astray; even if he follows them running (in a desultory way) or with closed eyes (ignorantly), he would not stumble or take a false step. (35) Whatever he does with his body, tongue, mind or senses, reason or intellect or by the force of his inherited nature, he should consecrate all as an offering to the supreme Lord Nārāyaṇa. (36) He who has turned away from the Lord loses the memory (of his real self), thanks to His Māyā, and falls a prey to the erroneous belief that the body is one's own self. He is then seized with fear engendered by identification with the body (which is other than the self). Therefore, a discerning person should worship Him with exclusive devotion, looking upon his preceptor as the Deity as well as his own self. (37) Though duality has no (real) existence, it does appear like a dream or mental image to the mind of one who dwells upon it. Therefore, a wise man should control that mind from which proceed ideations and doubts. Fearlessness will follow from it. (38) (Therefore) hearing of the most auspicious descents and deeds of Śrī Hari (the Wielder of the discus) and singing His names denoting His descents and actions, well-known in the world, without any fear of being mocked at, one should move about free from attachment. (39) The man who, having adopted such a course of conduct, develops love for Him by singing the names of his beloved Lord, his heart melting in devotion, loudly laughs and weeps, screams, sings or dances like one possessed, transgressing conventions. (40) With exclusive devotion he bows to the sky, air, fire, water, earth, heavenly bodies, living beings cardinal points, trees and the like, rivers and seas and all created beings, considering them as the body of the Lord. (41) As one who eats (food) feels satisfied, gets nourishment and relief from hunger with every morsel, (similarly) in him who has resigned himself to the Lord, devotion, realization of the supreme Lord and aversion to other objects—all the three appear at once. (42) In the votary of God O king, who worships uninterruptedly as aforesaid the feet of Śrī Hari (the immortal Lord) Devotion, a distaste for the enjoyments of the world and direct knowledge of God appear (simultaneously); and through them he directly attains (the state of) supreme peace. (43)

राजोवाच

अथ भागवतं ब्रूत यद्धर्मो यादृशो नृणाम् । यथा चरति यद् ब्रूते वैलिङ्गैर्भगवत्प्रियः ।४४।

The king (Nimi) submitted : Now (kindly) describe the characteristics of the Lord's devotee among men, his disposition and course of conduct, how he behaves and what he speaks, and the distinctive traits which make him the favourite of the Lord. (44)

हरिरुवाच

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः । भूतर्षिणं भगवत्यायन्येषु भागवतोत्तमः ।४५।  
 ईश्वरे तदधीनेषु बालिशेषु द्विपत्सु च । प्रेषमर्षीकुर्योपेक्षा यः करोति स मध्यमः ।४६।  
 अर्चायापेव हार्ये पूजां यः श्रद्धयेहते । न तद्वक्तैषु चान्येषु स भक्तः प्राकृतः स्मृतः ।४७।

मूर्खत्वापीन्द्रिवैरथान् यो न द्वेष्टि न हृष्यति । विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः । ४८ ।

देहेन्द्रियप्राणमनोधियां यो जन्माप्ययश्चुद्धयतर्कच्छ्रेः ।

संसारधर्मैर्विमुद्धानः स्मृत्या हरेर्भागवतप्रधानः । ४९ ।

न कामकर्मबीजानां यस्य चेतसि सम्भवः । वासुदेवैकनिलयः स वै भागवतोत्तमः । ५० ।

न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः । सञ्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः । ५१ ।

न यस्य स्त्रः पर इति विलेशात्मनि वा भिदा । सर्वभूतसमः ज्ञान्तः स वै भागवतोत्तमः । ५२ ।

विभुवनविभवहेतवेऽप्यकुण्ठस्मृतिरजितात्मसुगदिभिर्विमुग्धान् ।

न चलति भगवत्पदारविन्दाल्लवनिप्रियाधर्मपि यः स वैष्णवाश्रयः । ५३ ।

भगवत् उरुविक्रमाङ्घ्रिशशाखानखमणिचन्द्रिकया निरस्तापे ।

हृदि कश्चपुपसीदतो पुनः स प्रभवति चन्द्र इवोदितेऽर्कतापः । ५४ ।

विमुञ्जति हृदयं न यस्य साक्षाद्दरिस्वशाभिहितोऽप्यघोचनाशः ।

प्रणयरश्मनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः । ५५ ।

इति श्रीमद्भागवते महापुराणे पारमहंसी संहितायामेकादशस्कन्धे द्वितीयेऽध्याये । २ ।

**Hari said :** He is the foremost of the Lord's devotees, who sees himself established in all creatures as in the Lord (himself), and sees (all) creatures established in his own self as in the Divine Soul. (45) The votary who cherishes love for the Lord, is friendly to other devotees of the Lord, compassionate to the ignorant, and indifferent to his enemies, is a second-rate votary (because he discriminates among these classes, whereas the one described in the previous verse makes no discrimination). (46) He who does worship to the Lord with faith in an image only and does not serve His devotees and other beings is an ordinary devotee. (47) He who sees the universe as (a creation of) Viṣṇu's Māyā and, even though contacting the objects with his senses, neither experiences delight nor repulsion is indeed a devotee of the highest order. (48) He is the foremost devotee of the Lord, who by virtue of his (constant) remembrance of Śrī Hari is never overwhelmed by mundane properties, (viz.,) birth and death, hunger (and thirst), fatigue, fear and ardent longing, which (really) belong to the body, vital air, senses, mind and intellect (and never to the Self). (49) He is undoubtedly the foremost devotee of the Lord, in whose mind the craving for enjoyment, the impulse for action and the seeds of future incarnation (in the shape of virtue and sin) never sprout, and to whom Lord Viṣṇu is the only resort. (50) He is indeed beloved of the Lord, who never identifies himself with this body by virtue of his birth and pursuits, grade in society, race or stage of life. (51) He is the best among the devotees of the Lord, who makes no distinction between his own and that belonging to others in the matter of his possessions and body. He looks upon all created beings with an equal eye and is (always) calm. (52) He is the foremost of the votaries of Lord Viṣṇu, whose memory of the Lord is ever fresh, and who even for the sovereignty of all the three worlds (heaven, earth and the intermediate region) and even for half the time taken by the twinkling of an eye does not turn away from (the adoration of) the Lord's lotus-feet, which are sought after by the gods and others whose mind is fixed on the invincible Lord. (53) Just as with the rising of the moon the heat of the sun disappears, so the fever in the devotee's heart, (once) banished by the cool lustre shed by the gem-like nails of the Lord's feet taking long strides (while dancing with the devotee as during the Rāsa dance) can never appear again. (54) The name of the Lord is such that, even when uttered under constraint or unconsciously, it destroys multitudinous sins. That man is called the best of devotees, whose heart the Lord Himself does not leave as His lotus-feet are fastened by

the cord of Love. (55)

*Thus ends the second discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

A Description of Māyā and the means of transcending it;  
an exposition of Brahma and the Path of Action

राजोवाच

परस्य विष्णोरीशस्य मायिनामपि योहिनीम् । मायां वेदितुमिच्छामो भगवन्तो ब्रुवन्तु नः । १ ।  
यानुन्ये जुषन् युष्यद्ब्रुवो हरिकथामृतम् । संसारतापनिस्ताप्नो मर्त्यस्तत्तापभ्रंषजम् । २ ।

**The king (Nimi) submitted :** We wish to know the (true nature of) Māyā (the deluding potency) of the supreme Lord Viṣṇu, which bewilders even those who are adepts in Māyā (conjuring tricks). You revered sirs may (kindly) tell us of it. (1) I am a mortal sore afflicted by the sorrows of the world. Hearing your words narrating the nectar-like story of Śrī Hari, which are the antidote for such afflictions, I do not feel saliated (desire to hear them again and again). (2)

अन्तरिक्ष उवाच

एभिर्भूतानि भूतात्मा महाभूतेर्महाभुज । ससर्जोऽष्टावचान्याद्यः स्वमात्रात्मप्रसिद्धये । ३ ।  
एवं सृष्टानि भूतानि प्रविष्टः पञ्चधातुभिः । एकधा दशधाऽऽत्मानं विभजन्नुषते गुणान् । ४ ।  
गुणैर्गुणान् स भुञ्जान आत्मप्रद्योतितैः प्रभुः । मन्यमान इदं सृष्टमात्मानमिह सज्जते । ५ ।  
कर्माणि कर्मभिः कुर्वन् सनिमित्तानि देहभृत् । तत्तत् कर्मफलं गृह्णन् भ्रमन्तीह सुरवेतरम् । ६ ।  
इत्थं कर्मगतीं गच्छन् बह्वभद्रवहाः पुमान् । आभूत्सप्तप्रवात् सर्गप्रलयावश्रुतेऽव्ययः । ७ ।  
धातूपप्लव आसन्ने व्यक्तं द्रव्यगुणात्मकम् । अनादिनिधनः कालो ह्यव्यक्तावापकथंति । ८ ।  
शतवर्षा ह्यानावृष्टिर्भयव्यत्युन्वणः भुवि । तत्कालोपचितोष्णाको लोकांस्त्रीन् प्रतिपिप्यति । ९ ।  
पातालतलमारभ्य सङ्घर्षणामुखानलः । दहन्ध्वींशिखो विष्ट्वग् वधते चायुनेरितः । १० ।  
संवर्तको मेघगणो धर्षति स शतं समाः । धाराभिर्हेशिहस्ताभिर्लीयते सलिले विराट् । ११ ।  
ततो विराजमुत्सृज्य वैराजः पुरुषो नृप । अव्यक्तं विशते सूक्ष्मं निरिन्धन इवानलः । १२ ।  
वायुना हतगन्धा भूः सलिलस्वाय कल्पते । सलिलं तद्भूतरसं ज्योतिष्ठायोपकल्पते । १३ ।  
हतरूपं तु तमस वायुं ज्योतिः प्रलीयते । हतस्पर्शांश्वकाशेन वायुर्नभसि लीयते । १४ ।  
कालात्मना हतगुणं नभ आत्मनि लीयते । इन्द्रियाणि मनो बुद्धिः सह वैकारिकैर्नृप ।

प्रविशन्ति ह्यहङ्कारं स्वगुणैरहपात्मनि । १५ ।

एषा माया भगवतः सर्गस्थित्यन्तकारिणी । त्रिवर्णा वर्णितास्माभिः किं भूयः श्रोतुमिच्छसि । १६ ।

**Antarikṣa said :** O mighty-armed one, Māyā is that energy by which the most ancient Person, figuring as the Source of (the entire) creation, evolved with the help of these gross elements (all) forms of life, great and small, for the enjoyment and emancipation of embodied souls (His particles). (3) Having thus (for the good of the Jivas) entered (as the Inner Controller of) all forms of life evolved by means of the five gross elements, the Supreme Person splits Himself up (and appears first) as one (in the form of the mind) and (further) into ten (in the form of the ten Indriyas) and makes them (the Jivas) enjoy the (various) pleasures (through them). (4) Enjoying the (various) pleasures of sense by means of the senses illuminated by the (said) Inner Controller, the embodied soul identifies itself with this created body and gets attached to it. (5) Performing with the organs of action actions prompted by interested motives and reaping the agreeable and disagreeable consequences of his varied actions (of past lives), the embodied soul revolves in this whirligig (of mundane life). (6) Thus undergoing (various) forms of existence brought about by his (past) actions and carrying many evils (with them), the soul helplessly goes through (repeated) births and deaths till the final dissolution of creation. (7) When the dissolution of the (five gross) elements is imminent, the Time-Spirit, endless and without beginning, actually draws the manifest universe, consisting of gross and subtle matter, towards the Unmanifest (primordial Matter). (8) (Then) there appears on earth a dreadful drought lasting for a hundred years. The sun with its heat increased by the said Time-Spirit torments the three worlds. (9) A (huge and terrible) fire rising from the (thousand) mouths of Saṅkarṣaṇa (the serpent-god) and, burning everything from the bottom of the subterranean world, shoots up in high flames and, propelled by the wind, spreads in all directions. (10) The host of clouds charged with universal dissolution pour down showers, as thick as the trunk of an elephant, for one hundred years (without pause) with the result that the cosmos is submerged in water. (11) Then, leaving his cosmic body, O protector of men, Brahmā (the cosmic person) gets merged in the Unmanifest (Brahma), just as fire enters its unmanifest state (gets extinguished) when divested of fuel. (12) Denuded of its (distinctive quality) smell by the wind, the earth is reconverted into the state of water; and, deprived by the same of taste, water is reduced to the state of fire. (13) Deprived of (its attribute, viz.,) colour by darkness, fire gets merged into the air; and, deprived of (its quality of) touch by ether, the air merges into the latter (ether, its cause). (14) Deprived of (its quality of) sound by God in the form of the Time-Spirit, ether gets merged into the (Tāmasika) ego. The senses and the intellect, O king, merge in the ego of passion, and the mind with the deities born of the illuminated ego merges into the knowledge of the Self. The ego with its triple modification merges into the Mahat-tattva, which in its turn merges into Prakṛti or the elemental Nature and this (ultimately) merges into Brahma. (15) We have described (for you) the Lord's triple Māyā (comprising of Sattva, Rajas and Tamas) which creates, sustains and annihilates (the creation). What else do you desire to hear ? (16)

राजोवाच

यथैतामैश्वरीं मायां दुस्तरामकृतात्मभिः । तरन्त्यञ्जः स्थूलधियो महर्ष्य इदमुच्यताम् । १७ ।

**The king (Nimi) submitted :** It may (kindly) be pointed out (to me now), O eminent sage, how men looking upon the gross body as their self may easily get over this divine Māyā, (so) difficult to cross for those who have not been able to control their mind. (17)

प्रबुद्ध उवाच

कर्माण्यारभमाणानां दुःखहृत्यै सुखाय च । पश्येत् पाकविपर्यासं मिथुनीचारिणां नृणाम् । १८ ।

नित्यार्तिदिन विन्तेन दुर्लभेनात्ममृत्युना । गृहापत्याप्तपशुभिः का प्रीतिः साधितेश्वरैः । १९ ।

एवं लोकं परं विद्याभ्रष्टरं कर्मनिर्मितम् । सतुल्यानिशयध्वंसं यथा षण्डलवर्तिनाम् । १२० ।  
 तस्माद् गुरुं प्रपद्येत जिज्ञासुः श्रेय उतमम् । शब्दे परे च निष्णातं ब्रह्मण्युपशमाश्रयम् । १२१ ।  
 तत्र भागवतान् धर्मान् शिक्षेद् गुवात्मदैवतः । अमययानुकृत्या यैस्तुष्येदात्माऽऽत्पदे हरिः । १२२ ।  
 सर्वतो मनसोऽसङ्गपादौ सङ्गं च साधुषु । दयां यैरौ प्रश्रयं च भूतेषुऽह्ना यथोचितम् । १२३ ।  
 शौचं तपस्वितिक्षां च मौनं स्वाध्यायमार्जवम् । ब्रह्मवचनमहिंसां च समत्वं हृद्भवसंज्ञयोः । १२४ ।  
 सर्वत्रात्मेष्ट्रगान्धीक्षां कैवल्यमनिकेतताम् । विचिन्तनीरवसनं सन्तोषं येन केनचित् । १२५ ।  
 श्रद्धां भागवते शस्त्रेऽनिन्दापन्यत्र चापि हि । भनोत्राक्कर्मदण्डं च सत्यं शमदमावपि । १२६ ।  
 श्रवणं कीर्तनं ध्यानं हरेरद्भुतकर्मणः । जन्मकर्मगुणानां च तदर्थेऽस्त्रिलोकैष्टितम् । १२७ ।  
 इष्टं दत्तं तपो जप्तं वृत्तं यद्यात्वनः प्रियम् । दारान् सुतान् गृहान् प्राणान् यत् परस्यै निवेदयत् । १२८ ।  
 एवं कृष्णात्मनाथेषु मनुष्येषु च सौहृदम् । परिचर्यां चोभयत्र महत्सु नृषु साधुषु । १२९ ।  
 परस्परानुकथनं पावनं भगवद्गदाः । मिथो रतिर्मिथस्तुष्टिर्निवृत्तिर्मिथ आत्मनः । १३० ।  
 स्मरन्तः स्मारयन्तश्च मिथोऽघौघहरं हरिम् । भक्त्या सञ्जातया भक्त्या विभ्रत्युत्पुलकां तनुम् । १३१ ।  
 क्वचिद् रुदन्यच्युतचित्तया क्वचिद्भ्रसन्ति नन्दन्ति वदन्यलौकिकाः ।  
 नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति तूष्णीं परमेत्य निर्वृताः । १३२ ।  
 इति भागवतान् धर्मान् शिक्षन् भक्त्या तदुत्थया । नारायणपरो पायापञ्जस्तारति दुस्तराम् । १३३ ।

**Prabuddha replied :** One must observe how human beings living in pairs (as husband and wife) striving to gain happiness and remove misery obtain only contrary results. (18) What happiness can be derived from wealth, which is (so) difficult to obtain and can be earned only by means of constantly painful effort and which leads to one's death ? Or, what joy can one get from the possession of houses, children friends or relations and cattle, transient as they are, and the fruit of one's actions ? (19) Similarly one should realize that the heavenly regions are also transient (and full of misery), their attainment being the fruit of one's actions; (and there too as in this world) there is rivalry with the superior ones, mutual discord among the equals and hatred towards those inferior to one's own self and fear of a fall, as there is here among chieftains. (20) Therefore, one desirous of knowing the highest good should resort to a preceptor who is versed in the Vedas (which embody Brahma in the form of words), has realized the ultimate Reality and who is free from attachment and hatred. (21) Under the preceptor, whom one should love as one's own self and as the object of one's devotion, one should, by rendering devoted service to him, learn the ways of life of the Lord's devotees, by which Śrī Hari is pleased—Śrī Hari, who is the Soul of the universe and gives Himself away to His devotees. (22) First the disciple should learn detachment of the mind from all objects (body, children etc.), and attachment to the Lord's devotees. And he should also learn to cherish in all sincerity compassion, friendliness and humility towards one's inferiors, equals and superiors respectively. (23) He should (further) learn (to acquire) purity (external and internal), devotion to his religious duties, endurance, control over his speech, a habit to study the scriptures, sincerity, continence, non-violence and evenness of mind under the stress of dualities (like pleasure and pain, profit and loss). (24) He should learn to see the Ātmā (as the intelligent substance) and Īswara (the Ruling Principle) pervading all, live in solitude, without any sense of possession for any dwelling, wear pure clothing or rags (slitche together) and feel satisfied with whatever he could get for food. (25) He should (also) learn to have faith in the scriptures celebrating the Lord, without disparaging other scriptures, and curb his mind, speech and actions (through control of breath, tongue and activity respectively), and to be truthful and able to control the senses and mind. (26) He

should learn to hear, sing and dwell on the story of the advent, pastimes and excellences of Lord Śrī Hari of wonderful deeds and to do everything for (pleasing) Him. (27) He should (further) learn to offer to the supreme Lord all his sacrificial activities, gifts, austerities, repetition of the sacred syllables, righteous conduct, and all that he likes for himself, (nay,) his wife, children, house and his very life. (28) He should also learn to love devotedly those persons who have realized Śrī Kṛṣṇa as their own Self and as the Lord of their life; to serve the mobile and immobile creatures (as the embodiments of the Lord); and (specially) to serve human beings and among them more specially those who adhere to their own duty and are devotees of the Lord. (29) He should (further) learn to expound and discuss among the devotees the sacred glory of the Lord, and in association with others find delight and satisfaction resulting in the freedom of the mind from egotism. (30) (Thus) remembering and reminding one another of Śrī Hari, who destroys innumerable sins (in an instant), their devotion turning into divine love, the devotees filled with rapture experience a thrill of joy. (31) Sometimes they weep due to the anguish of separation from Śrī Hari, sometimes they laugh and rejoice and address Him (as if He were present by their side), indulge (joyfully) in dancing and singing, and sometimes thinking of the birthless Lord feel that they have reached the Supreme Person, and (thereby) become peaceful and silent. In this way their behaviour becomes altogether unconventional. (32) Thus learning (and following) the ways of life of the Lord's devotees and devoted to Him, his devotion developing into divine love, the devotee easily crosses the unfathomable Māyā. (33)

राजोवाच

नारायणाभिधानस्य ब्रह्मणः परमात्मनः । निग्रमर्हथ नो वक्तुं ययं हि ब्रह्मवित्पमाः ॥३४॥

The king (Nimi) said : O sages, since you are foremost among those who have realized Brahma (the Ultimate Reality), pray, explain to us the real nature of Paramātmā or Brahma, who is called by the name of Nārāyaṇa. (34)

पिप्पलायन उवाच

स्थित्युद्भवप्रलयहेतुरहेतुरस्य यत् स्वप्नजागरसुषुप्तिषु सद् बहिश्च ।  
 देहेन्द्रियासुहृदयानि चरन्ति येन सङ्गीवितानि तद्वेहि परं नोद् ॥३५॥  
 नैतन्मनो विज्ञाति वागुत्तं चक्षुरतया प्राणेन्द्रियाणि च यथानलमविषः स्याः ।  
 शब्दोऽपि बोधकनिषेधतयाऽऽत्यमूलमर्थोक्तमाह यदूते न निषेधसिद्धिः ॥३६॥  
 सत्त्वं रजस्तम इति त्रिवृदेकपादौ सूत्रं पहानहमिति प्रवदन्ति जीवम् ।  
 ज्ञानक्रियार्थफलरूपतयोक्तं ब्रह्मैव भाति सदसच्च तयोः परं यत् ॥३७॥  
 नात्वा जज्ञान न परिष्यति नैधत्तेऽसौ न क्षीयते सवनविद् व्यभिचारिणां हि ।  
 सर्वत्र शश्वदनपाय्युपलब्धिपात्रं प्राणो यथेन्द्रियबलेन विकल्पितं सत् ॥३८॥  
 अण्डेषु पेशुषु तरुषुविनिश्चितेषु प्राणो हि जीवमुपधावति तत्र तत्र ।  
 सत्रे यदिन्द्रियगणेऽहमि च प्रसुप्ते कृष्टस्थ आशयमृते तदनुस्मृतिर्नः ॥३९॥  
 यद्ब्रह्मनाभचरणीयणयोः भक्त्या चेतोमलानि विधमेद् गुणकर्मजाणि ।  
 तस्मिन् विरुद्ध उपलभ्यत आत्मतत्त्वं साक्षाद् यथामलदृशोः सवितृप्रकाशः ॥४०॥

Pippalāyana said : O ruler of men, know that to be the supreme Reality, which is responsible for the creation, sustenance and dissolution of this universe; and itself has no cause of its own; and that which exists in (all the three states of consciousness—) waking life, dream and deep sleep, as well as in the supra-conscious state. (beyond the aforesaid three states), and animated by which the body, senses, breath and the inner mind (exist and)

perform their functions. (35) Just as sparks cannot illumine, much less burn, fire (which is their origin), the mind, speech, eye, intellect, life-breath and senses cannot grasp or reach the ultimate Reality. The revealed word (Veda) too makes no positive assertion about It though it is the (only) authority for Its existence. By denying itself the power to describe It, it speaks of It (merely) by import (inference). No negative description (however) would be possible if there were no Reality. (36) That which was one before creation became known as Pradhāna (or Prakṛti) of triple nature, consisting of Sattva, Rajas and Tamas. Then by its active power it became known as the Sūtrātma and by its power of understanding it became known as the Mahat-tatva. (Again,) as a condition investing the Jiva or individual soul it became known as Ahāṅkāra (the ego). The incomprehensible Brahma alone shines as the deities presiding over the senses, the senses and the objects of senses and the experience of pleasure and pain. The (gross) effect and the (subtle) cause are all Brahma, because It is the Cause of both. (37) This Ātmā (Brahma) was never born and will never die, It neither grows nor undergoes decay, because It is the witness of the different states of those objects which come into existence and die away. It is omnipresent and eternally abiding pure consciousness; yet like Prāṇa (life-breath) It appears as many under the influence of the senses. (38) The vital air, as a matter of fact, follows everywhere the Jiva, whether born of egg, womb, sweat or sprung out of soil, and itself remains unchanged in the different bodies. (Even so) the Ātmā too remains unaffected (in the state of sound sleep) when the senses are oblivious and also when the ego is dormant, i.e., the subtle body has become functionless (Its continuity even at that time is proved by the fact that) we remember the Ātmā (on waking as the witness of the enjoyment of sound sleep). (39) Just as the light of the sun shines to clear eyes, so the truth of the Self is directly revealed to the pure heart of the man who is earnestly devoted to the Lord and intensely desires to obtain His holy feet, and has thus freed his mind from the impurities born of qualities and actions. (40)

राजोवाच

कर्षयोगं वदत नः पुरुषो येन संसृजतः । विधूयेहासु कर्षाणि नैष्कर्म्यं विन्दते परम् । ४१ ।

एवं प्रश्नमृषीन् पूर्वमपृच्छं पितुरन्तिके । नाब्रुवन् ब्रह्मणः पुत्रास्त्रं करणमुच्यताम् । ४२ ।

**The king submitted :** (Pray) describe for us that Yoga of action through which man in his present life soon destroys his Karma and, thus purified, attains that supreme knowledge which follows dissociation from all actions. (41) Formerly, in the presence of my father (Ikṣvāku) I put this question to the Ṛṣis (Sanat-kumāra etc.); but those Ṛṣis (sons of Brahma) did not answer it. (Pray,) tell me why they did not reply. (42)

आविर्होत्र उवाच

कर्माकर्षविकर्मति वेदवादो न लौकिकः । वेदस्य क्षेत्रात्पत्न्यात् तत्र मुहूर्तिं सूर्यः । ४३ ।

परोक्षवादो वेदोऽयं बालानामनुशासनम् । कर्मयोक्षय कर्माणि विधत्ते ह्यपदे यथा । ४४ ।

नाधरेद् यस्तु वेदेत्तं स्वयमज्ञोऽजितेन्द्रियः । विकर्मणा ह्यधर्मैः मृत्योर्भूतुमुपैति सः । ४५ ।

वेदोक्तमेव कुर्याणो निःसङ्गोऽर्पितमीश्वरे । नैष्कर्म्यां लभते सिद्धिं रेचनार्थां फलश्रुतिः । ४६ ।

**Āvirhotra said :** Actions enjoined by the scriptures, prohibitions as opposed to the former and transgressions of the prescribed ones are to be known only from the Vedas and are not (mere) secular affairs; and as the Vedas are the revelations of God, (even) the learned get confused in distinguishing the three kinds of actions. (If the Ṛṣis did not reply to your question, obviously the reason was that at that time you were a mere lad and would not have understood the answer.) (43) The Veda has a deeper import than what the words

apparently convey. The real purpose of the Veda is to secure exemption from actions and their fruit but (obviously) temptations of gaining heaven through prescribed actions are held out to the ignorant, just as a boy is tempted with sweets to swallow a (bitter) medicine. (44) One who is himself ignorant and has no control over one's senses and fails to perform actions enjoined by the Vedas commits the sin of dereliction and passes from one death to another (that is, remains involved in the cycle of births and deaths). (45) One who performs only actions prescribed by the Vedas, without attachment to their fruits and surrendering them to the Lord, attains to that ultimate fulfilment, which means that knowledge which proceeds from freedom from actions. The promise of fruits (as mentioned in the Vedas) is meant only to create interest in actions (The prescribed actions and their fruits are described really for getting ultimately freedom from actions). (46)

य आशु हृदयग्रन्थिं निर्जिहीषुः परात्मनः । विधिन्नोपचरेद् देवं तन्नोक्तेन च केशवम् । ४७ ।

लब्धानुग्रह आचार्यान् तेन सन्दर्शितागमः । प्रहापुरुषमध्यर्धेभूर्वाभिमतयाऽऽत्मनः । ४८ ।

शुचिः सम्पुस्तमामिनः प्राणसंयमनादिभिः । पिण्डं विशोध्य संयासकृत्प्रक्षोर्ध्वयेद्धरिम् । ४९ ।

अर्चादी हृदये चापि यथालक्ष्योपचारकैः । द्रव्यक्षित्यात्कलङ्कानि निष्वाद्य प्रोक्ष्य चासनम् । ५० ।

पाद्यादीनुपकल्प्याथ सत्रिधाप्य समाहितः । हृदादिभिः कृतन्यासो मूलमन्त्रेण चार्चयेत् । ५१ ।

साङ्गेष्याङ्गं सपार्यदां तां तां मूर्तिं स्वमन्त्रतः । पाद्याद्याद्यंघमनीयाष्टैः स्नानवासोन्निपूरणैः । ५२ ।

गन्धपाल्याक्षतस्त्रिभिर्भूपदीपोपहारकैः । साङ्गं सम्पूज्य विधिवत् सत्रैः स्तुत्वा नपेद्धरिम् । ५३ ।

आत्मानं तन्मयं ध्यायन् मूर्तिं सम्पूजयेद्धरेः । शेषामाथाथ शिरसि स्वधाम्नुदास्य सकृत्तपः । ५४ ।

एवमन्यकृतोयादावतिथौ हृदये च यः । यज्ञतीर्थुरपात्मानमचिरामुच्यते हि सः । ५५ ।

इति श्रीमद्भागवते महापुराणे पापहरार्थं श्रीहनुमानकाण्डशक्ये तृतीयोऽध्यायः । ३ ।

Whoever wishes to snap quickly the 'knot of heart' (viz., egotism—the sense of I and mine—and mistaking the body for the soul) in the soul, who is no other than the Supreme, should with Vedic rites, accompanied by Tantric rites, worship Lord Keśava. (47) One who has obtained initiation (in the sacred texts) through the grace of a preceptor, and has learnt from him the mode of worship should worship the Lord in the image of his choice. (48) He should observe cleanliness and then, sitting in front of the image, purify his body by controlling his breath and other practices and fortify himself by duly assigning the various parts of the body to different deities and worship the Lord. (49) First he should purify the articles of worship (flowers etc., by removing insects and so on), the earth (by sweeping it), his own self (through calmness) and the image (by removing the coating of sandal-paste etc.), and thus make them fit for worship. Then he should sprinkle water on his seat, keep ready water for washing the hands and feet etc., of the Deity with and other articles. Then with a concentrated mind (he should) invoke the Deity (in the image) and, having installed the Deity in his heart and other parts of the body, adore the Lord, with the available articles of worship, in the image etc., or in the heart chanting the fundamental sacred formula or Mantra. (50-51) He should worship the image of the Deity including His (various) limbs as well as the emblems He wears (e. g., the discus Sudarśana etc.), and His retinue (Sunanda and others), repeating the sacred syllables pertaining to that Deity, offering water for washing His hands and feet and rinsing His mouth, and so on, bathing the image, robing and decorating It with ornaments, offering Him sandal-paste, flowers, unbroken grains of rice (for adorning His forehead with), garland, incense, light and food. Thus worshipping the Lord with His entourage well according to the prescribed rites, the devotee should sing hymns in praise of Lord Śrī Hari and prostrate himself (before the image). (52-53) One should duly worship the image of Śrī Hari while thinking himself as permeated by the Lord; and then, placing the

holy relic (offered flowers etc.), on his own head, (finish the worship and) deposit the worshipped image at its place and the Lord in his heart. (54) He who thus worships the Lord, the Universal Soul, in the fire, the sun, water etc., or in his guest or his own heart surely gets liberated very soon. (55)

*Thus ends the third discourse, in Book Eleven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथ चतुर्थोऽध्यायः

### Discourse IV

#### A description of the Lord's Descents

राजोवाच

यानि यानोह कर्माणि यैर्धैः स्वच्छन्दजन्मभिः । चक्रे करोति कर्ता वा हस्तिस्तानि ब्रुवन्तु नः । १ ।

**King Nimi said :** Pray, narrate to us those various deeds which Śrī Hari performed in this world during His different incarnations, assumed according to His free will and tell us those deeds also which He is performing now or will perform (in future). (1)

द्रुमिल उवाच

यो वा अनन्तस्य गुणाननन्ताननुक्रमिष्यन् स तु बालबुद्धिः ।  
 रजांसि भूभेर्गणयेत् कथञ्चित् कालेन नैवास्त्रिलशक्तिधाम्नः । १ ।  
 भूतैर्यदा पञ्चभिर्गणयसृष्टैः पुरं विराजं विरचय्य तस्मिन् ।  
 स्वांशेन विष्टः पुरुषाभिधानमवाप नारायण आदिदेवः । ३ ।  
 यत्काय एष भुवनत्रयसन्निवेशो यस्येन्द्रियैस्तनुभूताभुभयेन्द्रियाणि ।  
 ज्ञानं स्वतः श्वसनतो बलमोज ईहा सत्त्वादिभिः स्थितिलपोद्भव आदिकर्ता । ४ ।  
 आदावभुच्छतधृती रजसास्य सर्गे विष्णुः स्थितौ क्रतुपतिर्द्विजधर्मसेतुः ।  
 रुद्रेऽप्यवाय तपसा पुरुषः स आद्य इत्युद्भवस्थितिलयाः सततं प्रजासु । ५ ।

**The sage Drumila said :** He who seeks (completely) to count the endless qualities of the infinite Lord is really a person of puerile understanding. One may (possibly) count anyhow in course of time the particles of dust on earth, but in no case the excellences of the omnipotent Lord. (2) When Lord Nārāyaṇa the first and foremost Deity, created, with the five primary elements evolved by Himself, the universe as His body and entered into it by a part of His (as Its Inner Controller), then He acquired the name of Puruṣa. (3) The three worlds constitute His body; through His organs come into being the twofold organs (of action and knowledge) of all creatures, and by Himself He is Consciousness; His breath is the source of the bodily and organic strength and activity of the world; through Sattva and other qualities (Rajas and Tamas) He is the first author responsible for the creation, subsistence and destruction of universe. (4) United with Rajas, that most ancient Person appeared in the beginning as Brahmā for the creation of this universe; in association with the quality of Sattva the same Lord appeared as God Viṣṇu for the continuity of the universe and for the

maintenance of Dharma among the twice-born and for giving the fruit of sacrifices; endowed with Tamas He appeared as Rudra for the destruction of the universe. Through these (Brahmā, Viṣṇu and Rudra) proceed the creation, preservation and destruction of the creatures in each Kalpa. (5)

धर्मस्य दक्षदुहितर्यजनिष्ठ मूर्त्या नारायणो नर ऋषिप्रदरः प्रशान्तः ।  
 नेचकर्म्यलक्षणमुवाच चचार कर्म योऽद्यापि चास्त ऋषिवर्यनिषेविताङ्घ्रिः । ६ ।  
 इन्द्रो विशङ्ख्य भय धाम जिपृक्षतीति काभं न्ययुङ्क्त सगणं स वदर्युपाख्यम् ।  
 गत्वःसरेगेणवसन्तसुपन्दवातेः स्त्रीप्रेक्षणेषुभिरविध्यदन्महिज्ञः । ७ ।  
 विज्ञाय शक्रकृतपक्रपमादिदेवः प्राह प्रहस्य गतविस्मय एजमानान् ।  
 मा धैष्ट भो मदन मालत देववधो गृह्णीत नो बलिमशुन्यमिमं कुरुध्वम् । ८ ।

He was born as the foremost of the Ṛṣis, possessed of perfect tranquillity, viz., Nārāyaṇa and Nara, of Mūrti, daughter of Dakṣa and wife of Dharma. They preached that kind of action (viz., worship of the Lord) which leads to the knowledge of the Self and themselves practised it. Their feet are worshipped by the best of Ṛṣis and even today They (Nara-Nārāyaṇa) are performing that (very) action. (6) Suspecting that the sage (Nārāyaṇa) desired to take possession of his domain (heaven), Indra sent Kāmadeva (the god of love) with his attendants to Badarikāśrama (which owed its name to its grove of jujube trees). Kāmadeva did not know His prowess and he went there with a bevy of celestial nymphs, soft breezes and the spring season, and tried to disturb His mind with the arrow-like amorous glances of the women. (7) Nārāyaṇa, knowing that Indra had done that misdeed, loudly laughed and without astonishment or haughtiness said to the trembling visitors, "O (powerful) Kāmadeva, O wind-god and celestial damsels † do not be afraid. Accept our hospitality and fill this hermitage by your presence." (8)

इत्थं ब्रुवत्यभयदे नरदेव देवाः सत्रीडनप्रशिरसः सपुणं तमूवुः ।  
 नैतद् विभो त्वयि परेऽविकृते त्विचित्रं स्वारामघोरनिकरानतपादपये । ९ ।  
 त्वां सेवतां सुरकृता बहवोऽन्ताषाः स्त्रीको विलङ्ख्य परमं ब्रजतां पदं ते ।  
 नान्यस्य बर्हिषि बलीन् ददतः स्वभागान् धत्ते पदे त्वमविता यदि विघ्नपूर्तिर् १० ।  
 क्षुत्तुदन्निकालगुणामास्तनैहृद्यश्चैऽन्यानस्नानपारजलधीनतिनीर्यं केचित् ।  
 कोधस्य यानि विफलस्य वशं पदे गोर्भजानि दुश्चरतपश्च वृथोत्सृजन्ति ११ ।

इति प्रणृताः तेषां त्वियोज्यद्रुतदर्शनाः । दर्शयामास शृश्रुषां स्वचिन्ताः कुर्वतीर्विभुः १२ ।  
 ते देवानुघरा दृष्ट्वा स्त्रियः श्रीरिच रूपिणीः । गन्धेन मुमुहुस्तासां रूपोदायंहतश्रियः १३ ।  
 तात्वाह देकेदेशः प्रणनान् प्रहसत्रिव । आसापेकतयां वृद्धं सवर्णां स्वर्गभूषणात् १४ ।  
 ओमित्यादेशमादाय नत्वा तं सुरवन्दिनः । उर्वशीपयारःश्रेष्ठो पुरस्कृत्य दिवं ययुः १५ ।  
 इन्द्रान्यन्य सदसि भृषवतां त्रिदिवौकसात् । ऊचुर्नारायणबलं शक्रःस्तत्रास विस्मितः १६ ।

O king! when Nārāyaṇa made them fearless and spoke thus, (Kāmadeva and) the (other) gods bent their heads with shame, and said to the merciful Lord, "If You remained unaffected (by the attacks of Kāmadeva) it is no matter for surprise, as You are beyond Māyā and subject to no change. Your lotus-feet are adored by hosts of sages who have conquered their senses and revel in the Self. (9) When persons worshipping You transcend the region of the gods and rise to Your supreme Abode, deities put many obstacles in their path. But the other one is not (so) obstructed—he who offers to the deities their shares in the form of oblations into the sacred fire. (Ye.) You being the Protector, the devotee tramples over all obstacles. (10)

Some people get over us in the guise of hunger and thirst, cold, heat and rain (the distinguishing features of the cold and the hot weather and the rains), control the air, the palate and the sexual urge, which are (so) difficult to cross like endless oceans; but they fall victims to futile anger and thus render useless their hard austerities. They are like persons who having crossed oceans get drowned in the hollow caused by a cow's hoof." (11) When Kāmadeva, Spring etc., thus praised Him, the almighty Nārāyaṇa (produced and) displayed women of wonderful beauty, fully adorned (with ornaments), waiting upon Himself (And thus the pride of Kāmadeva and his retinue was humbled). (12) Those attendants of Indra saw these women, as beautiful as Goddess Lakṣmī, and got enchanted by the fragrance of their bodies; they found their own beauty faint when compared with their surpassing beauty. (13) Lord Nārāyaṇa laughingly told the humbled Kāmadeva and others that they might choose from among those women one like themselves who would be an ornament to heaven. (14) Obeying this command with the word "Amen!" Indra's attendants offered their respects to Nārāyaṇa and choosing Urvaśī, the best of those celestial damsels, returned to heaven following her. (15) They bowed to Indra in the court of the gods, and described to them, eager to hear, the prowess of Nārāyaṇa, hearing which Indra was astonished and got dismayed. (16)

हंसस्वरूप्यवद्दस्युत आत्मयोगं दत्तः कुमार ऋषभो भगवान् पिता नः ।  
 विष्णुः शिवाय जगतां कल्यावनीर्षस्तेनाहता मर्धाभिता श्रुतयो हयास्ये ।१७।  
 भुङ्गोऽप्यये मनुर्गिलौघधयश्च मात्स्ये क्रौडे हतो दिनिज उद्धरताम्भसः क्षमात् ।  
 कौमे धृतेऽद्रिरभूतोन्मथने स्वपृष्टे ग्राहात् प्रपन्नमिभराजमभुञ्जदार्तम् ।१८।  
 संस्तुन्वतोऽन्ध्रपतिताऽऽमृगणाभूषीश्च शक्रं च वृत्रवधतस्तमसि प्रविष्टम् ।  
 देवन्निच्येऽसुरगृहे पिहिता अनाथा जग्नेऽसुरेन्द्रमथथाय सतां नृसिंहे ।१९।  
 वेनासुरे युधि च दैत्यपतीन् सुरार्थं हत्वान्तरेषु भुवनान्यदशात् कलाभिः ।  
 भूतोथ वामन इयामहरद् बलेः क्षमां याञ्छाच्छलेन समदाददितेः सुतेभ्यः ।२०।  
 निःक्षत्रियामकृत गां च त्रिःसप्तकुल्ये रामस्तु हैहयकुलाप्ययधर्गावात्रिः ।  
 सोऽन्धो बबन्ध दशवक्त्रमहन् सलङ्कुं सीतापतिर्नयति लोकमल्लकीर्तिः ।२१।  
 भूमेर्भ्रावतरणाय यदुबुजन्त्या जातः करिष्यति सुरैरपि दुकराणि ।  
 वार्दैर्विमोहयति यत्नकृतोऽतदर्हान् शूद्रान् कल्पैः क्षितिभुजो न्यहनिय्यदन्ते ।२२।  
 एवंविधानि कर्षाणि जन्मानि च जगत्पतेः । भूरीणि भृगिदशसो वरिणानि महाभुज ।२३।

इति श्रीमद्भागवते मातृपुराणे नामहोम्यो गेहिन्यामेकवटात्मक्ये चतुर्थोऽध्यायः ।४।

Appearing for the good of the worlds in (varying) digits as the divine Swan, Lord Dattatreya, the sages Sanaka, Sanandana, Sanātana and Sanatkumāra, and our father, Lord R̥ṣabha, the immortal Lord Viṣṇu Himself taught the knowledge of the Self. In the form of Hayagrīva He killed (the demon) Madhu and recovered the Vedas (from him). (17) In His descent in the form of the divine Fish the Lord rescued at the time of universal dissolution the Manu (named Satyavrata) and protected the earth as well as (the seeds of) the (different) foodgrains. Lifting the earth from (the bottom of) the ocean in His descent as the divine Boar, He killed the demon (Hiranyākṣa). In the form of the divine Tortoise, He supported the mountain (called Mandara) on His back when the ocean was being churned for nectar, and rescued the distressed king of elephants from (the jaws of) the alligator when the former sought Him (for protection). (18) The Lord rescued the Rsis (known as the Vātakhilyas) who (being of the size of a thumb and) having grown weak through austerities had fallen into a pit (as though into the sea) and had been duly praising Him. (Similarly) He saved Indra, who had incurred the sin of Brahmanicide by having killed Vṛtra (a Brāhmaṇa by birth), and further rescued helpless celestial women who stood imprisoned in the houses of

Asuras. And during His descent as the Man-Lion (Lord Narasimha) He killed Hiranyakaśipu (the ruler of the Asuras) in order to rid His devotees (like Prahlāda) of fear. (19) And in the war between the gods and demons He killed the demon chiefs for the sake of the gods, and in different Manvantaras through (different) part manifestations protected the worlds. Assuming the form of the divine Dwarf (Vāmana) He obtained on the pretext of asking for alms the earth from Bali and gave it to the gods (the sons of Aditi). (20) Descending as Paraśurāma, the fire born of the Bhārgava race for the destruction of the Haihayas, He swept the Kṣatriyas off the surface of the earth thrice seven times. And (in His descent) as Śrī Rāma (the Spouse of Sītā) He bridged the ocean and killed the ten-headed demon (Rāvana) and destroyed (his capital) Lañkā. He is (always) victorious everywhere and His fame destroys the sins of the people. (21) Though birthless, the Lord will appear in the race of Yadu in order to remove the burden of the earth, and perform deeds which cannot easily be accomplished even by the gods. (Then appearing as Lord Buddha) He will bewilder (and confuse) by His arguments those who perform sacrificial rites though unqualified for them. And (appearing as Kalkī at the end of the Kali age, He will destroy the Sūdra kings. (22) O king of mighty arms ! many such descents and deeds of the Lord of the universe, of immense glory have been recounted (by the wise). (23)

*Thus ends the fourth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāna, otherwise known as the  
Paramaharṣa-Saṁhitā.*

ॐ नमो भगवते वासुदेवाय

## अथ पञ्चमोऽध्यायः

### Discourse V

The Fate of non-devotees; different methods of the Lord's worship  
according to the different Yugas

राजोवाच

भगवन् हं हि प्रायो न भजन्त्यात्मवित्तया । तेषामशान्तकायानां का निष्ठाविजितात्मनाम् । १ ।

**The king (Nimi) submitted :** O jewels among those (sages) who have realized the Self ! what will be the fate of those who do not generally adore Lord Śrī Hari and whose desires have not been satiated and whose mind and senses are (yet) uncontrolled ? (1)

चमस उवाच

पुत्रबाहूभ्यादेभ्यः पुत्रवत्याश्रमैः सह । चत्वारो जज्ञिरे वर्णां गुणैर्विप्रादयः पृथक् । २ ।

य एषां पुत्र्यं साक्षादात्मप्रभवमीधरम् । न भजन्त्यवजानन्ति स्थानाद्ब्रह्मः पतन्त्यधः । ३ ।

दूरेहरिकथाः केचिद् दूरेचाच्युतकीर्तनाः । स्त्रियः शूद्रादयश्चैव तेऽनुकम्या भवाद्दृशाम् । ४ ।

विप्रो राजन्यवैश्यो च हरेः प्राप्ताः पदान्तकम् । श्रौतेन जन्मनाथापि भूतान्याग्रापवादिनः । ५ ।

कर्मण्यकोविदाः सत्त्वा पूर्वाः पण्डितमानिनः । वर्दन्ति धादृकान् मूढा यथा माध्वा गिरोत्सुकाः । ६ ।

रजसा घोरसङ्कल्पा कामुका अहिमन्यवः । दाम्बिका मानिनः पाप विहसन्त्यच्युतप्रियान् । ७ ।

वर्दन्ति तेऽन्योन्यपुपामितस्त्रियो गृहेषु मैथुन्यपरेषु चाशेषः ।

चजन्यमृष्टात्रविधानदक्षिणं वृत्त्यै परं प्रन्ति पशुनतद्विदः । ८ ।

श्रिया विभूत्याभिजनेन विद्यथा त्यागेन रूपेण बलेन कर्मणा ।  
 जातस्मेयान्धधियः सहेष्टरान् सतोऽवमन्यन्ति हरिप्रियान् खलाः । ११ ।  
 सर्वेषु शश्वत्तनुभूत्ववस्थितं यथा खमात्यानमधीष्टपीश्वरम् ।  
 वेदोपगीतं च न भृण्वतेऽबुधा मनोरथानां प्रवदन्ति वार्तया ॥१०॥  
 लोके व्यवायामिषमद्यसेवा नित्यासु जन्तोर्न हि तत्र चोदना ।  
 व्यवस्थितस्तेषु त्रिवाहयज्ञसुराप्रहैरासु निवृत्तिगिष्टः ॥११॥  
 धनं च धर्मकफले यतो वै ज्ञानं सविज्ञानमनुप्रशान्ति ।  
 गृहेषु युञ्जन्ति कलेवरस्य मृतुं न पश्यन्ति दुरन्तवीर्यम् ॥१२॥  
 यद् प्राणभक्षो विहितः सुरायाम्नाया पशोरालधनं न हिंसा ।  
 एवं व्यवयः प्रजया न रत्या इमं विशुद्धं न विदुः स्वधर्मम् ॥१३॥  
 ये त्वनेकविदेऽसन्तः सन्धाः सदभिमानिनः । पशुं द्रुहन्ति विसन्धाः प्रेत्य खादन्ति ते घ तान् ॥१४॥  
 द्विपत्तः परकायेषु स्वात्मानं हरिमीश्वरम् । मृतके सानुबन्धेऽस्मिन् बद्धमेवाः पतन्त्यधः ॥१५॥  
 ये कैवल्यमसम्प्राप्तं वे चात्मीताश्च मूढताम् । प्रैवर्गिका ह्यक्षणिक्का आत्मानं घातयन्ति ते ॥१६॥  
 एत आचह्नोऽज्ञान्ता अज्ञाने ज्ञानमानिनः । सीदन्त्यकृतकृत्या वै कालध्वस्तमनोरथाः ॥१७॥  
 हिवात्वायासरचिता गृहापत्यसुहृद्विष्यः । तपो विशान्यनिच्छन्तो वासुदेवपराङ्मुखाः ॥१८॥

**Camasa replied :** From the mouth, arms, thighs and feet of the Lord were (respectively) evolved the four Varnas or castes with the (four) Āśramas or stages in life. And they were distinctly divided into Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras according to their Guṇas (or qualities of Sattva, Rajas and Tamas and their combinations). (2) Among these they who do not adore the Supreme Person though knowing Him to be their direct Originator and Ruler and ignore Him, fall from their status and go down to hell. (3) Many women, Śūdras and others are remote from (through neglect or distaste) hearing the Lord's stories or discourses on them and also from singing His praises, and deserve to be pitied by devotees like you. (It should be your duty to bring them to the right path). (4) Brāhmaṇas, Kṣatriyas and Vaiśyas stand (very) near the feet of Śrī Hari by virtue of their birth and Vedic Saṁskāras (ceremonies for the twice-born). Yet they get misguided by the Vedas as they miss their real meaning and interpret them literally about the fruits of actions. (5) They do not know the secret of action; though foolish, they consider themselves learned and become conceited; they indulge in fine talk and are fascinated by the honeyed words describing the transient fruit of actions. (6) Being dominated by Rajas they resolve upon cruel deeds; their desire for pleasures is insatiable; their anger is like that of a serpent and they love ostentation and show pride. Such sinners laugh at the devotees of the Lord. (7) Living in homes where sexual pleasures predominate, they remain devoted to women and talk among themselves of the pleasures of sense (alone). They perform sacrifices without observing the rules and without distributing food and giving money to the Brāhmaṇas and only kill animals for sustenance, not realizing the sin involved in destruction of life. (8) Blinded with pride born of their wealth and power, pedigree and learning, munificence, comeliness of form, physical strength and actions, those wicked men despise not only the saintly, who are beloved of Śrī Hari, but the Lord Himself. (9) Those fools do not heed what the Vedas say about the Lord, viz., that like the sky He is eternally present in all creatures as their very Self and as the ultimate object of all human pursuits. They interpret the Vedas as discussing only the objects of desire. (10) Man is naturally inclined towards the enjoyment of sexual pleasure, flesh and wine. No rules enjoin him to indulge in them. A certain check is provided over these tendencies (by the Śāstra) by

permitting sexual commerce with one's wedded wife, meat-eating at the end of an animal sacrifice, drinking of wine during a Sautrāmaṇi sacrifice (in the case of those who are addicted to these); the (real) intention (of the Śāsira) is to turn man away from them. (11) The only fruit (proper use) of wealth is Dharma or piety which gives knowledge and direct realization and forthwith leads to supreme peace or Liberation. Those who use wealth (solely) for their own comfort or of their family forget death, the formidable enemy of their body. (12) They do not understand the pure essence of their religion. Only the smelling of wine is sanctioned (in a Sautrāmaṇi sacrifice) and animal sacrifice is allowed for the adoration of the deities and it is not permissible to kill them for meat. Similarly, sexual relation with one's wife is allowed with the motive of getting an issue and not for the sake of enjoyment. (13) Those who are ignorant of this real Dharma and, though wicked and haughty, account themselves virtuous kill animals without any feeling of remorse or fear of punishment, and are devoured by those very animals in their next birth. (14) Those who hate others, in whom also dwells the same Self or Hari, hate Hari Himself and, being deeply attached to their mortal body and other relations, fall into hell. (15) Those who have not attained the knowledge of real truth but have passed the stage of utter ignorance, and are attached to the threefold objects of existence (Dharma, Artha and Kāma), but have no time to pursue the path (of Liberation) are sure to bring about their ruin. (16) They kill their own self, and, being devoid of peace of mind, regard ignorance as knowledge (confuse action for knowledge). They do not experience fulfillment and, being frustrated in their aims and thwarted by the Time-Spirit, become miserable. (17) Those who are averse to the Lord are obliged against their will to forsake their home, wealth, children and friends, gained with great difficulty, and enter the dark hell. (18)

#### राजोवाच

कस्मिन् काले स भगवान् किं वर्णः कीदृशो नृपिः । नाम्ना वा केन विधिना पूज्यते तद्विद्वोच्यताम् । १९ ।

**The king (Nimi) submitted :** Pray, tell us now in which ages, assuming what forms and colours and by what names the Lord is known, and by what prescribed rites He is worshipped by men. (19)

#### करभाजन उवाच

कृतं ब्रैता द्वापरे च कलिरित्येषु केशवः । नानावर्णाभिधाकारो नानैव विधिनेज्यते । २० ।  
 कृते शुक्रेणतुर्बाहुर्जटिलो वल्कलाम्बरः । कृष्णाजिनोपवीतशक्नो विभ्रद् दण्डकमण्डलू । २१ ।  
 मनुष्यास्तु तदा शान्ता निर्वैराः सुहृदः स्याः । यजन्ति तपसा देवं शमने च दमेन च । २२ ।  
 हंसः सुपर्णो वैकुण्ठो धर्मो योगेश्वरोऽमलः । ईश्वरः पुरुषोऽप्यरुः परमात्पति गीयते । २३ ।  
 ब्रैताया रक्तवर्णोऽसौ चतुर्बाहुस्त्रिमेखलः । हिरण्यकेशश्चक्रवर्त्या खुम्बुवाद्युपलक्षणाः । २४ ।  
 तं तदा मनुजा देवं सर्वदेवमयं हरिम् । धजन्ति विद्यया त्रया धर्मिणा ब्रह्मवादिनः । २५ ।  
 विष्णुर्यज्ञः पृथिवीधर्मः सर्वदेव उरुक्रमः । वृषाकर्षिर्जयन्तश्च उरुगाय इतीयते । २६ ।  
 द्वापरे भगवाञ्छुभ्रापः पीतवासो निजापुधः । श्रीवत्सादिभिर्भरद्वाजैश्च लक्षणेस्त्वलक्षितः । २७ ।  
 तं तदा पुरुषं मर्त्या महाराजोपलक्षणम् । यजन्ति वेदतन्त्राभ्यां परं जिज्ञासवो नृप । २८ ।  
 नमस्ते वासुदेवाय नमः सङ्कर्मणाय च । प्रद्युम्नायानिरुद्धाय तुभ्यं भगवते नमः । २९ ।  
 नारायणाय ऋषये पुरुषाय महात्मने । विश्वेश्वराय विश्वाय सर्वभूतात्मने नमः । ३० ।  
 इति द्वापरे उर्वीशे स्तुवन्ति जगदीश्वरम् । नानातन्त्रविधानेन कलावपि यथा शृणु । ३१ ।

**The sage Karabhājana replied :** Lord Keśava in the ages of Satya, Tretā, Dwāpara an

Kali assumes different colours, names and forms and is worshipped in different modes. (20) In the Satya age the Lord is of white complexion, has four arms, wears matted locks and is clad in barks and deerskin. He puts on the sacred thread and carries a rosary of Rudrākṣa and a staff and a Kamaṇḍalu (water-pot made of wild cocoanut shell). (21) In that age men have as a matter of fact a calm mind, entertain no feeling of animosity towards anybody and are friendly towards all creatures; they look upon all with an equal eye. They propitiate the Lord by their Tapas (in the form of contemplation) and by their control of mind and the senses. (22) (In the Satya age) the Lord is called by the names of Haṁsa, Suparna, Vaikuṇṭha, Dharma, Yogeśvara, Amala, Īśvara, Puruṣa, Avyakta and Paramātmā. (23) In the age of Tretā the Lord is of crimson hue: He has four arms, wears a triple cord about His loins and has golden locks. He appears in the form of sacrifices as described in the three Vedas and wields on His person a Sruk, Sruvā (ladles for pouring ghee into the sacred fire) and other accessories used in the performance of sacrifices. (24) In that age pious men who are teachers of the Vedas worship through the Vedic lore Lord Śrī Hari as an embodiment of all the deities. (25) (In that age of Tretā) He is called by the names of Viṣṇu, Yajña, Prśnigarbha, Sarvadeva, Urukrama, Vṛṣākapi, Jayanta and Urugāya. (26) In the Dwāpara age the Lord is of a dark brown complexion, remains clad in yellow silk, wields (in His arms) His own weapons and emblems (viz., the conch, discus, mace and lotus), wears the Kaustubha gem and is distinguished by the marks of Śrīvatsa (a curl of white hair on the right side of His bosom) etc. (27) In that age, O king, men seeking to know the ultimate Reality worship the Supreme Person, who is characterized by the regalia proper to a monarch (such as the umbrella, fly-whisk etc.), as indicated in the Vedas and the Tantras. (28) Hail to You, Vāsudeva; hail to Saṅkarṣaṇa and hail to You, the almighty Lord, as Pradyumna and Anirudha! (29) Hail to the sage Nārāyaṇa, the almighty, all-pervading, all-embodiment Ruler of the universe, dwelling in the heart of all. (30) O king, it is thus that people adore and praise the Lord of the universe in the Dwāpara age. (Now) hear how they worship Him with various rituals prescribed by the Tantras during the Kali age. (31)

कृष्णवर्णं त्रिपाकृष्णं साङ्गोपाङ्गान्नपार्षदम् । यज्ञैः सङ्कीर्तनप्रार्थयंजति हि सुप्रेथसः । ३२ ।

ध्येयं सदा परिभवन्नभीष्टदोहं तीर्थास्पदं शिवविरिञ्चिनुतं शरण्यम् ।

भृत्यार्तिहं प्रणतपाल भवाब्धिपोतं वन्दे महापुरुष ते चरणारविन्दम् । ३३ ।

स्यन्त्वा सुदुस्यजसुरेप्सितराज्यलक्ष्मीं धर्मिष्ठ आर्यवचसा यदयादरण्यम् ।

मायामृगं दयितयेप्सितमन्त्रधावद् वन्दे महापुरुष ते चरणारविन्दम् । ३४ ।

It is well-known that (in this age) wise men worship, through sacrifices mostly consisting of chanting the names of the Lord and singing His praises, the Lord who is of a dark colour, though bright by lustre, perfect in all limbs, adorned with ornaments, furnished with His weapons and waited upon by His attendants. (32) O the most exalted person, O the Protector of devotees, I bow to Your lotus-feet which are worthy of being constantly meditated upon, put an end to all discomfiture, yield all desired boons, which are the focus of all sacred places, are extolled by Śiva and Brahmā, afford shelter to all and dispel the distress of devotees and which serve as a bark for crossing the ocean of mundane existence. (33) O the most exalted and righteous Person, I bow to Thy lotus-feet, which ran after the illusory deer sought after by Thy beloved one (Sītā). You resigned the royal fortune—which was coveted by the gods and was most difficult to forsake—(merely) at the word of your father and went away (in exile) to the forest. (34)

एवं युगानुरूपाभ्यां भगवान् युगवर्तिभिः । मनुर्जैरन्येते राजन् श्रेयसामीधरो हरिः । ३५ ।

कलिं सभाजयन्वार्यां गुणज्ञाः सारभाषिनः । यत्र सङ्कीर्तनेनेव सर्वैः स्वार्थोर्प्रभलभ्यते । ३६ ।

न ह्यतः परमो लाभो देहिनां भ्राम्यतामिह । पत्नो विन्देत् परमां शान्तिं नश्यति संसृतिः ।३७।  
 कृतादिषु प्रजा राजन् कलाविच्छन्ति सम्भवम् । कलौ खलु भविष्यन्ति नारायणपरायणाः ।३८।  
 क्वचित् क्वचिन्महाराज द्रविडेषु च भूरिशः । ताप्रपर्णां नदीं यत्र कृतमाला पयस्विनी ।३९।  
 कावेरी च महापुण्या प्रतीची च महानदी । ये पिबन्ति जले तस्मां पनुजा पनुजेश्वर ।  
 प्राये भक्ता भगवति वासुदेवेऽमलशयाः ।४०।

देवर्षिभूताम्नूणां पितॄणां न किङ्करो नायमूणी च राजन् ।  
 सर्वात्मना यः शरणं शरण्यं गतो मुकुन्दं परिहृत्य कर्तम् ।४१।  
 स्वपादमूलं भजतः प्रियस्य त्यक्तान्यभावस्य हरिः परोशः ।  
 विकर्म यद्योत्यतितं कथञ्चिद् धुनोति सर्वं हृदि सत्रिविष्टः ।४२।

Thus, O king, Lord Śrī Hari— (the Bestower of (all) blessings (including Liberation))—is worshipped by men belonging to different Yugas under a name and in a form appropriate to the age. (35) Elderly and discriminating persons who appreciate the merits of the Kali age and choose the essence of things, extol this age, in which by merely chanting the names of the Lord one can attain all the desired objects (which could otherwise be had through many virtues only). (36) (Therefore,) for men lost in this world indeed there is no higher gain than the chanting of His names, whereby one attains to perfect peace and as a sequel to which the cycle of birth and death comes to an end. (37) (For this reason) O king, those living in the ages of Satya, Tretā and Dwāpara seek birth in the Kali age. O great king, in the Kali age (only) here and there men will be devoted to Lord Nārāyaṇa; but their number will be large in the Dravida territory, wherein flow the rivers Tāmrapaṇī, Kṛtamālā, Payaswini, the most sacred Kāveṛī, Mahānadi and Praticī. O great king, men who drink their waters generally become pure-minded devotees of Lord Vāsudeva. (38–40) O king, renouncing all obligation (or the notion of separateness from the Lord), he who whole-heartedly and completely resorts for protection to the protecting Lord is no more a servant of or debtor to the deities, Rṣis or other creatures, relations or other men (newcomers) and deceased ancestors. (Such a person discharges all his responsibilities merly by seeking refuge in the Lord.) (41) If a beloved devotee who has forsaken all other attachments and sought shelter in the soles of feet of the Lord incurs any sin for any reason (although as a rule he is incapable of sin), the Supreme Lord, Śrī Hari, enshrined in his heart, washes off all that sin. (42)

नारद उवाच

धर्मान् भागवतानिश्च श्रुत्वाथ मिथिलेश्वरः । जायन्तेयान् पुनीन् प्रीतः सोपाध्यायो ह्यपूजयत् ।४३।  
 ततोऽन्तर्दीधरे सिद्धाः सर्वलोकेभ्यः पश्यतः । राज्ञा धर्मनुपातिष्ठन्नवाप परमो गतिम् ।४४।  
 त्वमथेतान् महाभाग धर्मान् भागवताञ्जुतान् । आस्थितः श्रद्धया वृक्तो निःसङ्गो वास्यसे परम् ।४५।  
 युवयोः खलु दम्यत्वोर्यशसा पूरिते जगत् । पुत्रतामगमद् यद् वा भगवानीश्वरो हरिः ।४६।  
 दर्शनालिङ्गनालपैः शयनसनभोजनैः । आत्मा वा पावितः कृष्णे पुत्रत्वेहं प्रकुर्यतोः ।४७।  
 वैरेण यं नृपतयः शिशुपालपौण्ड्रशाल्वाद्यो र्गतिविलासविलोकनाद्यैः ।  
 ध्यायन्त आकृतधियः शयनासनाद्यै तत्साम्यमापुनरुक्तधियां पुनः किम् ।४८।  
 मापत्यबुद्धिपकृथाः कृष्णे सर्वात्मनीश्वरे । पायामनुष्यभावेन गूढैश्वर्ये परेऽप्यथे ।४९।  
 भूभागाम्भुराजन्महन्त्वे गुप्तये सताम् । अवतीर्णस्य निर्वृत्ये यज्ञो लोके वितन्त्यते ।५०।

The sage Nārada resumed : Hearing (the exposition) of these courses of conduct pleasing to the Lord, Nimi (the king of Mithilā) with his priests and preceptors delightedly [565] B. M. Part II—46

adored the sons of Jayanti, the (nine) sages (mentioned before). (43) Then those accomplished sages vanished out of sight while all the people stood looking on. Following the aforesaid courses of conduct, the king attained to the highest goal. (44) O Vasudeva (the best among fortunate persons)! following these righteous courses pleasing to the Lord, which you have (just) heard of, lull of faith and free from attachment, you too will attain the highest goal. (45) The fame of you both, husband and wife, really fills the (whole) world because the almighty Lord Śrī Hari has chosen to be your son. (46) Cherishing parental love for Śrī Kṛṣṇa, you have both purified your soul by His sight, embrace and conversation with Him, as well as by sitting, sleeping and eating with Him. (47) When (even) Śiśupāla, Paundraka, Śālva and other kings, thinking of Him with the feeling of enmity while sleeping, sitting or eating, had His gait, graceful movements and glances etc., imprinted on their mind and (accordingly) attained similarity to His form, what to say of those whose mind is attached to Him. (48) Śrī Kṛṣṇa is the Universal Soul, the almighty Lord, though He has concealed His divinity by assuming a human personality as a matter of sport; He is above and beyond all and is immortal. You should not look upon Him as your son. (49) To destroy the devilish kings who had become a burden to the earth, and to protect the virtuous, Śrī Kṛṣṇa has appeared on earth. It is for the liberation of all men that He spreads His fame throughout the world. (50)

श्रीशुक उवाच

एतच्छ्रुत्वा महाभागो वसुदेवोऽतिविस्मितः । देवकी च महाभागा जहत्तुर्माहमात्मनः । ५१ ।

इतिहासमिमं पुण्यं धारयेद् यः समाहितः । स विधूयेह शमले ब्रह्मभूयाय कल्पते । ५२ ।

इति श्रीमद्भागवते महापुराणे पाण्डवस्य संनिवासायैकत्रयस्यै पञ्चमोऽध्यायः । ५ ।

**Śrī Śuka continued:** Hearing this, the highly fortunate Vasudeva and Devaki felt much astonished and they overcame their infatuation (ceased to look upon Śrī Kṛṣṇa as a mortal or their son). (51) Whoever with a concentrated mind retains in his memory this sacred story shakes off his delusion during his life-time and becomes qualified for attaining oneness with Brahma (after death). (52)

*Thus ends the fifth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāna, otherwise known as the  
Paramahansa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

The gods entreat the Lord to return to His divine realm and Uddhava approaches Him on the eve of the Yadus' departure for Prabhāsa

श्रीशुक उवाच

अथ ब्रह्माऽऽयजैर्देवैः प्रजेशैरावृत्तोऽध्यागात् । भवश्च भूतध्व्येशो ययौ भूतगणवृत्तः । १ ।

इन्द्रो मरुद्भिर्भगवानादित्या वसवोऽग्निर्नी । ऋषयोऽङ्गिरसो रुद्रा विश्वे साध्याश्च देवताः । २ ।

गन्धर्वाप्सरसो नागाः सिद्धचारणातुष्टकाः । ऋषयः पितरश्चैव सविद्याथारकिन्नराः । ३ ।

द्वारकामुपसंगम्: सर्वे कृष्णादिदुक्षवः । वपुषा येन भगवान् नरलोकमनोरमः ।

यशो वितेने लोकेषु सर्वलोकमलापहम् । ४ ।

तस्यो विभ्राजमानायां सपुद्गत्यां महर्द्धिभिः । व्यचक्षतावितनुज्ञाक्षः कृष्णमद्भुतदर्शनम् । ५ ।

स्वर्गोद्यानोपगैर्मल्लैश्छादयन्तो यदुत्तमम् । गीर्धिशिख्रपदार्याभिस्तुष्टुवर्जगदीश्वरम् । ६ ।

**Śrī Śuka began again:** Now (when Nārada had finished his discourse to Vasudeva and left Dwārakā), Brahṁā, surrounded by his sons (Sanaka and others), the gods and the lords of creation, arrived and so did Lord Śiva, the Ruler of those that have gone by as well as those that are yet to come, accompanied by goblins. (1) (Similarly) the glorious Indra with the Maruts (the forty-nine wind-gods), the Ādityas (sons of Aditi), the (eight) Vasus, the (two) Aświns, the R̥bhus, the Aṅgirās, the (eleven) Rudras, the (class of) gods known as the Viśwedevas and the Sādhyas, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas and Guhyakās (Yakṣas), R̥sis as well as manes, accompanied by Vidyadharas and Kinnaras—all went to Dwārakā, eager to see Śrī Kṛṣṇa, who captivated the mind of the (entire) human race, in that (charming) form by which He spread in (all) the (three) worlds a glory that destroyed the sins of the whole universe. (2—4) In that brilliant city abounding in all kinds of superior wealth they saw Śrī Kṛṣṇa of wonderful beauty with unsatiated eyes. (5) Covering Śrī Kṛṣṇa, the foremost among the Yadus, with flowers that can be had in heaven (alone), they praised the Lord of the universe by means of (laudatory) hymns couched in charming words and full of charming ideas. (6)

देव ऊचुः

नताः स्म ते नाथ पदारविन्दं बुद्धीन्द्रियप्राणमनोबचोभिः ।

यश्चिन्त्यतेऽन्तर्हृदि भावयुक्तैर्भुमुक्षुभिः कर्ममयोत्पाशात् । ७ ।

त्वं मायया त्रिगुणयाऽऽत्मनि दुर्षिभाभ्यं व्यक्तं सृजस्यवसि लुम्पसि तद्गुणस्थः ।

नैतेर्भवानजित कर्मभिरज्यते वै यत् स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्यः । ८ ।

शुद्धिर्नृणां न तु तथेडव दुराशयानां विद्याश्रुताध्ययनदानतपःक्रियाभिः ।

सत्त्वात्मनाप्यथ ते यशसि प्रवृद्धसच्छ्रद्धया श्रवणसम्भृतया यथा स्यात् । ९ ।

स्यान्नस्तवाद्भिरशुभाशयधूमकेतुः श्लेष्माय यो मुनिभिरार्द्रहृदोहापानः ।

यः सात्वतैः समविभूतय आत्मवाद्भिर्यद्विर्जितैः सबनशः स्वरतिक्रमाय । १० ।

यश्चिन्त्यते प्रयत्नपाणिभिरध्वराग्नौ प्रयत्न निरुक्तविधिनेश हविर्गृहीत्वा ।

अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभिः परमभागवतैः परीष्टः । ११ ।

पर्वुष्टया तत्र विभो वनमालयेवं संस्पर्धिनी भगवती प्रतिपत्त्रिवच्छ्रीः ।

यः सुप्रणीतमसुयार्हणपाददत्तो भूयात् सदाद्भिरशुभाशयधूमकेतुः । १२ ।

केतुश्चिक्रमच्युतस्त्रिपतन्पताक्रे यस्ते भयाभयकरोऽसुरदेवचञ्चोः ।

स्वर्गाय साधुषु खलेऽद्वितराय धूमन् पादः पुनातु भगवन् भजतामर्थ यः । १३ ।

नश्योतग्नाव इव यस्य वशे भवन्ति ब्रह्मादयस्तनुभूतो मिथुरर्षिमानाः ।

कालस्य ते प्रकृतिपुरुषयोः परस्य ईं नस्तनीतु चरणः पुरुषोत्तमस्य । १४ ।

अस्यासि हेतुर्द्वयस्थितिसंयमानापव्यःकजीवमहतापि कालमाहः ।

सोऽयं त्रिणाभिरखिलपचये प्रवृत्तः कालो गभीरस्य उत्तमपुरुषस्त्वम् । १५ ।

त्वतः पुपान् सम्पदिगम्य यथा स्ववीर्यं यत्ने महान्तमिव गर्भमनोपवीर्यैः ।

सोऽयं तयानुगत आत्मन आप्ण्डकोशं हैमं समर्जं बहिगवरणैरुपेतम् । १६ ।  
 तन्स्थुपश्च जगतश्च भवानधीशो यन्माययोऽत्यगुणविक्रियधोषनीतान् ।  
 अर्थाऽनुपत्रपि हृषीकपते न लिप्तो येऽन्ये स्वतः परिहृतादपि विध्यति स्म । १७ ।  
 स्मायावलोककल्पदर्शितभावहारिभूषण्डलप्रहितसौरतमन्त्रशौषडैः ।  
 पत्यस्तु षोडशसहस्रपदङ्गुबाणैर्यस्येन्द्रियं विमथितं करणैर्न विध्यः । १८ ।  
 विध्यस्तवामृतकथोदकहास्त्रिलोक्याः पादावनेत्रसरितः शमलानि हन्तुम् ।  
 आनुश्रवं श्रुतिभिरङ्घ्रिजमङ्गसङ्गैस्तीर्थहृद्यं शुचिषदस्त उपसृजन्ति । १९ ।

**The gods said :** With our reason and senses, body, mind and speech, O Lord ! we bow to Your lotus-feet, which are meditated upon in the heart by those who are full of devotion and seek to be freed from the stout shackles of Karma. (7) O invincible Lord ! presiding over the (three) Guṇas born of Your Māyā You create, preserve and destroy this manifest inconceivable universe in Yourself through Your Māyā consisting of the three Guṇas, and yet remain ever unaffected by these actions, being free from (all) blemish (in the form of likes and dislikes etc.), and since You remain completely absorbed in the unobscured Bliss which constitutes Your (very) nature. (8) O praiseworthy and supreme Lord ! purification of men of impure mind is not so radically effected through worship, study of scriptures, (acts of) charity, austerities, ritual acts etc., as of pure-minded persons through mature and genuine faith, developed by (constant) hearing, in Your glory. (9) May Your feet serve as a fire to consume all our unholy cravings—the feet which are being contemplated upon with a heart moistened with love by ascetics for the sake of blessedness; which are worshipped by devotees through individual divine manifestations (Vāsudeva and so on) for attaining a glory similar to that of the Lord; and by the wise (as many as) three times (a day) in order that they may transcend heaven (and ascend to Vaikuṇṭha); (nay,) which are contemplated, O Lord, in the sacrificial fire (by those well-versed in sacrifices) taking in their outstretched hands the material for being consigned to that fire according to the procedure laid down by the three Vedas (Ṛk, Sāma and Yajus); and which are contemplated in the course of their Yogic practice for the realization of the Self by strivers seeking to obtain an insight into the Māyā that veils the true character of the Spirit, and are worshipped everywhere by the highest devotees of the Lord. (10-11) Like a co-wife this divine Śrī (the goddess of fortune, appearing as a golden streak on Your bosom), O Lord, vies (even) with a faded garland of sylvan flowers (adorning Your bosom alongwith Her). You (nonetheless) accept the worship duly offered (to You) by Your loving devotees even with such a garland. (So partial You are to Your devotees!) May Your feet serve as a fire to consume our evil tendencies. (12) O almighty and omnipresent Lord, may Your foot cleanse our sins, who worship You—the foot which took three strides (in order to measure the three worlds and thereby to oust Bali from heaven) and (on reaching Satyaloka, the highest heaven in its second stride) stood as a (tall triumphal) flag with the Gaṅgā flowing through the three worlds as its streamer and (as such) inspired terror and instilled fearlessness into the titanic and the celestial armies respectively, and which, brought heaven to the righteous and spelt ruin to the unrighteous. (13) May the feet of the Supreme Person in You augment our joy—You who are superior (both) to Prakṛti and Puruṣa. (Matter and the Spirit) and who are the Propeller of all (as the Time-Spirit) and subject to whose control, like bulls held by the nose-string, are Brahmā (the creator) and other embodied souls who are being tormented by one another. (14) You are Puruṣottama (the Highest Person) in that You are responsible for the creation, continuance and destruction of this universe; the Vedas speak of You as the Controller of Prakṛti, Puruṣa and the Mahatattva (the principle of cosmic intelligence); and You are also Kāla (the wheel of Time

revolving in the form of a twelve-month) consisting of three navels (each of four months), engaged in the destruction of all and possessed of imperceptible speed. (15) Having derived its power from You and (thus) acquiring unfailing energy, the Purusa (Spirit) in conjunction with Māyā deposited the Mahat-tattva, corresponding as it were to the seed of this (visible) universe. Equipped with that (very) power the Mahat produced out of itself the golden (effulgent) egg of the universe enveloped by its (seven) external sheaths (in the shape of the earth, water, fire, air, ether, ego and mind). (16) Therefore, O Propeller of the Indriyas, You are the suzerain Ruler of the immobile as well as the mobile creation, because even though enjoying (in the form of the Jīva) the objects of the senses evolved through the modification of the Guṇas brought about by Māyā You remain unattached to them; while others (the Jīvas) remain afraid of sense-enjoyments even when they have been renounced by themselves. (17) (All) Your sixteen thousand (and odd) wives could not even shake Your mind by their shafts of Cupid and other charms skilled in conveying the message of love despatched by their arched eyebrows fascinating with the sentiment expressed by their suppressed smile and sidelong glances. (18) The streams (of Your glory) bearing the water of Your nectar-like stories and rivers (like the holy Gaṅgā) that have washed Your feet are capable of destroying (all) the sins of the three worlds. Those who take pains for the purification of their self resort to both these types of holy waters—the former, in the form of Your glory sung in the Vedas, by means of their ears and the latter, emanating from Your feet, through the contact of their body. (19)

बादरायणिरुवाच

इयमिष्टुय विबुधैः सेशः शतधुतिर्हरिम् । अभ्यधापत गोविन्दं । प्रणम्याश्चरमाश्रितः । १२० ।

Śrī Śuka resumed: Having thus extolled and bowed low to Śrī Hari, alongwith the (other) gods, Brahmā, accompanied by Lord Śiva and standing in the air (all the while), submitted to Śrī Kṛṣṇa (the Protector of cows):—(20)

ब्रह्मोवाच

भूमेर्भागवताराय पुरा विज्ञापितः प्रभो । त्वमस्माभिर्दशेषात्सत्तथैवोपपादितम् । १२१ ।

धर्मश्च स्थापितः सन्तु सत्यसन्धेषु वै त्वया । कीर्तिंश्च दिक्षु विक्षिप्त्वा सर्वलोकेषु मया । १२२ ।

अवतीर्य यदोर्वेशे विभ्रद रूपमनुत्तमम् । कर्मण्युद्धामवृत्तानि हिताय जगतोऽङ्गुथाः । १२३ ।

यानि ते चरितानीश मनुष्याः साधवः कलौ । शृण्वन्तः कीर्तयन्तश्च तरिष्यन्त्यज्ञसा तमः । १२४ ।

यद्वंशेऽजतीर्यस्य भवतः पुरुषोत्तम । शरच्चक्रं व्यतीपाय पञ्चविंशतिर्दिकं प्रभो । १२५ ।

नाधुना तेऽखिलाधार देवकार्यावशोधितम् । कुलं च विप्रशापेन नष्टप्रारयमभूदिदम् । १२६ ।

ततः स्वधाम परमं विशस्व यदि मन्यसे । सलोकैर्कालोत्कपालान् नः पाहि वैकुण्ठकिङ्करान् । १२७ ।

Brahmā said: Formerly You were entreated by us to remove the burden of the earth, O Lord ! That has been accomplished (by You) precisely as was desired by us, O Inner Controller of all ! (21) Righteousness has been firmly established by You among the virtuous pledged to truth and glory, which is capable of destroying the sins of all men, diffused on all sides. (22) Descending in the line of Yadu and manifesting a form unsurpassed (in elegance), You performed deeds of extraordinary valour for the good of the world. (23) Hearing of and celebrating, O Lord, those exploits of Yours that have been mentioned heretofore, pious men in the Kali age shall easily get through (the darkness of) ignorance. (24) A century and twenty-five years more have elapsed, O Lord, since You appeared in the race of Yadu, O Supreme Person ! (25) O Support of the universe, no part of the gods' purpose now remains to be accomplished; and this race of Yours (too) has become well-nigh extinct through the curse of the Brāhmaṇas. (26) Therefore, return, if You please, O Viṣṇu, to Your transcendent realm

(Vaiṅkunṭha), and bless us, Your servants, the guardians of the spheres, alongwith the spheres (by visiting our realms and accepting our homage). (27)

श्रीभगवानुवाच

अवधारितमेतन्मे यदास्य विबुधेश्वर । कृतं चः कार्यपसिले भूपेभारोऽवतारितः । २८ ।  
तद्विदं यादवकुलं वीर्यशौर्यभ्रियोद्धतम् । लोकं त्रिपृक्षद् रुद्धे मे वेल्लेयव पहर्णवः । २९ ।  
यदासंहृत्य दृप्तानां यदुनां विपुलं कुलम् । गस्तास्यनेन लोकोऽयमुद्धेलेन विनङ्कयति । ३० ।  
इदानीं नाश आरब्धः कुलस्य द्विजशापतः । यास्यापि भवनं ब्रह्मरेतदन्ते तवमघ्न । ३१ ।

**The glorious Lord replied :** What you say has already been decided upon by Me, O ruler of the gods ! All your purpose has been accomplished and the burden of the earth removed. (28) Made insolent by prowess, heroism and fortune and inclined to take possession of the (whole) world, this (celebrated) race of Yadu has been kept in check by Me as the ocean by its shore. (29) If I depart (from this world) without destroying the huge race of the Yadus, who have grown (so) insolent, this (entire) human race will meet its destruction through this ocean, that has (already) transgressed its limits. (30) The destruction of this race has (already) begun through the imprecation of the Brāhmanas. When its destruction is complete, O sinless Brāhmā, I shall ascend to your realm (*en route to My own realm*). (31)

श्रीसुक उवाच

इयुक्तो लोकनाथेन स्वयम्भुः प्रणिपत्य तम् । सह देवगणैर्देवः स्वधाम समपद्यत । ३२ ।  
अथ तस्यां महोत्पातान् द्वावत्वां समुत्थितान् । विलोक्य भगवानाह यदुषुद्धान् समगतान् । ३३ ।

**Śrī Śuka continued :** Told thus by the Lord of the universe, god Brāhmā (the self-born) fell prostrate before Him and duly returned to his realm alongwith the host of (other) gods. (32) Presently noticing grave portents appearing over the aforesaid (city of) Dvārakā, the Lord spoke to the elderly among the Yadus, that had assembled (there). (33)

श्रीभगवानुवाच

एते वै सुमहोत्पाता व्युत्तिष्ठन्तीह सर्वतः । शापश्च नः कुलस्यासीद् ब्राह्मणेभ्यो दुरत्ययः । ३४ ।  
न वसव्यमिहास्माभिर्निर्जीविषुभिरार्यकाः । प्रभासे सुप्रहृत्युष्यं यास्यामोऽद्यैव या चिरम् । ३५ ।  
यत्र स्नात्वा दक्षशापाद् भृहीतो यक्ष्मणोद्भूराद् । विमुक्तः किल्बिषात् सद्यो भजे भूयः कल्लेदयम् । ३६ ।  
वयं च तस्मिन्नाभूय तर्पयित्वा पितॄन् सुगन् । भोजयित्वाऽजिनो विप्रान् नानागुणवतान्वस । ३७ ।  
तेषु दानानि पात्रेषु श्रद्धयोत्त्वा महान्ति वै । दुजिनानि तरिष्यामो दानैर्नीभरिषार्षणम् । ३८ ।

**The Lord said :** These exceptionally grave portents are particularly appearing on all sides here, and a curse from the Brāhmanas, that cannot be easily overcome, has overtaken our race. (34) We should no longer stay here, if we wish to live on, O respected ones ! We shall (accordingly) shift this very day to Prabhāsa, a most sacred place. Let there be no delay. (35) Having bathed there, the moon-god (the ruler of the stars), who had been seized with tuberculosis due to a curse pronounced by Dakṣa, was at once rid of his trouble and began to enjoy once more the waxing of his digits (as before). (36) Having bathed (in the sacred waters) there and gratified the manes and gods (with offerings of water), fed good Brāhmanas with (delicious) food of various tastes and bestowed valuable gifts on those worthy ones, we shall through those gifts get over our sins (even) as people cross the ocean with the help of ships. (37-38)

## श्रीशुक उवाच

एवं भगवताऽऽदिष्टा यादवाः कुलनन्दन । गन्तुं कृतधियस्तीर्थं स्फन्दनान् समयुयुजन् ॥३९॥  
तन्निरीक्ष्योद्भ्रमे राजन् श्रुत्वा भगवतोदितम् । दृष्ट्वाग्निं घोरं नित्यं कृष्णमनुजतः ॥४०॥  
विविक्त उपसङ्गम्य जगतामीश्वरेश्वरम् । प्रणम्य शिरसा पादौ प्राङ्गलितमभायत ॥४१॥

**Śrī Śuka went on :** Thus directed by the Lord, O delight of your race, the Yādavas made up their mind to undertake a journey to the sacred place (Prabhāsa) and began to get ready their chariots. (39) Seeing this and overhearing the utterance of the Lord and observing the fearful portents, Uddhava, who was ever devoted to Śrī Kṛṣṇa, approached the suzerain Lord of the universe in seclusion and, touching His feet with his head, submitted to Him with joined palms (as follows). (40-41)

## उद्भव उवाच

देवदेवेश योगेश पुण्यश्रवणकीर्तन । संहत्यैतत् कुलं नूनं लोके सत्यक्षयते भवान् ।  
विप्रशप्यं समर्थोऽपि प्रत्यहन्न यदीश्वरः ॥४२॥  
नाहं तवाङ्घ्रिकपले क्षणार्धमपि केशव । त्यक्तुं समुत्सहे नाशं स्वधाम नय मामपि ॥४३॥  
तव विक्रीडितं कृष्ण नृणां परममङ्गलम् । कर्णपीयूषमास्वाद्य त्वजत्यन्यस्यहो जनः ॥४४॥  
शय्यासनादनस्थानस्नानस्त्रीभ्रशनादिषु । कथं त्वां प्रियमात्मानं वयं भक्तास्त्यजेमहि ॥४५॥  
त्वयोपभुक्तस्रग्मन्धवासोऽलङ्कारचर्चिताः । उच्छिष्टभोजिनो दासास्तव पायां जयेमहि ॥४६॥  
वातरशना य ऋषयः श्रमणा ऊर्ध्वमन्धिनः । ब्रह्मरथं धाम ते यानि शान्ताः संयासिनोऽमलाः ॥४७॥  
वयं त्विह महायोगिन् भ्रमन्तः कर्मवत्सुम् । त्वद्गर्तया तरिव्यामस्तावकैर्दुस्तैः तमः ॥४८॥  
स्मरन्तः कीर्तयन्तस्ते कृतानि षडितानि च । गत्यस्मिन्नेक्षणक्ष्वेलि यन्नूलेकविडम्बनम् ॥४९॥

**Uddhava said :** O Ruler (even) of the adored of gods, O Master of Yoga, the very hearing and chanting of whose names and praises makes one sacred, having exterminated this race You are surely going to leave this world for good as (is evident from the fact that) You did not (choose to) counteract the Brāhmaṇas' curse, though able to do so, almighty as You are. (42) I cannot bear to abandon Your lotus-feet even for half a second, O Ruler (even) of Brahmā and Lord Śiva I (Kindly, therefore,) take me as well to Your (divine) realm, O Lord! (43) Having enjoyed (with their ears) the story of Your extraordinary pastimes, which is most auspicious to hear and is (sweet as) nectar to the ear, people give up the craving for other objects. (44) How (then) could we do without You, our beloved One, (nay,) our very self—we, who have (constantly) waited on You, while You lay in bed, sat or rambled, (with us), stood (beside us), bathed (in our company), were engaged in (some) sport or dined (with us) and so on? (45) We are Your servants who have been adorned with garlands, sandal-paste, raiments and ornaments etc., used (and given up) by You, and ate the remnants of Your food. (As such) we shall conquer Your Māyā (We are not afraid of Your Māyā but of separation from You). (46) Sages who have (absolutely) no covering on their body beyond the belt of air about their loins, have taken great pains on devotions, are lifelong and perfect celibates (lit., have directed the flow of their generative fluid upwards or stopped its downward flow for all time to come), are free from passion, have renounced (all) enjoyments, and have no (trace of) impurity left (in their mind)—they (alone) attain to Your glorious state known by the name of Brahma. (47) We, however, O supreme Yogi, even though we are revolving in the alleys of Karma in this world, shall get over the darkness of ignorance, which is (so) difficult to surmount, through talks about You carried on with Your devotees, dwelling upon and celebrating Your doings and utterances, Your gait, smiles, glances and jokes and whatever You did in imitation of

human beings. (48-49)

श्रीशुक उवाच

एवं विज्ञापितो राजन् भगवान् देवकीसुतः । एकान्तिनं प्रियं भृत्यमुद्धवं समभाषत । ५० ।

इति श्रीमद्भागवते महापुरुणे पार्ष्णहोत्रोऽहितायमेकदशस्कन्धे षष्ठोऽध्यायः ॥६॥

**Śrī Śuka said :** Entreated thus, O king, Lord Śrī Kṛṣṇa (the Son of Devaki) spoke (as follows) to His beloved servant and absolute devotee, Uddhava. (50)

*Thus ends the sixth discourse, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahaṁsa-Saṁhitā.*



## अथ सप्तमोऽध्यायः

### Discourse VII

The Legend of an Ascetic—the Story of eight (out of twenty-four) preceptors (from the earth to the pigeon) recognized by him

श्रीभगवानुवाच

यदाथ मां महाभाग तद्यिकीर्षितमेव मे । ब्रह्मा भवो लोकपालाः स्वर्गसं मेऽभिकाङ्क्षिणः । १ ।  
 मया निष्पादितं ह्यत्र देवकार्यमशेषतः । यदर्थमवतीर्णोऽहमंगेन ब्रह्मणाधितः । २ ।  
 कुलं वै शापनिर्दग्धं नङ्कुचत्यन्योन्यविप्राहात् । समुद्रः सप्तमेऽह्येतां पुरीं च प्लावयिष्यति । ३ ।  
 यद्द्वैवायं मया त्यक्तो लोकौऽयं नष्टपङ्कजः । भविष्यत्यचिरात् साधो कलिनापि निराकृतः । ४ ।  
 न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले । जनेऽधर्मरुचिर्भद्रं भविष्यति कल्पे युगे । ५ ।  
 त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु । मय्यावेश्य भनः सम्यक् समदृग् विचरस्व माम् । ६ ।  
 यदिदं मनसा वाच्यं चक्षुर्ध्यां श्रवणादिभिः । नश्वरं गुह्यमाणं घं विद्धि मायामनोपयम् । ७ ।  
 पुंसोऽयुक्तस्य नानार्थो भ्रमः सगुणदोषभाक् । कर्माकर्म्मविकर्मेति गुणदोषाधयो भिदा । ८ ।  
 तस्माद् युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् । आत्मानोक्ष्स्व विततमात्मानं मय्यधीश्वरे । ९ ।  
 ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् । आत्मानुभवतुष्टात्मा नान्तरायैर्विह्वल्यसे । १० ।  
 दोषबुद्ध्यो भयातीतो निषेधात् निवर्तते । गुणबुद्ध्या च विहितं न करोति यथार्थकः । ११ ।  
 सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः । पश्यन् प्रदात्यकं विश्वं न विपद्येत वै पुनः । १२ ।

**The glorious Lord began again :** That alone which you have asked Me (to do), O highly blessed one, (in verse 42 of Discourse VI above) is intended by Me. Brahmā (the creator), Lord Śiva (the Source of the universe) and the (other) guardians of the spheres (too) long for My presence in heaven. (1) Indeed I have wholly accomplished the purpose of the gods (viz., the removal of the earth's burden) for which, as requested by Brahmā, I descended on this earth with My part manifestation (Balarāma). (2) This race (of Yadu), which (is the only surviving burden on the earth and) has (already) been consumed by the curse (of the Brāhmaṇas) will surely perish through mutual strife; (and) on the seventh day the sea will overflow and submerge this city (of Dwārakā). (3) The moment this (mortal) world is forsaken

by Me it will be assailed by Kali (the Dark Age) and before long, O pious one, all its auspiciousness will be gone. (4) You should in no case live on this terrestrial globe when abandoned by Me; for the Kali age having set in (then), O good Uddhava, people will conceive a liking for unrighteous ways. (5) Completely shaking off all attachment for your own people and kinsmen and fully concentrating your mind on Me, for your part, go you about the earth looking upon all with an equal eye. (6) Whatever is being apprehended with the mind, speech, eyes, ears etc., know it to be a creation of the mind and therefore (merely) illusory and transient. (7) A man with an unsteady (wandering) mind falls a prey to misapprehension consisting in the perception of diversity, which (in its turn) leads to the sense of good and evil; and in the eyes of an individual having the notion of good and evil there exists the distinction of prescribed action, inaction and prohibited action. (8) Therefore, having controlled your mind and senses, visualize this world (of senses) as projected in the Self and see your own self existing in Me, the Supreme Lord (as one with Me). (9) Possessed of knowledge (of the meaning of the Vedas) and realization (of what has been taught by them) and with your mind sated through Self-Realization and becoming one with the self of (all) embodied beings, you will no longer be baulked by (any) impediments. (10) He who has transcended the sense of good and evil does not refrain from wrong-doing because he perceives any evil in it; nor does he perform prescribed duties because he thinks well of it; he (merely) acts (by force of habit) like a child (whose actions are never premeditated). (11) He who has gained certitude about the Self through knowledge (of the true spirit of the Vedas) coupled with realization (of the Truth); who is a friend to all created beings, who is full of peace, and who beholds the universe as one with Me, never undergoes suffering (in the form of transmigration). (12)

श्रीशुक उवाच

इत्यादिष्टो भगवता महाभागवतो नृप । उद्धवः प्रणिपत्याह तत्त्वज्ञानासुरच्युतम् । १३ ।

**Sri Śuka resumed :** Thus instructed by the Lord, Uddhava, the great devotee of the Lord, O protector of men, fell prostrate before Him and, being eager to know the truth, spoke to Him (as follows). (13)

उद्धव उवाच

योगेन योगविन्यास योगात्मन् योगसम्भव । निःश्रेयसाय मे प्रोक्तस्तथाः संन्यासलक्षणः । १४ ।

त्यागोऽयं दुष्करो भूमन् कामानां विषयात्मभिः । सुतरां त्वयि सर्वात्मप्रभक्तैरिति मे प्रतिः । १५ ।

सोऽहं मपाहमिति भूढमतिरिगाढस्त्वन्पायया विरचितात्मनि सानुबन्धे ।

मत्त्वद्भ्रमा निगदितं भवता यथाहं संसाधयामि भगवन्ननुशासि भूयम् । १६ ।

सत्यस्य ते स्वदृश आत्मन आत्मनोऽयं वक्तामीश विबुधेषुषि नानुबन्धे ।

सर्वे विमोहितधियस्तव पाययेमे ब्रह्मदयस्तनुभूतो बहिरर्थभावाः । १७ ।

तस्माद् भवन्तपनवद्यमनन्तपारं सर्वज्ञमीश्वरपकुण्ठविकुण्ठधिष्यम् ।

निर्विण्णस्वीरहम् ह सूत्रिनाभितप्तो नारायणो नरसखं शरणं प्रपद्ये । १८ ।

**Uddhava submitted :** O Lord (Rewarder) of Yoga, O the ultimate end and support of Yoga, O the embodiment of Yoga ! O the Fountainhead of Yoga ! (it is) for my highest good that this cult of renunciation without any expectation of return has been preached by You. (14) O all-pervading and all-embracing Lord ! such renunciation of the pleasures of sense is difficult (nay, well-nigh impossible) for those attached to sense-enjoyment; and more so for those who are not devoted to You: such is my conviction. (15) I am ignorant, O Lord; for I am attached to this body and children, which are the creation of Your Maya. I am immersed in the notion of 'I' and 'Mine'. Therefore, instruct me, Your servant, that I may easily attain to that

renunciation which has been taught by You. (16) O Lord, I do not see, except You, anyone even among the celestials, who can give me instruction about the self-revealed Ātmā, the only Truth. (Even) Brahmā and all these beings are deluded by Your Māyā as they look upon external things as real. (17) Therefore, afflicted as I am with sorrows and with my mind turned away from the world, O Lord, I, seek refuge in You, who are (no other than) Lord Nārāyaṇa, the friend of (all) living beings, devoid of (all) defects, eternal and infinite, omniscient, the supreme Ruler of all, whose abode is the eternal Vaikunṭha ! (18)

श्रीभगवानुवाच

प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः । समुद्भरन्ति ह्यात्मानमात्मनैवाशुभाशयात् । १९ ।

आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः । यत् प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुब्रुवन्ते । २० ।

पुरुषत्वे च मां धीराः सांस्रस्ययोगविदारदाः । आविस्तरां प्रपश्यन्ति सर्वशक्यपुण्ड्रहितम् । २१ ।

एकद्वित्रिचतुष्पादो बहुपादस्तथापदः । बहूयः सन्ति पुरः सृष्टास्तासां पे पौरुषी प्रिया । २२ ।

अत्र मां मार्गयन्त्यद्वा युक्ता हेतुभिरश्वरम् । गृह्यमाणैर्गुणैर्लिङ्गैर्ब्राह्मण्यनुमानतः । २३ ।

अत्राप्युदहरन्तीपमिनिहासं पुरातनम् । अवधूतस्य संवादे यदोर्मिततेजसः । २४ ।

अवधूतं द्विजं कञ्चिच्चरन्तमकुतोभयम् । कवि निरीक्ष्य तरुणं यदुः पप्रच्छ घर्मवित् । २५ ।

**The Lord replied :** In this world those who are engaged in investigating the true nature of this world often lift themselves up by their own efforts and rid themselves of the craving for the pleasures of sense. (19) The Ātmā itself is indeed the (infallible) guide of one's own self, especially in the case of man, inasmuch as by direct perception and inference he can work out his own good. (20) In their human birth persons of ripe judgment and knowing the secret of Sāmkhya and Yoga (the paths of Knowledge and Action) directly and clearly perceive Me as their own Self endowed with all faculties. (21) Numerous forms of living beings with one foot, with two, three, four or many feet and also without feet stand evolved by Me. Of them (all) the human body is (most) dear to Me. (22) (And) here (in the human body) those who are ever vigilant directly discover Me, the Supreme Ruler—who cannot be perceived (by ordinary means of perception)—through assumption\* based on evidences in the shape of material instruments (such as the intellect), which are (themselves) open to perception, as well as through inference on the same grounds. (23) By way of an illustration on this subject they narrate the following ancient legend in the form of a dialogue between an ascetic of a high order and Yadu of great prowess and intelligence. (24) Perceiving a youthful Brāhmaṇa† with an unclean body, though full of wisdom, roaming about fearlessly, Yadu, who knew what is Dharma (piety), put (the following) questions to him. (25)

यदुवाच

कुतो बुद्धिरियं ब्रह्मत्रकर्तुः सुविशारदा । यामासाद्य भवाल्लोकं विद्वांश्चरति बालवत् । २६ ।

प्रायो धर्मार्यकामेषु विविक्तायां च मानवाः । हेतुनैव समीहन्ते आपुषो यशसः श्रियः । २७ ।

त्वं तु कल्पः कविर्दक्षः सुभगोऽमृतभाषणः । न कर्ता नेहमे किञ्चिज्जप्रेत्यतपिश्रमवत् । २८ ।

जनेषु दह्यमानेषु कामलोभदवाग्निना । न तप्यसेऽग्निना मुक्तो गङ्गात्पथ इव द्विपः । २९ ।

त्वं हि नः पृच्छतां ब्रह्मज्ञातमन्यानन्दकारणम् । ब्रूहि स्पर्धाविहीनस्य भवतः केवलात्मनः । ३० ।

\* The assumption is that material instruments such as the intellect cannot lead to perception of objects unless they are themselves illumined by some self-effulgent principle such as the Self or God. And the form of the inference is that just as appearances like a hatchet can be welded only by an active agent, so the intellect etc., too are being used by some intelligent agent.

† A reference to II. vi. 4 leads us to conclude that the Brāhmaṇa was no other than Lord Daśāreya.

Yadu said : Remaining inactive, O Brāhmaṇa sage, whence did you get this highly penetrating wisdom, obtaining which you, though enlightened, go about the world like an (innocent) boy ? (26) Generally men strive after religious merit, riches and enjoyment, as well as after self-enquiry only from the motive of acquiring longevity, renown and fortune. (27) You for yourself are able-bodied, learned, skilful, good-looking and sweet-tongued; (nevertheless) you do nothing, covet nothing, and behave like a dunce, a maniac or a devil. (28) In the midst of people burning with the wild fire of concupisance and greed, you remain unscathed by that fire, and do not get scorched by it (even) like an elephant standing in the water of the Gaṅgā. (29) (Pray,) tell us, who are making this enquiry, O Brāhmaṇa, the cause of the joy abiding in your mind, even though you are living singly and are devoid of enjoyment (of the pleasures of sense). (30)

श्रीभगवानुवाच

यदुनेवं महाभागो ब्रह्मण्येन सुपेथसा । पृष्टः सभाजितः प्राह प्रश्रयावन्तं द्विजः । ३१ ।

The glorious Lord said : Thus honoured and questioned by Yadu, who was exceptionally intelligent and devoted to the Brāhmaṇas, the highly blessed Brāhmaṇa sage addressed (in the following words) Yadu, who stood bent low with humility. {31}

ब्राह्मण उवाच

सन्ति मे गुरवो राजन् बहवो बुद्धियुपाधिताः । यतो बुद्धिमुपादाय मुक्तोऽयमोह तच्छृणु । ३२ ।  
 पृथिवी जायुराकाशमापोऽग्निश्चन्द्रमा रविः । कपोतोऽजगरः सिन्धुः पतङ्गो पथुकृद् गजः । ३३ ।  
 मयूह्य हरिणो मीनः पिङ्गला कुररोऽर्धकः । कुमारी शरकृत् सर्प उर्जनाभिः सुपेशकृत् । ३४ ।  
 एते मे गुरवो राजंश्चतुर्विंशतिरश्रिताः । शिक्षा वृत्तिभिरेतेषामवशिक्षाभिहात्मनः । ३५ ।  
 यतो यदनुशिक्षामि यथा वा नाहुषात्मज । तत्तथा पुरुषव्याघ्र निबोध कथयामि ते । ३६ ।  
 भूर्ताराकृष्यमणोऽपि धीरो देववशातुर्गैः । नद् विद्वात्र चलेभ्यार्गादन्वशिक्षं क्षितेर्ब्रतम् । ३७ ।  
 शशत्पारार्थसर्वेहः पार्थकान्तसम्भवः । साधुः शिक्षेत भूभूतो नगशिष्यः परात्मताम् । ३८ ।  
 प्राणवृत्त्यैव सन्सुष्येऽपुनिर्नेन्द्रेन्द्रियश्रियैः । ज्ञानं यथा न नश्येत नावकीर्येत वाङ्मनः । ३९ ।  
 विषयेष्वाविशन् योगी नानाधर्मेषु सर्वतः । गुणदोषव्यपेतात्मा न विषज्जेत वायुवत् । ४० ।  
 पार्थिविष्टिह देहेषु प्रविष्टस्तद्गुणाश्रयः । गुणैर्न बुज्यते योगी गन्धैर्वायुर्वात्मभृक् । ४१ ।  
 अन्तर्हितश्च स्थिरजङ्गमेषु ब्रह्मात्मभावने समन्वयेन ।  
 व्याप्याव्यवच्छेदमसङ्गपात्मनो पुनिर्नभस्त्वं विततस्य भावयेत् । ४२ ।

तेजोऽब्रह्ममयैर्धात्रैर्मैत्राद्यैर्वायुनेरितैः । न स्पृश्यते न भस्महृत् कालसृष्टेर्गुणैः पुमान् । ४३ ।

स्वच्छः प्रकृतितः स्त्रिग्यो माधुर्यस्तीर्थभूर्गुणात् । पुनिः पुनात्यर्पां पितृभीक्षोपस्पर्शकीर्तिनैः । ४४ ।

तेजस्वी तपसा दीप्तो दुर्धर्षादरथाजनः । सर्वभक्षोऽपि पुक्तात्मा नादते मलमश्रिवत् । ४५ ।

क्वचिच्छत्रः क्वचित् स्पृष्ट उपास्यः श्रेय इच्छताम् । भुङ्क्ते सर्वत्र दातॄणां दहनं प्रागुत्तराशुभम् । ४६ ।

स्वमायया सृष्टमिदं सदसल्लक्षणं विभुः । प्रविष्ट इयते तत्तत्स्वरूपोऽभिरिवैधसि । ४७ ।

विसर्गाद्याः इमशानाम्ता भावा देहस्य नात्मनः । कलांनामिव चन्द्रस्य कालेनाव्यक्तवर्तना । ४८ ।

कालेन ह्योपधेगेन भूतानां प्रभवाययौ । नित्यावपि न दुश्यते आत्मनोऽप्रेयर्थाविजायम् । ४९ ।

गुणैर्गुणानुपादते यथाकालं विमुञ्चति । न तेषु पुज्यते योगी गोभिर्गां इव गोपतिः । ५० ।

बुध्यते स्वैन भेदेन व्यक्तस्थ इव तद्गतः । लक्ष्यते स्थूलमतिभिरात्मा धावस्थितोऽर्कवत् । ५१ ।

The Brāhmaṇa said : Many are my preceptors, O king, selected by my keen sense,

acquiring wisdom from whom I wander in the world free (from all turmoil and worry). Please hear about them. (32) The earth, the air, the sky, water, fire, the moon and the sun, the dove, the boa-constrictor, the sea, the moth, the honey-bee, the elephant, the honey-gatherer, the deer, the fish, Piṅgalā (a courtesan), the osprey, the infant, the maiden, the forger of arrows, the serpent, the spider and the Bhṛṅga (a kind of wasp)—these twenty-four have been accepted, O king, by me as preceptors. From the conduct of these have I learnt all that I had to learn in this life for my good. (33—35) I (presently) tell you, O tiger among men, what I learnt from whom and how, O son of Yayāti (Nahūṣa's son); (please) hear it. (36) I imbibed from the earth her vow, viz., that remaining unperturbed even while being oppressed by beings following the will of Providence, a man should not deviate from his course (of righteousness), conscious of the fact (of their being subject to the will of Providence). (37) A pious man should learn from the mountain (a modification of the earth itself) that (like a mountain) all his movements should ever be guided by altruism and that his (very) birth is solely intended for (the service of) others. (Similarly) as a disciple of the tree (another modification of the earth) he should learn (complete) submission to the will of others. (38) An ascetic should remain fully gratified with bare sustenance after the manner of the life-breath (a form of the air, which is sustained by mere subsistence) and should not pamper his senses by means of articles which are delightful to them. He should (only) so manage that his cognitive faculty may not be lost (through starvation), nor should he indulge himself in such a manner that his speech and mind may be diverted. (39) Though moving (freely) among (and enjoying) all (sorts of) objects (of the senses) possessing diverse characteristics, a Yogi should not get particularly attached, to them any more than the (external) air, his mind remaining unaffected by their merits or demerits. (40) Although clothed in earthly bodies in this (mortal) plane and (appearing as though) endowed with their characteristics (plumpness, slimness and so on), an ascetic who has his eyes fixed on the Self is not (actually) endowed with those characteristics any more than the air is with the odours (of various kinds, which really belong to the particles of earth wafted by the air and not to the air itself). (41) Though clothed in a body, the ascetic should, by identifying himself with Brahma (the Infinite), visualize the affinity of his all-pervading soul with the sky in the shape of freedom from (all) limitations and absence of attachment because of its interpenetrating all mobile and immobile organisms at once. (42) The soul is not touched by material adjuncts (like the body)—(which are) the creation of Kāla (the Time-Spirit) and are constituted of fire, water and earth (in the form of its products, viz., food-grains)—any more than the sky is by phenomena like the clouds, tossed by the wind. (43) Bearing (close) affinity with water, an ascetic is transparent, soft by nature, sweet and a seat of purity and purifies people through (mere) sight, touch and utterance of his name. (44) Full of glory and made brighter by glow (in the shape of austerity), formidable and having no vessel other than his belly, the Yogi, like fire, does not imbibe any impurity (in the form of sin) even though consuming anything and everything (although he never consciously eats any impure substance). (45) (Like fire, again,) he remains hidden from view at times and becomes visible at others, (thereby) earning the respect of those who seek blessedness. And burning the past as well as the future sin of those who make an offering to him, he eats everywhere (only that which is offered by others). (46) (Again, even) as fire (though having no definite shape of its own) assumes the shape of the firewood through which it reveals itself, (so) having entered a particular body (viz., that of a divinity or a sub-human creature) possessed of noble or ignoble characteristics and evolved by His own Māyā, the all-pervading Brahma appears endowed with that (very) form. (47) The (various) states beginning with birth and ending with death, brought about by (the passage of) Time, whose course cannot be perceived, belong to the body alone and not to the soul, just as

appearance and disappearance etc., occur only to the digits of the moon (and not to the moon itself). (48) Though taking place every moment by force of Time, which flits with the rapidity of a stream (of water), the birth and death of bodies assumed by the Spirit are not perceived any more than the rising and going out of the flames of fire (which likewise take place every moment). (49) Like the sun sucking the moisture (in summer) and releasing it (during the monsoons) by its rays, a Yogi (engaged in the quest of the Spirit) enjoys with his senses the objects of the senses and parts with them according to the needs of the moment but is not affected (by the act of enjoyment or gift). (50) (Even) as the sun reflected in a reflecting substance (e.g., a vessel full of water), is perceived by men of gross understanding differently (though one and the same) as though existing in the vessel etc., so is the (one) self clothed in a vesture (like the body) understood differently by those who recognize the physical body as their self, though one by itself. (51)

नरितस्त्रेहः प्रसङ्गे वा कर्तव्यः क्वापि केनचित् । कुर्वन् विन्देत् सनापं कपोत इव दीनधः । ५२ ।  
 कपोतः कश्चनारण्ये कृतनीडो वनस्पतौ । कपोत्या भार्यया सार्धमुवाच कतिचित् समाः । ५३ ।  
 कपोती स्नेहगुणितहृदयौ गृहधर्मिणौ । दृष्टि दृष्टवाङ्मङ्गेन बुद्धि बुद्ध्या बन्धन्तुः । ५४ ।  
 शय्यासनाटनस्थानवार्ताक्रीडाशनादिकम् । मिथुनीभूय विस्रब्धौ चेतुर्वनराजिषु । ५५ ।  
 यं यं वाञ्छति सा गर्जस्तर्पयन्त्यनुकम्पिता । तं तं समनयत् कामं कृच्छ्रेणाप्यजितेन्द्रियः । ५६ ।  
 कपोती प्रथमं गर्भं गृह्णीती काल आगते । अण्डानि सुषुप्ते नीडे स्वपन्तुः सत्रिधौ सती । ५७ ।  
 तेषु काले व्यजायन्त रचितवयवया हरेः । शक्तिभिर्दुर्विभाव्याभिः कोमलाङ्गनरुहाः । ५८ ।  
 प्राजाः पुपुषतुः प्रीतौ दम्पती पुत्रवत्सलौ । शुभवन्तौ कूजितं तासां निर्वृती कलाभापितुः । ५९ ।  
 तासां पतत्रैः सुपरीः कूजितैर्गुग्धचेष्टितैः । प्रत्युद्गमेरदोवानां पितरी सुदमापतुः । ६० ।  
 स्नेहानुबद्धहृदयावन्त्येयं विष्णुमायाया । विमोहितौ दीनधियौ शिशून् पुपुषतुः प्रजाः । ६१ ।  
 एकदा जग्मतुस्तासामत्रार्थं तौ कुटुम्बिनौ । परितः कानने तस्मिन्नर्थिनौ चेतुश्चिरम् । ६२ ।  
 दृष्ट्वा तौल्लुब्धकः कश्चिद् यद्दृच्छातो वनेचरः । जगृहे जलमातत्य चरतः स्वालयान्तिके । ६३ ।  
 कपोतश्च कपोती च प्रजापोषे सदोत्सुकौ । गतौ पोषणादाय स्वनीडपुपजगमतुः । ६४ ।  
 कपोती स्वात्मजान् वीक्ष्य बालकाङ्गालसंवृतान् । तानभ्यधावत् क्रोशन्ती क्रोशतो भुशदुःखिता । ६५ ।  
 सासकृच्छ्रेहगुणिता दीनचिन्ताजमायाया । स्वयं चावध्यत शिवा बद्धान् पश्यन्त्यपस्पृशतिः । ६६ ।  
 कपोतश्चात्मजान् बद्धानात्मनोऽप्यधिकान् प्रियान् । भार्या चात्मसमां दीनो विललापतिदुःखितः । ६७ ।  
 अहो मे पश्यतापायमल्पपुण्यस्य दुर्मतेः । अतुप्तस्याकृतार्थस्य गृहस्त्रैवर्गिको हतः । ६८ ।  
 अनुरूपानुकूला च यस्य मे पतिदेवता । शून्ये गृहे मां सन्त्यन्य पुत्रैः स्वर्वाति सायुधितः । ६९ ।  
 सोऽहं शून्ये गृहे दीनो भूतदारो मृतप्राजः । जिजीविषे किमर्थं वा विधुगो दुःखजीवितः । ७० ।  
 तस्तर्थवाचुताञ्छिरेभर्तुस्तुगस्तान् विचेष्टतुः । स्वयं च कृपणः शिषु पश्यन्नप्यबुधोऽपततुः । ७१ ।  
 तं लब्ध्वा लुब्धकः क्रूरः कपोतं गृहमेधिनम् । कपोतकान् कपोतीं च सिद्धार्थः प्रययौ गृहम् । ७२ ।  
 एवं कुटुम्बशान्तात्मा द्वन्द्वारामः पतत्रिक्तुः । पुष्पान् कुटुम्बं कृपणः सानुबन्धोऽवसीदति । ७३ ।  
 यः प्राप्य यानुषं लोकं मुक्तिद्वारमपावृतम् । गृहेषु खगवत् सक्तस्तमारूढञ्च्युतं विदुः । ७४ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यं संहितायामेकदशस्कन्धे सप्तमोऽध्यायः । ७ ।

Excessive fondness or attachment should never be conceived for any person or object by anyone. The mind of a man who does so becomes unhappy and he comes to grief like the (famous) dove (of the legend). (52) Having built a nest on a tree, a certain dove lived in a forest with its mate, the female dove, for some years. (53) With their hearts bound through love and enjoying the pleasures of copulation, the pair knit their understanding with

understanding, eye with eye and body with body. (54) Free from fear or reserve (in relation to one another), they slept, sat, flew about, stood, chatted, sported and ate together in the rows of trees of that forest. (55) The male dove, whose senses were out of its control, procured even with (great) hardship whatever enjoyment its mate craved for, inasmuch as the latter gratified it (in every way) and was (in turn) treated with (great) sympathy. (56) Conceiving for the first time, the female bird, who was devoted to the male, laid eggs, when the time came, in the nest by the side of its mate. (57) At the proper time there emerged from the eggs fledglings with delicate limbs (fully) evolved by the inconceivable potencies of Lord Śrī Hari (in the form of the Time-Spirit, destiny, nature and so on), and covered with soft down. (58) Hearing their cooing and delighted by their sweet chirping, the pair, fond as they were of their offsprings, nourished them with (great) affection. (59) The parents derived (great) joy through (the touch of) the feathers, (so) pleasant to touch, (sweet) chirps and charming movements of their happy youngs and their coming forth to meet them. (60) With their hearts knit together by mutual affection and deluded by the Māyā (enchanting potency) of Lord Viṣṇu, the parent birds brought up their young brood with their mind (ever) distracted (through solicitude for them). (61) Desiring food for their offsprings, the pair, that now had a (large) family (to support) went out in search of it, and wandered all about the forest for long. (62) A fowler, who roamed about in the forest, appeared there by chance and, seeing the little birds sporting near their own nest, spread his net and caught them. (63) (Meanwhile) the male and the female doves, which were always anxious to nourish their progeny and had gone out (in search of nourishment), returned to their nest with the nourishment. (64) Perceiving its young brood caught in the net and wailing, the female dove felt extremely miserable and flew to them screaming. (65) Bound by (ties of) affection bestowed (on them) more than once through the Māyā of the birthless Lord, the female dove, afflicted in mind as she was, forgot that it might likewise be caught in the trap and (even though) seeing the little ones entangled, was caught in the trap itself. (66) Sore distressed to find its offsprings, dearer than itself, caught along with its mate, which was as dear (to it) as its own self, the male dove helplessly wailed (as follows):—(67) "Oh ! behold my ruin, scanty of virtue and evil-minded as I am. Though I am (still) unsatiated (with the pleasures of sense) and am yet unaccomplished of purpose, my household life, which was the (only) means of realizing the threefold object of life has been brought to an (abrupt) end. (68) My mate—that looked upon me as its object of veneration, was agreeable (to me in everyway) and was a match for me (in every respect)—is going to heaven with its innocent (guileless) offsprings, leaving me once for all in this desolate dwelling. (69) Such as I am, whose mate and progeny are no more, what for should I seek to survive as a wretched widower leading a miserable life in my deserted habitat ?" (70) Seeing them entangled in the net and struggling in the jaws of death, the foolish and feeble-minded dove likewise fell into the trap of its own accord. (71) Having (thus) secured the male dove, the master of its household, as well as its mate and progeny (the young doves), and accomplished of purpose, the cruel fowler returned home. (72) Maintaining his family in the aforesaid manner, any householder of unquiet mind, revelling in the pairs of opposites (such as joys and sorrows) and attached to the pleasures of sense comes to grief, like the aforesaid dove, with (all) those connected with him (viz., his wife and children). (73) The wise recognize him as having fallen from a height on (once) climbing up to it, who, having attained a human body, which is an open door (as it were) to (the mansion of) final beatitude, remains attached, like the (aforesaid) dove, to his household. (74)

*Thus ends the seventh discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as the  
Paramahansa-Saṁhitā.*



## अथाष्टमोऽध्यायः Discourse VIII

What the Avadhūta learnt from the nine preceptors

ब्राह्मण उवाच

सुखमैन्द्रियकं राजन् स्वर्गं नरक एव च । देहिनां यद् यथा दुःखं तस्मान्नेच्छेत तद् बुधः । १ ।  
 प्राप्तं सुमुष्टं विरसे महान्तं स्लोकमेव वा । यद्दुच्छयैवापतितं त्रसेदाजगरोऽक्रियः । २ ।  
 शयीताहानि भूरीणि निराहारोऽनुपक्रमः । यदि नोपनमेद् प्रासो महाहिरिद्विदृष्टभुक् । ३ ।  
 ओजःसहोबलवृत्तं विभ्रद् देहमकर्मकम् । शयानो चीतनिद्रश्च नेहेतेन्द्रियवानपि । ४ ।  
 मुनिः प्रसन्नगम्भीरो दुर्विगह्यो दुरत्ययः । अनन्तपारो ह्यक्षोभ्यः स्तिमितोद् इवार्णवः । ५ ।  
 समृद्धकामो हीनो वा नारायणपरो मुनिः । नेत्सर्पत न शुष्येत सरिन्द्रिरिव सागरः । ६ ।  
 दृष्ट्वा त्वियं देवमायां तद्भ्रूवैरजितेन्द्रियः । प्रलोभितः पतत्यन्धे तपस्यधौ पतङ्गवत् । ७ ।

योषिन्द्रिरण्याभरणाम्बरदिद्रव्येषु मायारचितेषु मूढः ।

प्रलोभितात्म्यं ह्युपभोगबुद्ध्या पतङ्गवन्नश्यति नष्टदृष्टिः । ८ ।

स्तोकं स्तोकं प्रसेद् प्राप्तं देहो वर्तेत यावता । गृहानहिसञ्जातिष्ठेद् धृतिं मायुकरौ मुनिः । ९ ।  
 अगुभ्यश्च महद्भ्यश्च शास्त्रेभ्यः कुशलो नरः । सर्वतः सारमाद्धान् पुष्येभ्य इव वटपदः । १० ।  
 सायन्तनं श्वस्तनं वा न संगृहीत भिक्षितम् । पाणिपात्रोदरामत्रो मक्षिकेव न सङ्ग्रही । ११ ।  
 सायन्तनं धस्तनं वा न संगृहीत भिक्षुकः । मक्षिका इव सङ्गृह्णन् सह तेन विनश्यति । १२ ।  
 पदापि युवतीं भिक्षुर्न स्पृशेद् दारवीमपि । स्पृशन् करिव बध्येत करिण्या अङ्गसङ्गतः । १३ ।  
 नाधिगच्छेत् त्वियं प्राज्ञः कर्हिचिन्पत्युपात्मनः । बलाधिकैः स हन्येत गजैरन्यैर्गजो यथा । १४ ।  
 न देयं नोपभोष्यं च लुब्धैर्यद् दुःखसञ्चितम् । भुङ्क्ते नदपि तद्यान्यो मधुहेवार्षिण्यम् । १५ ।  
 सुदुःसोपाजितैर्वितैराश्यासानां गृहाशियः । मधुहेवाप्रतो भुङ्क्ते यतिर्वै गृहमेधिनाम् । १६ ।  
 प्राय्यगीतं न शृणुयाद् यतिर्वनचरः क्वचित् । शिक्षेत हरिणाद् बद्धान्गुघोर्गातमोहितात् । १७ ।  
 नृत्यवादित्रगीतानि जुषन् श्राध्याणि योषिताम् । आसीं क्रीडनको वश्य ऋष्याशुद्धो मृगोमुनः । १८ ।  
 जिह्वयातिप्रमाथिन्या जने रसविपोहितः । मृत्युमुच्छत्यसदबुद्धिर्मनस्तु बहिर्शैर्यथा । १९ ।  
 इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः । धर्जयित्वा तु रसनं तत्रिरन्नस्य वर्धते । २० ।  
 तार्वजितेन्द्रियो न स्याद् विजितान्येन्द्रियः पुमान् । न जयेद् रसनं यावज्जितं सर्वं जिते रसे । २१ ।  
 पिङ्गला नाम वेदयाऽऽसीद् विदेहनगरे पुरा । तस्या मे शिक्षितं किञ्चित्त्रिबोध नृपनन्दन । २२ ।  
 सा स्वैरिण्येकदा कान्तं सङ्केत उपनेथ्यती । अभूत् काले बहिर्द्वारि विभ्रती रूपमुत्तमम् । २३ ।  
 मार्गं आगच्छतो वीक्ष्य पुरुषान् पुरुषर्षभ । नाशुल्कदानं वित्तवतः कान्तान् मेनेऽर्कामुका । २४ ।  
 आगतेष्वपयातेषु सा सङ्केतोपजीविनी । अप्यन्यो वित्तवान् कोऽपि यामुपैष्यति भूरिदः । २५ ।  
 एवं दुराशया ध्वस्तनिद्रा ह्यर्षवलम्बती । निर्गच्छन्ती प्रविशती निशीथं समपद्यत । २६ ।  
 तस्या चिन्ताशया शुक्यद्वक्त्राया दीनचेतसः । निर्वेदः परमो जज्ञे चिन्ताहेतुः सुखावहः । २७ ।  
 तस्या निर्विण्णचित्ताया गीतं शृणु यथा मम । निर्वेद आश्रयाशानां पुरुषस्य यथा ह्यसिः । २८ ।  
 न ह्यङ्गजातनिर्वेदो देहबन्धं जिहासति । यथा विज्ञानरहितो मनुजो ममतां नृप । २९ ।

The Brāhmaṇa said : O king ! pleasure and pain which come through the senses are experienced in heaven as well as in hell by embodied beings; therefore a wise man should not seek them. (1) Like a python one should eat food, obtained without effort, whether it be more or less and sweet or bitter. (2) If no food reaches one, (then) like the python let one go without it and make no effort to obtain it. Let one sleep for many days patiently believing that it is Fate which provides food. (3) Bearing one's body actionless even when one is strong of body, mind and senses, and lying down, though sleepless, one should do nothing, though having the strength to exercise senses. (4) An ascetic should be quiet and grave like the calm deep sea. He should be inscrutable, dominated by none and unaffected by time and space and unperturbed by likes and dislikes. (5) An ascetic devoted to the Lord, whether he has or has not the desired objects, should feel neither elated nor depressed just as the ocean does not swell when rivers flow into it nor dries up when they do not. (6) When the man who has no control over his senses sees the Māyā of the Lord in the shape of a woman, he is allured by her gestures and falls into the darkness of hell just as a moth falls into fire. (7) The ignorant man allured by the gold ornaments, clothes etc., of a woman for the sake of enjoyment of these objects, which are the creation of the Lord's Māyā, loses his discrimination and is destroyed like a moth. (8) An ascetic should take food in small quantities (from householders), without giving them any trouble, and barely enough to maintain his body, and thus adopt the course of the black bee. (9) Like the bee collecting honey from (many) flowers a discriminating person should gather the essence from all scriptures, great or small. (10) He should not keep in store for the evening or the following day the food collected by begging; his hands (alone) should be the vessel and belly, the receptacle for food. He should not be a hoarder like the bee. (11) A mendicant should keep nothing in store, either for the evening or the day following; he who does it perishes like a bee with that collection. (12) A begging ascetic should not touch even with his foot even the wooden figure of a youthful woman; if he touched it, he would be chained like the elephant brought in contact with a she-elephant. (13) A wise man should never seek a woman, who is his death (as it were); (for) he might be killed by other man more powerful persons (after her) just as an elephant is killed by stronger tuskers. (14) Riches amassed with great pains by misers are neither enjoyed by them nor gifted away; they are enjoyed by some other person, who like the honey-gatherer discovers the hoard (and appropriates it). (15) Like the honey-gatherer, the ascetic really first enjoys the riches of householders who have amassed them with great pains and with a view to enjoying them. (16) An ascetic, living in a forest, should never hear vulgar songs. He should take this lesson from the deer, which attracted by the music of the hunter gets snared. (17) Enjoying the vulgar dance, instrumental music and songs of women, Rṣyaśṅga, born of a deer, became a plaything in the hands of women. (18) Enraptured by love of taste, a foolish person, through his uncontrollable tongue, is destroyed like the fish by the hooks. (19) Through fasting wise men can soon control their senses, except the tongue which becomes more powerful in the case of a fasting person. (20) One may have subdued all other senses; but, unless one conquers the sense of taste, one cannot be said to have gained self-control; all senses get subdued when the sense of taste is conquered. (21) Now hear O prince, what I learn from Piṅgalā, a courtesan, who at one time lived in the city of Videha (Mithilā). (22) One day that courtesan decorated her person at night and in order to take her paramour in the pleasure-house she sat just outside the house at the door. (23) O the best of men, on seeing the passers-by she, desirous of money, took them as rich men seeking pleasure on payment of money. (24) Seeing the passers-by gone, she, who lived upon her solicitations, began to indulge in the hope that some other rich man would come

and give her plentiful money. (25) Waiting at the door thus frustrated, and having lost her sleep, she kept going inside and outside the house till it was midnight. (26) Her mouth was parched and she felt dejected through hope for earning money; but ultimately the sense of frustration leading to happiness dawned on her through thinking as mentioned below. (27) Now duly hear from me the song she sang in her utter disappointment; because for people dispassion is like a sword to cut asunder the noose of hope. (28) For no person, O King, who has not acquired this feeling of disgust for the world would snap the bodily ties any more than he who is devoid of discretion could give up the sense of my-ness. (29)

पिङ्गलोत्तान

अहो मे मोहवितति पश्यताञ्जिजातपनः । या कान्तादसतः कामं कापये येन बालिशः ।३०।

सत्तं सपीपे रमणं रतिप्रदं वित्तप्रदं नित्यामिमं विहाय ।

अकामदं दुःखभादिश्लोकमोहप्रदं तुच्छमहं भजेज्जा ।३१।

अहो मयाऽऽत्मा पतितापितो वृथा साङ्केत्यवृत्त्यातिविगर्ह्यवार्तया ।

स्वैणान्नराद् यार्थवृषोऽनुशोच्यात् क्रीतेन वित्तं रतिपात्मनेच्छती ।३२।

यदस्थिभिर्निर्मितवंशवंश्यस्थुणं त्वचा रोमनस्यैः पिनद्धम् ।

क्षरन्नखद्वारमगारमेतद् विष्णुप्रपूर्णं मद्रूपैति कान्या ।३३।

विदेहानां पुरे हासिन्नहमेकैव मृडधीः । वान्यमिच्छन्त्यस्मादात्पदान् कामपच्युतात् ।३४।

सुहृत् प्रेष्टतमो नाथ अत्या चायं शरीरिणाम् । तं विक्रीयात्पनैवाहं रमेऽनेन यथा रमा ।३५।

कियत् प्रियं ते व्यभजनं कामा ये कामदा नराः । आद्यन्तवन्तो भार्याया देवा वा कालविकृताः ।३६।

नूनं मे भगवान् प्रीतो विष्णुः केनापि कर्मणा । निर्वंदोऽयं दुर्गशाया यन्मे जातः सुखवहः ।३७।

यैवं स्युर्मन्दभाष्यायाः श्लेशा निर्वंदहेतवः । वेनानुबन्धं निर्हृत्य पुरुषः क्षमपृच्छति ।३८।

तेनोपकृतमादाय शिरसा प्राप्यसङ्गताः । त्यक्त्वा दुर्गशाः शरणं ब्रजामि तपधीश्वरम् ।३९।

सन्तुष्टा श्रद्धयन्तेऽथालाभेन जीवती । विहाग्यमुनेवाहयात्मना रमणेन वै ।४०।

संसारकूपे पतितं विषयैर्मुषितेक्षणम् । ग्रस्तं कालाहिनाऽऽत्मानं कोऽन्यस्त्वानुपधीश्वरः ।४१।

आत्मेव ह्यात्मनो गोप्ता निर्विद्येत यदाखिलत् । अग्रमन्न इदं परयेद् ग्रस्तं कालाहिना जगत् ।४२।

Pingalā said : Alas ! how senseless and of uncontrolled mind am I ! Behold the extent of my foolishness; ignorant as I am, I have expected the fulfilment of my desire from a trilling mean paramour ! (30) Forsaking (the adoration of) the eternal and real Lord, who resides in the heart and gives joy and wealth forever, fondly have I sought a poor man who cannot satisfy my desires and who only gives grief, fear, worry, sorrow and infatuation. (31) Lo ! how uselessly have I afflicted my soul by leading the life of a courtesan and living by such a highly reproachful profession; I expected wealth and satisfaction from a lustful, greedy and lamentable person through my body sold to him ! (32) What female other than myself would find enjoyment through a (paramour's) body, which is like a house of which the framework is of bones, covered with skin, hair and nails, which is full of urine and excreta and has nine doors through which constantly flows foul matter ? (33) Among the (wise) citizens of Mithilā I am the only foolish and wicked person in that I expect satisfaction from anybody else than the immortal Lord, who bestows his own Self. (34) He is the friend, most beloved Lord and Self of all embodied beings; to Him shall I offer myself as a price and find enjoyment in Him like Lakṣmi, who sports with Him. (35) To what extent have mortal men and even celestials, subject to the ravages of Time, been able to give satisfying pleasure or enjoyment to their wives ? (36) Forsooth, Lord Viṣṇu has been pleased with me for some action of mine, as in

my heart, full of vicious hope, the feeling of disgust for the world has been engendered, which will lead to happiness. (37) Had I been unfortunate, I would not have met with miseries which have produced the feeling of disgust for the world. It is this despondency through which man attains peace by snapping the fetters of home etc. (38) Placing on my head the benefit rendered by Him and forsaking vicious hopes of sense-enjoyments, I shall seek refuge with the said Lord. (39) Feeling contented with whatever I get and living upon it, and trusting the Lord, who is my own Self, I shall now sport with Him as my husband. (40) My soul is fallen in the well of worldliness, the senses have deprived me of discrimination, and I stand devoured by the serpent of Time. Who else but the Lord can save me? (41) When one carefully sees the world devoured by the serpent of Time and feels disgusted with worldly objects, one realizes the fact that one's Self is the only protector. (42)

ब्राह्मण उवाच

एवं व्यवसितमतिर्दुराशां कान्ततर्षजाम् । छित्त्वोपशममास्थाय शय्यामुपविवेश स ॥४३॥  
आशा हि परमं दुःखं नैराश्यं परमं सुखम् । यथा संछिद्य कान्ताशां सुखं सुष्राप पिङ्गला ॥४४॥

इति श्रीमद्भागवते महापुराणे परमहंसा संहितायामेकदशस्कन्धेऽष्टमोऽध्यायः ॥८॥

The Brāhmana said : Thus determined, she abandoned the vicious hope born of lust and, resorting to peace, she (quietly) sought her bed. (43) Hope is the greatest misery and the absence of it is the greatest joy; for Piṅgalā, getting rid of the hope to get a paramour, enjoyed a peaceful sleep. (44)

*Thus ends the eighth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as the  
Paramahansa-Saṁhitā.*



## अथ नवमोऽध्यायः

### Discourse IX

Story of the seven preceptors, the osprey and others; and the  
end of the Avadhūta's discourse

ब्राह्मण उवाच

परिग्रहो हि दुःखाय यद् यत्प्रियतमं नृणाम् । अनन्तं सुखमाप्नोति तद् विद्वान् यस्त्वकिञ्चनः । १ ।  
सामिषं कुररं जघूर्त्स्त्रिलो ये निरामियाः । तदापिषं परित्यज्य स सुखं सप्तविन्दत । २ ।  
न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम् । आत्मक्रीड आत्परतिर्विद्यामीह बालवत् । ३ ।  
द्वयेव चिन्तया मुक्तौ परमानन्द आप्नुतौ । यो विमुग्धो जडो बालो यो गुणोभ्यः परं गतः । ४ ।  
कश्चित् कुमारी त्वात्मानं वृणानान् गृहमागतान् । स्वयं तानहंयमास कश्चि यानेषु बन्धुषु । ५ ।  
तेषामभ्यवहारार्थं शालीन् रहसि पार्थिव । अवधन्त्याः प्रकोष्ठस्थाश्चक्रुः शङ्खाः स्वन्महत् । ६ ।  
सा तज्जगुर्भित्तं मत्वा महती व्रीडिता ततः । बभञ्जैकैकशः शङ्खान् द्वौ द्वौ पाण्योरशेषयत् । ७ ।  
उभयोरप्यभूद् घोषो ह्यवधन्त्याः स्म शङ्खयोः । तत्राप्येकं निरभिददेकस्मान्नाभवद् ध्वनिः । ८ ।

अन्वशिक्षमिषं तस्या उपदेशपरिन्दम् । लोकाननुचरन्नेतल्लोकतत्त्ववित्सया । १ ।  
 वारे बहूनां कलहो भवेद् वार्ता ह्योरपि । एक एव चरेत्तस्मात् कुमार्या इव कङ्कणः । १० ।

**The Brāhmaṇa said :** The source of misery is indeed the acquisition of whatever men love most. One who knows this and desires no acquisition enjoys everlasting happiness. (1) The stronger ospreys which had no flesh attacked the osprey which had it. The latter then dropped the piece of flesh and felt happy. (2) I feel neither honour nor dishonour; I have no care which householders have for home and children. Like a child (free from care) I wander in the world sporting in the Self and devoted to it. (3) Only two are free from cares and anxieties and are immersed in supreme bliss—the ignorant and guileless child and he who has transcended the three Guṇas (and realized the Supreme Being). (4) In a certain place, a maiden herself had to attend to the comforts of those who came to her house to choose her for a bride when her relations had gone away to some other place. (5) O king, while she was pounding paddy aside to provide them food, the bangles of shells on her wrists made a loud jingling sound. (6) The (wise) girl, feeling much ashamed of doing the humiliating task herself, broke the bangles one by one, and retained only two each on her wrists. (7) Even the two bangles produced sound as she pounded (the paddy), she again broke one each (so that) the remaining one each did not produce any sound. (8) And the following lesson I learnt from her, O subduer of enemies, as I wandered in this wide world to know what was desirable and what was to be shunned. (9) Where many dwell together quarrel would ensue; even between two living together there is talk. Therefore one should wander alone as the single bangle on the wrists of the maiden. (10)

यन् एकत्र संयुज्जितं ध्यासे जितासनः । वैराग्याभ्यासयोगेन धियमाणमनन्दिनः । ११ ।

यस्मिन् मनो रूढ्यपदं यदेतच्छनैः शनैर्मुञ्चति कर्मरिणुम् ।

सत्त्वेन बुद्धेन रजस्तमश्च विधुय निर्वाणमुपैत्यनिन्दनम् । १२ ।

तदेवपात्मन्यवरुद्धचित्तो न धेद किञ्चिद् बहिरन्तरं वा ।

यथेषुकारे नृपतिं प्रजन्तमिषौ गतात्मा न ददर्श पार्श्वे । १३ ।

एकचार्यनिकेतः स्यात्प्रमथो गृहस्ययः । अलक्ष्यमाण आचार्यैर्मुनिरकोऽल्पपापणः । १४ ।

गृहारम्भोऽग्निदुःखाय विफलश्चाधुवात्मनः । सर्पः परकृतं वेश्म प्रविश्य सुखमेधते । १५ ।

एकौ नारायणो देवः पूर्वसृष्टं स्वमापया । संहत्य कालकलयो कल्पान्त इदमिधरः । १६ ।

एक एवाद्वितीयोऽभूदात्माधारेऽखिलाश्रयः । कालेनात्मानुभावेन सायं नीतासु शक्तिषु ।

सत्त्वादिशुद्धिपुरुषः प्रधानपुरुषेश्वरः । १७ ।

परवराणां परम आस्ते कैवल्यसंज्ञितः । केवलानुभवानन्दसन्दोहो निरुपाधिकः । १८ ।

केबलात्मानुभावेन स्वमायां त्रिगुणात्प्रिकाम् । संक्षोभयन् सृजन्त्यादौ तथा मुत्रपरिन्दम् । १९ ।

तमाहुस्त्रिगुणव्यक्तिं सृजन्तीं विश्वतोमुखम् । यस्मिन् प्रोतमिदं विश्वं येन संसरेत पुमान् । २० ।

यथोर्णनाभिर्हृदयादूर्णां सन्तत्य यच्चरतः । तथा विहृत्य भूयस्तां प्रसत्येवं महेश्वरः । २१ ।

यत्र यत्र मनो देहो धारयेत् सकलं धिया । स्नेहाद् द्वेषाद् भयाद् वापि याति तत्तत्सत्त्वज्ञानम् । २२ ।

कीटः पेशस्कृते ध्यायन् कुड्यां तेन प्रवेशितः । याति तत्त्वात्मतां राजन् पूर्वरूपमसन् यजन् । २३ ।

एवं गुरुभ्य एतेभ्य एथा मे शिक्षिता मतिः । स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदतः प्रभो । २४ ।

देहो गुरुषु यि रक्तिविवेकहेतुर्बिभ्रत् स्म सत्त्वनिधनं सततार्थुर्दकम् ।

तत्त्वान्यनेन विभूषामि यथा तथापि पारक्यमित्यवसितो विचारम्यसङ्गः । २५ ।

जायात्मजार्थपशुभृत्यगृह्यतवर्गान् पुष्पाति यत्प्रियचिकीर्षुतया वितन्वन् ।  
 स्वान्ते सकृच्छ्रमवरुद्भयनः स देहः सृष्ट्वास्व बीजमवसीदति वृक्षधर्मा । २६ ।  
 जिह्वैकतोऽम्पयकर्षति कर्हि तर्षा शिश्नोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।  
 प्राणोऽन्यतश्चपलदुक् क्व च कर्मशक्तिर्बह्व्यः सपत्न्य इव गेहपतिं लुनन्ति । २७ ।  
 सृष्ट्वा पुराणि विविधान्यजथाऽऽत्मज्ञक्त्वा वृक्षान् सगीसृपशून् खगदंशमस्त्यान् ।  
 तैस्तेतुष्टुद्वयः पुरुषं विधाय ब्रह्मावलोकधिषणं मुदमाप देवः । २८ ।  
 लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते भानुष्वमर्यदभनित्यमपीह धीरः ।  
 तूर्णं घतेत न पतेदनुपुत्सु यावत्रिः श्रेयसाय विषयः खलु सर्वतः स्यात् । २९ ।

एवं सज्जातवैराग्यो विज्ञानालोक आत्मनि । विचरामि महीमेतां मुक्तसङ्गोऽनहङ्कृतिः । ३० ।  
 न श्लोकस्याद् गुरोर्ज्ञानं सुस्थिरं स्यात् सुपुष्कलम् । ब्रह्मैतदद्वितीयं वै गीयते बहुधर्मिभिः । ३१ ।

One should steady the mind on one thing by controlling it as well as the breath, and by acquiring a steady pose and remaining vigilant practising dispassion and concentration. (11) The mind is to be steadied on That One, established in which it slowly renounce the desire for actions and, developing the Sattva Guṇa controls the Rājasika and Tāmasika impulses and in their absence attains absorption in contemplation. (12) Just as the maker of arrows absorbed in his work did not see the king passing by him, so the man who has concentrated his mind on the Self does not know anything inside or outside. (13) Again, an ascetic should wander alone, have no fixed abode; and ever vigilant and living in a cave, unrecognized by obvious marks, he should be without any support and sparing of speech. (14) For man with his perishable body to build a house is useless and fraught with great misery. The serpent happily inhabits the hole borrowed by others. (15) The one almighty Lord, existing by Himself and the support of all, destroys this previously created universe through His Time-Energy at the end of a Kalpa. And then He remains One alone, quite undifferentiated. When by force of time, powerful in itself, all the energies in the shape of the three Guṇas get merged in the Unmanifest (when the creation ends), the most ancient Person, the Lord of Matter and Spirit, attainable by Brahmā and other liberated beings, exists. He remains the absolute and unconditioned, and self-manifest Bliss, fit to be called Liberation (itself). (16—18) O slayer of enemies, with His own unassisted power He agitates His Māyā, consisting of the three Guṇas and first creates Sūtra or Mahattatva. (19) They say that Sūtra is the manifestation of the three Guṇas, capable of creating the universe of multifarious forms, through which it runs like a thread and the individual soul gets into the world. (20) Just as the spider projecting the web from its heart through mouth, sports with it and then swallows it, so does the Supreme Lord creates, preserves and destroys the universe. (21) On whatever the embodied being deliberately centres its mind in its entirety, through love, hatred or fear, it attains that very form. (22) O king, the larva confined by the wasp in a hole in the wall and contemplating on the wasp, without discarding its former body, transforms itself into the latter. (23) O king, I thus learnt this wisdom from these preceptors. Now hear as I tell You what I have learnt from my own body. (24) This body, subject to birth and death and constantly and ultimately a source of afflictions, is my preceptor as it promotes renunciation and discrimination. Though it helps me to contemplate on realities, it really belongs to others (who devour it). Realizing this I wander renouncing all. (25) Man earns money with difficulty in order to enjoy pleasures and maintain the growing number of wives, children, possessions, cattle, servants, houses and relations and friends. Like a tree which when ultimately destroyed leaves behind seed for another tree to grow, he too dies leaving seeds for his next birth. (26) His tongue drags him to one side, thirst to another and the organ of generation to some other; so do the touch,

stomach and ear in some other directions; the sense of smell in another and the restless eye to something else; and every physical organ draws him in a different direction. Thus like the lord of the house torn up by co-wives, his senses and organs pull him on all sides. (27) Having created through His innate energy the bodies of the different species of living beings, such as trees, reptiles, animals, birds, gad-flies, fish etc., the Lord was not satisfied. He rejoiced (only) when He created the human body endowed with reason and capable of realizing the Supreme Deity. (28) Having after many births in this world acquired the rare human body, however frail, which is still the means of attaining the object of life, a wise man should speedily strive to attain Liberation, before this body, constantly subjected to annihilation, is not destroyed. The enjoyment of sense pleasures can of course be had in all species. (29) Having thus freed myself from all attachments and egotism and developed dispassion, and possessing the light of knowledge (acquired from several preceptors), I wander in this world established in the Self. (30) Stable and comprehensive knowledge cannot be acquired from one preceptor. This Brahma, without a second, has been variously sung by R̥ṣis. (31)

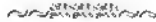
श्रीभगवानुवाच

इत्युक्त्वा स यदु विप्रस्तमामन्त्र गभीरधीः । वन्दितोऽभ्यर्थितो राज्ञा ययौ प्रीतो यथागतम् । ३२ ।  
अवधूतवचः श्रुत्वा पूर्वेषां नः स पूर्वजः । सर्वसद्बुविनिर्मुक्तः समचित्तो बभूव ह । ३३ ।

इति श्रीमद्भागवते महापुराणे पारमहंशो संज्ञितशामेकादशस्कन्धे नवमोऽध्यायः । १९ ।

**The Lord said :** The Brāhmaṇa of deep wisdom having thus spoken to King Yadu and greeted and adored by him, took leave and delightedly went his way. (32) Having listened to the discourse of the Avadhūta (Dattātreya) our remote ancestor (King Yadu) rid himself of all attachments and gained the steady equilibrium of mind. (33)

*Thus ends the ninth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ दशमोऽध्यायः

### Discourse X

**The emptiness of earthly and other-worldly enjoyments exposed**

श्रीभगवानुवाच

प्रयोदितेषुवहितः स्वधर्मेषु यदाश्रयः । वर्णाश्रमकुलचारमकामात्या सपाचरेत् । १ ।  
अन्वीक्षेत किमुद्भ्राम्यते देहिनां विषयात्पनाम् । गुणेषु तत्त्वध्यानेन सर्वारम्भविपर्ययम् । २ ।  
सुप्तस्य विषयालोको ध्यायतो वा मनोरथः । नानात्मकत्वाद् विफलस्तथा भेदात्मधीर्गुणीः । ३ ।  
निवृत्तं कर्म सेवेत प्रवृत्तं मत्परस्यजेत् । जिज्ञासायां संप्रवृत्तो नाद्रियेत् कर्मचोदनाम् । ४ ।  
यमानभीर्षणं सेवेत नियमान् पत्नरः क्वचित् । मदभिज्ञं गुणं शान्तमुपासीत यदात्मकम् । ५ ।  
अमान्यमत्सरो दक्षो निर्ममो दृढसौहृदः । असत्त्वरोऽर्थजिज्ञासुरनस्युरभोधवाक् । ६ ।  
जाचापत्यगृहक्षेत्रस्वजनरनिपादिषु । उदासीनः समं पश्यन् सर्वैषुर्थाभिवाचनः । ७ ।

विलक्षणः स्थूलसूक्ष्माद् देहादात्मैक्षिता स्वदृक् । यथाग्निर्दरुणो दाह्यात् दाहकोऽन्यः प्रकाशकः । ८ ।  
 निरोधोत्पत्यणुबृहन्नानात्वं तत्कृतान् गुणान् । अन्तःप्रविष्ट आधत्त एवं देहगुणान् परः । ९ ।  
 योऽसौ गुणैर्विरचितो देहोऽयं पुरुषस्य हि । संसारस्तत्रिबन्धोऽयं पुंसो विद्याच्छिदात्मनः । १० ।  
 तस्माज्ज्ञासयाऽऽत्मानमात्मस्थं केवलं परम् । सङ्गम्य निरसेदेतद्भुवुद्धिं यथाक्रमम् । ११ ।  
 आचार्योऽरण्यराघः स्यादन्नेवास्तुत्तरारणिः । तत्स्थानं प्रवचनं विद्यासन्धिः सुखावहः । १२ ।  
 वैशादी यातिविशुद्धबुद्धिर्धुनोति मायां गुणसमामृताम् ।

गुणांश्च सन्दह्य यदात्मपेतत् स्वयं च शायत्यसमिद् यथाग्निः । १३ ।

अधेषां कर्मकर्तृणां भोक्तृणां सुखदुःखयोः । नानात्वमथ नित्यत्वं लोककालगमात्मनाम् । १४ ।  
 मन्यसे सर्वभावानां संस्थां ह्यौत्पत्तिकी यथा । तनदाकृतिभेदेन जायते धिद्यते च धीः । १५ ।  
 एवमथङ्ग सर्वेषां देहिनां देहयोगतः । कालावयवतः सन्ति भावा जन्मादयोऽसकृत् । १६ ।  
 अत्रापि कर्मणां कर्तृस्त्वानन्त्यं च लक्ष्यते । भोक्तृश्च दुःखसुखयोः को न्वर्थो विवशं भजेत् । १७ ।  
 न देहिनां सुखं किञ्चिद् विद्यते विदुषायपि । तथा च दुःखं मूढानां वृथाहङ्कारं परम् । १८ ।  
 यदि प्राप्तिं विधातं च जानन्ति सुखदुःखयोः । तेऽप्यद्वा न विदुषां पृत्युर्न प्रभवेद् यथा । १९ ।  
 को न्वर्थः सुखत्ययेन कामो वा पृत्युरन्तिके । अघातं नीयमानस्य त्वध्यस्येव न तृष्टिदः । २० ।  
 क्षुतं च दृष्टवद् दुष्टं स्पर्धामुयात्ययव्ययैः । बह्वन्तनायकामत्वान् कुपिवद्यपि निष्फलम् । २१ ।  
 अन्तारवैरविहृतो यदि धर्मः स्वनुष्ठितः । तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु । २२ ।  
 इष्टेह देवता यज्ञैः स्वलोकं याति याज्ञिकः । भुञ्जति देववत्तत्र भोगान् दिव्यान् निजाजितान् । २३ ।  
 स्वपुण्योपचिते शुभ्रे विमान उपग्रीयते । गन्धर्वैर्विहग्नं मध्ये देवीनां हृद्यवेषधृक् । २४ ।  
 स्त्रीभिः कामगदानेन किङ्किणीजालमालिना । क्रीडन् न वेदात्मपातं सुराक्रोडेभु निर्वृतः । २५ ।  
 तावत् प्रभोदते स्वर्गं यावत् पुण्यं समाप्यते । क्षीणपुण्यः पतत्यर्वागनिच्छन् कालबालितः । २६ ।  
 यद्यधर्मतः सङ्गादसतां वाजितेन्द्रियः । कामात्मा कृपणो लुब्धः लैणो भूतविहिसकः । २७ ।  
 पशुनविधिनाऽऽलभ्य प्रेतभूतगणान् यजन् । नरकानवशो जन्तुर्गत्वा यात्युत्सृज्य तपः । २८ ।  
 कर्माणि दुःखोदकारिण कुर्वन् देहेन तैः पुनः । देहमाभजते तत्र किं सुखं प्रत्यधर्मिणः । २९ ।  
 लोकानां लोकपालानां यद्व्ययं कल्पजीविनाम् । ब्रह्मणोऽपि धयं पतो द्विपार्थधरायुवः । ३० ।  
 गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान् । जीवन्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्वसो । ३१ ।  
 यावत् स्याद् गुणवैषम्यं तावन्नानात्वमात्मनः । नानात्वमात्मनो यावत् पारतन्त्र्यं तदैव हि । ३२ ।  
 यावदस्यास्वतन्त्रत्वं तावदीश्वरतो धयम् । य एतत् समुपासीरन्ते पृथन्ति शुचाधिपताः । ३३ ।  
 काल आत्माऽऽगम्ये लोकं स्वभावो धर्म एव च । इति मां बहुधा प्राहृगुणव्यतिकरे सति । ३४ ।

**The Lord said :** Attentive to the righteous duties taught by Me, and depending upon Me, and forsaking all desires, man should follow the conduct prescribed for his caste, order and family. (1) Having thus purified his mind, he should observe how the actions of worldly men attached to sense-pleasures, who consider them to be real, produce contrary results (cause misery). (2) As the dreams of a sleeping person and the fancies of one drowned in a reverie are of no value, being of a diversified character, so is the notion of differences produced by the Guṇas illusory. (3) One who is devoted to Me should perform all obligatory or occasional duties but should forsake all actions prompted by desire. If one is fully engaged in an inquiry into the Self, he need not attend even to his prescribed duties. (4) My votary should devoutly practise austerities and at times observe sacred vows (too); and he should wait upon his

preceptor of tranquil mind who has realized Me as identical with Myself. (5) He should be free from pride, jealousy, sloth and attachment; he should be firmly devoted to his preceptor and cool, and a seeker after Self-Knowledge he should not be fault-finding and one indulging in useless talk. (6) He should not feel attached to his wife, children, home, lands, relations and wealth etc., and should find his purpose equally in all. (7) As a burning fire, that shows things, is different from the piece of wood that is burnt and illumined, so is the self-manifest soul, the witness of all, distinct from the subtle and gross bodies. (8) Just as fire burning a piece of wood assumes its qualities of destructibility, coming into being, smallness or magnitude, and variety, so does the soul assume the attributes of the body when it enters it. (9) The subtle as well as the gross body is constituted of the Guṇas controlled by the Lord; and transmigration of the soul is the result of identifying it with the body. This misapprehension can be dispelled only by the real knowledge of the Self. (10) Therefore, through inquiry one should gradually realize the transcendent and absolute Self, permeating the body etc., and the latter as unreal and different from the Self. (11) The preceptor is the piece of wood underneath, the disciple is the upper one and the instruction is the middle one or churning rod; and (Self-)knowledge is the delightful fire produced by friction. (12) The perfectly purified wisdom obtained from an efficient preceptor dispels Māyā, the product of the three Guṇas (modes of Prakṛti) and these Guṇas too; and ultimately the intellect itself becomes quiescent as fire with its fuel consumed. (13) If you admit the variety of souls, the agents of actions, subject to happiness and misery; if you maintain that the regions, time, the Vedas and the soul are eternal; and if you hold that all objects while constantly changing are eternal and that the whole sense of perception is engendered by the objects perceived and then changes with the objects; then, O Uddhava, you will have to admit that all souls associated with a body are subject to time and repeatedly to the states of birth and death etc. Then it is evident from your standpoint that the doer of actions is surely subject to pleasure and pain and for one so dependent there can be little happiness. (14—17) Even learned persons, because they have bodies, enjoy no happiness, and even fools are not necessarily unhappy. Therefore egotism on the part of both is simply vain. (18) Even if they know how to win happiness and overcome misery, they surely have not been able to discover means of averting death. (19) What happiness can wealth or any sense-enjoyment bring to man when the nearness of death gives him no satisfaction, just as a victim being escorted to the place of execution cannot enjoy any pleasure? (20) Like the worldly pleasures, the bliss of heaven is also vitiated by envy, jealousy, evanescence and decay. There are many impediments in attaining to that bliss and it is fruitless (at times) like cultivation. (21) You should also hear how one attains the region through the successful performance of religious duties unbanked by interruptions. (22) One who performs sacrifices in this world and propitiates the gods through them goes to heaven and enjoys there heavenly pleasures, gained through his actions, and feels happy like the deities. (23) He assumes a beautiful form and flying in a celestial car earned through his meritorious deeds and surrounded by heavenly damsels and sung by heavenly singers he goes about blissfully. (24) But while merrily sporting with the celestial damsels in heavenly pleasantries and flying in a celestial car, adorned with small bells and whose speed is controlled by the will of the rider, he does not notice his impending fall. (25) He enjoys heaven so long as his meritorious deeds bear fruit; but when his merit is exhausted, driven by time, though reluctant, he has to take birth in the lower regions. (26) If a person associates with the wicked and delights in impiety, or losing control over his senses indulges in low worldly pleasures and becomes mean, avaricious, lustful and oppressive to living creatures, and (misled by the wicked) kills animals ignoring religious sanction, and worships ghosts and goblins, he inevitably goes to hell and assumes bodies of low ignorant creatures. (27-28)

Clothed in a body man performs actions which result in misery. In consequence of those actions he assumes another body and thus living in the world the mortal man enjoys little happiness. (29) The regions of the universe and their rulers who live till the end of a Kaipa are afraid of Me; even Brahmā who lives for two Parārthas only is afraid of Me. (30) The senses bring about actions and the Guṇas prompt the senses to act, and the said Jīva, being invested with bodies and senses and identifying itself with them, reaps the fruit of actions. (31) So long as the diversity of the Guṇas prevails the Ātmā will appear manifold. And so long as the manifoldness of Ātmā lasts dependent state will continue. (32) So long as the state of dependence of the Jīva continues there is fear from the Lord. Therefore, those who take to these Guṇas get deluded, and come to grief. (33) Time, Ātmā, Śāstra, the world, Nature and Dharma are the various names by which I am called when the equilibrium of the three (illusory) qualities is disturbed or they are agitated. (34)

उद्धव उवाच

गुणेषु वर्तमानोऽपि देहेषु न पावतः । गुणैर्न बद्धयते देही बद्धयते वा कथं विभो । ३५ ।  
 कथं वर्तेत विहरेत् कैवा ज्ञायेत लक्षणैः । किं भुञ्जीतीत विसृजेच्छयीतासीत याति वा । ३६ ।  
 एतदच्युत मे ब्रूहि प्रश्नं प्रश्नविदां वर । नित्यमुक्तो नित्यबद्ध एक एवेति मे श्रपः । ३७ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यो संहितान्यमैकादशस्कन्धे भगवद्गुह्यसंवादे दशमोऽध्यायः । १० ।

**Uddhava said :** O Lord, though associated with a body etc., why should not the Jīva be bound by actions begotten of body ? Or having no connection with them, how does the soul get tied to them ? (35) How does a person liberated or bound behave or sport and by what characteristics is he to be known ? How does he eat, ease nature, sleep, sit or walk ? (36) O Acyuta, the foremost of those expert in answering questions ! (pray) answer this question My mistaken notion is as to whether the same Ātmā is (both) ever bound and ever liberated (too). (37)

*Thus ends the tenth discourse forming part of the Dialogue between the Lord and Uddhava, in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

ॐ नमो भगवते वासुदेवाय

## अथैकादशोऽध्यायः

### Discourse XI

The characteristics of bound and liberated souls as well as of devotees

श्रीभगवानुवाच

बद्धो मुक्त इति ख्याख्या गुणतो मे न वस्तुतः । गुणस्य प्रायामूलत्वात् मे योक्षो न बन्धनम् । १ ।  
 शोकमोहौ सुखं दुःखं देहापत्तिश्च प्रायया । स्वप्नो यथाऽऽप्नवः ख्यातिः संसृतिर्न तु वास्तवी । २ ।  
 विद्याविद्ये मम तनुं विद्वद्बुद्धव शरीरिणाम् । मोक्षबन्धकरी आद्ये प्रायया मे विनिर्मिते । ३ ।  
 एकस्यैव मयाज्ञस्य जीवस्यैव महामते । बन्धोऽस्याविद्यथानादिर्विद्यया च तथेतरः । ४ ।

अथ बद्धस्य मुक्तस्य वैलक्षण्यं वदामि ते । विरुद्धधर्मिणोस्तात् स्थितयोरकधर्मिणि । ५ ।  
 सुपर्णावितौ सद्गौ सखायौ यदृच्छयैतौ कृतनीडौ च वृक्षे ।  
 एकस्तायोः खादति पिप्पलात्रभन्यो निरजोऽपि बलेन भुजान् । ६ ।  
 आत्मानमन्यं च स खेदं विद्वानपिप्पलादो न तु पिप्पलादः ।  
 योऽविद्यया युक्तः स तु नित्यबद्धो विद्यामयो यः स तु नित्यमुक्तः । ७ ।  
 देहस्थोऽपि न देहस्थो विद्वान् स्वप्नाद् यथोत्थितः । अदेहस्थोऽपि देहस्थः कुमतिः स्वप्नद् यथा । ८ ।  
 इन्द्रिवैरिन्द्रियार्थेषु गुणैरपि गुणेषु च । गुह्यमाणेषुहं कुर्यान्न विद्वान् यस्त्वविक्रियः । ९ ।  
 देवाधीने शरीरेऽस्मिन् गुणभाष्येन कर्मणा । वर्तमानोऽद्भुपस्तत्र कर्तास्मीति निबद्धयते । १० ।

The glorious Lord began again : The characterization of a Jiva as bound or emancipated is determined by its being subject or not to (the influence of) the (three) Guṇas (modes of Prakṛti) controlled by Me, and has nothing to do with its essential nature. And the Guṇas being rooted in Māyā (which is under My control), there is neither emancipation nor bondage for Me. (1) (Even) as dream is an illusory aspect of the mind, grief and infatuation, joy and sorrow and embodiment (or the loss of one's body) are falsely attributed to the Self. (Hence even) transmigration (of the soul) is not real (but is ascribed to it through ignorance alone). (2) Know that Saving Knowledge and Ignorance are My potencies, specially brought into being by My Māyā, and have existed without beginning, and make for release and bondage (respectively of the Jiva). O Uddhava ! (3) Though I am one, O highly intelligent one, it is in relation to the Jiva alone, a reflection of Mine, that bondage has existed from time immemorial through ignorance; and it is in relation to the Jiva alone that the other state (release) is brought about through Knowledge (in the form of Self-Realization vouchsafed by Me). (4) Next I (proceed to) tell you the distinction between the one in bondage (viz., the Jiva or the individual soul) and the other who is liberated (viz., God), characterized by contrary properties (viz., sorrow and joy respectively), though (co-) existing in one and the same individual, O dear Uddhava ! (5) The two (viz., the Jiva and God, the Inner Controller of the Jiva) are (distinct from the body like) a pair of birds (dwelling on a tree yet apart from it), kindred (in character as being spiritual in substance) and settled as (constant) companions in the same nest (of the heart) on the tree (of the body) by force of Māyā (the divine Will). One of them (viz., the Jiva) partakes of the fruit (in the shape of joy and sorrow to be experienced) in the peepul tree of the body (as a result of past good and evil deeds); while the other (viz., God), though going without food (in the shape of those pleasurable and painful experiences) is (always) superior (to the former) in strength (the strength of wisdom etc.).\* (6) (Of the two aforementioned,) the enlightened one (viz., God), who does not partake of the fruit of the peepul tree, knows Himself as well as the other (the Jiva); but not so the one who partakes of the fruit of the peepul tree. Again, the one who is characterized by ignorance (viz., the Jiva) has been in bondage from eternity; while He who is all Knowledge (viz., God) is ever free. (7) An enlightened soul (a Jivanmukta) is not tied to the body even though he remains in the body (by force of his past Saṁskāras), any more than one who has awoken from a dream (remains tied to the dream body, though continuing in that body in thought). A man of perverted intellect (who looks upon the body alone as his self) remains identified (on the contrary) with his body, though not (essentially) confined within it, (even) as one who is (actually) seeing a dream is identified with his dream body, though not (actually) present in it. (8) Remaining unaffected

\* This very idea finds expression in the following Śruti text:—

॥ सुपर्णा यत्पुत्रं सख्यं सख्यं चरिष्यत्यन्ते । तयोरेकः पिप्लवः स्वादुन्नेनभ्रम्यतीऽपिक्वकरोति ॥

while the objects of sense—which are no other than modifications of the three Guṇas—are being apprehended by the senses, (which are) modifications of the (same) Guṇas, he who is enlightened does not feel that he is apprehending them. \* (On the other hand he feels that it is the Guṇas themselves in the form of the senses that apprehend their objects, which are made up of the same substance). (9) Functioning in this body controlled by his Prārabdha (destiny), the ignorant Jīva, (however) remains tied to it through the (egotistic) notion that he is the agent, as a result of actions which are (actually) being performed by the Indriyas (which are the modifications of the three Guṇas and as such identical with them). † (10)

एवं विरक्तः शयन आसनाटनमञ्जने । दर्शनस्पर्शनघ्राणभोजनश्रवणादिवु ॥११॥

न तथा बद्धयते विद्वांसत्र तत्रादयन् गुणान् । प्रकृतिस्थोऽप्यसंसक्तो यथा खं सवितानिलः ॥१२॥

वैशारद्येक्षयासङ्गशितया चित्रसंशयः । प्रतिबुद्ध इव स्वप्नाज्ञानात्वाद् विनिकर्तते ॥१३॥

यस्य सुर्वान्तसङ्कल्पः प्राणोन्द्रियमनोधियाम् । वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तदगुणैः ॥१४॥

यस्यात्मा हिंस्यते हिरैर्येन किञ्चिद् यदृच्छया । अच्यते वा क्वचिन्नर न व्यतिक्रियते बुधः ॥१५॥

न स्तुवीत न निन्देत कुर्वतः साध्यसाधु वा । वदतो गुणदोषाभ्यां वर्जितः सपद्वृद्धमुनिः ॥१६॥

न कुर्यान्न वदेत् किञ्चित् ध्यायेत् साधवसाधु वा । आत्मरामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥१७॥

Thus remaining free from passion while (lying) in bed, sitting, moving about, bathing, seeing, touching, smelling, eating and hearing etc., and allowing the (three) Guṇas (in the form of the senses) to enjoy the various objects of the senses, the enlightened soul does not get bound (by such actions) like the ignorant man. Though continuing in his psycho-physical organism (which is a modification of Prakṛti) he remains unattached to it like the sky. The sun (which remains unattached to the water in which it is reflected) or the wind (which remains unattached even though blowing everywhere), (11-12) With (all) his doubts resolved by (the sword of) his penetrating intellect whetted by (all-round) detachment he turns away from the sense of diversity, even as one who has woken up from a dream turns away from it. (13) He whose vital, organic, mental and intellectual functions are absolutely free from deliberate thought remains as a matter of fact altogether unfettered by the three Guṇas operating through his body, though dwelling in it (14) A wise man is he who is not (adversely or agreeably) affected when his body is tormented by mischievous persons or by chance treated somewhat with honour by someone at some place. (15) The sage who has transcended (the sense of) good and evil and sees equality (everywhere) would neither praise those that do or say (anything) good nor censure those who do or say (anything) evil. (16) Revelling in his self, a man given to contemplation should neither do nor contemplate nor speak anything good or evil and should roam about like a stupid fellow and live in the aforesaid manner. (17)

शब्दब्रह्मणि निष्णातो न निष्णायात् परे यदि । श्रमस्तस्य श्रमफले ह्यधेनुमिव रक्षतः ॥१८॥

\* Compare Śrīmad Bhagavadgītā III 28:—

नन्वायन्तु महासाहो गुणकर्मविभागयोः । गुण गुणेषु कान्त इति पन्था न मन्थते ॥

† He however, who has true insight into the respective spheres of the (three) Guṇas (modes of Prakṛti) and their actions holding (as he does) that it is the Guṇas (in the shape of the senses, mind etc.) that move among the Guṇas (objects of perception), does not get attached to them, Arjuna !

‡ Cf. Śrīmad Bhagavadgītā III 27:—

प्रकृतः क्रियमाणानि गुणैः कर्माणि यर्जते । अहंकार्यान्पदुद्राम्या कर्माणि निति पन्थते ॥

\* All actions are being performed by the modes of Prakṛti (primordial Matter). The tool (however), whose mind is deluded by egotism, thinks "I am the doer"

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमपत्यजां च ।  
 वित्तं त्वनीर्धीकृतमङ्गं वाचं हीना मया रक्षति दुःखदुःखी ॥१९॥  
 यस्यां न मे पावनमङ्गं कर्म स्थित्युद्धवप्राणनिगोधमस्य ।  
 लीलाकतारोपितजन्म वा स्याद् वन्द्यां गिरं तां विभूयान्न धीरः ॥२०॥

If one, though well-versed in the Veda (the Supreme revealed in the form of word), has not attained perfection in the Knowledge (realization) of the supreme (Brahma), his labour (on the study of the Vedas) has ended in labour alone like that of a man who tends a dry cow. (18) The man who maintains a cow that has been milked for good (offers no more prospect of yielding milk), a false wife, a body depending (for its support) on another and an unworthy son, nay, who guards wealth which is not bestowed on worthy recipients and cultivates, O dear Uddhava ! speech which does not glorify Me reaps misery after misery. (19) A wise man ought not to cultivate such barren speech as does not glorify, O dear Uddhava, My purifying activity responsible for the appearance, continuance and extinction of this universe and does not describe My advent (in the form) of Śrī Rāma, Śrī Kṛṣṇa and so on), which is so dear to the world, among My (numerous) descents taken for the sake of sport. (20)

एवं जिज्ञासयापोह्य नानात्वभ्रमभासनि । उपारमेत विरजं मनो मथ्यर्थं सर्वमे ॥२१॥  
 यद्यनीशो धारयितुं मनो ब्रह्मणि निश्चलम् । पयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥२२॥  
 श्रद्धालुर्मे केशः भूषणं सुभद्रा लोकपावनीः । गायत्रनुस्मरन् कर्म जप चाभिनयन् मुहुः ॥२३॥  
 मदर्थं धर्मकामार्थानाचरन् मयाश्रयः । लभते निश्चलां भक्तिं मय्युद्धव समातने ॥२४॥  
 सत्सङ्गुल्लभ्या भक्त्या पयि मां स उपामिता । स वै मे दरिंते सद्विरञ्जसा विन्दते पदम् ॥२५॥

Having cast aside, through inquiry on the lines indicated in the foregoing verses, the mistaken notion of diversity with respect to the soul, and focussed one's mind, free from (all) impurities, on Me, the omnipresent Lord, one should retire (from all activity). (21) If (however) you are unable to fix your mind irrevocably on Brahma, do all your (allotted) duties efficiently in a disinterested spirit for My sake. (22) Hearing with reverence My stories, which bring merit (to the hearer) and purify the worlds, chanting them (if there is someone to hear) and constantly recalling them (even when there is none to chant or hear them), arranging dramatic representation of My advent and pastimes again and again. (nay,) pursuing righteousness, enjoyment and wealth for My sake and depending on Me, O Uddhava ! one develops unflinching devotion to Me, the Eternal. (23-24) Equipped with Devotion acquired through the fellowship of saints, he becomes My worshipper. (And) such a worshipper undoubtedly attains with ease to My state as shown by the righteous. (25)

उद्धव उवाच

साधुस्तवोत्तमश्लोक मतः कीदृग्बन्धः प्रभो । धत्किंस्त्वय्युपपुन्येत कीदृशी सद्विरादता ॥२६॥  
 एतन्मे पुरुषार्थक्ष लोकाध्यक्ष जगत्प्रभो । प्रणतायात्सुस्काय प्रपन्नाय च कथ्यताम् ॥२७॥  
 त्वं ब्रह्म परमं व्योम पुरुषः प्रकृतेः परः । अवतीर्णोऽसि भगवन् स्वैच्छोपात्पृथग्भुवः ॥२८॥

**Uddhava submitted :** What kind of man is considered by You to be a pious soul, O illustrious Lord ? And what kind of devotion has been esteemed by the righteous and may be directed towards You ? (26) Let this be pointed out to me, bent low (before You), devoted (to You) and fallen at Your feet, O Ruler (even) of Brahma and others (the highest souls), the Controller of the spheres, the Lord of the (entire) creation ! (27) You are the supreme Brahma, taintless like the sky, the Spirit beyond Prakṛti; yet, O Lord ! You have descended (on this earth) having assumed a distinct (finite) personality at Your own (sweet) will. (28)

## श्रीभगवानुवाच

कृपालुरकृतब्रह्मैतिसिद्धः सर्वदेहिनाम् । सत्यसारेऽनलद्यात्पा सपः सर्वोपकारकः । २९ ।  
 कामैरहतधीर्दानो मृदुः श्रुचिरकिञ्चनः । अनीहो मितभुक् शान्तः स्थितो मच्छरणो मुनिः । ३० ।  
 अप्रमत्तो रभीरात्मा धृतिपाञ्चिनयद्गुणः । अपानी मानदः कल्पो यैत्रः कारुणिकः कविः । ३१ ।  
 आज्ञायैवं गुणान् दोषान् मयाऽऽदिष्टानपि स्वकान् । धर्मान् सन्त्यज्य वः सर्वान् पां भजेत स सत्तमः । ३२ ।  
 ज्ञात्वाज्ञात्वाद्य ये वै पां यावान् यश्चास्मि यादृशः । भजन्त्यन्यथावेन ते मे भक्ततया मताः । ३३ ।

**The glorious Lord replied :** A pious soul is compassionate to all embodied souls, harms none, is forbearing, has truthfulness for his strength, faultless of mind, equiposed (in joy and sorrow) and beneficent to all; his judgment is never clouded by (attachment to) the pleasures of sense; he is self-disciplined, soft (by nature), pure (perfectly moral in his dealings), resourceless and effortless, lives on a scanty meal, is free from passions and constant, solely depends on Me and is given to contemplation and vigilant, remains unexcited (even when there is room for excitement) and firm (even in adversity); he must have conquered the six waves (viz., cold and heat, greed and infatuation, hunger and thirst), does not seek honour, though bestowing it (on others), is capable of imparting knowledge to others, sincere altruistic and possessed of right knowledge. (29—31). He (too) is (likewise) the best of (all) virtuous men, who—having completely neglected all his duties, though prescribed by Me, while knowing full well the virtues (resulting from the performance of duty) and sins (incurred by neglecting them)—worships Me (alone). (32) They are considered by Me to be the foremost of (all) devotees, who worship Me with exclusive devotion, knowing in reality how great I am, what I am and what like I am, or (even) not knowing this. (33)

मल्लिङ्गमद्भक्तजन्मदर्शनस्पर्शानर्चनम् । परिचर्यां स्तुतिः प्रह्लगुणकर्मानुकीर्तनम् । ३४ ।  
 मक्तथाश्रवणे श्रद्धा पदनुध्यानमुद्भव । सर्वलाभोपहरणं दास्येनात्मनिवेदनम् । ३५ ।  
 मज्जन्त्यकर्षकथनं मम पर्वाणुपदनम् । गीतताण्डववादित्रगोष्ठीभिर्मन्दगृहोत्सवः । ३६ ।  
 यात्रा ब्रह्मविधानं च सर्ववार्षिकपर्यसु । वैदिकी तान्त्रिकी दीक्षा मदीयव्रतधारणम् । ३७ ।  
 मपार्वास्थापने श्रद्धा स्वतः संहत्य घोषामः । उद्यानोपवनास्त्रीङ्पुरमन्दिरकर्मणि । ३८ ।  
 सम्पार्जनोपलेपाभ्यां सेकपण्डलवर्तनैः । गृहशुश्रूषणं मह्यं दासवद् यदमायया । ३९ ।  
 अमानित्वभदम्बित्वं कृतस्यापरिकीर्तनम् । अपि दीपावलोकं मे नोपयुञ्ज्यान्निवेदितम् । ४० ।  
 यद् यदिष्टतमं लोके यद्यतिप्रियमात्मनः । तत्तन्निवेदेन्मह्यं तदानन्त्याय कल्पते । ४१ ।

Devotion to Me consists, O Uddhava ! in beholding, touching and worshipping My representations of (in the form of images etc.) and people devoted to Me, rendering (bodily) service to them (such as kneading their feet), extolling them, bowing to them and repeatedly recounting My excellences and exploits; developing reverence for hearing My stories, practising contemplation on Me, offering all one's gains to Me, offering one's body (to Me) for service; narrating the stories of My advent and recounting My deeds, celebrating festivals connected with Me (such as the Janmāṣṭami festival connected with My advent) and conducting festivities in My temples with vocal and instrumental music, dance and Puranic discourses; visiting holy places in procession and conducting (special) worship (with flowers etc.) on all annual festive occasions (particularly on every Ekādaśī during the four rainy months), initiating men into certain forms of Vedic and Tāntrika worship etc., and undertaking vows sacred to Me (such as fasting on Ekādaśī days); enthusiasm in installing My images (in temples specially built for the purpose) and individual as well as collective effort for laying out gardens, orchards and pleasancess, erecting boundary walls round towns

and constructing temples, keeping my temples tidy and clean after the manner of a servant by removing their dust and plastering their floor with cowdung etc., washing their floor and decorating it with ornamental designs and diagrams in a guileless way (without any expectation of return); absence of pride and hypocrisy and refraining from making known one's own services. \* One should not use† (for one's own benefit) even the light of a lamp offered (by oneself or anyone else) to Me (or, to interpret it in another way, one should not offer to Me even the light of a lamp (already) offered (to Me or to any other deity). ‡(34—40). One should (on the other hand) offer to Me whatever is most favoured with the world as well as whatever is most liked by himself; for such an offering is capable of yielding immortality. (41)

सूर्योऽग्निर्ब्राह्मणो गावो वैष्णवः खं मरुज्जलम् । भूरात्मा सर्वभूतानि भद्रं पूजापदानि मे । ४२ ।  
 सूर्यं तु विद्याया त्रया हविषाग्नौ यजेत माम् । अतिथ्येन तु विप्राप्ये गोवृद्धं यवसादिना । ४३ ।  
 वैष्णवे बन्धुसक्त्या हृदि खे ध्याननिष्ठया । वायौ मूल्यधिया तोये त्रयैस्तोयपुग्ङ्कृतैः । ४४ ।  
 स्थण्डिले मन्त्रहृदयैर्भंगिरात्पानमात्मनि । क्षेत्रज्ञं सर्वभूतेषु समन्वेन यजेत माम् । ४५ ।  
 धिष्ण्येष्वेष्विष्टि मद्द्रुपं शङ्खचक्रगदाशुभ्रैः । युक्तं क्षतुर्भुजं शान्तं ध्यायन्नचैतं समाहितः । ४६ ।  
 इष्ट्यापूर्तेन मामेवं यो यजेत समाहितः । लभते पयि सद्भक्तिं मत्स्मृतिः साधुसेवया । ४७ ।  
 प्रावेण भक्तियोगेन सत्सङ्गेन विनोद्धव । नोपायो विद्यते सध्वयङ् प्रायगं हि सतामहम् । ४८ ।  
 अथैतत् परमं गुह्यं शृण्वतो यदुनन्दन । सुगोप्यमपि वक्ष्यामि त्वं मे भूयः सुहृत् सखा । ४९ ।

‡ इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायामेकादशस्कन्धे एकादशोऽध्यायः । १२१ ।

The sun, fire, the Brāhmaṇa cows, a votary of Lord Viṣṇu, the sky, the air, water, earth, one's own body and all living beings are the media of My worship, O good one ! (42) In the sun one should worship Me by (waiting upon Me with) hymns forming part of the three Vedas; in (the sacred) fire, by (pouring) oblations; in a worthy Brāhmaṇa, through hospitality of course; and in cows, through green grass etc., O dear Uddhava; in a votary of Lord Viṣṇu, through attentions due to a relation; in the cavity of one's heart, through fixity in meditation; in the air, through the thought that it is the life-giving principle running through the entire universe; in the water, through articles of worship followed by water (itself); in a raised ground

\* A Smṛiti text says :- धर्मः धरति कीर्तनम् ।

\* A virtue is spent by being made known through one's own lips \*

† It is for this reason that in order to guard against the offence of seeing things with the help of such light it has been enjoined that a light offered to a deity should contain a double wick. Of course, this does not debar us from accepting for one's own use in a spirit of devotion the offerings made to a deity in the shape of a eatables, scented-paste, garland and scented etc., which has been extolled in the scriptures as conducive to Liberation. The scripture says:—

पशुर्मानोपवास्यैव यत्फलं चाकीर्तितम् । विष्णोर्वैश्वानर्येण वृष्यं तद्भुज्जलं कर्त्तुम् ।  
 हृदि नमं वृद्धे नाम वैशेषमृते नः । ( शारीरके च निर्माल्यं मस्तके चम्पू मोऽङ्गुलः ॥

"In the Kali age the same virtue accrues from the food offered to Lord Viṣṇu to those partaking of it as has been declared to result from a fast undertaken for a whole month as many as six times. He is identical with Lord Viṣṇu, who carries a mental image of Lord Śrī Hari in his heart, His name on his lips, the food offered to Him in his stomach, nay, the water in which His feet have been washed and flowers etc., offered to Him on the head."

‡ The Smṛiti says :-

विष्णोर्वैश्वानरेण यदद्यं देवतामहम् । पितृभ्यश्चैव तदेवं तदानन्धव कल्पते ॥  
 पितृभ्यं तु यो दद्यादायं यथावत्ते । तेषांः पितृभ्यस्तस्य धर्मान् कल्पेत्तथापि न ॥

\* One ought to prostrate other deities by means of food (already) offered to Lord Viṣṇu (the Supreme Deity); nay, it should be offered to the manes as well (during the Śrāddha ceremony), as such consecrated food (it offered to the manes) is capable of yielding an immortal fruit. In the case (however) of him who offers the food already offered to the manes to Lord Śrī Hari, the Supreme Spirit, the manes who were responsible for his birth undergo (great) suffering."

(duly) levelled and cleared (through consecration) by means of mystic formulas. In one's own body, one should propitiate the soul through amenities (permitted by the Śāstras); and in all created beings one should worship Me as the conscious Self through undifferentiated vision. (43—45) Through these media one should contemplate and worship with a concentrated mind in the aforesaid manner My serene and four-armed personality equipped with a conch, discus, mace and lotus. (46) He who worships Me as aforesaid with a concentrated mind through (Vedic) sacrifices and acts of pious liberality (such as the gift of food; enjoined in the Smṛtis) attains true devotion to Me and through service to the righteous follows My (constant) remembrance (or realization too). (47) Ordinarily there is no royal road (to My realization) other than the discipline of Devotion preceded by association with the righteous, O Uddhava; for I am the greatest resort of the righteous. (48) Therefore, hear this (following) sovereign secret, O scion of Yadu ! I shall tell you even that which deserves to be scrupulously guarded; (for) you are My servant and sincere friend. (49)

*Thus ends the eleventh discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as the  
Paramahansa-Saṁhitā.*

*ॐ नमो भगवते वासुदेवाय*

## अथ द्वादशोऽध्यायः

### Discourse XII

The Glory of Satsaṅga; how to perform one's prescribed duty  
and how to relinquish it ?

*श्रीभगवानुवाच*

न रोधयति मां योगो न सांख्यं धर्म एव च । न स्वाध्यायस्तपस्यागो वेष्टापूर्तं न दक्षिणा । १ ।  
 व्रतानि यज्ञरुच्छन्दांसि तीर्थानि नियमा यथाः । यथावल्क्ष्ये सत्सङ्गः सर्वसङ्गापहो हि माम् । २ ।  
 सत्सङ्गेन हि दैतेया यातुधाना मृगाः खगाः । गन्धर्वाप्सरसो नागाः सिद्धाश्चारुण्यगुहकाः । ३ ।  
 विद्याधरा मनुष्येषु वैद्याः शूद्राः स्त्रियोऽन्यजाः । रजस्तपःप्रकृतयस्तस्मिंस्तस्मिन् युगेऽनघ । ४ ।  
 यद्व्यो मयदे प्राप्तास्त्वाष्टकायाधवाद्यः । वृषपत्वां बलिर्वाणो ययश्चाथ विभीषणः । ५ ।  
 सुग्रीवो हनुमान्क्षो गजो गृध्रो वणिक्वयथः । व्याधः कुन्दा ब्रजे गोप्यो यज्ञपत्न्यस्तथापरे । ६ ।  
 ते नाधीतश्रुतिगणा नोपासितमहत्तमाः । अज्रनातप्रतपसः सत्सङ्गान्यामुपागताः । ७ ।  
 केवलैरेन हि भावेन गोप्यो गात्रो नगा मृगाः । येऽन्ये मूर्खधियो नागाः सिद्धा मामीयुरङ्गमा । ८ ।  
 यं न योगेन सांख्येन दानव्रततपोऽध्वरैः । व्यारत्यास्वाध्यायसंन्यासैः प्राप्नुयाद् धनवानपि । ९ ।  
 रामेण सार्धं पशुरां प्रणीते श्लाफल्किना मय्यनुरक्तचित्ताः ।  
 विगाढभावेन न मे वियोगतीव्राध्योऽन्यं ददुःशुः सुखाद्य । १० ।  
 तास्ताः क्षयाः प्रेष्ठतयेन नीता मयैव वृन्दालनगोचरेण ।  
 क्षणार्धवन्ताः पुनरङ्ग तासां हीना मया कल्पसमा बभूवुः । ११ ।  
 ता नाविदन् मय्यनुरङ्गबद्धधियः स्वमात्मानमदस्तथेदम् ।  
 यथा समार्धं पुनयोऽब्धितोये नद्यः प्रविष्टा इव नामरूपे । १२ ।

मत्कामा रमणं जारमश्वरूपविदोऽब्रुवाः । ब्रह्म मां परमं प्रापुः सद्भाव्यतसहस्रशः । १३ ।  
 तस्मान्मनुष्यवोत्सृज्य चोदनां प्रतिचोदनाम् । प्रवृत्तं च निवृत्तं च श्रौतव्यं श्रुतमेव च । १४ ।  
 माभेकमेव शरणमात्मानं सर्वदेहिनाम् । यदि सर्वात्मभावेन मया स्या ह्यकुतोभयः । १५ ।

**The glorious Lord began again :** Neither Yoga (consisting of eight limbs enumerated in the *Yogā-Sūtras* of Patañjali) nor Sāṅkhya (knowledge of the distinctive character of the different categories discussed in the Sāṅkhya system of philosophy) nor righteousness (consisting of non-violence, benevolence etc.), study of the Vedas (or Japa of the Divine Name), austerity and renunciation nor pouring oblations into the sacred fire and works of public utility (such as the digging of wells and tanks and the laying out of gardens) nor (the bestowal of) gifts, (observing) fasts, worship of gods, muttering secret spells, resorting to holy waters and places of pilgrimage, (undertaking) sacred observances (such as purity of body and mind) and the (five) forms of self-abnegation (non-violence etc.) gain Me over as does Satsaṅga capture Me—Satsaṅga, which actually puts an end to all (other) attachments. (1-2) For, thanks to the fellowship of saints, a number of Daityas (the sons of Diti), Yātudhānas (ogres), beasts and birds, Gandharvas and Apsarās, Nāgas, Siddhas, Cāraṇas and Guhyakas (Yakṣas), Vidyādharas, and among human beings (even) Vaiśyas and Śūdras, womenfolk and the lowest born, possessed of a Rājasika and Tāmasika disposition, such as Vitrāsura (son of the god Tvaṣṭā through a Daitya mother), Prahrāda (son of Kayādihū), Vṛṣaparvā, Bālī, Bāna, Maya and Vibhisana, sub-human (beings like) Sugriva, Hanuman, Jāmbavān (a bear), the (celebrated) elephant (of the legend), Jaṭāyu (a vulture), Tulādhāra (a merchant), Dharmavyādha (a hunter by profession), Kubjā (a hunch-backed damsel), the Gopīs (cowherdresses) as well as the wives of Brāhmaṇas (engaged in performing a sacrifice) of Vraja and others ascended to My realm in different Yugas. O sinless Uddhava! (3-6) Although they had never studied the Śruti texts, had never waited upon the most exalted ones (for the said purpose), had not observed any sacred vows nor practised any austerities, they (nevertheless) attained to Me through the fellowship of saints (alone). (7) Through mere love indeed the cowherdresses and cows, (nay,) trees and antelopes, cobras and other dull-witted creatures accomplished the object of their life and easily attained to Me, whom one cannot reach (even) with (great) exertion through Yoga or Sāṅkhya, liberality, sacred vows, austerities and sacrificial performances, exposition of sacred texts, study of the Vedas (or Japa of the Divine Name) and renunciation. (8-9) When I was taken to Mathurā alongwith Balarāma by Akrūra (the son of Śwaphalka), the Gopīs—whose mind was attached to Me through intense devotion and who suffered acute pangs of separation (from Me)—did not look upon anyone else than Me as a source of delight. (10) Those very (autumnal) nights (of ineffable sweetness) which had (during the Rāsa dance), been spent (by them) like half a second with Me, the highest object of their love when I was present (by their side) in (the woods of) Vṛndāvana, hung heavy on them like a Kalpa (a thousand revolutions of the four Yugas) now that they were bereft of Me. O loved one! (11) With their mind fastened on to Me with (chords of) love they were no longer conscious of their own people or (even) of their (own) self, much less of this world or the next—any more than sages lost in Yogic trance are conscious of (this world consisting of) names and forms—and merged into (become one with) Me like rivers that lose themselves in the waters of the ocean. (12) Full of passion for Me, thinking Me (only) as their lover, nay, paramour, women (of Vraja) in their hundreds and thousands, who did not know My essential (divine) character, attained to Me, the supreme Brahma, through the fellowship of the righteous. (13) Therefore, turning your back upon injunctions as well as upon interdictions, (nay,) renouncing worldly activity as well as cessation from activity, and rejecting that which has

been learnt and that which has (yet) to be learnt, O Uddhava, seek as your refuge Me alone, the one Self of all embodied creatures, with all your being; for with Me alone (as your Master) you can be rid of fear (from all quarters). (14-15)

उद्धव उवाच

संशयः शृण्वन्तो वाचं तव योगेश्वरेश्वर । न निर्वर्तत आत्मस्थो वेन श्राम्यति मे मनः । १६ ।

**Uddhava submitted :** Even though I am hearing Your discourse, O Lord of (all) Masters of Yoga, the doubt in my mind (as to whether I should really abandon all activity or not) does not cease, so that my mind stands bewildered. (16)

श्रीभगवानुवाच

स एष जीवो विवरप्रसृतिः प्राणेन घोषेण गुह्यं प्रविष्टः ।  
 मनोमयं सूक्ष्ममुपेत्य रूपं मात्रा स्वरो वर्ण इति स्थविष्टः । १७ ।  
 यथानलः खेऽनिलबन्धुरूप्या घलेन दारुण्यधिमध्यमानः ।  
 अणुः प्रजातो हविषा समिध्यते तथैव मे व्यक्तिरियं हि वाणी । १८ ।  
 एवं गदिः कर्म गतिर्विसर्गो घ्राणो रसो दुक् स्पर्शः श्रुतिश्च ।  
 सङ्कल्पविज्ञानमथाभिमानः सूत्रं रजःसत्त्वतमोविकारः । १९ ।  
 अयं हि जीवस्त्रिवृद्भ्योनिर्गव्यक्त एको वयसा स आद्यः ।  
 विश्लिष्टशक्तिर्बहुधेव भाति बीजानि योनि प्रतिपद्य यद्दत् । २० ।  
 यस्मिन्निदं प्रोतमशेषमोतं पटो यथा तन्नुवितानसंस्थः ।  
 य एष संसारतरुः पुराणः कर्मात्मकः पुष्पफले प्रसूते । २१ ।  
 द्वे अस्य बीजे शतमूलस्त्रिनालः पञ्चस्कन्धः पञ्जरसप्रसृतिः ।  
 दशैकशाखो द्विसुपर्णनीडस्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः । २२ ।  
 अदन्ति चैकं फलमस्य गुग्गा श्रापेचरा एकमरण्यवासाः ।  
 हंसा य एकं बहुरूपमिज्यैर्मायामयं वेद स वेद वेदम् । २३ ।  
 एवं गुरूपासनपैकधकत्या विद्याकुठारेण शितेन धीरः ।  
 विवृच्य जीवाशयमप्रमतः सम्यद्य चात्मानमथ त्यजास्त्रम् । २४ ।

इति श्रीमद्भागवते महापुराणे पाचमहोसो संहितायामेकदशस्कन्धे द्वादशोऽध्यायः । १२ ।

**The glorious Lord replied :** The aforesaid Supreme (who gives life to all) is self-evident in that He reveals Himself (as follows) in the (six) Cakras (spiritual centres existing in the human body). Having (first) entered the Ādhāra Cakra (located near the anus) alongwith the sonant Prāṇa (known by the name of Parā speech) and assumed the subtle forms composed of the mind-stuff (and known by the names of Paśyantī and Madhyamā in the Manipūra and Viśuddhi Cakras located near the navel and throat respectively), He (finally) manifests Himself (within the mouth) in the grossest form (known by the name of Vaikhari speech and) consisting of Mātrā (measure of time taken in uttering a vowel sound), accent (Udālla etc.) and articulate sound. (17) Just as fire, existing in the form of (unmanifest) heat in the sky, appears in a minute form (as a spark) when being repeatedly churned with force out of (a block of) wood and (fanned by the wind and) growing larger (in course of time), blazes forth with the help of oblations (poured into it), even so I appear (by degrees), as a matter of fact, as (the Parā, Paśyantī, Madhyamā and Vaikhari forms of) this (Vedic) speech. (18) Likewise articulation, work done by the hands, locomotion, evacuation of the bowels and the bladder, perceiving smell and taste, vision, perceiving the touch and audition, conception, cognition

and intellection and self-identification with the body etc. (the function of the ego), permeating things (the function of Prakṛti) and the entire range of objective existence (consisting of the Indriyas, the modifications of Rajas, the deities presiding over them, the modifications of Sattva, and the five gross elements, the modifications of Tamas) are My manifestations. (19) This God (the, life-giver of all) is indeed one and unmanifest (in the beginning); for He is the first to become the support of the three Guṇas and the source of the lotus of the universe. Having by force of time purposively embraced His potency (in the form of Māyā), He appears manifold as it were (even) as, having found a (suitable) soil, seeds assume diverse shapes (in the form of trees etc.). (20) This universe is in no way other than God, in whom it stands woven warp and woof like a piece of cloth, which owes its existence to the expanse of threads. (Just as threads exist even independently of the cloth, but not so the cloth, the universe owes its existence to God but God exists even independently of the universe.) This tree of mundane existence has no beginning, is characterized by activity and puts forth flowers and fruits (in the shape of enjoyment and final beatitude). (21) (Virtue and sin—) two are its seeds, innumerable are its roots (in the shape of cravings); (Sattva, Rajas and Tamas—) three are its stalks; five (viz., the five elements) are its main boughs; it yields five (kinds of) saps (in the shape of the five objects of senses); ten and one are its secondary branches (in the shape of the ten Indriyas and the mind); it bears (on it) the nest of two birds (viz., God and the Jiva, the individual soul); three are the layers of its bark (in the shape of the three humours of the body, viz., wind, bile and phlegm); it bears two (varieties of) fruits (viz., joy and sorrow) and spreads as far as (the sphere of) the sun (there being no metempsychosis for those who have penetrated beyond the sphere of the sun). (22) Full of carnal desires (the vulture-like) men of the world partake of its one fruit (viz., misery, even heavenly enjoyment being ultimately productive of sorrow); while (the swan-like) men of wisdom dwelling in the woods (cut off from the world) eat the other (viz., the bliss of immortality). He (alone) knows (the true import of) the Vedas, who comes to realize through (his) preceptors (worthy of respect) the one God (Myself) appearing in multitudinous forms by dint of His Māyā (In the shape of His will to become many). (23) Having thus subdued yourself and remaining alert (all the while), cut at the root of your astral body (the distinguishing appurtenance of a Jiva) with exclusive devotion (to Me) acquired by sitting at the feet of a preceptor or by means of the keen-edged axe of wisdom (in the form of Self-Realization); and, having (thereby) realized the Self, cast off forthwith (even) the weapon (with which you have rent the veil of ignorance in the form of your Jivahood). (24)

*Thus ends the twelfth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as  
the Paramahansa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

The teaching imparted by the Lord in the form of the Divine Swan to the sage Sanaka and his three brothers

श्रीभगवानुवाच

सत्त्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः । सत्त्वेनान्यतमो हन्यात् सत्त्वं सत्त्वेन चैव हि । १ ।  
 सत्त्वाद् धर्मो भवेत् वृद्धात् पुंसो मद्भक्तिलक्षणः । सात्त्विकोपासया सत्त्वं ततो धर्मः प्रवर्तते । २ ।  
 धर्मो रजस्तमो हन्यात् सत्त्ववृद्धिरनुत्तमः । आशु नश्यति तत्पूले हाधर्म उभये हते । ३ ।  
 आगमोऽप्यः प्रजा देशः कालः कर्म च जप्य च । ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतवः । ४ ।  
 तत्तत् सात्त्विकमैवैषी यद् यद् वृद्धः प्रचक्षते । निन्दन्ति तामसं तत्तद् राजसं तदुपेक्षितम् । ५ ।  
 सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये । ततो धर्मस्ततो ज्ञानं यावत् स्मृतिरपोहनम् । ६ ।  
 वेणुसङ्घर्षजो वह्निर्दग्धा शप्यति तद्वनम् । एवं गुणव्यत्ययजो देहः शप्यति तत्क्रियः । ७ ।

**The glorious Lord began again :** Sattva, Rajas and Tamas—these are the modes of Buddhi (Prakṛti) and not of the Self. By (developing) the quality of Sattva (therefore) one should control (the operation of) the other two (viz., Rajas and Tamas) and (then) Sattva itself (in the shape of Sāttvika virtues like truthfulness and compassion) by Sattva (in the form of quietism). (1) As a result of Sattva grown predominant appears in man the virtue bearing the label of Devotion to Me, Sattva develops through the use of Sāttvika things and thence proceeds righteousness (in the form of Devotion). (2) Righteousness (in the form of Devotion), which contributes to the predominance of Sattva and which is (therefore) the superlative virtue, curbs (the element of) Rajas and Tamas; and, when both these are subdued, unrighteousness, which has its root in these latter, soon disappears as a matter of course. (3) Scripture, water, the people (environment), place (surroundings), time, occupation and birth, (the object of) contemplation, Mantra (spell) and purificatory rites—these ten are contributory to the growth of a particular Guṇa. (4) Of these (latter) whatever men of mature judgment speak approvingly of is unquestionably Sāttvika; that which they condemn is Tāmasika and that which is looked upon by them with indifference is Rājasika. (5) For the predominance of Sattva a man should make use of Sāttvika things alone. Thence will proceed righteousness (in the form of Devotion) and thence (again) will follow (the light of) wisdom culminating in Self-Realization and the extinction of darkness (in the form of the two bodies and their ultimate cause, (viz., the three Guṇas). (6) The fire produced by the attrition of bamboo stalks subsides after consuming that thicket (by its flames); so the body born of unevenness of the (three) Guṇas (modes of Prakṛti) and behaving like the (said) fire, ceases to be. (7)

उद्धव उवाच

विदन्ति मर्याः प्रायेण त्रिपयान् पदभापदम् । तथापि भुञ्जते कृष्ण तन् कथं भ्रूखराजवत् । ८ ।

**Uddhava submitted :** Men generally know the pleasures of sense to be the source of calamities; how is it (then) that, like the dog, the donkey and the goat, they still (doggedly pursue and) enjoy them, O Kṛṣṇa ? (8)

## श्रीभगवानुवाच

अहमित्यन्यथाबुद्धिः प्रमत्तस्य यथा हृदि । उत्सर्पति रजो घोरं ततो वैकारिकं मनः । ९ ।  
 रजोयुक्तस्य मनसः सङ्कल्पः सविकल्पकः । ततः कामो गुणध्यानाद् दुःसहः स्याद्भिर्दुर्पिः । १० ।  
 करोति कामवशात् कर्माण्यविवर्जितेन्द्रियः । दुःखोदकाणि सम्पश्यन् रजोवेगविभोहितः । ११ ।  
 रजसामोभ्यां यदपि विद्वान् विक्षिप्तधीः पुनः । अतन्द्रितो मनो युञ्जन् दोषदुर्गमं सज्जते । १२ ।  
 अन्नमत्तोऽनुयुञ्जीत मनो मय्यर्पयच्छनैः । अनिर्विण्णो यथाकालं जितश्लाघो जितात्मनः । १३ ।  
 एतावान् योग आदिष्टो मच्छिष्यैः सनकादिभिः । सर्वतो मन आकृष्य मय्यद्वाऽऽवेक्ष्यते यथा । १४ ।

**The glorious Lord replied :** The perverted notion of "I" (with reference to the body etc.) duly springs up in the heart of the deluded soul; due to such notion Rajas, which is the root of sorrow, pervades the mind, even though the latter is born of Sattva. (9) In the mind, coloured with Rajas, of a man of perverted judgment springs up (first of all) the notion about an object being worth enjoying and (then) as to how it can be enjoyed. Next arises in him, as a result of his dwelling on the excellent aspects of that object, a passion for it which is indeed difficult to arrest. (10) Having no control over his senses and overpowered by desire, the man embarks upon actions attended with sorrow though clearly perceiving them to be such, deluded as he is by the impetuosity of Rajas. (11) The man of discrimination, though his mind (too) is (sometimes) distracted (and even infatuated) by Rajas and Tamas, collects his mind again with effort, alive as he is to the evil inherent in the pleasures of sense, and does not get attached to them. (12) Having controlled the breath and secured steadiness of posture, and remaining alert and not feeling bored (in the event of success not coming within sight soon) one should slowly compose the mind, concentrating it on Me at the appointed time (thrice a day). (13) Withdrawing the mind from everything (else), it should be duly and directly established in Me; this much comprises the Yoga taught (by Me) to Brahmā accompanied by My disciples, the sages Sanaka and others. (14)

## उद्धव उवाच

यदा त्वं सनकादिभ्यो येन रूपेण केशव । योगपादिष्टवानेतद् रूपमिच्छामि वेदितुम् । १५ ।

**Uddhava submitted :** I wish to know about that form in which and when you taught the Yoga to Sanaka and his three brothers, O Kṛṣṇa (the Ruler even of Brahmā and Lord Siva) (15)

## श्रीभगवानुवाच

पुत्रा हिरण्यगर्भस्य पानसाः सनकादयः । पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् । १६ ।

**The glorious Lord replied :** Sanaka and his brothers mind-born sons of Brahmā (the creator), questioned their father (once) about the unfailing and highest consummation of Yoga, so difficult to understand. (16)

## सनकादय ऊचुः

गुणेषुविज्ञाने क्षेतो गुणाश्चेतसि च प्रथो । कथमन्योन्यसंत्यागो मुमुक्षोरतितृतीयैः । १७ ।

**Sanaka and others submitted :** The mind clings to the sense-objects (by virtue of its natural affinity to them) and the latter get imprinted on the mind (in the form of latencies). O Lord ! How can it be possible for the seeker of Liberation, who is keen to reach the other shore, to part them one from the other ? (17)

## श्रीभगवानुवाच

एवं पृष्ठो महादेवः स्वयंभूपूर्तभावनः । ध्यायमानः प्रश्नार्जोऽन नाभ्यपद्यत कर्मधीः । ११ ।  
 स भार्यचिन्तयद् देवः प्रश्नपारतिनीर्यया । तस्याहं हंसरूपेणा सकाशमगमं तदा । १२ ।  
 दृष्ट्वा मां त उपव्रज्य कृत्वा पादाभिवन्दनम् । ब्रह्माणमग्रतः कृत्वा पप्रच्छुः को भवानिति । १३ ।  
 इत्थं मुनिभिः पृष्टस्तत्त्वजिज्ञासुभिस्तदा । यदत्रोचमहं तेभ्यस्तद्ब्रुवन्निबोध मे । १४ ।  
 वस्तुनो यद्यनानात्म्यात्मनः प्रश्न ईदृशः । कथं घटेत वो विप्रा वक्तुर्वा मे क आश्रयः । १५ ।  
 पञ्चात्मकेषु भूतेषु समानेषु च वस्तुतः । को भवानिति वः प्रश्नो वाचारम्भो ह्यनर्थकः । १६ ।  
 मनसा वचसा दृष्ट्वा गृह्यतेऽन्यैरपीन्द्रियैः । अहमेव न मनोऽन्यदिति बुध्यध्वपञ्जसा । १७ ।  
 गुणोद्भाविशते चेतो गुणाश्चेतसि च प्रजाः । जीवस्य देह उभयं गुणाश्चेतो मदात्मनः । १८ ।  
 गुणेषु चाविशच्चित्तमभीक्ष्णं गुणसेवया । गुणाश्च चित्तप्रभवा यद्रूप उभयं त्यजेत् । १९ ।  
 जाग्रत् स्वप्नः सुषुप्तं च गुणतो बुद्धिवृत्तयः । सासां विलक्षणो जीवः साक्षित्वेन विनिश्चितः । २० ।  
 यर्हि संसृतिबन्धोऽयमात्मनो गुणवृत्तिदः । मयि तुयं स्थितो जह्यात्स्वागस्तद् गुणाच्चेतसाम् । २१ ।  
 अहङ्कारकृतं बन्धमात्मनोऽर्थविपर्ययम् । विद्वान् निर्विद्य संसारचित्तां तुयं स्थितस्त्वजेत् । २२ ।  
 यावज्ज्ञानार्थधीः पुंसो न निर्वर्तेत युक्तिभिः । जागर्त्यपि स्वप्नज्ञः स्वप्ने जागरणं यथा । २३ ।  
 असत्त्वादात्मनोऽप्येषां भावानां तत्कृता भिदा । गतयो हेतवश्चास्य मया स्वप्नद्रुशो यथा । २४ ।  
 यो जागरे बहिरनुक्षणार्थमिणोऽर्थान् भुङ्क्ते समसत्कारणैर्हृदि तत्सद्गुक्षम् ।  
 स्वप्ने सुषुप्त उपसंहरते स एकः स्मृत्यन्वयात्त्रिगुणवृत्तिदुर्गिन्द्रियेशः । २५ ।  
 एवं विपुश्य गुणतो मनसस्त्रयवस्था यन्मायया मयि कृता इति निश्चिन्तार्थाः ।  
 संछिद्य हार्दपनुपानसद्भुक्तितीक्ष्णज्ञानासिना भजत भास्विलसंशयाधिम् । २६ ।

**The glorious Lord continued :** Thus interrogated, Brahmā (the great god), the self-born creator of beings, could not get, in spite of his deep thought, at the root of the question (ignorance about the Self), his mind being taken up with his duty (of creation). (18) The said god fixed his mind on Me with intent to get to the other side (the hidden meaning) of the question. Then I sought his presence in the form of a swan (in order to hint at His capacity to alienate the sense-objects from the mind just as the swan is credited with the virtue of separating water from milk when mixed together). (19) Beholding Me and placing Brahmā at their head, they (Sanaka and others) came up to Me and, bowing at My feet, asked Me as to who I was. (20) In these words was I interrogated on the said occasion by the sages, keen as they were to know the Truth. (Now) hear from Me, O Uddhava, what I spoke to them (in reply). (21) If there is unity of the substance known as the Self (and if your question relates to the Self in Me), how can such a question on your part (as you have asked Me, calling upon Me to specify Myself out of many) be relevant, O Brāhmana sages ! Or (even) if I (proceed to) speak (in reply), what (distinctive quality) can be My basis (for an answer) ? (22) If, on the other hand, it relates to My body, even then your question as to who I am is indeed a (mere) drill in words and (hence) meaningless, the bodies of living creatures being identical (in substance), constituted (as they are) of the five elements, and (also) from the point of view of ultimate reality. (23) Whatever is grasped by the mind, expressed through speech and perceived through the faculty of vision, nay, even with the other senses is but Myself, there is nothing other than Me; know this as a result of enquiry into the truth. (24) (True,) the mind cleaves to the sense-objects and the latter get imprinted on the mind, O My sons ! The sense-

objects and the mind both (however) constitute the body (i.e., an adjunct and not the essence) of the Jiva, which is essentially the same as I (so that there is no real affinity between the Jiva, on the one hand, and the sense-objects and the mind, on the other, which can therefore be easily transcended by the Jiva by contemplating on its divine essence, its identity with Brahma. (25) Becoming one with Me (and thus realizing its own true nature), the Jiva should (therefore) give up both—viz., the mind clinging to the sense-objects as a result of repeatedly enjoying them and the sense-objects that get imprinted on it (in the form of latencies). (26) Wakefulness, the dream state and deep slumber are the (three) states of the mind (and not of the Jiva), following from (the preponderance of) the (three) Gunas, (Sattva, Rajas and Tamas respectively). The Jiva, however, is conclusively known to be distinct from them as being their witness. (27) Since this identification of the soul with Buddhi (which is responsible for its transmigration) attributes to it the functions of the (three) Gunas, therefore, getting established in Me, the transcendent Brahma (which lies beyond the three states of wakefulness etc.), the Jiva should shake off this identification. Thereafter follows the (mutual) divorce of the sense-objects and the mind. (28) Realizing the bondage of the soul—occasioned by self-identification with one's psycho-physical organism—to be the source of evil (in the shape of obscuring one's blissful nature), and feeling disgusted with it, one should get established in the fourth (transcendent) principle and give up identification with the body etc., (which is responsible for the transmigration of the soul) and the resultant thought of gratifying the self. (29) So long as the sense of reality of diverse objects does not disappear from the mind of man through arguments, the foot continues to sleep even though he is awake, just like the man who is waking in a dream. (30) (Objective entities like the body) other than the Self having no existence, the differences (of Varṇa, Āśrama and so on) occasioned by them, the (various) destinies (such as the enjoyments of heaven, to be attained by men after death and described in the Vedas) and their causes (in the shape of good and evil actions of various kinds) are (all) unreal with the Self as things seen by a dreaming man. (31) He who while waking perceives outside himself through all his senses objects having properties changing every moment, (nay,) who experiences within his heart in a dream things (shaped by his Vāsanās or cravings and) similar to those perceived in the waking state and who in deep slumber withdraws them (all) is one and the same, connected as he is with all the states by memory as their witness and as the controller of the senses. (32) Pondering thus and arriving at the following conclusion about the nature of the Self that the three states of the mind (referred to heretofore and) traceable to the (three) Gunas (or modes of Prakṛti) are superimposed on Me (appearing as the Jiva) by My deluding potency (veiling My true nature), cut at the root of egotism, the basis of all doubts (as to whether the soul is different from the body etc., or one with it, whether it is one or there is a plurality of souls and so on) with the sword of wisdom whetted by reasoning, the precepts of saints and the Śruti texts, and betake yourselves to Me seated in your (very) heart. (33)

ईक्षेत विभ्रममिदं मनसो विलासं दृष्टे विनष्टमतिश्लेषमलतघक्रमम् ।

विज्ञानमेकमुरुधेव विभाति माया स्वप्नस्त्रिधा गुणविसर्गकृतो विकल्पः । ३४ ।

दृष्टिं ततः प्रतिनिवर्त्य निवृत्तगुणस्तूर्णो भवेन्निसृस्तानुभवो निरोहः ।

संदुश्यते क्व च यदीदमवस्तुबुद्ध्या त्यक्तं भ्रमाय न भवेत् स्मृतिरानिपातात् । ३५ ।

देहं च नश्वरमवस्थितमस्थिते वा सिद्धो न पश्यति धतोऽध्यगमत् स्वरूपम् ।

दैव्यात्प्रेतपुत्र दैववशादुपेतं चासौ यथा परिकृतं मदिरामदान्थः । ३६ ।

देशोऽपि दैववशगः खलु कर्म यावत् स्वारम्भकं प्रतिवर्तनीकृत एव सात् ।

तं सप्रपञ्चमधिकरूढसमाधियोगः स्वाप्नं पुनर्न भजते प्रतिबुद्धवस्तुः । ३७ ।

मयेतदुक्तं चो विप्रा गुह्यं यत् सांख्ययोगयोः । जानीत याऽऽगतं यज्ञं युष्मद्भूमविवक्षया । ३८ ।  
 अहं योगस्य सांख्यस्य सत्यस्वर्तस्य तेजसः । परायणं द्विजश्रेष्ठाः श्रियः कर्तैर्दमस्य च । ३९ ।  
 मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम् । सुहृदे प्रियमात्मानं साम्प्रसादादयोऽगुणाः । ४० ।

One should look upon this (objective) world as an illusion in that it is a creation of the mind, open to perception and evanescent as a dream and most unsteady like a revolving firebrand. Consciousness, though one, appears as many (through a freak of imagination) and this threefold division (in the shape of the body, the Indriyas and the mind), wrought by the projection of the (three) Guṇas (or modes of Prakṛti) is a (mere) illusory appearance. (34) (Therefore,) diverting one's eye (mind) from the body etc., (which are all superimposed on the Self), one should remain absorbed in the realization of one's own blissful nature. His thirst for enjoyment having ceased (once for all), he should keep quiet and effortless. Even if this body etc., is perceived (as a distinct reality) at times (while taking one's meals, answering the calls of nature and so on), what has been dismissed as unreal (other than the Self) can no longer delude us, although its impression on the mind may continue till death. (35) Nay, a man established in the Self no longer cognizes (even) his perishable body, by means of which he realized his self, as risen (from his seat), or settled (again), gone out (to some other place) or come (back) by chance, any more than a man blinded by intoxication caused by wine cognizes the garment worn by him as (still) on his person or fallen therefrom. (36) The body too, including the Indriyas and the vital principle, functioning as it does under the control of Providence, undoubtedly and invariably survives till the Karma (the stock of merit and sin) which brought it into existence stands (has not been reaped). He (however) who has climbed up to the highest ladder of Yoga (concentration of mind) known by the name of Samādhi (absorption of mind into the Universal Spirit) and realized the truth does not recapture (as his own self or its own) the body alongwith the world (directly connected with it in the shape of one's wife, children, house and other material possessions) any more than the man who has awoke from sleep does his dream-body. (37) This is the secret of Sāṅkhya (the branch of knowledge which distinguishes Matter from Spirit) and Yoga (the system of philosophy founded by the sage Patañjali), which has been expounded by Me, to you, O Brāhmana sages ! Know Me to be Yajña (Lord Viṣṇu Himself) arrived (here) with intent to expound (unfold) to you (the secret of) Dharmas (the righteous courses leading to Liberation). (38) I am the supreme goal of Yoga and Sāṅkhya, virtue both in its ideal and practical form, glory and prosperity, celebrity and self-control, O jewels among the twice-born ! (39) All virtues like even-mindedness and non-attachment, which are not products of the three Guṇas (and therefore eternal) find shelter in Me, transcendent and free from desire as I am, the beloved friend, (nay,) the (very) Self (of all). (40)

इति चे छिन्नसन्देहा मुनयः सनकादयः । सभाजयित्वा परया भक्त्यागृणत संसर्तवैः । ४१ ।  
 तैरहं पूजितः सम्यक् संसृतः परमर्षिभिः । प्रत्येयाय स्वकं धाम पश्यतः परमेष्ठिनः । ४२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्या संकितायामेकादशस्कन्धे प्रथोदशोऽध्यायः । १३ ।

Having (duly) worshipped Me with supreme devotion, the sages Sanaka and his (three) brothers—who had their doubts (as to the way in which the mind could be weaned from the objects of sense) thus resolved by Me (in the form of the divine Swan)—celebrated Me through songs of praise. (41) Honoured with due ceremony and glorified at length by the aforesaid great sages, I flew back to My (divine) realm, Brahmā (the highest functionary of

the universe) looking on. (42)

Thus ends the thirteenth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāna, otherwise known as the  
Paramahansa-Saṁhitā.

## अथ चतुर्दशोऽध्यायः

### Discourse XIV

Glory of the Path of Devotion and the Process of Meditation described

उद्धव उवाच

वदन्ति कृष्ण श्रेयांसि बहूनि ब्रह्मवादिनः । तेषां विकल्पप्राधान्यमुक्ताहो एकमुख्यता । १ ।  
भवतोदाहृतः स्वामिन् भक्तियोगोऽनपेक्षितः । निरस्य सर्वतः सङ्गं येन त्वय्याविरोचनम् । २ ।

**Uddhava submitted :** Exponents of Veda speak of many a course of discipline leading to final beatitude, O Kṛṣṇa ! Does their importance vary according to the choice of the striver or does prominence attach to (only) one (of them)? (1) The discipline of Devotion—by recourse to which the mind, having shaken off attachment for all (others), gets fixed on You—has been declared by You as independent of other disciplines, my Master ! (2)

श्रीभगवानुवाच

कालेन नष्टा प्रलये वाणीयं वेदमञ्जिता । मयाऽऽदी ब्रह्मणे प्रोक्ता धर्मो यसां महात्मकः । ३ ।  
तेन प्रोक्ता च पुत्राय मनवे पूर्वजाय सा । ततो भृश्यादयोऽगृह्णन् सप्त ब्रह्ममहर्षयः । ४ ।  
तेभ्यः पितृभ्यस्तस्युत्रा देवदानवपुत्राकाः । मनुष्याः सिद्धगन्धर्वाः सविद्याधरचारणाः । ५ ।  
किदेवाः किन्नरा नागा रक्षः किम्पुरुषादयः । बह्व्यस्तेषां प्रकृतयो रजःसन्ततोभुवः । ६ ।  
याभिर्भूतानि भिद्यन्ते भूतानां मतयस्तथा । यथाप्रकृति सर्वेषां चित्रा कावः स्रवन्ति हि । ७ ।  
एवं प्रकृतिर्वैचित्र्याद् भिद्यन्ते मतयो नृणाम् । पारम्यैरेण केषाञ्चित् पाखण्डमतयोऽपरे । ८ ।  
मन्वायामोहितधियः पुरुषाः पुरुषर्षभ । श्रेयो वदन्त्येकान्तं यथाकर्म यथारुचि । ९ ।  
धर्ममेके यज्ञशान्ते कामं सत्यं ददं शपम् । अन्ये वदन्ति स्वार्थं वा ऐश्वर्यं त्यागभोजनम् । १० ।  
केचिद् यज्ञतपोदानं व्रतानि नियमान् यमान् । आद्यन्तवन्त एवैषां लोकाः कर्मविनिर्मिताः ।  
दुःखोदकास्तपोनिष्ठाः क्षुद्रानन्दाः शुचार्पिताः । ११ ।

**The glorious Lord replied :** In course of time this word (of Mine), bearing the name of Veda, in which stands described the course of conduct helping one to fix one's mind on Me, disappeared during Pralaya (the period of final dissolution). At the beginning of (the next) creation (however) it was delivered by Me to Brahmā. (3) By Brahmā, again, it was taught to his eldest son, (Swāyambhuva) Manu; and the seven great seers associated with the creation of the universe, Bhṛgu and others, received it from (Swāyambhuva) Manu. (4) From them, the fathers (of creation), their progeny, the gods, the Dānavas and the Guhyakas (Yakṣas), human beings, Siddhas and Gandharvas, including Vidyādharas and Cāraṇas as well as men\* of the other Dwipas (divisions of the terrestrial globe other than Jambūdwīpa),

\* Being proof against fatigue, sweet and foul smell, they are so akin to the gods that when seen they give rise to a doubt in the mind of the looker-on whether they are gods or earthly beings: Hence they are referred to in the above verse as 'किदेवः'

Kinnaras\* Nāgas, Rākṣasas, Kimpuruṣas† and others received it. Diverse are the natural tendencies of the aforementioned, born as they are of (varied proportions of) Rajas, Sattva and Tamas, due to which created beings and their thoughts (too) differ, and in conformity with their nature indeed diverse interpretations of the Vedas flow from (the mouths of) them all. (5—7) In this way what with diversity of disposition and what with the oral teaching imparted from father to son the minds of some men get perverted, while others embrace heretic views. (8) With their judgment clouded by My deluding potency, O jewel among men, people speak of different ways to attain blessedness according to their own past Karma and taste. (9) Some (viz., the advocates of Karma-Mimāṃsā) declare it to be Dharma (religious merit); others (the poets) call it renown; (still) others (such as Vātsyāyana) name it as sexual enjoyment; some (the advocates of Yoga) designate it as truthfulness, control of the senses and mind-control. Others (such as politicians) speak of wealth and power as their well-known end (and the policies of conciliation etc., as the means to that end). Advocates of renunciation declare it as renunciation, while hedonists call it sensuous enjoyment. (10) Some call it Yajña (worship of gods); while others speak of it as austerity, liberality, sacred vows, observances and the five forms of self-abnegation. The rewards of these are indeed such as have a beginning and an end, fruits as they are of (human) endeavour. They bring sorrow in their train, culminate in ignorance, afford trivial delight and are attended with grief (even while they are being enjoyed). (11)

मय्यर्पितात्मनः सभ्य निरपेक्षस्य भवतः । मयाऽऽत्मना सुखं यत्तत् कुतः स्याद् विषयात्मनाम् ॥१२॥

अकिञ्चनस्य दान्तस्य शान्तस्य समचेतसः । मया सन्तुष्टयनसः सर्वाः सुखमया दिशः ॥१३॥

न पारपेष्टत्वं न महेन्द्रधिष्यत्वं न सार्वभौमं न रसाधिपत्यम् ।

न योगसिद्धीरपुनर्भवं वा मय्यर्पितात्मेच्छति पद्मिनायत् ॥१४॥

न तथा मे प्रियतम आत्मयोनिरिं शङ्करः । न च सङ्कल्पो न श्रीर्नैवात्मा च यथा भवान् ॥१५॥

निरपेक्षं मुनिं शान्तं निर्वैरं समदर्शनम् । अनुव्रजाम्यहं नित्यं पूर्वयेत्वद्द्विरेणुभिः ॥१६॥

किञ्चिद्धना मय्यनुरक्तचेतसः शान्ता पद्मान्तोऽखिलजीववत्सलाः ।

कार्पण्यनालब्धधियो ज्वलन्ति यत् तत्रैरपेक्ष्यं न विदुः सुखं मम ॥१७॥

How could that happiness fall to the lot of those who have set their mind on sense-delights—the happiness which is enjoyed with Me as his self, O noble one, by him who has fixed his mind on Me and expects no gratification from any (other) source? (12) All the (four) quarters are full of joy to him who has nothing to call his own, has (fully) subdued his senses and mind, (nay,) whose mind is equipoised (free from likes and dislikes) and fully gratified with Me. (13) He who has bestowed his mind on Me no more aspires for the position of Brahmā (the highest functionary in the administration of the universe), much less for the realm of the great Indra (the ruler of paradise), still less for sovereignty over the entire globe, rulership of the subterranean worlds or mystic powers acquired through the practice of Yoga, nor does he seek (even) final beatitude (lit., cessation of rebirth for all time to come) divorced from Me. (14) Neither Brahmā (My own son) nor Lord Śiva (who is My own Self) nor again Lord Balarāma (My own elder brother) nor Goddess Śrī (My better half) nor My own (divine) personality is so very dear to Me as (a devotee like) you. (15) I ever dog the footsteps of him who is free from (all) expectation, is given to contemplation (on Me), composed, free from animosity and sees unity everywhere, in order that I may be cleansed (absolved from

\* The Kinnaras (किञ्चिन्ना इयं) are so-called because they partially resemble human beings in their form or facial structures

† The Kimpuruṣas (किम्पुरुष कृपा ३३) are another class of semi-human beings partly resembling human beings and partly

the stigma of not being able to repay My debt to him) by the dust of his feet (that is sure to fall on My person in that case). (16) Others cannot realize My all-blissful character which is apprehended by those exalted souls who have nothing to call their own, whose mind is devoted to Me, who have subdued their passions and are fond of all living beings and whose understanding is unclouded by desires; (for) this character of Mine can be known only by those who are free from wants. (17)

बाध्यमानोऽपि पद्भक्तो विषयैरजितेन्द्रियः । प्रायः प्रगल्भया भक्त्या विषयेनाभिभूयते । १८ ।  
 यथाग्निः सुसम्पृद्धार्चिः करोत्येधांसि भस्मसान् । तथा भद्रियया भक्तिरुद्धैर्नांसि कुत्तराः । १९ ।  
 न साधयति मां योगो न सांख्यं धर्म उद्धव । न स्वाध्यायस्तपस्वागो यथा भक्तिर्मयोर्जिता । २० ।  
 भक्त्याहमेकया ब्राह्मः श्रद्धयाऽऽत्मा प्रियः सताम् । भक्तिः पुनरिति मन्त्रिणा श्रुपाकानपि सम्भवात् । २१ ।  
 धर्मः सत्यद्रोषेभ्यो विद्या वा तपसान्विता । पद्भक्त्यापेतमात्मानं न सम्यक् प्रपुनरिति हि । २२ ।  
 कथं विना रोपहर्षैर्द्रवता चेत्तस्मा विना । विनाऽऽनन्दश्रुकलया शुद्धैर्भक्त्या विनाऽऽशयः । २३ ।  
 वाग् गृह्णा द्रवते यस्य चित्तं रुदत्यभीक्ष्णं हसति क्वचिच्च ।  
 विलज्ज उन्नयति नृत्यते च पद्भक्तियुक्तो भुवनं पुनरिति । २४ ।  
 यथाग्निना हेम फलं जहाति ध्यानं पुनः खं भजते च रूपम् ।  
 आत्मा च कर्मानुशयं विधुय पद्भक्तियोगेन भजत्यथो माम् । २५ ।  
 यथा यथाऽऽत्मा परिपुन्यतेऽसौ मत्पुण्यगाथाश्रवणाभिधानैः ।  
 तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यैवाज्ञानसम्प्रयुक्तम् । २६ ।

Though attracted by objects of senses, My devotee, who has not (yet) been able to conquer his senses, is not generally overpowered by (such) objects, thanks to his powerful devotion (to Me). (18) (Even) as fire which has fully burst into flames reduces a pile of firewood to ashes, so does devotion directed towards Me (whatever its origin) burn one's sins *in toto*. O Uddhava ! (19) Neither Yoga nor Sāṅkhya nor righteousness nor study of the Vedas (or Japa of the Divine Name), austerity or renunciation captivates Me (so thoroughly) as does intense Devotion. (20) I, the beloved Self of the righteous, can be captured (only) through exclusive Devotion coupled with reverence. Devotion concentrated on Me absolves even the pariahs (who cook and eat the flesh of dogs) from the stigma attaching to their birth. (21) Piety accompanied by veracity and compassion or (even) learning coupled with askesis indeed does not thoroughly and once for all cleanse a mind destitute of Devotion. (22) How can Devotion be known except through the hair standing on end or through one's heart melting or through tears of joy (trickling down one's cheeks) and how can one's mind be purified except through Devotion ? (23) A man full of devotion to Me—who speaks in a voice choked with emotion, whose heart melts (through affection), who weeps incessantly (at the thought of his separation from Me) and sometimes laughs (when reminded of the inwardness of My pastimes), (nay,) who sings unabashed at the top of his voice and dances (out of joy)—purifies the (whole) world. (24) (Even) as gold sheds its dross and regains its purity (only) when heated with fire, so does the soul shake off the seeds of Karma through the discipline of Devotion and forthwith attains oneness with Me. (25) The more one's mind gets purified by listening to and recounting My auspicious stories the better able is the Jiva to discern the subtle reality (of the Self), even as the eye is better able to perceive a minute object (the clearer it becomes) when treated with a (medicated) pigment. (26)

विषयान् ध्यायतश्चित्तं विषयेषु विपज्जते । मापनुस्मरतश्चित्तं पर्येष्व प्रविलीयते । २७ ।  
 तस्मादसदीभध्यानं यथा स्वप्नपरोरथम् । हित्वा मयि समाधत्स्व मनो पद्भक्त्याभक्तिम् । २८ ।

स्त्रीणां स्त्रीसङ्गिनां सङ्गं त्यक्त्वा दूरं आत्मवान् । क्षेमे विविक्त आसीनाश्चिन्तयेन्नामतन्द्रितः । २९ ।

न तथास्य भवेत् द्वेषो बन्धश्चान्यप्रसङ्गतः । योषित्तद्भ्रातृ बन्धु यथा पुंसो यथा तत्सङ्गिसङ्गतः । ३० ।

The mind of a man dwelling on the objects of sense gets attached to them. (Even so) the mind of one (engaged in) contemplating on Me gets absorbed in Me alone. (27) (Therefore), giving up the thought of the unreal and worthless objects (of the world) as things seen in a dream or fancied, concentrate your mind—purified through devotion to Me—on Me (alone). (28) Abandoning from a distance the company of women as well as of men delighting in the company of women, and having conquered one's mind, one should sit down in a secure and lonely place and unweariedly think of Me. (29) In the case of such a man no such affliction and no such bondage results from attachment to others as does from the company of women as well as of men delighting in the company of women. (30)

उद्धव उवाच

यथा त्वामरविन्दाक्ष यादृशं वा यदात्मकम् । ध्यायेन्मुमुक्षुरेतन्मे ध्यानं त्वं वक्तुमर्हसि । ३१ ।

Uddhava submitted : (Now) be pleased to tell Me, O Lord with lotus-like eyes, the process of meditation indicated in the foregoing verses—as to how, in what form and as what a seeker of Liberation should contemplate on You. (31)

श्रीभगवानुवाच

सम आसन आसीनः समकायो यथासुखम् । हस्तावृत्सङ्ग आधाय स्वनासाप्रकृतेक्षणः । ३२ ।

प्राणस्य शोथयेन्प्राणं पूरुकुम्भकरेचकैः । विपर्ययेणापि शनैरभ्यसेन्नित्त्रितन्द्रिवः । ३३ ।

हृद्यविच्छिन्नमोङ्कारं घण्टानादं विसोर्णवत् । प्राणेनोदीयं तत्राथ पुनः संवेशयेत् स्वरम् । ३४ ।

एवं प्रणवसंयुक्तं प्राणमेव समभ्यसेत् । दशकृत्वस्त्रियवर्णं मासादवर्गं जितानिलः । ३५ ।

हृत्पुण्डरीकमनःस्थामूर्ध्वनालमधोमुखम् । ध्यात्वोर्ध्वमुखमुत्त्रिद्रमष्टपत्रं सकर्णिकम् । ३६ ।

कर्णिकायां न्यसेत् सूर्यसोयाग्नीनुत्तरोत्तरम् । बद्धिमध्ये स्पर्सेद् रूपं ममैतद् ध्यानमङ्गलम् । ३७ ।

समं प्रदान्तं सुमुखं दीर्घचारुवतुर्भुजम् । सुचारुसुन्दरग्रीवं सुकपोलं रुचिसितम् । ३८ ।

समानकर्णविन्ध्यस्तासुकुम्भकःकुण्डलम् । हेमाम्बरं घनश्यामं श्रीवत्सश्रीनिकेतवम् । ३९ ।

शङ्खचक्रगदापद्मचक्रपालाविभूषितम् । नूपुरविलसत्पादं कौरुतुभ्रमद्या युतम् । ४० ।

सुमलिकरीटकटककटिमृदाङ्गदायुतम् । सर्वाङ्गसुन्दरं हृद्यं प्रसादसुमुखेक्षणम् ।

सुकुमारमभिध्यायेत् सर्वाङ्गेषु घनो दधत् । ४१ ।

The glorious Lord replied : Seated on a seat of moderate height (neither very high nor very low) with his body erect in a comfortable posture placing both his hands (with palm upwards) on his lap and steadying his gaze on the tip of his nose, and having fully controlled his senses, one should cleanse the passages of the life-breath by (the three processes of breath-control) (viz., Pūraka (slow inhalation) Kumbhaka (retention of breath) and Recaka (slow exhalation) and should slowly practise this course in the reverse order (i. e., by doing Recaka first, Kumbhaka next and Pūraka last of all) too. (32-33) Manifesting in mind through the instrumentality of the life-breath the sound of Praṇava (the sacred syllable OM), as extending uninteruptedly, fine as a fibre of the lotus stalk, (from the Mūlādhāra located near the anus up to the crown of the head) one should then follow it with a sharp nasal sound continuous as the ringing of a bell. (34) In this way he should exercise his breath, joining it with Praṇava, thrice a day ten times each; within a month he will have attained control over his breath. (35) Visualizing the heart—existing within the body in the shape of a lotus bud

turned upside down with its stalk upwards (like the flower of a plantain)—(in an inverted position) with eight open petals and pericarp turned upwards, he should picture to his mind in succession the sun, the moon and fire as existing (in the form of circles) on the pericarp; in the centre of fire he should mentally behold My form as depicted hereafter, (so) happy to contemplate upon. (36-37) He should conceive It as symmetrical, gracious, having a charming countenance, with four long beautiful arms, a most shapely and graceful neck, lovely cheeks and bright smiles; with brilliant alligator-shaped ear-rings adorning well-matched ears, clad in golden raiment, dark-brown as a cloud, bearing (on the right and left side respectively of the chest) the marks of Śrīvatsa (a white curl of hair) and Śrī (a golden streak); decked with a conch, discus, mace and lotus and a wreath of sylvan flowers, feet shining with anklets, (nay,) distinguished by the effulgence of the Kaustubha gem, graced all over with a glorious diadem, wristlets, girdle and armlets; charming of every limb, pleasing to the heart, with a countenance and eyes enlivened with grace and very soft to the touch. And he should concentrate the mind on each limb (individually as well). (38—41)

इन्द्रियाणीन्द्रियार्थेभ्यो मनसाऽऽकृष्य तन्मनः । बुद्ध्या सारथिना धीरः प्रणयेन्मयि सर्वतः । १४२ ।  
 तत् सर्वव्यापकं चित्तमाकर्ष्यकत्र धारयेत् । नान्यानि चिन्तयेद् भूयः सुस्मितं भावयेन्मुखम् । १४३ ।  
 तत्र लब्धपदं श्रित्तमाकृष्य व्योम्नि धारयेत् । सच्च त्यक्त्वा यदासेहो न किञ्चिदपि चिन्तयेत् । १४४ ।  
 एवं समाहितमनिर्भावेवात्मानमात्मनि । विचष्टे मयि सर्वान्मन् ज्योतिर्ज्योतिषि संपुतम् । १४५ ।  
 ध्यानेनेत्थं सूतीव्रेण युञ्जते योगिनो मनः । संवात्यत्याशु निर्वाणे ब्रह्मज्ञानक्रियाभ्रमः । १४६ ।

इति श्रीमद्भागवते महाभूषणे पारमहंस्यो संहितायामेकादशस्कन्धे चतुर्दशोऽध्यायः । १४ ।

Withdrawing the senses from their objects with the help of the mind, and weaning the said mind (too) from all (other) objects with the help of the intellect, the driver (of the chariot of the body), a wise man should focus it on Me. (42) Gathering that mind which takes in the entire personality (of the Lord), he should (learn to) concentrate it on one member (alone). He should no more think of other limbs and should fix his thought (exclusively) on the (Lord's) face wearing a winsome smile. (43) Diverting the mind once it has gained its firm hold on My countenance, he should fix it on My all-pervading Self, (the substratum of all and unattached to all like the sky); and, transcending that too, and becoming one with Me (the Absolute), should cease to think of anything else (not even of the distinction between the subject and the object). (44) With his intellect thus established (in Me) he sees Me in himself and himself actually merged in Me, the Universal Soul, like (an individual) light in (the element of) fire. (45) The misconception regarding Matter (in the form of the body etc., being his own self), knowledge (in the form of ascribing knowership to the Self) and action (in the form of attributing activity to the Self) will soon disappear from the mind of the striver who concentrates his mind through most intense meditation as aforesaid. (46)

*Thus ends the fourteenth discourse in Book Eleven of the great and glorious  
 Bhāgavata-Purāna, otherwise known as  
 the Paramahansa-Sarhita.*



## अथ पञ्चदशोऽध्यायः

### Discourse XV

#### Names and Characteristics of the various Siddhis (mystic powers) acquired through Yoga

श्रीभगवानुवाच

जितेन्द्रियस्य चतुस्य जितश्वासस्य योगिनः । पयि धारयतश्चेत उपतिष्ठन्ति सिद्धयः । १ ।

The glorious Lord began again : Siddhis (mystic powers of various kinds) wait upon the Yogi of steady mind who has subdued his senses and controlled his breath (according to the procedure detailed in verses 32 to 35 of the foregoing discourse) and concentrates his mind on Me. (1)

उद्धव उवाच

कया धारणया कारित्वं कथंस्वित् सिद्धिरच्युत । कति वा सिद्धयो ब्रूहि योगिनां सिद्धिदो भवान् । २ ।

Uddhava submitted : Kindly say through what mode of concentration which and what kind of Siddhi can be acquired and how many Siddhis (in all) are there, since You are the Bestower of (such) Siddhis on the Yogis, O immortal Lord ! (2)

श्रीभगवानुवाच

सिद्धयोऽष्टादश प्रोक्ता धारणायोगपारगैः । तासामष्टौ मन्त्रधाना दशैव गुणहेतवः । ३ ।  
अणिमा महिमा मूर्तेर्लघिमा प्राप्तिरिन्द्रियैः । प्राकायं श्रुतदृष्टेषु शक्तिप्रेरणभीशिता । ४ ।  
गुणेषुसङ्गो वशिता यत्कामस्तदवस्यति । एता मे सिद्धयः सौम्य अष्टौवैत्यक्तिका मताः । ५ ।  
अनूर्पिमत्वं देहेऽस्मिन् दूरश्रवणदर्शनम् । मनोजवः कामरूपं परकायप्रवेशनम् । ६ ।  
स्वच्छन्दमृत्युर्दवानां सहक्रीडानुदर्शनम् । यथासङ्कल्पसंसिद्धिराज्ञाप्रतिहेतागतिः । ७ ।  
त्रिकालज्जत्वमद्भुतं परचिन्ताद्यधिज्ञता । अन्यकार्मुव्विषादीनां प्रतिष्टम्भोऽपराजयः । ८ ।  
एताश्चैद्रेषतः प्रोक्ता योगधारणसिद्धयः । यया धारणया या स्याद् यथा वा स्यान्नबोध मे । ९ ।  
भूतसूक्ष्मात्मनि पयि तन्पात्रं धारयेन्मनः । अणिमानमवाप्नोति तन्पात्रोपासको मम । १० ।  
महत्यात्मन्यपि परे यथासंस्थं मनो दधत् । महिमानमवाप्नोति भूतानां च पृथक् पृथक् । ११ ।  
परमाणुपये चित्तं भूतानां पयि रज्जधन् । कालसूक्ष्मार्थतां योगी लघिमानमवाप्नुयात् । १२ ।  
धारयन् मय्यहंतत्वे मनो वैकारिकेऽखिलम् । सर्वेन्द्रियाणामात्मत्वं प्राप्तिं प्राप्नोति मन्यनाः । १३ ।  
महत्यात्मनि यः सूत्रे धारयेन्मयि यानसम् । प्राकायं पारमेष्ठ्यं मे विन्दतेऽव्यक्तजन्मनः । १४ ।  
विष्णौ त्र्यधीश्चो चित्तं धारयेत् कालविग्रहे । स ईशित्वमवाप्नोति क्षेत्रक्षेत्रज्ञोदनाम् । १५ ।  
नारायणे तुरीयास्थे भगवच्छब्दशब्दिते । मनो मय्यादधत् योगी महद्गमां वशितामियात् । १६ ।  
निर्गुणे ब्रह्मणि पयि धारयन् विशदं मनः । परमानन्दमाप्नोति यत्र कापोऽवस्येत्यतः । १७ ।  
श्वेतद्वीपपतौ चित्तं शुद्धे धर्ममये पयि । धारयञ्छ्रुततां याति पद्ममिरहितो नरः । १८ ।  
पय्यकाशात्मनि प्राणे मनसा योगमुद्वहन् । तत्रोपलब्धश्च भूतानां हंसो वाचः शृणोत्यसौ । १९ ।

चक्षुस्त्वष्टरि संयोज्य त्वष्टारमपि चक्षुषि । मां तत्र मनसा ध्यावन् विश्वं पश्यति सुक्ष्मदृक् ॥२०॥  
 मनो पयि सुसंयोज्य देहे तदनु वायुना । मद्भारणानुभावेन तत्रात्मा यत्र वै मनः ॥२१॥  
 यदा मन उपादाय यद् यद् रूपं बुभूषति । ततद् भवेन्मनोरूपं पद्मोगलमश्रयः ॥२२॥  
 परकायं विशन् सिद्ध आत्मानं तत्र भावयेत् । पिण्डं हित्वाविशेत् प्राणो वायुभूतः षड्दक्षिणत् ॥२३॥  
 पाण्डुर्याऽऽपीड्य गुदं प्राणं हृद्गुःकण्ठमूर्धसु । आगोष्य ब्रह्मन्ध्रेण ब्रह्म नीत्वोत्सृजेत्तनुम् ॥२४॥  
 विहरिष्यन् सुराकीडे मत्स्थं सत्त्वं विभावयेत् । विद्यानेनोपतिष्ठन्ति सत्त्ववृत्तौः सुरस्त्रियः ॥२५॥  
 यथा सङ्कल्पयेद् बुद्ध्या यदा वा मत्परः पुमान् । मयि सत्ये मनो युञ्जस्तथा तत् सप्तुणाश्रुते ॥२६॥  
 यो वै मद्भाक्वमापन्न ईशितुर्वीरितुः पुमान् । कुलक्षिन्न विहन्त्येत् तस्य चाज्ञा यथा मम ॥२७॥  
 मद्भक्त्या शुद्धसत्त्वस्य योगिनो धारणाविदः । तस्य त्रैकालिकी बुद्धिर्जनमत्युपबृंहिता ॥२८॥  
 अग्न्यादिभिर्न हन्येत मुनेषां गमयं वपुः । पद्मोगश्रान्तचित्तस्य चादसामुदकं यथा ॥२९॥  
 मद्भिर्भूर्तारिभध्यायन् श्रीवत्सास्त्रविभूषिताः । ध्वजातपत्रव्यजनैः स भवेत्पराजितः ॥३०॥

**The glorious Lord replied :** Eighteen (in all) are the Siddhis as well as the modes of concentration (leading to them) taught by those that have attained perfection in Yoga (the minor ones, such as insight into the past, present and future, being easily attainable by others too). Of the former, eight abide chiefly in Me (and in a lesser degree in those that have attained similarity of form with Me), (the other) ten being attainable through (mere development of) Sattvaguna. (3) 1-Animā (reducing one's body to the size of an atom), 2-Mahimā (magnifying it to a gigantic size) and 3-Laghimā (extreme lightness of body)—these three pertain to the body; 4-Prāpti consists in establishing contact with the senses of the entire creation in form of the deities presiding over those senses. 5-Prākāmya means the capacity to enjoy pleasures heard of (through the scriptures as enjoyable in the other world alone) and capable of being seen (though enjoyed only in the subterranean regions); while 6-Īśitā consists in the capacity to impel Māyā and other subordinate potencies to function (according to one's will). (4) 7-Vaśitā means absence of attachment to the pleasures of sense; while the eighth Siddhi is Kāmāvasāyitā (according to which one is able to enjoy in the highest measure whatever pleasure one seeks to enjoy). These eight Siddhis, O gentle one, are considered as natural to Me (and unsurpassed). (5) The other ten Siddhis are:—1-absence of hunger and thirst, old age etc., in this (very) body; 2 & 3-the capacity to see and hear from an unusual distance; 4-locomotion at a speed which can be increased according to one's will; 5-taking any form at will; 6-(leaving one's own body and) entering any other (unattended) body; 7-giving up the ghost at will; 8-participation in the pastimes of gods (with the Apsaras or celestial nymphs); 9-attainment of one's desired ends; and 10-exercising authority unobstructed everywhere. (6-7) The minor Siddhis (hinted at in verse 3 above) are:—to know things relating to the past, present and future; to remain unaffected by pairs of opposites (like heat and cold, joy and sorrow, likes and dislikes, etc.); to read others' mind etc.; to neutralize the power of fire, the sun, water and poison etc., and to suffer no defeat (at the hands of anyone whatsoever). (8) These are the Siddhis, following from Yogic concentration, typically mentioned by Me. (Now) hear from Me what Siddhi can be acquired through which mode of concentration and how. (9) He who focusses his mind, identified with the subtle elements, on Me as ensouling the subtle elements and worships (Me in) that form alone acquires My power of assuming an atomic size (and thereby attaining the capacity to enter even a slab of stone). (10) (Even so) concentrating his mind, identified with Mahat-tattva (the principle of cosmic intelligence), on Me, the Supreme ensouling the (said) Mahat-tattva, he acquires

the capacity to assume any magnitude (sought for by him); and, focussing his mind on Me as ensouling any of the (five gross) elements individually, he attains the magnitude (all-pervasive character) of that particular element. (11) (Similarly) concentrating his mind on Me as ensouling the atoms of the (four) elements (other than ether), a Yogi attains (extreme) lightness (of body), viz., the capacity to become as subtle as the subtlest division of time. (12) (Likewise) focussing his entire mind on Me as ensouling the (cosmic) Ego, born of Sattvaguna, the Yogi who has given his mind to Me attains the (Siddhi of) Prāpti in the shape of control over the senses of all. (13) He who concentrates his mind on Me as ensouling the (Sūtra, the active aspect of) Mahat-tattva attains (the Siddhi known as) Prākāmya (easy access to all sorts of enjoyments of one's seeking), the highest Siddhi possessed by Me as presiding over the Sūtra, which is born of the Unmanifest. (14) He who focusses his mind on (Me as) the all-pervading Witness, the Ruler of Māyā (consisting of the three Guṇas), attains (the Siddhi known as) Iśītvā, viz., control over all bodies and conscious selves. (15) The Yogi who concentrates his mind on Me as Lord Nārāyaṇa, spoken of as the fourth or transcendent principle\* (existing beyond the three states of 1. Virāt or the Cosmic Person, presiding over the physical plane, 2. Hiranyagarbha, presiding over the astral plane, and 3. the Causal Principle, presiding over the causal plane) and called by the name of Bhagavān (embodying in Himself the six divine properties of universal dominion, righteousness, glory, prosperity, wisdom and dispassion each in its entirety) acquires My virtues and attains (the Siddhi or) Vaśītvā (non-attachment to all material objects). (16) Focussing his pure mind (cleansed through Prāṇāyāma etc.), on Me as the transcendent Brahma, one attains supreme bliss (which is only another name for the Siddhi called Kāmavasāyitā), in which all desire ceases (for good). (17) Concentrating his mind on Me as Lord Aniruddha (the Lord of Śvetadwīpa), who is (absolutely) pure (untainted by the three Guṇas) and the embodiment of (or Propeller of) virtue, man attains (absolute) purity (in the form of no longer being subject to the three Guṇas or modes of Prakṛti) and is rid of the six waves or changes (viz., hunger and thirst, old age and death, grief and infatuation). (18) Mentally perceiving the (unexpressed) sound in Me as conceived in the form of the cosmic breath, taintless and all pervading like the sky, the said Jīva is able to hear (from a distance) the (diverse) sounds of living beings manifested therein. (19) Uniting the eye with the sun and the sun too with the eye, and contemplating on Me in the aforesaid (mutual) union (of the two), man is gifted with a penetrating vision and is (consequently) able to perceive the (whole) universe. (20) By virtue of the concentration (of mind) practised after uniting with Me the mind and thereafter the body (too) alongwith the breath (accompanying the body), (one attains the Siddhi called Manojava, as a result of which) the body surely finds itself wherever the mind goes. (21) The Yogi gets converted into the very form, sought for by his mind, that he would assume making the mind his material (for that form), the force of concentration of the mind on Me (whose potency is inconceivable and who appear in numerous forms) being the ground of all Siddhis. (22) Seeking to enter another (soulless) body, the Yogi who has controlled his breath as well as his Indriyas and mind should conceive himself as present in that body. (As a result of such contemplation) his vital air (the chief constituent of his astral body, which makes for his Jivahood) leaves his (own) body and becoming one with the cosmic air, enters (alongwith it) the other (through its nostrils) as a black bee passes from one flower to another. (23) Having blocked his rectum with his heel and pushed up the vital air (successfully to his heart, chest, throat and crown of head, and (mentally) forcing it upwards through the (aperture known as) Brahmaṇḍhra

\* The scripture defines the Turiya or fourth principle as below -

विराट् हिरण्यगर्भश्च कामर्गं चेत्युपाधयः । ईशम्य यन्त्रिभूतौ न तुरीयं तस्यद विदुः ॥

to Brahma (or any other destination sought to be reached by him), the Yogi should shed the body (whenever he likes). (24) Seeking to sport in the sport ground of the gods (in heaven), one should contemplate on Sattva (unmixed with Rajas and Tamas and) constituting My personality. (As a sequel to this contemplation) Apsarās (celestial damsels), representing (so many) rays of Sattva, wait on him with aerial cars (ready to take him bodily to heaven). (25) Devoted to Me and focussing his mind on Me, true of resolve as I am, man duly attains that (very) object which he seeks with his intellect whenever and in whatever way he wants it. (26) The command of a man who has acquired My disposition is not flouted anywhere any more than Mine, the Ruler of all and (absolutely) self-dependent as I am. (27) (Direct) knowledge of the past, present and future, coupled with (that of) birth and death (etc., as well as of others' mind etc.), comes to that Yogi whose mind has been purified through devotion to Me and who knows how to concentrate his mind (on Me, the Knower of the past, present and future). (28) Seasoned by Yoga (in the form of concentration on My Personality, which is incapable of being damaged even slightly by fire etc.) the body of a sage whose mind has found its repose in concentration on Me cannot (likewise be damaged by fire and other elements, which cannot harm him any more than water can prove harmful to aquatic creatures. (29) Contemplating on My glorious manifestations (Avatāras) graced with (the marks of) Śrīvatsa (etc.), and decked with My weapons (viz., conch etc.), and distinguished by an ensign, umbrella and chowrie (etc.); the aforesaid sage turns out to be invincible. (30)

उपासकस्य मामेवं योगधारणया पुनेः । सिद्धयः पूर्वकथिता उपतिष्ठन्त्यशेषतः । ३१ ।  
 जितेन्द्रियस्य दान्तस्य जितश्लासत्पुनो पुनेः । मद्धारणां धारयतः का सा सिद्धिः सुदुर्लभा । ३२ ।  
 अन्तर्धानं वदन्त्येता युक्तो योगमुत्तमम् । मया सम्पद्यमानस्य कालक्षयणहेतवः । ३३ ।  
 जन्मौषधितपोमन्त्रैर्यावतीरिह सिद्धयः । योगेनाप्नोति ताः सर्वा नन्द्ययोगमतिं ब्रजेत् । ३४ ।  
 सर्वासापि सिद्धिर्ना हेतुः पतिरहं प्रभुः । अहं योगस्य सांब्यस्य धर्मस्य ब्रह्मवादिनाम् । ३५ ।  
 अहमात्माऽऽन्तो बाह्योऽनाद्युतः सर्वदेहिनाम् । यथा भूतानि भूतेषु बहिरन्तः स्वयं तथा । ३६ ।

इति श्रीमद्भागवते महापुराणे पारमार्थ्यो महिम्नयामेकादशस्कन्धो षड्विंशोऽध्यायः । १५ ।

The aforesaid Siddhis in their entirety wait upon the sage who worships Me through Yogic concentration as detailed in the foregoing verses. (31) What is that (there is no) Siddhi which is very difficult to attain for the sage who, having conquered his senses, tamed his mind, and controlled his breath and body, practises concentration on Me ? (32) The wise (however) speak of these as obstacles in the path of the man who is practising the highest (form of) Yoga (such as Jñānayoga or Bhaktiyoga) in that they cause delay in his getting united with Me (his true goal). (33) One attains here through concentration (as aforesaid on Me) all those Siddhis that follow from birth, (the use of) drugs, austerity and (the utterance of) spells.\* One cannot (however) obtain the supreme reward (in the shape of residence in the divine realm of the Lord etc.), of Yoga (concentration on Me) by recourse to other means. (34) I am the Source (Bestower), I am the Custodian and Controller of all Siddhis, as well as of Yoga (union with God in the shape of final beatitude), Sāṅkhya (Knowledge leading to such union), Dhama (piety as taught by the exponents of Veda), nāy, of the teachers of Veda (themselves). (35) I am the Self of all embodied souls, being their Inner Controller as well as enclosing them (from without) though unenclosed Myself, (even) as the (gross) elements both permeate and

\* Cf. the following aphorism from the Yoga-Sūtras of Patañjali —

जन्मौषधितपोमन्त्रयोगजाः सिद्धयः ।

enclose the bodies of living beings. (36)

*Thus ends the fifteenth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as the  
Paramahansa-Saṁhitā.*



## अथ षोडशोऽध्यायः

### Discourse XVI

#### Glorious manifestations of the Lord enumerated

उद्धव उवाच

त्वं ब्रह्म परमं साक्षादनाद्यन्तमपावृतम् । सर्वेषामपि भावानां त्राणस्थित्यप्ययोद्धवः । १ ।  
उच्चावचेषु भूतेषु दुर्ज्ञेयमकृतात्मभिः । उपासते त्वां भगवन् याथातथ्येन ब्राह्मणाः । २ ।  
येषु येषु च धावेषु भक्त्या त्वां परमर्षयः । उपासीनाः प्रपद्यन्ते संसिद्धिं तद् ब्रह्म मे । ३ ।  
गूढश्चरसि भूतात्मा भूतानां भूतभावनः । न त्वां पश्यन्ति भूतानि पश्यन्तं मोहितानि ते । ४ ।  
याः काश्च भूर्मा दिवि वै रसाथं विभूतयो दिक्षु महाविभूते ।  
ता महामाख्याह्यनुभावितास्ते नमामि ते तीर्थपदाङ्घ्रिपदम् । ५ ।

**Uddhava submitted :** You are actually the supreme Brahma, having no beginning or end, and unobscured (by Māyā). You are responsible for the protection, subsistence, destruction and birth of all existences. (1) The knowers of the (real) import of the Vedas (alone) worship You, O Lord, in Your reality as abiding in (all) created beings, high and (low as their Cause), though You cannot be easily known (perceived) by those that have not been able to purify their mind. (2) (Therefore, pray,) point out to me those particular entities (by) contemplating on You through which with devotion men of supreme wisdom (are able to) attain highest perfection (in the form of true devotion or saving wisdom). (3) The Inner Controller of beings, You remain hidden from their view. O Life-giver of (all) created beings ! Deluded by You, living beings are unable to perceive You, even though You behold them (all). (4) Mention to me all those powerful manifestations of Yours, invested by You with Your own divine glory, that may be existing on earth, in the quarters, in heaven or in the subterranean region, O Lord of infinite prowess ! I bow to Your lotus-feet, which are the abode of (all) sanctuaries. (5)

श्रीभगवानुवाच

एवमेतद्धं पृष्टः प्रश्नं प्रश्नविदा वर । ययुस्तुना विनशने सपत्नैरञ्जुनेन वै । ६ ।  
ज्ञात्वा ज्ञातिवधं गार्हपथर्मं राज्यहेतुकम् । ततो निवृत्तो हन्नाहं हतोऽयमपि लौकिकः । ७ ।  
स तदा पुरुषव्याघ्रो युक्त्या मे प्रतिबोधितः । अध्यधाद्यत मामेवं यथा त्वं रणमूर्धनि । ८ ।  
अहमात्मोद्धवमीषी भूतानां सुहृदीश्वरः । अहं सर्वाणि भूतानि तेषां स्थित्युद्धवाप्ययः । ९ ।  
अहं पतिर्गतिमतां कालः कल्लयतामहम् । गुणानां चाप्यहं सायं गुणिन्यौत्पत्तिको गुणः । १० ।  
गुणिनामप्यहं सूत्रं पठतां च पठानहम् । सूक्ष्माणामप्यहं जीवो दुर्ज्ञेयानामहं मनः । ११ ।  
हिरण्यगर्भं वेदानां यन्त्राणां प्रणवस्त्रिवृत् । अक्षराणामकारोऽसि पदानिच्छन्दसामहम् । १२ ।  
इन्द्रोऽहं सर्वदेवानां वसूनामसि हव्यवाद् । आदिन्यानामहं विष्णु रुद्राणां नीललोहितः । १३ ।

ब्रह्मर्षीणां भूपुरं रात्र्यर्षीणापहं मनुः । देवर्षीणां नास्त्येजं हविर्धान्यस्मि धेनुषु । १४ ।  
 सिद्धेश्वराणां कपिलः सुपर्णोऽहं पतत्रिणाम् । प्रजापतीनां दक्षोऽहं पितृणामहमर्षीषां । १५ ।  
 मां विद्ध्युद्धव दैत्यानां प्रह्लादमसुरेश्वरम् । सोमं नक्षत्रौषधीनां धनेशं यक्षरक्षसाम् । १६ ।  
 ऐरावते गजेन्द्राणां यादसं वरुणं प्रभुषु । तपतां सुमतां सूर्यं मनुष्याणां च भूपतिम् । १७ ।  
 उच्चैःश्रवानुरङ्गाणां धातृनामसि काञ्चनम् । यमः संयपतां चाहं सर्पाणामसि वासुकिः । १८ ।  
 नागेन्द्राणामनोऽहं मृगेन्द्रः शृङ्गिदंष्ट्रिणाम् । आश्रमाणामहं तुर्यां वर्णाणां प्रथमोऽजय । १९ ।  
 तीर्थानां स्रोतसो गङ्गा समुद्रः सरसापहम् । आयुधानां धनुर्हं त्रिपुराणो धनुष्मताम् । २० ।

**The glorious Lord replied :** In a like manner I was put this very question by Arjuna while just going to fight with his enemies at (the battle-field of) Kurukṣetra, O chief of those possessing insight into the meaning of questions ! (6) Feeling like the common man that "I am the slayer and the other one is slain (by me)", and believing that slaying one's kinsfolk for the sake of kingdom is reproachful and unrighteous, he ceased from that act (at the beginning). (7) Disillusioned by My reasoning, that tiger among men then interrogated Me at the van of fight in the same way as you have done. (8) I am the Self, the Befriender and the Ruler of all these created beings, O Uddhava ! (in fact,) I am all the beings as well as responsible for their birth, life and death. (9) I am the motion of the mobile and Kāla (the Time-Spirit) among those that bring others under their control. I am the state of equilibrium (in the shape of Prakṛti) of the three Guṇas (modes of Prakṛti) and the property natural to a thing with attributes. (10) I am the Sūtra (the active aspect of Mahat-tatva, the very first evolute of Prakṛti) among the products constituted of the three Guṇas; (nay,) I am Mahat-tatva (the principle of cosmic intelligence) among big things. Of subtle principles I am the Jiva (the embodied soul); and of those that are difficult to conquer I am the mind. (11) Of the Vedas I am their teacher, Brahmā (who taught them for the first time to his mind-born sons); of Mantras (sacred texts) I am Praṇava (the sacred syllable OM), consisting of three members (A, U, M). Of the letter-sounds I am the sound represented by the letter 'अ' (A); of metres I am the metre Gāyatrī (consisting of three feet). (12) Of all the gods I am Indra (their chief); of the (eight) Vasus (a particular class of gods) I am the god of fire (who carries oblations to the gods). Of the (twelve) sons of Aditi I am Viṣṇu (known by the name of Upendra, the youngest, who appeared in the court of the demon king Bali as a dwarf and robbed him of his dominion extending over the three worlds); of the (eleven) Rudras, I am Nīla-Lohita (Lord Śiva). (13) Of the nine Brahmana sages (born of Brahmā's mind) I am Bṛhgu (the foremost of them); of the royal sages I am (Swāyambhuva) Manu. Of the celestial sages I am Nārāda; of cows I am Kāmadhenu (lit., the storehouse of milk and its products used as oblations for the gods). (14) Of the lords of Siddhas I am Lord Kapila; of birds I am Garuḍa (the king of birds, the carrier of Lord Viṣṇu). Of Prajāpatis (the gods presiding over creation) I am Dakṣa (the foremost of them); of the manes I am Aryamā (their head). (15) Of Daityas (the sons of Diti) know Me to be Prahrāda, the ruler of the demons. Of the stars and annual plants know Me to be (their ruler,) the moon-god; of Yaksas and Rākṣasas know Me to be (their chief) Kubera (the lord of treasures), O Uddhava ! (16) Of the lords of elephants know Me to be Airāvata (the carrier of Indra); of aquatic creatures know Me to be their lord, Varuṇa (the god presiding over the waters). Of those emitting heat and light know Me to be the sun; and know Me to be the king among men. (17) I am Uccaiḥśrava among horses; of metals I am gold. Of those that punish, I am Yama (the god of retribution); and of serpents I am Vāsuki (the chief of serpents). (18) Of the rulers of snakes I am Lord Ananta (the serpent-god); of all animals

having horns or large teeth I am the lion (the king of beasts). Of the (four) stages of life I am Saṁnyāsa (the fourth and the last); of the (four) grades of society I am the (very) first (viz., the Brāhmaṇa class). O sinless Udhava ! (19) Of (all) holy streams I am the (holy) Gaṅgā: (while) of (all) stationary waters I am the ocean. Of weapons I am the bow; of the wielders of bow I am Lord Śiva (the Destroyer of the three cities). (20)

धिष्ण्यानामस्म्यहं मेरुगहनानां हिमालयः । वनस्पतीनामश्वत्थ ओषधीनामहं यवः । १२१ ।  
 पुरोधसां वसिष्ठोऽहं ब्रह्मिष्ठानां बृहस्पतिः । स्कन्दोऽहं सर्वसेनान्यामग्रण्यां भगवानजः । १२२ ।  
 यज्ञानां ब्रह्मयज्ञोऽहं व्रतानामविहिंसनम् । काव्यग्न्यर्काम्बुवागात्पा सूचीनामप्यहं शुचिः । १२३ ।  
 योगानामात्मसंरोधो घ्नन्नोऽस्मि विजिगीषताम् । आन्वीक्षिकी कौशलानां विकल्पः ख्यातिवादिनाम् । १२४ ।  
 खीणां तु शतरूपाहं पुंसां स्वायम्भुवो मनुः । नारायणो पुनीनां च कुमरो ब्रह्मचारिणाम् । १२५ ।  
 धर्माणामस्मि संन्यासः क्षेपाणामबहिर्षतिः । गृह्णानां सूनृतं मौनं मिथुनानामजस्वहम् । १२६ ।  
 संवत्सरोऽस्म्यनिमिषामनुजं मधुमाधवी । मासानां मार्गशीर्षोऽहं नक्षत्राणां तथाभिजित् । १२७ ।  
 अहं युगानां च कृतं धीराणां देवलोऽसितः । ह्यैषायनोऽस्मि व्यासानां कवीनां काव्य आत्मवान् । १२८ ।  
 वासुदेवो भगवतां त्वं तु भागवतेऽहम् । किमुखाणां हनुमान् विद्याधराणां सुदर्शनः । १२९ ।  
 रत्नानां पदारगोऽस्मि पद्मकोशः सुपेशसाम् । कुशोऽस्मि दर्भजातीनां गव्यमाज्यं हविःबृहम् । १३० ।  
 व्यवसायिनामहं लक्ष्मीः कितवानां छलयहः । तितिक्षास्मि तितिक्षूणां सत्त्वं सत्त्ववतामहम् । १३१ ।  
 ओजः सहो बलवतां कर्महं विद्धि सात्त्वताम् । सात्त्वतां नवमूर्त्तीनामादिपूर्तिरहं परा । १३२ ।  
 विश्वासुः पूर्वचिर्तिर्गन्धर्वाप्सरसामहम् । भृशराणामहं स्यैर्यं गन्धमात्रमहं भुवः । १३३ ।  
 अपां तसश्च परमस्तेजिष्ठानां विभावसुः । प्रभा सूर्यन्दुताराणां शब्दोऽहं नभसः परः । १३४ ।  
 ब्रह्मण्यानां बलिरहं खीराणामहमर्जुनः । भूतानां स्थितिरुत्तिरहं वै प्रतिसङ्करुमः । १३५ ।  
 गत्युक्तपुत्रगोपादानभानन्दस्पर्शलक्षणम् । आत्वादश्रुत्यवघ्राणमहं सर्वेन्द्रियेन्द्रियम् । १३६ ।  
 पृथिवी वायुराकाश आपो ज्योतिरहं महान् । विकारः पुरुषोऽप्यक्तं रजः सत्त्वं तमः परम् । १३७ ।  
 अहमेतन्नसंस्थानं ज्ञानं तत्त्वविनिश्चयः । मयेधुरेण जीवेन गुणेन गुणिना विना ।

सर्वात्मनापि सर्वेण न भावो विद्यते क्वचित् । १३८ ।

संस्थानं परमाणूनां कालेन क्रियते मया । न तथा मे विभूतीनां सुजतोऽप्यज्ञानि कोटिशः । १३९ ।  
 तेजः श्रीः कीर्तिश्चैव ह्रीस्वयागः सौधर्गं भगः । वीर्यं तितिक्षा विज्ञानं यत्र यत्र स मेऽशकः । १४० ।  
 एतास्ते कीर्तिताः सर्वाः सङ्क्षेपेण विभूतयः । मनोविकारा एवैते यथा वाचाभिधीयते । १४१ ।  
 वाचं यच्छ मनो यच्छ प्राणान् यच्छेन्द्रियाणि च । आत्मानमात्मना यच्छ न भूयः कल्पमेऽप्यने । १४२ ।  
 यो वै वाङ्मनसी सम्पद्यसंयच्छन् धिया यतिः । तस्य व्रतं तपो दातं खवत्यामघटाभुवत् । १४३ ।  
 तस्मान्भयोवचःप्राणान् नियच्छेन्मत्परायणः । मद्भक्तियुक्तया बुद्ध्या ततः परिसमायते । १४४ ।

इति श्रीमद्भागवत महापुराणे पारमहंसां संहितायामेकविंशोऽध्यायः १९६ ।

I am Mount Meru (the abode of Brahmā) among (all) abodes; of (all) spots difficult of access I am the Himālaya. Of trees I am the Aśvattha (the holy fig-tree); of annual plants I am barley. (21) Of family priests I am the sage Vasiṣṭha (the priest of the ancient solar dynasty of kings); of those devoted to the spirit of the Vedas I am the sage Brhaspati (the preceptor of the gods). Of (all) leaders of armies I am Skanda (the generalissimo of the gods); of those that lead men on the right path I am the glorious Brahmā (the birthless one). (22) Of (all) sacrificial performances I am Brahmayaજિઠા (the daily recitation of the Vedas); of (all)

sacred vows I am (the vow of) harmlessness. Of purifying agencies, again, I am the purifying agency (par excellence) in the shape of the air, fire, the sun, water and the word (of a Brāhmaṇa who is the only man qualified to judge and pronounce the purity or otherwise of a substance or living being). (23) Of all the limbs of Yoga (self-discipline) I am Samādhi (total absorption of the mind into the Spirit); I am political wisdom in those that seek victory. Of (all) scientific courses of correct understanding I am the science by which the distinction between Matter and Spirit is known; I am the (unending) doubt of those debating on the theory of Perception. (24) Of the fair sex I am Śatarūpā (the wife of Swāyambhuva Manu and the first female offspring of Brahmā); of men I am Swāyambhuva Manu (the first human male creation of Brahmā). Of ascetics I am the sage Nārāyaṇa; and of celibates, Sanatkuṃāra. (25) Of (all) virtues I am the vow of causing no fear to anyone; of all factors conducive to fearlessness I am thought withdrawn from without (and directed towards one's own self). Of (all) means of maintaining secrecy I am kind speech and silence (both of which help a man to conceal what exists in his mind); of pairs, again, I am Brahmā (the birthless one, who assumed two forms, the first part becoming a man and the other a woman).\* (26) Of those that (ever) keep awake (without even winking) I am the (ever-revolving wheel of) time (represented by a twelvemonth); of the (six) seasons (constituting a year) I am (the two months of) Caitra and Vaiśākha (constituting the vernal season). Of the (twelve) months (of a year) I am (the month of) Mārgaśīrṣa; and of the (twenty-seven) lunar mansions I am Abhijit.† (27) Of the (four) Yugas or aeons I am the Kṛta (Satyayuga) and of the self-controlled I am the sages Asita and Devala. Of the compilers and arrangers of the Vedas I am the sage (Kṛṣṇa) Dwaipāyana; of more of wisdom I am the self-possessed Śukrācārya (the preceptor of the demon kings). (28) Of divine personages I am Lord Vāsudeva (the first and foremost of the four Vyūhas or manifestations of the Godhead, the Deity presiding over the Intellect or Citta); and of the votaries of the Lord I am you (Uddhava). Of Kimpuruṣas (a species of semi-divine beings resembling a monkey in shape) I am Hanumān (the monkey-god); of Vidyādharas (heavenly artistes) I am Sudarśana‡. (29) Of precious stones I am the ruby; of lovely objects I am a lotus bud. Of the (many) varieties of Darbha grass (such as Kuśa and Dūrvā) I am (the variety known by the name of) Kuśa; of offerings thrown into the sacred fire I am cow's ghee. (30) Of those engaged in any business (and seeking to amass wealth) I am the wealth; in those engaged in practising trickery I am gambling. I am the endurance in those practising endurance; I am the courage of the courageous. (31) I am the organic strength as well as the strength of mind of the strong; (and) know that I am the action (done by way of an offering to Me) of the devotees of the Lord. Of the nine forms (viz., Vāsudeva, Saṅkarṣṇa, Pradyumna, Aniruddha, Nārāyaṇa, Hayagrīva, Varāha, Nṛsīṃha, and Vāmana) worshipped by the Sātvatas (followers of the Pañcarātra Āgama) I am the first and the highest (of them, viz., Vāsudeva). (32) I am Viśwāvasu of the Gandharvas (celestial songsters) and Pūrvacitti

\* Vide III xii 52-53. The Śruti says:—अर्धो ह वा एव आत्मनो यत्पत्नोति ।

† Abhijit represents the last quarter of the asterism Uttarāsādhā and one-fifteenth of the constellation Śravana. Says the Śruti:—

अभिजित्नाम नक्षत्रमुपरिष्टादीपादानामधस्ताच्छ्लोकायाः ।

‡ A Bhagavān or divine personage is defined as below:—

उत्पन्न प्रलयं चैव भूतानामागति गतिम् । वेत्ति विद्यामविद्यां च म वेद्यो भगवानिति ॥

\* He (alone) should be recognized as a divine being, who possesses knowledge relating to the creation and destruction of life, the life and death of individual beings end of knowledge and nescience.\*

\* A reference to this Sudarsana has already been made in X. xxxiv. 12—18

of the Apsarās (celestial nymphs). I am the firmness of mountains (and) the (pure) odour (characteristic) of the earth. (33) I am the sweet taste (characteristic) of water; of the most glorious I am (the god of) fire. I am the brilliant light in the sun, the moon and the stars; I am sound, the distinguishing property of ether. (34) I am Bali among those devoted to the Brahmanas; of the valiant, I am Arjuna. I am the genesis, existence and final dissolution of created beings. (35) I am (the functions of) locomotion, speech, defecation, grasping and enjoyment (of the organs of action) and touching, seeing, tasting, hearing and smelling (of the senses of perception), as well as the faculty (of perceiving the sense-objects) inhering in all the senses of perception. (36) I am (the seven categories which are both of the nature of cause and effect, viz., the subtle elements of) earth, the air, ether, water, fire; the (cosmic) Ego and Mahat-tattva (the principle of cosmic intelligence); (sixteen categories which are) modifications (alone, viz., the five gross elements and the eleven Indriyas), the soul (which is neither a cause nor an effect), the Unmanifest (primordial Matter\*, which is a cause alone), (the three modes of Prakṛti, viz.,) Rajas, Sattva and Tamas as well as Brahma (the Absolute). (37) (Nay,) I am the numbering of these categories, their (distinguishing) knowledge (by means of their characteristics) and the (resultant) Realization of Truth. Nothing exists anywhere apart from Me, who am God as well as Jiva (the individual soul), the (three) Guṇas (modes of Prakṛti) as well as the categories made up of the (three) Guṇas (viz., the Mahat-tattva and so on), (nay,) who am the Inner Controller of all as well as all. (38) The reckoning of atoms can be done by Me in course of time, but not so of My glorious manifestations (which are endless) as I evolve universes in tens of millions. (39) Wherever there is glory, affluence, renown, authority, modesty, liberality, elegance, good luck, valour, endurance and knowledge of Truth, that is (indeed) My part manifestation. (40) These are all My glorious manifestations made known to you in brief. They are (however) mere caprices of the mind (and not real); they are like something merely expressed in words. (41) (Therefore,) restrain (your) speech, curb (your) mind, control (your) breath, tame (your) senses and conquer your intellect with your (Sattvika) intellect and you will no longer be liable to return to the path of transmigration. (42) The sacred vows, austerities and liberality of the Yogī who does not duly subdue his speech and mind with his reason leak out (unnoticed) as water from an unbaked jar. (43) Therefore, keeping his eyes fixed on Me as his goal, a man should control his mind, speech and breath by means of his intellect full of devotion to Me; thereby he will have reached the end of his journey. (44)

*Thus ends the sixteenth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāna, otherwise known as the  
Paramahṛṣa-Saṃhitā.*



\* Cf. Sāṅkhya-Karika of Iṣwara Kṛṣṇa, which says:—

मूलप्रकृतिविकृतिर्महदाद्याः प्रकृतिविकृतयः मस । पौंडशकम्बु विकारो न प्रकृतिर्नविकृतिः पुरुषः ॥

## अथ सम्पदशोऽध्यायः

### Discourse XVII

#### The duties pertaining to the four Varnas and four Āśramas

उद्धव उवाच

यस्त्वयाभिहितः पूर्वं धर्मस्त्वद्भक्तिकलक्षणः । वर्णाश्रमाचारवतां सर्वेषां द्विपदमपि । १ ।  
 यथानुष्ठीयमानेन त्वयि भक्तिर्नृणां भवेत् । स्वधर्मेणारविन्दाक्ष तत् समाख्यातुमर्हसि । २ ।  
 पुरा किल महाबाहो धर्म परमकं प्रथो । यनेन हंसरूपेण ब्रह्मणोऽभ्यास्य माधव । ३ ।  
 स इदानीं सुमहता कालेनापित्रकरानेन । न प्रायो भविता पर्यलोके प्रागनुज्ञासितः । ४ ।  
 यत्ता कर्ताविता नान्यो धर्मस्याच्युत ते भुवि । सभायापि वैरिभ्यां यत्र मूर्तिधराः कलाः । ५ ।  
 कर्त्तावित्रा प्रवृत्त्रा च भक्ता मधुमुदन । त्यक्ते महीतले देव विनष्टं कः प्रवक्ष्यति । ६ ।  
 तत्त्वं नः सर्वधर्मज्ञ धर्मस्त्वद्भक्तिकलक्षणः । यथा यस्य विधीयेत तथा वर्णय मे ब्रह्मो । ७ ।

**Uddhava submitted :** The righteous course expressive of and engendering devotion to You and open to those observing the rules of conduct laid down for the (four) Varnas (grades of society) and Āśramas, nay, to all human beings was taught by You in the foregoing Kalpa (cycle). (1) (Now) be pleased to tell me in detail, O lotus-eyed One, how Devotion is engendered (in man) through one's own (allotted) duty being (duly) followed. (2) The supreme and blissful course of conduct, O Lord of mighty arms, which You taught, it is said, to Brahmā in the former days in the form of the divine Swan mentioned before (in Discourse XIII), O Lord of Lakṣmī ! has now disappeared after a very long time, O Chastiser of foes ! and will not ordinarily survive on this mortal plane, even though it was taught (by You) long ago. (3-4) Other than You, O immortal Lord, there is none to teach, institute or defend this righteous course on earth, (nay) not even in Brahmā's court, where (all) sciences (in the form of the Vedas etc.) are in attendance in a personal form. (5) When the terrestrial soil is deserted, O Slayer of the demon Madhu ! by You—who institute, maintain and teach this righteous course—O Lord ! who will expound this extinct Dharma ? (6) Therefore, O Knower of (the secret of) all righteous courses, (pray,) tell me, O Lord, how and on whom among us the Dharma engendering Devotion to You has been enjoined. (7)

श्रीसुक उवाच

इत्थं स्वभृत्यमुखेन पृष्टः स भगवान् हरिः । प्रीतः क्षेमाय मर्यातां धर्मानाह सनातनान् । ८ ।

**Sri Śuka continued :** Thus interrogated by Uddhava (the foremost of His servants), the celebrated Lord Śri Hari (Śri Kṛṣṇa) felt (much) delighted and taught (as follows) for the welfare of mortals the courses of conduct which are binding for all times. (8)

श्रीभगवानुवाच

धर्म्य एव तव प्रश्नो वैःश्रेयसकरो नृणाम् । वर्णाश्रमाचारवतां तमुद्धव निबोध मे । १ ।  
 आदौ कृतयुगे वर्णां नृणां हंस इति स्मृतः । कृतकृत्याः प्रजा जात्या तस्मात् कृतयुगं विदुः । १० ।  
 वेदः प्रणव एवाग्रे धर्मोऽहं वृषरूपधृक् । उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः । ११ ।  
 त्रेतायुगे महाभाग प्राणान्मे हृदयात्प्रययौ । विद्या प्रादुरभूतस्या अहमस्मि त्रिवृषस्तः । १२ ।  
 विप्रक्षत्रियविदग्धा मुसबाहूस्पादजाः । कैराजात् पुरुषाञ्जाता य आत्माचारलक्षणाः । १३ ।  
 गृहाश्रपो जघनतो ब्रह्मचर्यं हृदो मप । वक्षःस्थानाद् वने वासो न्यासः शीर्षिणं संस्थितः । १४ ।

वर्णानामश्रमाणां च जन्मभूयन्मुखादिणीः । असन् प्रकृतयो नृणां नीचैर्नीचोत्तमोत्तमाः । १९५ ।  
 शपो दपस्तपः शौचं सन्तोषः क्षान्तिरार्जवम् । मद्धक्तिश्च दया सत्यं ब्रह्मप्रकृतयस्त्विमाः । १९६ ।  
 तेजो बलं धृतिः शौर्यं तितिक्षौदार्यमुद्यमः । स्थैर्यं ब्रह्मण्यतैश्वर्यं क्षप्रप्रकृतयस्त्विमाः । १९७ ।  
 अस्तित्वयं दाननिष्ठा च अदम्भो ब्रह्मसेवनम् । अतृष्टिरथोपचर्यैर्वैश्यप्रकृतयस्त्विमाः । १९८ ।  
 शुश्रूषणं द्विजगवां देवानां चाप्यभायया । तत्र लब्धेन सन्तोषः शुद्रप्रकृतयस्त्विमाः । १९९ ।  
 अशौचमनृतं स्तेयं नास्तिक्यं शुष्कविग्रहः । कामः क्रोधश्च तर्षश्च खभावोऽन्तेवसायिनाम् । २०० ।  
 अहिंसा सत्यमस्तेयमक्रोधलोभता । भूतप्रियहिंसा च धर्मोऽयं सार्ववर्णिकः । २०१ ।

**The glorious Lord began again:** This question of yours is full of righteousness in that it leads to Devotion (which is conducive to the highest good of men). (Now) hear from Me (something) about the righteous course followed by those observing the rules prescribed for the (four) Varnas (grades of society) and Āśramas (stages in life). (9) In the (very) first Satya Yuga (of the present Kalpa) the caste of men was (only one and) known by the name of Harṁsa. People had their object (of life) accomplished by virtue of their (very) birth; hence they understood it by the name of Kṛtayuga (the aeon of blessedness). (10) In the beginning Praṇava (the mystic syllable OM) alone formed (the text of) the Veda; while I (alone as existing in their thought) constituted their piety appearing in the form of a bull (standing on all its four feet). Firm in askesis (in the shape of one-pointedness\* of mind and senses) and free from sin they contemplated on Me, the immaculate Lord. (11) At the beginning of (the next Yuga known by the name of) Tretā (after the expiry of Kṛtayuga), O highly blessed Uddhava, was revealed from My heart through My respiration the threefold Veda (knowledge consisting of three limbs in the shape of Ṛk, Sāma and Yaṅus); (and) from the latter appeared I as (the institution of) sacrifice with its triple functions (of a Hotā, Adhvarya and Udgātā). (12) (Again) from Brahmā (born of the Cosmic Person) appeared the (four grades of society under the names of) Brāhmanas, the Kṣatriyas, the Vaiśyas and the Śudras, evolved (respectively) from His mouth, arms, thighs and feet and distinguished by their own (respective) conduct. (13) The householder's order appeared from My hips and loins; the order of (lifelong) celibates, from My heart; forest-life (the order of anchorites) from My chest (below the heart); while the order of recluses (Sāmyāsa) was located in (sprang from the) crown of My head. (14) The nature of men belonging to the (different) Varnas and Āśramas developed according to the character of their place of origin (the limb of the cosmic body from which they sprang up)—low in the case of those of a low origin and lofty in the case of those sprung of high origin. (15) Control of mind and the senses, meditation, (external as well as internal) purity, contentment, forgiveness, straightforwardness, devotion to Me, compassion and truthfulness—these are the natural traits of a Brāhmana. (16) Majesty, strength, fortitude, valour, forbearance, liberality, industry, firmness, devotion to the Brāhmanas and rulership—these are the (distinguishing) traits of a Kṣatriya. (17) Faith (in the scriptures as well as in the words of one's preceptor), firm adherence to liberality, sincerity (absence of hypocrisy) service to the Brāhmanas and remaining dissatisfied with hoards of money—these are the inborn characteristics of a Vaiśya. (18) Sincere (guileless) service to the Brāhmana, the cow and the gods too and contentment with whatever is obtained through such service—these are the inborn characteristics of a Śudra. (19) Impurity, mendacity, thieving,

\* म-स्यधेन्द्रियणां च संकटात्पु नमसं नमः ।

• The Sriuti says 'यज्ञो मी निवृत्तः ।'

want of faith, quarrelling without cause, concupiscence, anger and cupidity are the inborn characteristics of the casteless.(20) Non-violence, truthfulness, abstaining from theft, freedom from lust, anger and greed and doing what is pleasing and good to living beings—this constitutes the sacred duty of all the Varnas (grades of society). (21)

द्वितीयं प्राधान्यपूर्व्याञ्जनोपनयनं द्विजः । वसन् गुरुकुले दान्ते ब्रह्माधीयीत चाहुतः । १२१ ।  
 मेखलाजिनदण्डाक्षरप्रयुक्तकमण्डलुन् । जटिलोऽधौतद्वसोऽरक्तपीठः कुशान् दधत् । १२२ ।  
 स्नानभोजनहोषेषु जपोद्यारे च वाग्यतः । न चिन्धान्नखरोपाणि कश्चोपस्थानान्यपि । १२४ ।  
 रेतो नवकिरोज्जातु ब्रह्मव्रतधरः स्वयम् । अवकीर्णंज्वगाहाप्सु यतासुस्त्रिपदीं जपेत् । १२५ ।  
 अन्यर्काचार्यगोविप्रगुरुवृद्धसुगज्जुविः । समाहित उपासीत सन्मये च यतवाग् जपन् । १२६ ।  
 आचार्यं मां विजानीयात्रावमन्येत कर्हिचित् । न मर्यंबुद्ध्यासुयेत सर्वदेवमयो गुरुः । १२७ ।  
 मायं प्रातरुपानीय भक्ष्यं तम्यं निवेद्येत् । यवान्यद्व्यनुज्जातमुपयुञ्जीत संयतः । १२८ ।  
 शुश्रूषमाण आचार्यं सदोपासीत नीचवन् । यानशय्यासनस्थानेनातिदूरे कृताङ्गलिः । १२९ ।  
 एवंवृत्तो गुरुकुले वषट् भोगविवर्जितः । त्रिधा समाप्यते पाठव् विभ्रद् व्रतमखण्डितम् । ३० ।

Having undergone in due course (viz., after the purificatory rites relating to birth etc., have been gone through) a second birth in the shape of investiture with the sacred thread, and dwelling in the house of a preceptor with his senses (duty) controlled, the twice-born (male child) should (learn to) recite the Vedas (with due intonation) and reflect on their meaning (with the help of the guru) when called upon (to do so). (22) A Brahmacāri (religious student) should wear a girdle (of Muñja grass) and deerskin (round his loins), a string of Rudrākṣa beads (about his neck) and the sacred thread (baldric-wise across his left shoulder), should carry a staff (of the Palāśa tree) and a water-pot (made of the shell of a wild coccoanut or gourd) and a bunch of Kuśa grass (in the palm of his hand) and grow matted locks (for want of proper care). He should never scrub his teeth (with a brush etc.) nor apply soap etc., to his clothes and should never use a coloured seat (23) He should remain silent while bathing, taking his meals, pouring oblations into the sacred fire, doing Japa (muttering a prayer) and answering the calls of nature. He should never pare his nails nor remove the hair even in his arm-pits and on his private parts. (24) Observing a (strict) vow of celibacy, he should never voluntarily allow his seed to escape; and if it (ever) escapes anyhow (in spite of himself in a dream etc.), he should (proceed to) take a plunge bath and, going through a course of Prāṇāyama (inhaling the air through his right nostril, holding it as long as one can and exhaling it through the left), should repeat the Gāyatri-Mantra (at least 108 times on his rosary). (25) Pure of body and calm of mind he should (both morning and evening) worship the fire (by pouring oblations into it), the sun-god (by offering Arghya or oblations of water to him), the Ācārya (who has invested him with the sacred thread and taught him the Gāyatri), the cow (by offering handfuls of grass to her), the Brāhmanas, the preceptor (who has merely instructed him in the Śāstras), the elders and the gods and should wait upon both the twilights, silently muttering the Gāyatri-Mantra. (26) He should know the Ācārya to be (no other than) Myself (the Supreme Lord) and should never disregard him nor should he pry into his faults taking him to be a mortal; for the preceptor represents all the gods (in his person). (27) Bringing alms (from other houses) (both morning and evening, he should offer it to the preceptor as also whatever else he might have received and make use of only what is permitted (by the preceptor) keeping himself fully under control. (28) Doing service to the preceptor, the student should always wait upon him with joined palms like a menial by following him (wherever he goes), lying down (full of vigilance when he is asleep), sitting (when he is taking rest after being relieved of his fatigue by kneading his feet etc.) and

standing (when he is comfortably seated) not far from him.(29) Conducting himself as aforesaid and maintaining his vow (of celibacy uninterrupted till his course of learning is completed, he should (continue to) live in the preceptor's house, completely weaned from all luxuries. (30)

यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम् । गुर्वे विन्वसेद् देहं स्वाध्यायार्थं बृहद्व्रतम् । ३१ ।

अग्नौ गृतात्मानि च सर्वभूतेषु मां परम् । अपृथग्वीरूपास्मीत ब्रह्मवर्चस्विकल्पम् । ३२ ।

स्त्रीणां निरीक्षणस्य संलापश्चैलनादिकम् । प्राणिनां मिथुनीभूतानगृहस्थोऽप्रतस्यजेत् । ३३ ।

शौचापाचयने स्नाने सन्ध्योपासनेभार्जनम् । तीर्थसेवा जपोऽस्युच्चाभक्ष्यासंभाष्यवर्जनम् । ३४ ।

सर्वाश्रयप्रयुक्तोऽयं नियमः कुलनन्दन । मद्भावः सर्वभूतेषु मनोवाङ्मायसंयमः । ३५ ।

एवं बृहद्व्रतधरो ब्राह्मणोऽप्रिस्त्रिय ज्वलन् । मद्भक्तस्त्रीव्रतपसा दग्धकर्माशयोऽप्लवः । ३६ ।

If the student seeks to ascend (after death) to (the highest heaven, viz..) Satyaloka (the realm of Brahmā),\* the home of the Vedas (living in a personal form), he should completely dedicate his body (life) to the preceptor for (further) study of the Vedas (as well as to repay his debt to the preceptor), observing the vow of lifelong celibacy. (31) Full of splendour born of a study of the Vedas and devoid of (all) sin, the Brahmachārī should have no sense of diversity (left in him) and should worship Me, the Supreme, (alone) in (the sacred) fire, the preceptor, his own self and in all created beings. (32) He who is not a householder (a Brahmachārī, an anchorite or a recluse) should give up the sight and touch of womankind, conversation and joking etc., with them and should (even) avoid coming face to face with living beings sexually united. (33) Purity (of body and mind), rinsing one's mouth with water (after answering the calls of nature and taking one's meals or refreshment and sipping water before commencing a sacred rite or devotions or taking one's meals etc.), bathing (after passing stool and shaving oneself and on ceremonial occasions as well as on touching an untouchable person or object, and on the expiry of a period of impurity caused by birth or death in one's family and so on), saying the Sandhyā prayers (both morning and evening as well as at midday), straightforwardness, resorting to holy places and sacred waters, muttering sacred texts (such as the Gāyatrī) and keeping aloof from untouchable persons and objects, prohibited food (and drink) and people who are not worth speaking to, looking upon all created beings as (no other than) Myself and control of mind, speech and body—this constitutes the Dharma (sacred duty) prescribed for all the Āśramas (stages of life pertaining to the first three Varnas). O Uddhava (the delight of your race) ! (34-35) Having mastered the Vedas and with the seeds of his Karma burnt by intense Tapas (askesis), the Brahmachārī observing the vow of perpetual celibacy and resplendent like fire becomes My devotee (and attains to Me) if he is devoid of impurity (in the shape of interested motives). (36)

अथानन्तरभावेक्ष्यन् यथा जिज्ञासितागमः । गुर्वे दक्षिणां दत्त्वा स्त्रियाद् गुर्वनुमीदितः । ३७ ।

गृहे वनं वीपकिशेत् प्रब्रजेद् वा द्विजोत्तमः । आश्रमादाश्रमं गच्छन्नान्यथा मत्परश्चरेत् । ३८ ।

गृहार्थो सद्गुरुं भार्यामुद्गृहेदनुगुप्सितापः । यवीयसीं तु वयसा तां सकर्णामनुकृतम् । ३९ ।

इन्द्र्याध्ययनदानानि सर्वेषां च द्विजच्यनाम् । प्रतिग्रहोऽध्यापने च ब्राह्मणस्यैव याजनम् । ४० ।

प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् । अन्याभ्यापेव जीवितं शिलोवां दोषदूकं तयोः । ४१ ।

ब्राह्मणस्य हि देहोऽयं क्षुत्कामाय नेष्यते । कुच्छस्य तपसे चेह प्रेत्यानन्तस्तुत्याय च । ४२ ।

शिलोच्छ्वृत्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ।

पर्यर्पितात्मा गृह एव तिष्ठन्नातिप्रसक्तः समुपैति शान्तिम् । ४३ ।

समुद्भन्ति ये विप्रं सीदन्तं मत्परायणम् । तानुद्दिश्ये नविरादपदभ्यो नौरिवाणैवत् । ४४ ।  
 सर्वाः समुद्भेदे राजा पितेव व्यसनात् प्रजाः । अस्तमानमात्मना धीरो यथा राजपतिर्गजान् । ४५ ।  
 एवंविधो नरपतिर्विमानेनार्कवर्चसा । विधूयेहाशुधं कृत्वन्मित्रेण सह मोदते । ४६ ।  
 सीदन् विप्रो वणिग्वृत्त्या पण्यैरेवापदं तेत् । खड्गेन वाऽऽपदाक्रान्तो न श्ववृत्त्या कथञ्चन । ४७ ।  
 वैश्यवृत्त्या तु राजस्यो जीवेशुपाययाऽऽपदि । शरेद् वा विप्ररूपेण न श्ववृत्त्या कथञ्चन । ४८ ।  
 शुद्रवृत्तिं भजेद् वैश्यः शुद्रः कारुकटक्रियाम् । कृत्वन्मुक्तो न गह्येण वृत्तिं लिप्येत कर्मणा । ४९ ।  
 वेदाध्यायस्वधास्वाहाबल्यन्नाद्यैर्यथोदयम् । देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् । ५० ।  
 यदृच्छ्योपपन्नं शुक्लेनोपाजितं वा । धनेनापीडयन् भृत्यान् न्यायेनैवाहरेत् क्रतून् । ५१ ।

He who, having duly investigated the purport of the Vedas, forthwith seeks to enter the next Āsrama (stage of life, viz., the life of a householder) should after offering Dakṣiṇā (a parting present by way of gratitude) to the preceptor perform the ceremony known as the Samāvāriana-Sarṅskāra (marking the completion of his studies and coming back home from the preceptor's house) with the approval of the preceptor. (37) A Brahmacārī may enter the life of a householder (if he has the sexual urge) or the life of an anchorite (if he is keen on self-purification) or (if he is pure-minded already and), if he is a Brāhmaṇa (the foremost of the twice-born classes), he may (even) renounce the world and go about as a mendicant reduce. (Or) he should (in the regular course) pass from one stage to another. He who is devoted to Me\* should in no case act otherwise (i.e., remain without embracing any Āsrama or return from a higher Āsrama to a lower one). (38) A Brahmacārī desiring to enter the life of a householder should take a wife belonging to his own Varṇa (grade of society); Unblemished (in point of pedigree and bodily and other characteristics), and younger (than himself) in age. If, however, he takes a wife belonging to a Varṇa different from his own, he should marry her after he has espoused a girl belonging to the same Varṇa as his won and that too in the proper order. (39) Performance of sacrifices, study of the Vedas and bestowal of gifts are the duties of all the twice-born; whereas to accept gifts, to teach the Vedas and to officiate as a priest in sacrifices constitute the vocation of a Brāhmaṇa alone. (40) Looking upon acceptance of gifts as (something) detracting from his austerity, (Brahmanical) glory and renown, a Brāhmaṇa should live by the other two (vocations) alone or, perceiving the drawbacks of those vocations (too), should live by (gleaning) the food-grains left by the owner of a field after reaping the crop. (41) This body of a Brāhmaṇa is surely not intended for trivial enjoyment but for (undergoing) hardship and investigation of truth in this life and for (attaining) everlasting happiness (in the shape of final beatitude) after death. (42) With his mind fully satisfied by living on the food-grains gleaned (partly) from the fields and (partly) from the grain market (when the stock has been removed or sold at the end of a day), and with his soul dedicated to Me, nay, following his noble duty (of a householder in the shape of entertaining a newcomer and so on) in a disinterested spirit and continuing to live at home, though never deeply attached (to its inmates or things), a Brāhmaṇa duly attains (abiding) peace. (43) (Even) as a vessel rescues a drowning man from the sea, I deliver without delay from straits those who duly redeem a Brāhmaṇa or (for that matter) anyone (solely) depending on Me and suffering hardship. (44) (Just) as a father would save his progeny from woes (of

\* According to another interpretation the words अन्वहं यजेत् should be split up as अन्वहं यजन्तः, taking the intervening \* as a dropped according to the rules of Sandhi. That would mean that the interdiction is binding only on those who are not devotees, devotees being exempted from this rule.

every kind) or (just) as a king elephant would lift up (fellow) elephants as well as himself (from a pit into which they have fallen), a sagacious king should deliver all (classes of) people from calamities (of every description) and save himself (too) by himself (his own efforts). (45) Shaking off all sin (that he might have incurred in his past lives) in this (very) life, such a (benevolent) king ascends to heaven (after death) in an aerial car, brilliant like the sun, and revels in the company of Indra (the lord of paradise). (46) A Brāhmaṇa in distress may (try to) get over it by taking to the calling of a merchant, dealing in such goods only as are worth selling (and not in prohibited articles such as spirituous liquor, salt etc.) or (as a third alternative), when overwhelmed with adversity, he may live even by the sword\*, but under no circumstance by service to a man of lower grade. (47) A Kṣātriya too may live by the trade of a Vaiśya or (even) by hunting in (times of) adversity or he may live by teaching etc., (the pursuit of a Brāhmaṇa), but in no case by menial service. (48) (Even so) a Vaiśya (in adversity) may adopt the calling of a Śūdra and the latter, the craft of an artisan †. such as making mats and so on. When rid of adversity (of course) a man belonging to a higher caste should no longer seek his living by a reproachful pursuit (prescribed for men of a lower grade). (49) A householder (belonging to the twice-born classes) should according to his means daily worship the gods, the Rsis, the manes and (other) living beings (including men) as My (own) manifestations, through oblations into the sacred fire, recitation of the sacred texts (technically known by the name of Brahmayaજ્ઞા), Śrāddha and Tarpaṇa, Bali or Bhūtaયાજ્ઞા (offering before the daily meals morsels of cooked food to birds and animals, nay, all other creatures including lifeless objects) and offering food and water etc., to newcomers respectively. (50) With the wealth got without effort or earned (by pursuing one's own avocation) and (therefore) free from blemish he should perform sacrifices with due ceremony alone without putting his dependents to hardship. (51)

कुटुम्बेषु न सज्जेत न प्रमादेत् कुटुम्बयपि विपश्चिन्नाश्च पश्येददृष्टमपि दृष्टवत् । ५२ ।  
 पुत्रदारास्रवन्तूनां सङ्गमः पान्थसङ्गमः । अनुदेहें विचिन्त्येते स्वप्नो निद्रानुगो यथा । ५३ ।  
 इत्थं परिपुत्रन्मुक्तो गृहेष्वतिथिवद् वसन् । न गृहेरनुबध्येत निर्ममो निरहङ्कृतः । ५४ ।  
 कर्मभिरगृहमेधोयैरिष्टा पापेव भक्तियान् । तिष्ठेद् वनं चोपविशेत् प्रजायान् वा परिब्रजेत् । ५५ ।  
 यस्त्वासकमतिरिहे पुत्रवित्तैषणानुरः । स्त्रेणः कृपणधीर्भूदो भ्रमाहमिति बध्येते । ५६ ।  
 अहो ये पितरौ बृद्धौ भार्या बालाव्रजाऽऽज्यजाः । अनाथा मामृते दीनाः कथं भोक्वन्ति दुःखिताः । ५७ ।  
 एवं गृहाशयाक्षिप्तहृदयो मूढधीरयम् । अनुत्पन्नाननुध्यायन् पुनोऽप्ये विज्ञाते तपः । ५८ ।

इति श्रीमद्भागवते महापुराणे पापमहत्सो मंत्रितायामकादशस्कन्धे सप्तदशोऽध्यायः । १७ । १

A sane householder too should not get attached to the members of his family nor should he be unmindful of his goal (i.e., Myself). (Nay,) he should realize even the invisible (worlds) to be (as) punishable as the visible. (52) Association with one's sons, wife, friends and relations is no better than the coming together of travellers (in a rest-house). With every change of body they vanish like a dream seen during sleep. (53) Pondering thus and living

\* Although the law-giver Gautama enjoins a Brāhmaṇa in straitened circumstances to take to the military profession in preference to trade, the Lord permits him to do so only as a third alternative and gives preference to trade obviously because it is a peaceful pursuit and does not involve destruction of life

† Lord Manu classifies Karus or artisans under the following five heads -

वेषा च वनपुत्रायश्च नापिनो रत्नकन्धा । पट्टमश्रमकारश्च कारवः शिन्ध्यन्तो मनाः ॥

\*The five varieties of Karus are -carpenters, weavers, barbers, washermen and shoemakers or tanners of leather \*

(unattached) in his house like a stranger and having no sense of "I" and "mine" (with regard to the body and those connected with it), he does not get bound by his household but remains free (from all bondage). (54) Worshipping Me alone through his household duties, a devotee may stay in his house (continue to be a householder) or retire into the forest (enter the order of an anchorite) or renounce the world and go about as a mendicant recluse if he has a male issue. (55) The fool whose mind is attached to the house and who is afflicted with the hankering for progeny and wealth, (nay,) who is domineered over by his wife and whose intellect is (ever) bewildered by the notion of "I" and "mine" gets bound. (56) He remains engrossed in thought as follows:—"Alas! my aged parents, my wife, whose children are (yet) very young, and my children (too) (—all these) will be left without a protector and will feel (very) miserable and afflicted without me. How will they survive?" (57) With his mind wholly distracted thus through excessive attachment to his household and his judgment clouded, (nay,) unsated with the pleasures of sense and thinking of them all the time, this fellow, when dead, descends into (the) blinding darkness (of hell). (58)

*Thus ends the seventeenth discourse in Book Eleven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Sambhā.*



## अथाष्टादशोऽध्यायः

### Discourse XVIII

#### The Duties of anchorites and recluses

श्रीभगवानुवाच

वनं विविक्षुः पुत्रेषु भार्या न्यस्य सहैव वा। वन एव वसेच्छान्तस्तुतीयं भागमायुषः। १।  
 कन्दमूलफलैर्वन्धैर्मध्येर्वृत्तिं प्रकल्पयेत्। वसीत वल्कलं वासस्तृणापर्णाजिनानि च। २।  
 केशरोमनखदंशुमथलानि विभ्रयाद् दतः। न धावेदस्य मञ्जेत त्रिकालं स्थण्डिलेऽप्यः। ३।  
 ग्रीष्मे तथ्येन पञ्चाग्नीन् वर्षास्वासापानाद् जले। आकण्ठमग्नः शिशिरे एष्वृत्तस्तपश्चरेत्। ४।  
 अग्निपक्कं सभश्रीयात् कालपक्कमथापि वा। उलूखलादपकुट्टो वा दन्तोलूखल एव वा। ५।  
 स्वयं सचिनुयात् सर्वमात्मनो वृत्तिकारणम्। देशकालवलाभिज्ञो नादतीतान्यद्ऽऽहत्तम्। ६।  
 वन्यैश्चरूपगोड्ढादीनिर्वपेत् कालचोदितान्। न तु श्रौतेन पशुना मां थजेत वनाश्रमी। ७।  
 अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत्। चातुर्मास्यानि च पुनर्मासानि च नैर्गर्भैः। ८।  
 एवं शौर्णेन तपसा मुनिर्धर्मनिसन्ततः। मां तपोमयपराध्य ऋषिभ्योऽकातुर्षेति माम्। ९।  
 यस्वेतन् कृच्छ्रशौर्णेन तपो निःश्रेयसं महत्। कृपायात्सर्वीयमे युञ्ज्याद् बालिशः कोऽपरस्ततः। १०।  
 यदासं नियमैःकल्प्ये जगया जातवेषधुः। आत्मन्यग्नीन् सभारोष्ये मन्थितोऽग्निं समाविशेत्। ११।  
 यदा कर्मविपाकेषु लोकेषु निग्यात्मसु। विरागो जायते सय्यद् न्यस्ताग्निः प्रव्रजेततः। १२।  
 इष्टुः यथोपदेशं मां दत्त्वा सर्वस्वमुत्किञ्चे। अग्नीन् स्वप्राण आवेदय निरपेक्षः परिव्रजेत्। १३।  
 विप्रस्य वै संन्यसतां देवा दागदिरूपिणाः। विप्रान्कुर्वन्त्ययं ह्यम्मानकस्य समियात् परम्। १४।  
 विभ्रयाद्येन्मुनिर्वासः कौपीनाच्छादनं परम्। त्यक्तं न दण्डपात्राभ्यामन्यत् किञ्चिदनापदि। १५।

दृष्टिपूतं न्यसेत् पादं वल्गुपूतं पित्रेज्जलम् । सत्यपूतां वदेद् वालं मनःपूतं समाचरेत् ॥१६॥  
 यौनानीहानिलाद्यामा दण्डः वाग्देहचेतसाम् । न ह्येते यस्य सन्त्यङ्ग वेणुभिर्न भवेद् यतिः ॥१७॥  
 भिक्षों चतुर्षु खणेषु विगह्यान् यज्यंश्चरेत् । सप्तागागनसंकृत्वांसुष्येल्लब्धेन तावता ॥१८॥  
 बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वायतः । विभज्य पायितं शेषं पुञ्जीताशेषमाहृतम् ॥१९॥  
 एकश्चरेन्महीमेतां निःसङ्गः संयतेन्द्रियः । आत्मक्रीड आत्परत आपचवान् समदर्शनः ॥२०॥  
 विविक्तक्षेपशरणो मद्भ्रतविमलाशयः । आत्मानं चिन्तयेदेकभेदेन मया पुनिः ॥२१॥  
 अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया । ब्रह्म इन्द्रियविक्षेपो मोक्ष एषां च संयपः ॥२२॥  
 तस्मान्नियम्य षड्वर्गं मद्भावेन चरेन्मुनिः । विरक्तः क्षुल्लकामेभ्यो लब्ध्याऽऽयति सुखं महत् ॥२३॥  
 पुरायाव्रजान् सार्थान् भिक्षार्थं प्रविशंश्चरेत् । पुण्यदेशसम्पिच्छैलवनाश्रमवतीं महीम् ॥२४॥  
 वानप्रस्थाश्रमपदेऽप्यधीक्ष्य भैक्ष्यमाचरेत् । संसिध्यन्त्याश्रमसंभोहः शुद्धसत्त्वः शिलायसा ॥२५॥

**The glorious Lord began again :** Committing his wife to the care of his sons, the householder who is keen to retire into the woods (enter the life of an anchorite) should spend the third part of his life in the forest alone or even with his wife with his senses fully controlled. (1) He should subsist on wild bulbs, roots and fruits which are fit for being offered into the sacrificial fire and should wear as his apparel the bark of trees or matting etc., made of grass or leaves or deerskin. (2) He should allow the hair of his head as well as on his body, nails, moustaches and beard as well as the dirt on his body to grow and should not (even) scrub his teeth (with a brush etc.), should take a plunge bath (after the manner of a pestle without rubbing his body) three times (daily, viz., in the morning and evening as well as at midday) and should sleep on the ground (covered with grass etc.). (3) In summer he should allow himself to be heated by five fires (one placed in each quarter about himself and the fifth in the form of the sun blazing overhead); during the rains he should expose\* himself to showers while in the closing months (Māgha and Phālguna) of winter (comprising what is known as the Śisīra Rtu and roughly corresponding to January and February of the English calendar) he should remain immersed up to the neck in water.† He should practise austerities, following this mode of life. (4) He is permitted to eat (only) what is roasted in fire or gets ripened by (process of) time. He can thrash (wild corn) in a mortar (with a pestle) and pound hard substances with a stone or may use the teeth alone for a mortar (and pestle). (5) Fully aware of the place and time where and when a certain thing could be had as well as of his own (digestive) power he should personally get together (all) the means of his subsistence and should never use what was got at another time ‡ (and laid by for future use). (6) An ascetic should perform rites (such as the Āgrayana) enjoined at particular periods of time with oblations prepared out of wild products; but he should on no account propitiate Me through (the sacrifice of) an animal as enjoined by the Vedas. (7) Agnihotra (offering to the sacred fire an oblation consisting chiefly of milk, oil and sour gruel), Darśa (half-monthly sacrifice performed on every Amāvāsyā or the new moon) Pūrnamāsa (the half-monthly sacrifice performed on every full moon) and the (three) sacrifices performed at the beginning of the three seasons of four months each (under the names of Vaiśvadeva, Varuṇapraghāsa

\* This is technically known by the name of Abhrāvākāsa-Vrata

† This has been mentioned in the Smṛiti-texts under the name of Uḍaka-vasa-Vrata

‡ Cf. VII. 18. 19, where an anchorite has been called upon to reject the old stock each time a fresh (natural) supply of cereals and other eatables is obtained

and Śākamedha) have been enjoined on an anchorite as in the case of a householder by the exponents of the Vedas. (8) Having propitiated Me, the embodiment of wisdom, through austerities undergone by him thus, a hermit reduced to a (mere) skeleton (lit., spread all over with protruding veins for want of flesh) comes to Me (through successive stages) from Maharloka\* (the realm of the Ṛṣis, to which he ascends in the ordinary course after death). (9) Who could be more stupid than him who would divert such great Tapas, performed with (great) hardship and calculated to secure the highest good, to the fulfilment of a paltry desire (viz., the desire for any material or ethereal fruit up to the attainment of Brahmaloaka) ? (10) When the ascetic, shaking with old age, is incapable of observing any longer the sacred vow (to which he has pledged himself), he may withdraw the (three) sacred fires (known by the names of Āhavaniya, Gārhapatya and Dakṣiṇā, that he has been maintaining and worshipping) into himself and, with his mind fixed on Me, enter † the fire (burn himself to death). (11) When (however) he develops a thorough distaste for the higher worlds (upto the realm of Brahmā, the creator) as a reward of pious acts (done from an interested motive), though (as a matter of fact) no better than hell (abounding as they do in sorrows), he may, on the sacred fires having been withdrawn (into himself), renounce the world and go about as a mendicant recluse from the very Āśrama in which he may be stationed. ‡ (12) Having propitiated Me according to precept (through the Prājāpatya sacrifice after performing the eight types of Śrāddha incumbent on him who is going to renounce the world), if he is free from (all) desires, and given everything to the officiating priest and having withdrawn the sacred fire into his own breath, the hermit may enter the order of recluses. (13) In the way of a Brāhmaṇa who is actually going to renounce the world the gods in the garb (through the agency) of his wife and so on place obstacles, for fear lest he should outstrip them and attain to the Supreme. (One who is bent on attaining final beatitude should not, however, be deterred by such obstacles). (14) If at all a recluse would have a covering (for his body), he should wear a piece of cloth barely enough to cover the strip of cloth used by him to hide his private parts with. Nor should he retain (in his possession) anything renounced by him (at the time of entering the order of Saṁnyāsa) other than a staff (used as a token of Saṁnyāsa) and a Kamaṇḍalu (a water-pot made of the shell of a wild cocoanut) otherwise than in a critical plight. (15) He should take (every) step (only) after the ground he is going to tread has been scanned with his eyes (lest he should unwittingly trample any creature); he should drink water strained with (a piece of) cloth, utter words tested on the touchstone of truth and do that which has been found correct by reference to his conscience. (16) Silence is the cudgel to control one's speech; abstinence from interested action, the one to control one's body; and Prāṇāyāma (breath-control) is the cudgel to curb one's mind. He who does not wield these (cudgels) cannot be (held to be) a recluse by (mere) bamboo-staves carried on his person. (17) A recluse should resort for alms to the four types of Brāhmaṇas alone (those living by gifts received, teaching, officiating at sacrifices and gleaning food-grains from fields and grain-markets), avoiding those of reproachful conduct and visit only seven houses not specified before, and should remain

\* As regards the devotee whose mind has been thoroughly purified through the disinterested practice of devotion, he gets liberated even before death.

† An ascetic who prosecutes his austerities till the end of his life is sure to attain Mokṣa; while he who observes the rules laid down for an anchorite till the end of the third stage of his life earns the title to enter the order of Saṁnyāsa even if he has not developed full Vairāgya. The course recommended in this verse is only intended for him who is unable to carry on his austerities till the end of the third stage on account of a weak constitution and has not the requisite Vairāgya to qualify him for Saṁnyāsa.

‡ The Śruti lays down that a Brahmana may turn out to be a recluse whenever true Vairāgya appears in him, in whatever stage of life he may be— 'यदहरेव विरजेत्तदहरेव प्रयजेत्'.

contented with the food got from those houses (alone). (18) Going to a reservoir of water (such as a pond or tank) outside the town or village, he should rinse his mouth there and, allotting a (due) share to those deserving it (viz., Lord Viṣṇu, Brahmā, the sun-god and all created beings) once it has been consecrated (by sprinkling with water and so on), he should silently consume all the rest that was brought (by him—neither bringing more than was required nor laying by anything for another time). (19) With his senses fully controlled he should perambulate this earth (all) alone and free from attachment, finding recreation and delight in the Self, self-possessed and viewing all alike. (20) Dwelling in a lonely yet secure abode and keeping his mind pure through devotion to Me, the sage should contemplate on the Self as one and undistinguishable from Me. (21) By inquiring into the truth (of things) he should investigate the true nature of bondage and liberation of the Self. Bondage consists in the distraction of the senses and Liberation in their full control. (22) Therefore, keeping in check the six senses (the five external senses and the mind, the internal sense) and averse to the trifling pleasures of sense, and finding abundant joy in the Self, the recluse should go about the world contemplating on Me. (23) He should perambulate the earth full of holy tracts, rivers, mountains, woodlands and hermitages, entering towns and villages, cowherd stations and caravanserais (only) for the sake of alms. (24) He should often beg alms from the hermitages of anchorites; for, his mind being purified by the (hermit's) food obtained by gleanings from the fields, he is rid of infatuation and attains the goal of his life soon. (25)

नैतद् वस्तुतया पश्येद् दुःखमयानं विनश्यति । असक्तचित्तो विरभेदिहापुत्र चिकीर्षितात् । २६ ।  
 धदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् । सर्वं प्रायेति तर्केण स्वस्थस्यक्त्वा न तत् स्मरेत् । २७ ।  
 ज्ञाननिष्ठो विरक्तो वा यद्वक्तो वानपेक्षकः । सल्लिङ्गानाश्रमास्त्यक्त्वा चरेदविधिगोचरः । २८ ।  
 बुधो बालकस्तत्र क्रीडेत् कुरालो जडवधरेत् । वदेदुन्मत्तवद् विद्वान् गोचर्या ङैगमक्षरेत् । २९ ।  
 वेदयादरतो न स्यान्न पाण्ड्यो न हतुकः । शुष्कवादविवादे न कञ्चित् पक्षं संप्राश्रयेत् । ३० ।  
 नोद्दित्रैत जनाद् धीरो जनं चोद्देजयेत् तु । अतिवादास्तिनिक्षेत नावमयेत कञ्चन ।  
 देहमुद्दिश्य पशुवद् वरं कुर्यात् केनचित् । ३१ ।

एक एव परो ह्यात्मा भूतेष्वाम्बुवस्थितः । यथेन्दुस्तदात्रेषु भूतान्येकात्मकानि च । ३२ ।

He should not regard this visible world as real because it is perishable. (Therefore,) with his mind unattached to this world as well as to the next he should cease from every activity intended (to secure the objects of senses). (26) Realizing by force of reasoning (on the analogy of a dream) that all that exists (apart from the Self) viz., this (objective) universe (regarded as "mine") as well as the body (and referred to as "I") conjoined with the mind, speech and the vital air (alongwith the delights of sense) as a (mere) mental illusion superimposed on the Self, and (therefore) turning his back on it, he should think no more of it and remain established in the Self. (27) No longer governed by the scriptural ordinance, he who is established in Self-Knowledge, though (outwardly) appearing as a seeker of Liberation (averse to the pleasures of sense) or a devotee of Mine, seeking nothing (not even Liberation), may do as he likes, renouncing (attachment to) the duties of the four Āśramas (stages of life) alongwith their distinguishing marks (such as the triple staff in the case of a recluse). (28) Though sound of judgment, he should sport like a child (bereft of the sense of honour and ignominy); though clever, he should behave like a dullard. Though learned he should rave like a madman (inasmuch) as he has none to please by his speech); though devoted to the intention of the Vedas, he should behave like an animal (observing no consistency in his behaviour). (29) He should not take delight in expounding the section of

the Vedas treating of ritual acts, nor should he observe any rules of conduct opposed to the injunctions of the Vedas and the Smṛti texts, nor should he be devoted to (empty) ratiocination, nor again should he take any side in a fruitless discussion. (30) He should not be annoyed with anyone nor should he annoy anyone with his mind (tully) controlled he should put up with abuses and should never show disrespect to anyone; nor should he for the sake of his body make enemies with anyone like a brute. (31) For, (just) as the same moon gets reflected in (a number of) vessels holding water, the same transcendental Self is present in (all) created beings as well as in one's own body (so that there is no ground for enmity whatsoever from the point of view of the spirit) and the bodies (too) are essentially one constituted as they are of the same gross elements (so that enmity with any being whatsoever is enmity with one's own Self). (32)

अलब्ध्वा न विपीदित काले कालेऽज्ञानं क्वचित् । लब्ध्वा न हृष्येद् धृतिमानुभयं दैवतत्रितम् ॥३३॥

आहारार्थं समोहेत युक्तं तत् प्राणधारणम् । तत्त्वं विपुश्यते तेन तद् विज्ञाय विपुच्यते ॥३४॥

यदुच्छ्येपपत्रात्रमद्याच्छ्रेष्ठमुतापरम् । तथा वासस्तथा शय्यां प्राप्तं प्राप्तं भजेन्मुनिः ॥३५॥

शौचपाचनं स्नानं न तु क्षोदनया चरेत् । अन्यांश्च नियमान् ज्ञानी यथाहं लीलयेध्वरः ॥३६॥

न हि तस्य विकल्पाख्या या च यद्दीक्षया हता । अवेहान्तात्क्वचित् ख्यातिस्ततः सम्पद्यते भया ॥३७॥

Full of fortitude a Saṁnyāsi should not get dejected on not getting food in time on any occasion nor should he feel rejoiced to get it; (for) both (his getting and not getting it) lie in the hands of Providence. (33) (This should not lead one to think that a Saṁnyāsi need not even go out to beg food.) He must exert himself to procure food; for an attempt on his part to sustain life would be (quite) justified; (for) by sustaining life truth is investigated by him and realizing the truth thereby he will get liberated for all time to come. (34) A reclus should eat the food, whether excellent or of the worst type, obtained by the will of Providence and (also) accept whatever clothing and bed is got (by him). (35) A man of wisdom should cultivate the habits of cleanliness, rinsing the mouth (after answering the calls of nature, taking food or even light refreshment such as milk and fruits and sipping water before meals etc.), and bathing (thrice everyday) and observe other rules of conduct (mentioned heretofore) by way of sport, as I, the almighty Lord, do, but not in compliance with scriptural ordinance (which is no longer binding on him). (36) For there is no longer any perception of difference in him; whatever there was has been uprooted by My realization (as the Self of all). What does appear (in him) at times (e.g., at the time of begging alms and taking meals etc., even now as a recurrence of what has already been set aside) will continue (by force of Prārabdhā) till death. Thereafter he will get (indissolubly) united with Me. (37)

दुःखोदकेषु कामेषु जातनिर्वेद आत्मवान् । अविज्ञासितमद्भयोर्णं पुंरं मुनिमुपाव्रजेत् ॥३८॥

तावत् परित्येद् भक्तः श्रद्धावाननसूयकः । यावद् ब्रह्म विजानीयान्मापेव गुरुमादत् ॥३९॥

यस्स्वसंयतवड्ध्वगः प्रचण्डेन्द्रियसारायिः । ज्ञानवैराग्यरहितस्त्रिदण्डमुपजीवति ॥४०॥

सुरानलमानमान्मन्थं निहनुते यां च धर्महा । अविपक्वकषायोऽस्मादमुष्याद्य विशीयते ॥४१॥

धिक्षोर्धर्मः शमोऽर्हिसा तप ईक्षा वनौकसः । गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम् ॥४२॥

ब्रह्मचर्यं तपः शौचं सन्तोषो भूतसौहृदम् । गृहस्थास्याप्युनौ गन्तुः सर्वेषां षट्पुयासनम् ॥४३॥

इति यां चः स्वधर्मण भजन् नित्यमनन्यभाक् । सर्वभूतेषु मद्भावो यदन्तिकं विन्दते दुःखम् ॥४४॥

भक्तयोद्भवानपाविन्या सर्वलोकमहेश्वरम् । सर्वोत्पत्यय्यवं ब्रह्म कारणं योपयाति सः ॥४५॥

इति स्वधर्मनिर्णिक्तसत्त्वो निज्ञातमद्रितः । ज्ञानविज्ञानसम्यज्ञो नचिरात् सपुपैति पाप् ॥४६॥

वर्णाश्रमवतां धर्म एव आचारलक्षणः । स एव यदन्तिक्युतो निःश्रेयसकरः परः ॥४७॥

एतनेऽभिहितं साधो भवान् पुच्छति यच्च माम् । यथा स्वधर्मयुक्तो भक्तो मां समिधात् परम् ॥४८॥

इति श्रीमद्भागवते महापुराणे पद्मसंह्यां संनितायामेकदशस्कन्धे अष्टादशोऽध्यायः ॥१८॥

A man of self-control who has got disgusted with the pleasures of sense, which are (invariably) attended with sorrow, but who has not (yet) been instructed in the duties that enable one to realize Me should betake himself to a teacher given to contemplation. (38) Full of reverence and devotion and free from censoriousness he should do service to the preceptor in a respectful mood, knowing him really to be Myself, till he realizes Brahma. (39) He, however, who has not (yet) been able to control his six senses (including the mind, the internal sense); whose intellect, the controller of his senses, (too) is intensely fond of the pleasures of sense; who is destitute of wisdom and dispassion and (simply) makes his living by the triple staff (the emblem of a recluse); the impurities of whose heart have not yet been fully burnt and who has (thus) violated the duties of a Samnyasi and is deceiving the gods (by his ceasing to propitiate them through sacrificial performances which he would have otherwise done), his own self (by depriving himself of luxuries which he would have freely enjoyed as a householder) as well as Myself, dwelling in his heart, (by failing to realize Me) is deprived of this world as well as of the next. (40-41) (To sum up,) control of the mind and the senses and harmlessness (mainly) constitute the righteous course of a mendicant (recluse), enduring hardships prescribed by the Śāstras and inquiry into the truth, of an anchorite (dwelling in the woods), protection of living beings and performance of (the five great) sacrifices, of a householder, and rendering service to the preceptor, that of the celibate (who has gone through a second birth by being invested with the sacred thread and taught the Gayātri). (42) Observing chastity (during the nights other than those in which he is permitted to copulate with his wedded wife), enduring hardships involved in the discharge of his rightful duties, purity (of body and mind), contentment and kindness to (all) created beings (—these) constitute the sacred duty even of a householder who seeks the bed of his wife (only) during the period following the courses favourable for conception (sixteen nights after their appearance); (whereas) My worship is the pious duty common to all. (43) He who constantly worships Me through the performance of his duty as aforesaid, seeking no other reward (beyond My pleasure) begins to look upon all created beings as Myself and attains firm devotion to Me. (44) Through unceasing Devotion, O Uddhava, he attains to Me, the supreme Ruler of all the worlds, responsible for the creation and destruction of all, the Source of the Vedas. (45) He whose mind has thus been purified through the performance of his own duty and who has fully realized My divine character is equipped with (both) indirect and direct knowledge concerning Me and (eventually) attains to Me before long. (46) This is the righteous course of those affiliated to a particular Varna (grade of society) and Āsrama (stage in life), consisting of certain (definite) rules of conduct. The same Dharma, when characterized by devotion to Me (i.e., pursued as an offering to Me) proves to be of supreme value as a means to final beatitude. (47) (Thus) I have told you, O good one, how a man wedded to his righteous course turns out to be a devotee and duty attains to Me, the Supreme. And this is what you asked Me (in particular). (48)

*Thus ends the eighteenth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāna, otherwise known as the  
Paramahansa-Saṁhitā*



## अथैकोनविंशोऽध्यायः

### Discourse XIX

A Dissertation on Devotion, Spiritual Enlightenment and Yogic disciplines  
in the form of the five Yamas, the (five) Niyamas and so on

श्रीभगवानुवाच

यो विद्याश्रुतसम्पन्न आत्मवान् नानुमानिकः । पायापारमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥ १ ॥  
ज्ञानिनस्त्वहमेवेष्टः स्वार्थो हेतुश्च संपतः । स्वर्गंश्चैवापवर्गंश्च नान्योऽर्थो षट्ते प्रियः ॥ २ ॥  
ज्ञानविज्ञानसंसिद्धः पदं श्रेष्ठं विदुर्मम । ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ खिधति माम् ॥ ३ ॥  
तपस्तीर्थं जपो दानं पवित्राणीतराणि च । चालं कुर्वन्ति तां सिद्धिं या ज्ञानकलया कृता ॥ ४ ॥  
तस्मान्मानेन सहितं ज्ञात्वा स्वात्मानमुद्धव । ज्ञानविज्ञानसम्पन्नो भज मां भक्तिभावितः ॥ ५ ॥  
ज्ञानविज्ञानयत्नेन माषिष्टुऽऽत्मानपात्यमि । सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽयाम् ॥ ६ ॥

त्वयुद्धवाश्रयति यस्त्रिविधो विकारो मायान्तराऽऽपतति नष्टपवर्गयोर्वत् ।

जन्पादयोऽस्य यदमी तव तस्य किं स्युर्गद्यन्तपोर्वदसतोऽस्ति तदेव पथ्ये ॥ ७ ॥

The glorious Lord began again: He who is equipped with learning culminating in intuition, (nay,) who has realized the Self and does not take his stand on (mere) logical reasoning should know this world of differences (as well as the means of sublating it) to be a mere phantom appearing in Me and (eventually) relinquish this knowledge too. (This is what is technically known by the name of Vidwat-Samnyāsa.) (1) To a man of wisdom I am the only beloved; I am recognized to be his purpose (goal) as well as the means of accomplishing it; I am his heaven (highest joy) and Mokṣa (release) too; no object other than Me is dear to him. (2) (Only) those whose mind has been thoroughly purified through knowledge and realization (of the Self) are able to know My supreme state (glory). The man of wisdom bears Me up with his knowledge, hence he is most beloved of Me. (3) Askesis, resorting to sacred places or holy waters, the muttering of prayers, charity and other purifying agencies do not consummately bring about that perfection which is wrought by a ray of Knowledge. (4) Therefore, knowing your own self up to the stage of realization, O Uddhava, and equipped with (such) knowledge and realization and full of Devotion worship Me (alone, rejecting everything else). (5) Having worshipped Me, their Inner Controller and Bestower of the fruit of all sacrifices, in their own self (heart), sages have attained to Me alone in the form of highest perfection (final beatitude). (6) This threefold modification (of Prakṛti, in the form of the body, the senses and the mind) that crops up in you, O Uddhava, is (only) an illusion (and not real) in that it appears in the middle (like the serpent in a rope), and does not exist in the beginning or at the end. (Hence) when these (six) states—in the shape of birth etc., (viz., birth, existence, growth, transformation, decay and death)—befall (by turns) this psychophysical organism, nothing happens (no change comes) to you, the substratum (beyond and unaffected by these states). (Reverting to the illustration of the serpent and the rope) what (the rope) persists before (the appearance of) and after (the disappearance of) a phantom (viz., the serpent) also exists in the middle. (Just as the states through which a serpent passes do not affect its substratum, viz., the rope, the states of the body do not affect you, the substratum of the body). (7)

उद्धव उवाच

ज्ञानं विशुद्धं विपुलं यथैतद्वैराग्यविज्ञानयुतं पुराणम् ।

आख्याहि विश्वेश्वर विश्वयुतं त्वद्भक्तियोगं च महद्भिषग्यम् ॥ ८ ॥

तापत्रयेणाभिहतस्य	घोरे	संतप्यमानस्य	भवाध्वनीश ।
पश्यामि	नान्यच्छरणं	तवाद्द्रिद्वन्द्वतपन्नदभृताभिवर्षत् । ९ ।	
दष्टं जनं	संपतितं	बिलेऽस्मिन् कालहिना	क्षुद्रसुखोत्तर्यम् ।
समुद्भूतैर्न	कृपयाऽऽपवर्ष्यैर्वचोभिरामिञ्च	महानुभाव । १० ।	

**Uddhava submitted :** (Pray.) expound in a thorough (conclusive) way, O Lord of the universe, which is Your own form ! this purifying and most ancient (because embodied in the dateless Vedas) wisdom, coupled with dispassion and intuition, as well as the path of Devotion, sought after (even) by the great (Brahmā and others). (8) For a man tormented on all sides with the threefold agony (viz., 1—that brought about by divine agencies in the form of natural calamities, 2—that inflicted by other living beings and 3—that arising out of bodily distemper or mental disturbance) and undergoing intense suffering in the fearful path of metempsychosis, O Lord, I find no shelter other than the umbrella of Your feet, which (not only affords protection against the scorching sunshine but also) rains nectar on all sides. (9) Kindly lift up once for all this creature fallen deep into this abyss (of transmigration) and bitten by the snake of Death, (yet) seized by the great thirst for trifling delights (of sense), and soothe me with (nectar-like) words showing the way to Liberation, O Lord possessed of immense glory ! (10)

#### श्रीभगवानुवाच

इत्यमेतत् पुरा राजा भीष्मं धर्मभृतां वरम् । अजातशत्रुः पप्रच्छ सर्वेषां नोऽनुभवंताम् । ११ ।  
 निवृत्ते भारते युद्धे सुहृन्नधि न विह्वलः । श्रुत्वा धर्मन् बहून् पश्चान्नोक्षधर्मानपृच्छत् । १२ ।  
 तानहं तेऽभिधास्यामि देवव्रतमुखाच्छ्रुतान् । ज्ञानवैराग्यविज्ञानश्रद्धाभक्त्युपबृंहितान् । १३ ।  
 नवैकादश पञ्च त्रीन् भावान् भूतेषु येन वै । ईक्षेताथैकपद्येषु तत्ज्ञानं मय निश्चितम् । १४ ।  
 एतदेव हि विज्ञानं न तथैकेन येन यत् । स्थित्युपस्त्वप्ययान् पश्येद् भावानां त्रिगुणात्मनाम् । १५ ।  
 अत्रात्मने च मध्ये च सृज्यात् सृज्यं यदन्वियान् । पुनस्तत्प्रतिसंक्रामे यच्छिष्येत तदेव सत् । १६ ।  
 श्रुतिः प्रत्यक्षस्यैतिह्यमनुमानं चतुष्टयम् । प्रमाणेष्वनवस्थानाद् विकल्पात् स विरज्यते । १७ ।  
 कर्मणां परिणामित्वादाविरिञ्चादनङ्गलम् । विपश्चित्रश्वरं पश्येददृष्टमपि दृष्टवत् । १८ ।

**The glorious Lord replied :** Thus did King Yudhiṣṭhira (who bore no enmity to any creature whatsoever) ask this (very) question in the former days of Bhīṣma, the foremost of those devoted to the righteous course (pleasing to the Lord), while all of us listened. (11) Having heard the exposition of many righteous courses—when the (intermediate) war between the Bhāratas had come to an end—Yudhiṣṭhira, distressed over the death of his kinsmen, subsequently asked Bhīṣma about the courses of conduct conducive to emancipation. (12) I shall reproduce to you the exposition of those righteous courses which was heard (by Me) from the lips of Bhīṣma (of heavenly vows), and which is full of precepts on spiritual enlightenment, dispassion, intuition, faith and Devotion. (13) Jñāna (spiritual enlightenment) has been concluded by Me to be that by which one is enabled to perceive the nine (viz., Prakṛti or primordial Matter, Puruṣa or the Spirit, Mahat-tattva or the principle of cosmic intelligence, Ahaṅkāra or the cosmic Ego and the five Tanmātrās or subtle elements), the eleven (viz., the five senses of perception, the five organs of action and the mind), the live (viz., the gross elements), and the three catēgones (namely, the three Guṇas or modes of Prakṛti, viz., Sattva or the principle of harmony, Rajas or the principle of activity and Tamas

or the principle of ignorance and inertia) as permeating (all) created beings (from Brahmā, the earliest and foremost of all, down to the merest blade of grass) and further perceives the one (intelligent principle, viz., the Supreme Spirit) running through them. (14) When (however) a man no longer perceives as he did before the many (phenomena) as permeated by the one (reality, viz., Brahma) but sees that one reality only, that alone is Vijnāna to be sure. (In order to perceive this one reality (alone), he should ponder the coming into existence, continuance and dissolution (i.e., the transitoriness and hence unreality) of (the many) existences constituted of the three Guṇas. (15) That alone should be concluded to be real, which abides at the beginning as well as at the end (of creation) and follows from one evolute to another in the middle, and again which remains (as the residue) in the process of their involution (return to original state). (16) Of (the many) Pramāṇas (means of cognition) Śruti texts (negating plurality), direct perception (of an effect being invariably produced by a cause), tradition and inference—these four are the most authoritative. Plurality of substances not finding support in the light of these; a discerning man (realizes the spiritual substance permeating all phenomena to be the only reality and) recoils from diversity (in the form of this world of matter). (17) Since (all) ritual acts (which are rewarded with heaven) are transient, a wise man should look upon even the invisible world, including the realm of Brahmā (the creator), as full of misery and perishable like the visible. (18)

भक्तियोगः पुरैकोक्तः प्रीयमाणाय तेऽनघ । पुनश्च कथयिष्यामि मद्भक्तेः कारणं परम् । १९ ।  
 श्रद्धामृतकथायां मे शश्वत्पदनुकीर्तनम् । परिनिष्ठा च पूजयां स्तुतिभिः स्तवनं मम । २० ।  
 आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम् । मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्वतिः । २१ ।  
 मदर्थेषु बहुचेष्टा च वचसा मद्गुणैरणाम् । मय्यर्पणं च मनसः सर्वकामविवर्जनम् । २२ ।  
 मदर्थैर्धर्मपरित्यागे भोगस्य च सुखस्य च । इष्टं दत्तं हृतं जप्तं मदर्थं यद् व्रतं तपः । २३ ।  
 एवं धर्मैर्मुष्याणामुद्धवात्पनिवेदिनाम् । मयि सद्भावयते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते । २४ ।

The path of Devotion has already been delineated by Me. I shall, however, tell you once more the royal road to Devotion, since you have developed a liking for it, O sinless one ! (19) Keenness to hear My nectar-like stories, repeated exposition of My stories when they have been (duly) heard, intense devotion to (My) worship, and glorifying Me with songs of praise, enthusiasm in doing service to Me (in the form of sweeping My temple and so on), saluting Me with all the eight limbs (viz., the head, breast, hands, knees and feet), offering much more devoted worship to My devotees and looking upon all created beings as Myself; directing (all) the movements of one's body to pursuits intended to propitiate Me (e.g., plucking basil leaves and flowers etc., for My worship), to utter My praises (alone) with one's speech, resigning the mind to Me, and giving up all (one's) desires; spurning for My sake (in order to be able to carry on My adoration uninterruptedly) wealth as well as the means of enjoyment (luxuries) and self-gratification, (all of which generally interfere with Devotion) and undertaking sacrificial performances, practising charity, offering oblations into the sacred fire, muttering prayers, observing fasts and other sacred vows and (other) austerities (in the form of undergoing hardships sanctioned by the Śāstras) done for My sake—all these are stepping-stones to Devotion. (20—23) Devotion (consisting in all-absorbing Love for Me, the reward of all spiritual endeavours) to Me develops, by (following) such righteous courses, in the heart of men who dedicate (to My service) their (very) self (in the shape of their psychophysical organism as well as all that is connected with it), O Uddhava ! What other object remains for such a devotee to be accomplished ? (In other words, all his objects are accomplished as a matter of course through Devotion alone.) (24)

यदाऽऽत्मन्यर्पितं चित्तं ज्ञानं सत्त्वोपबृंहितम् । धर्मं ज्ञानं सर्वैराग्यमैश्वर्यं चाधिपद्यते । २५ ।  
 यदर्थितं तद् विकल्पे इन्द्रियैः परिधावति । रजस्वलं चासन्नित्तु चित्तं विद्धि विपर्ययम् । २६ ।  
 धर्मो मद्भक्तिरुक्तं प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् । गुणेष्वमङ्गो वैराग्यमैश्वर्यं चाणिमादयः । २७ ।

When the mind, equipped with Sattva and (therefore) tranquil, is devoted to Me, man (automatically) acquires piety, wisdom coupled with dispassion and divine powers. (25) When (however) the aforesaid mind is set on various objects (the body, dwelling etc.), it wanders along with the senses and gets all the more stained with Rajas and addicted to evil and then know it (for certain) that a man develops the reverse of piety etc., (viz., unrighteousness, ignorance, passion and lack of divinity). (26) That (alone) which engenders devotion to Me is extolled (in the scriptures) as Dharma (piety); that (alone) which enables one to perceive unity (everywhere) is glorified as wisdom; a distaste for the pleasures of sense is spoken highly of as dispassion and mystic powers (such as the capacity to assume the size of an atom) are extolled as divine powers. (27)

उद्धव उवाच

यमः कतिविधः प्रोक्तो नियमो वारिकर्शन । कः सप्तः को दमः कृष्ण का तितिक्षा धृतिः प्रभो । २८ ।  
 किं दानं किं तपः शौर्यं किं सत्यमृतमुच्यते । कस्यागः किं धनं चेष्टं को यज्ञः का च दक्षिणा । २९ ।  
 पुंसः किंस्विद् बलं श्रेयम् भगो लाभश्च केशव । का विद्या ह्रीः परा का श्रीः किं सुखं दुःखसंभव । ३० ।  
 कः पण्डितः कश्च पुंस्यैः कः पथा उत्पथश्च कः । कः स्वर्गो नरकः कः शिवत्को बन्धुस्तु किं गृहम् । ३१ ।  
 क आढ्यः को दरिद्रो वा कुपणः कः क ईश्वरः । एतान् प्रश्नान् मम ब्रूहि विपरीतांश्च सत्यते । ३२ ।

**Uddhava submitted :** Of how many varieties is Yama (self-control) declared to consist and of how many types is Niyama (self-discipline) declared to be, O Chastiser of foes ? What is Sama ? What does Dama consist in, O Enchanter of beings ? What is (the definition of) Titikṣā (and) what is firmness, O Lord ? (28) What is charity ? What is Tapas ? What is valour ? What is truthfulness and what is called (by the name of) Rita ? What is (known as) Tyāga ? What is the esteemed wealth ? What is Yajña and what goes by the name of Dakṣiṇā ? (29) What is the strength of men, O glorious One ? What is fortune and what is the gain, O Ruler (even) of Brahmā and Śiva ? What is supreme Wisdom ? What is Hri ? What is adornment ? What is happiness and what is misery ? (30) Who is a man of erudition and who is a fool ? What is the path (of virtue) and what is the wrong way ? What is heaven ? What is hell ? Who is a friend and what is the home ? (31) Who is opulent and who is a destitute ? Who is pitiable and who is the master of his self ? (Pray,) answer these questions of mine and (also) define the contraries (of what has been asked), O Protector of the virtuous ? (32)

श्रीभगवानुवाच

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसञ्जयः । आलित्कवं ब्रह्मर्ष्व च मौनं स्वैर्यं क्षमाभयम् । ३३ ।  
 शौचं जपस्तपो होमः श्रद्धाऽऽतिथ्यं मर्दनम् । तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवकम् । ३४ ।  
 एते यमाः सनियमा उभयोर्द्वादश स्मृताः । पुंसामुपासितास्तात यश्चाकामं दुहन्ति हि । ३५ ।  
 शमो मज्जिष्ठता बुद्धेर्दम इन्द्रियसंयमः । तितिक्षा दुःखसंमर्षो जिह्वोपस्थजयो धृतिः । ३६ ।  
 दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् । स्वभावविजयः शौर्यं सत्यं च सपदर्शनम् । ३७ ।  
 ऋतं च सृजता वाणी कविभिः परिकीर्तिता । कर्मस्वसङ्गमः शौचं त्यागः संन्यास उच्यते । ३८ ।  
 धर्म इष्टं धनं नृणां यज्ञोऽहं भगवन्तमः । दक्षिणा ज्ञानसन्देशः प्राणायामः परं बलम् । ३९ ।  
 भयो म ऐश्वरो भावो लाभो मद्भक्तिरुत्तमः । विद्याऽऽत्यन्ति भिदाबाधो जुगुप्सा ह्रीरकर्मम् । ४० ।

श्रीगुणा नैरोक्ष्याद्याः सुखं दुःखसुखात्ययः । दुःखं कामसुखापेक्षा पण्डितो बन्धनोक्षवित् । १८१ ।  
 मूर्खो देहाद्यहंबुद्धिः पन्था मन्त्रिगमः स्मृतः । उत्पथश्चित्तविक्षेपः स्वर्गः सत्वगुणोदयः । १८२ ।  
 नरकसप्तउग्रहो बन्धुर्गुरुहं सखे । गृहं शरीरं मानुष्यं गुणाद्यो ह्याद्य उच्यते । १८३ ।  
 दरिद्रो यस्त्वसन्नुष्टः कृपणो योऽर्जतेन्द्रियः । गुणेषुसक्तधीरिन्द्रो गुणसङ्गो विपर्ययः । १८४ ।  
 एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः । किं वर्णितेन बहूना लक्षणं गुणद्वेषयोः ।  
 गुणदोषद्विनिर्दोषो गुणसूभयवर्जितः । १८५ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायामेकदशस्कन्धे एकोनविंशोऽध्यायः (१९)

**The glorious Lord replied :** Harmlessness, uttering only that which is wholesome, agreeable and true, non-thieving, absence of attachment, modesty, non-accumulation of possessions, faith, chastity, silence, firmness (of resolve), forgiveness and fearlessness, bodily cleanliness and mental purity, muttering the Gāyatri and other sacred texts, austerity, pouring oblations into the sacred fire, reverence (for true religion), hospitality and offering worship to Me; visiting sacred places, working for the benefit of others, contentment and service to the preceptor—these have been declared to be the twelve Yamas and the twelve Niyamas divided in two (separate) verses. Carried into practice they positively yield fruit (in the shape of final beatitude or worldly prosperity) according to the desire of men, O dear one ! (33—35) Śama is dependence of the intellect on Me; Dama consists in control of the senses. Titikṣā consists in (calmly) enduring, suffering and firmness in completely controlling the palate and the sex. (36) Forswearing enmity towards (the entire) creation is the highest form of charity; Tapas has been declared to consist in abandoning luxuries (of all kind). Valour consists in curbing one's natural propensities or cravings and truthfulness consists in perceiving unity (in the form of Brahma) everywhere. (37) Rita has been declared by the wise as consisting in truthful and agreeable speech. Śauca (which is a variety of Tyāga when construed in the sense of shaking off impurity) consists in absence of attachment to one's actions; while Tyāga is declared as consisting in (renouncing the world and) entering the order of Saṁnyāsa. (38) Righteousness is the esteemed wealth of men; Myself, the supreme Lord, am the Yajña (which should accordingly be performed as identical with Myself and not as a dry ritual). Dakṣiṇā (or gift; made at a sacrifice) consists in service to the preceptor (which induces the preceptor to impart wisdom). Prāṇāyāma (control of breath) is the supreme strength (inasmuch as it is helpful in curbing the mind, which is so difficult to curb). (39) My divine state (consisting in the six attributes of lordship, piety, glory, affluence, wisdom and compassion, each in its fullest measure) is (real) fortune and Devotion to Me is the highest gain. Wisdom consists in sublating diversity (appearing) in the Self and Hari is shrinking from prohibited acts. (40) Adornment consists in virtues like desirelessness; happiness consists in rising above joys and sorrows and misery lies in seeking gratification through enjoyment; a man of erudition is he who knows what is bondage and what is liberation. (41) The fool is he who looks upon the body as his self and that connected with it as his; that which leads to My realization (the path of renunciation) has been declared to be the path (of virtue) and the path of worldly activity (which distracts the mind) is the wrong one; predominance of Sattvaguna is heaven. (42) Preponderance of Tamoguna is hell. The preceptor is one's (true) friend and he is no other than Me (the teacher of the entire universe), O friend ! The human body is the (true) habitation (place of enjoyment). He alone who abounds in virtues is said to be opulent. (43) Destitute is he who is discontented; he (alone) is pitiable, who has not been able to control his senses. He is the master (of his self), whose mind is not attached to the

objects of sense; and he who is attached to the pleasures of sense is the opposite of a master (i.e., a slave). (44) These questions of yours have all been duly answered. What is to be gained by elaborate discussion? The definition of good and evil (in a nutshell) is as follows. To direct one's eyes to the virtues and faults (of others) is evil, while virtues lies in developing a disposition entirely free from the habit of seeing the merits and demerits of others, O Uddhava ! (45)

*Thus ends the nineteenth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāna, otherwise known as the  
Paramahansa-Sarīthā.*



## अथ विंशोऽध्यायः

### Discourse XX

#### Jñānayoga, Karmayoga and Bhaktiyoga analysed

उद्धव उवाच

विधिश्च प्रतिषेधश्च निगमो हीश्वरस्य ते । अवेक्षतेऽरविन्दाक्ष गुणं दोषे च कर्मणाम् । १ ।  
वर्णाश्रयविकल्पं च प्रतिलोमानुलोमजम् । द्रव्यदेशवयःकालान् स्वर्गं नरकमेव च । २ ।  
गुणदोषभिदादृष्टिपन्तरेण वचस्तव । निःश्रेयसं कथं नृणां निषेधविधिलक्षणम् । ३ ।  
पितृदेवमनुष्याणां वेदश्चक्षुस्तवेश्वर । श्रेयस्स्वनुपलब्धेऽर्थं साध्यसाधनयोरपि । ४ ।  
गुणदोषभिदादृष्टिर्निगमाले न हि स्वतः । निगमेनापवादश्च भिदाया इति ह भ्रमः । ५ ।

**Uddhava submitted :** The command of the almighty Lord, viz., Yourself, (which goes by the name of Veda) consists of (both) injunctions and interdictions, and (thus) takes into account the good and evil nature of actions (as determined by their good and evil consequences), O lotus-eyed One ! (1) The Veda further cognizes the distinction of the Varṇas and Āśramas (based on their virtues and faults); the merits and demerits of those born in the irregular course (of the union of a man of a lower order with a woman of a higher grade) and those regularly born (of the union of a man of a higher order with a woman of lower grade); the substance, place, age and time (suitable or otherwise for a sacrifice) as well as (the existence of) heaven and hell (attained as a result of virtuous and sinful actions). (2) How can Your word (in the form of the Vedas), consisting as it does of injunctions and interdictions, lead to final beatitude without taking into consideration the distinction of good and bad (actions)? (3) Your word in the form of Veda is the (one) excellent eye possessed by the manes, gods and human beings, enabling them to obtain insight into the unseen purpose (of life, viz., final beatitude, heavenly bliss and so on) as well as into the end (to be attained in this very life) and the means (of attaining it), O almighty Lord ! (4) Knowledge of the distinction between good and evil is derived from Your command (the Veda), and not by itself. And it is by Your word (alone) that this distinction is negated. This obviously causes bewilderment (in my mind). (Be pleased to set it at rest). (5)

श्रीभगवानुवाच

योगाख्यो मया प्रोक्त नृणां श्रेयोकिधित्तया । ज्ञानं कर्म च भक्तिश्च नेषायोऽन्योऽस्ति कुत्रचित् । ६ ।

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु । तेषुनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् । ७ ।  
 यदुच्छया भक्त्यादी ज्ञानश्रद्धस्तु यः पुमान् । न निर्विण्णो नतिसक्तो भक्तियोगोऽस्य सिद्धिदः । ८ ।  
 तावत् कर्मणि कुर्वते न निर्विण्णेत धावता । भक्त्याश्रयणपादौ वा श्रद्धा यावन्न जायते । ९ ।  
 स्वधर्मस्थो यजन् यज्ञरनाशोःकाम उद्धव । न याति स्वर्गनरकौ यद्यन्त्र समाचरेत् । १० ।  
 अस्मिन्लोके वर्तमानः स्वधर्मस्थोऽनघः शुचिः । ज्ञानं विशुद्धप्राप्नोति भद्रंकिं वा यदुच्छया । ११ ।  
 स्वर्गिणोऽप्येतपिच्छन्ति लोकं निरयिणस्तथा । साधकं ज्ञानभक्तिभ्यामुभयं तदसाधकम् । १२ ।  
 न नरः स्वर्गतिं काङ्क्षन्नारकौ वा विचक्षणः । नेमं लोकं च काङ्क्षेत देहावेशात् प्रमाद्यति । १३ ।  
 एतद् विद्वान् पुरा मृत्योरभवाय घटेत सः । अप्रमत्त इदं ज्ञात्वा मर्त्यपयर्थसिद्धिदम् । १४ ।  
 छिद्यमानं यमैरेतैः कृतीनीडं वनस्पतिम् । खगः स्वकेतमुत्सृज्य क्षेमं याति ह्यलम्पटः । १५ ।  
 अहोरात्रैरिच्छद्यमानं बुद्ध्याऽऽयुर्भयवेषुः । मुक्तमङ्गः परं बुद्ध्या निरीह उपशायति । १६ ।  
 नृदेहमाद्यं सुलभं सुदुर्लभं प्रवृत्तं सुकल्पं गुक्तकर्णधारम् ।  
 मयानुकूलेन नभस्वतेरिति पुमान् भवास्थिं न तरेत् स आत्महा । १७ ।

**The glorious Lord replied :** Three Yogas (disciplines or paths) in the shape of (spiritual) enlightenment, (disinterested) action and Devotion have been taught by Me (in the sections of the Veda treating of Brahma, ritual acts and worship of gods respectively) with intent to ensure the highest good of men (in the shape of Liberation). No other way is found anywhere (in the scriptures). (6) Out of these the path of Jñāna is efficacious for those who have lost (all) charm for (the fruit of) ritual acts (considering it to be full of sorrow) and (accordingly) abandoned such acts; whereas the path of Action is effectual for those who hanker after their fruit and whose mind has not (therefore) recoiled from such acts (as full of sorrow). (7) To the man, however, in whom has sprouted by (some) stroke of (good) fortune a zeal for (hearing) My stories (and chanting My name) etc., and who is neither disgusted with the pleasures of sense nor deeply attached to them, the path of Devotion brings success (in the form of God-Realization). (8) A man should (continue to) do his duties (enjoined upon him by the Śāstras—whether of an obligatory nature or those of an occasional type) so long as he does not get disgusted with the pleasures of sense or so long as keenness does not appear in him for listening to My stories etc. (9) A man adhering to his course of conduct and propitiating Me through sacrificial performances, but never hankering for their fruit, O Uddhava, neither ascends to heaven nor goes down to perdition unless he perpetrates a prohibited act. (10) (Nay,) continuing in this body and sticking to his own righteous course, abstaining from sin and (thus) purged of (all) impurities (in the shape of attachment etc.), he automatically attains pure wisdom (in the form of Self-Realization) or (even) devotion to Me (which is superior to Self-Realization) by My grace. (11) In the same way as the denizens of hell heavenly beings too covet (an abode in) this world, which is favourable for the attainment of wisdom and Devotion (both), whereas both the aforesaid realms are unhelpful to it. (12) A wise man should not long for heaven any more than he should for hell; nor should he long even for (being reborn in) this world (as a human being). (For) through attachment to a particular body one (generally) neglects one's (true) interests. (13) Alive to this truth he should diligently strive for Liberation (lit., cessation of transmigration) before death (overtakes him), knowing this body to be mortal, though helpful to the attainment of his goal. (14) A bird which is unattached (to its abode) surely attains happiness on abandoning its abode in the form of the tree on which it has built its nest, which is being cut down by these agents of Death. (15) Shuddering with fear to perceive his life being cut short by (the passage of) days and nights, and free from attachment, the man who has no desire (likewise) attains

(everlasting) peace on realizing the Supreme. (16) That man (undoubtedly) kills his soul (brings about his own spiritual degradation), who—having secured the exceptionally fit vessel of a human body, the source of all blessings and (therefore) a most rare boon, yet easily obtained (without any effort by the grace of God) and piloted by (an expert helmsman in the form of) a preceptor and propelled by a favourable wind in the shape of Myself—(nevertheless) fails to cross the ocean of mundane existence. (17)

यदाऽऽम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः । अभ्यसेनात्मनो योगी धारयेदचलं मनः । ११८ ।

धार्यमाणं मनो यर्हि भ्राप्यदाध्वनवस्थितम् । अतन्द्रितोऽनुरोधेन मार्गेणात्सवशं नयेत् । ११९ ।

मनोगतिं न विमृजेज्जितप्राणो जितेन्द्रियः । सत्त्वसम्पन्नया बुद्ध्या मन आत्मवशं नयेत् । १२० ।

एष वै परमो योगो मनसः संग्रहः स्मृतः । हृदयज्ञत्वमन्विच्छन् दृश्यस्यैवावर्तते मूढः । १२१ ।

सांख्येन सर्वभावानां प्रतिलोमानुलोपतः । भवाप्यथावन्मुध्यायेत्यनो यावत् प्रसीदति । १२२ ।

निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः । मनस्यजति दीरात्म्यं चिन्तितस्यावुचिन्तया । १२३ ।

यमादिभिर्योगपथैरास्वीक्ष्वया च विद्याया । ममाचोपासनाभिर्वा नान्यैर्योग्यं स्मरन्मनः । १२४ ।

When (however) a man feels averse to (all) actions (realizing their being attended with evils of various kinds) and disgusted (with their fruit as a source of attachment and consequently of misery), a Yogi should after fully controlling his senses (try to) concentrate his mind so as to make it steady through repeated effort (at turning it towards the Self). (18) When, (even) while it is being focussed (on the Self), it soon begins to wander (due to its habitual vagrancy) and becomes unsteady (again), one should be on his alert and bring it (back) under his control by recourse to the method of conciliation (in the form of granting it a little freedom). (19) (Once it has been brought under control again) he should never allow its movements to go unnoticed and, having controlled his breath and conquered his senses, should reduce his mind to subjection by means of his intellect enriched with Sattva. (20) (Just) as he who seeks (to secure) the obedience of a horse that has yet to be broken succeeds in taming it (only) by following its will to some extent in the beginning, repeatedly winning over the mind (by recourse to the method of conciliation) as aforesaid has been declared to be (a ladder to) the highest Yoga. (21) With a clear knowledge of the ultimate principles (enumerated by the Sāṅkhya system of philosophy), he should constantly contemplate in the order of creation the evolution, and in the reverse order the involution, of all categories (from Mahat-tatva down to his own body) till his mind becomes still. (22) The mind of a man averse to worldly activity of various kinds disgusted with the pleasures of this world as well as of the next and ruminating on what has been taught by his preceptor gives up its wickedness (in the form of attachment to the pleasures of sense) by repeatedly dwelling upon what has (already) been ruminated upon (by him viz., the teachings of his preceptor). (23) The mind should dwell on the Supreme Spirit (the only object worthy of thought) through Yama (self-control) and other Yogic processes, through right knowledge in the form of an inquiry into the essential unity of the individual soul and the Supreme Spirit or through worship of My image or other representation (worthy of adoration), but never by other methods. (24)

यदि कुर्यात् प्रमादेन योगी कर्ष विपार्हितम् । योगेनैव दहेदहो नान्यत्र कदाचन । १२५ ।

खे स्वैर्ग्रथकारे या निष्ठा स गुणः परिकीर्तितः । कर्मणां जात्यशुद्धानामपेन नियमः कृतः ।

गुणदोषविधानेन सद्गानां त्याजनेच्छया । १२६ ।

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु । घेद दुःखात्मकान् कामान् परित्यजोऽप्यनीश्वरः । १२७ ।

ततो भजेत मां प्रीतः श्रद्धालुर्दुर्दनिश्चयः । ज्यपमाणश्च तान् कामान् दुःखोदरार्थं गृह्णीन् । १२८ ।

प्रोक्तेन भक्तियोगेन भजतो मासकृत्पुनः । कामा हृदय्या नर्यानि सर्वे मयि हृदि स्थिते । २९ ।  
 धिद्यते हृदयग्रन्थिरिच्छन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि मयि दुष्टेऽग्नित्वात्मनि । ३० ।  
 तस्मान्मद्भक्तियुक्तस्य योगिनो धै मदात्मनः । न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदहम् । ३१ ।  
 यत् कर्माभयन्तपसा ज्ञानवैराग्यतश्च यत् । योगेन दानधर्मणा श्रेयोभित्तरैरपि । ३२ ।  
 सर्वं मद्भक्तियोगेन भद्रं क्तो लभतेऽङ्गसा । स्वर्गपवर्गं मद्भाय कथञ्चिद् यदि वाञ्छति । ३३ ।  
 न किञ्चित् साधको धीरा भक्त्यहोकारान्तिनो मम । वाञ्छन्त्यपि मया दत्तं कैवल्यमपनुर्भवम् । ३४ ।  
 नैरपेक्ष्यं परं प्राहूर्निःश्रेयसमनल्पकम् । तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् । ३५ ।  
 न मयोक्तान्तभक्तानां गुणदोषोद्भवा गुणाः । साधूनां समचित्तानां बुद्धेः परमुपैयुषाम् । ३६ ।  
 एवमेतान् मयाऽऽदिष्टाननुतिष्ठन्ति मे पथः । क्षेमं विन्दन्ति पत्न्यानां यद् ब्रह्म परमं विदुः । ३७ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो भक्तिनायकप्रकाशकव्ये विंशोऽध्यायः । २० ।

If a Yogi (ever) commits through error a reproachful act (although ordinarily there is little chance of his doing so), he should burn that sin by recourse to Yoga alone (in the form of repeated effort at Self-Realization, contemplation on Me or chanting of the Divine Name etc.) and should never resort to any other act (such as penance) in such circumstances. (25) That (alone) which is known as strict adherence to one's own individual course has been extolled as a virtue. By making such demarcation of virtue and fault, restriction has been imposed on actions, which are (all) impure by origin (and that too) with the intention of enabling one to shake off attachments (to the pleasures of sense). (26) He who has reverence for My stories developed (in his heart) and has lost (every) charm for all activities (but not for their rewards) and, though recognizing the pleasures of sense to consist of sorrow (alone) is yet unable to relinquish them should therefore lovingly worship Me (by means of hearing and chanting My names and stories etc.), full of faith and firm in his conviction (that everything will be accomplished through Devotion alone) and enjoying those pleasures while condemning them as attended with misery. (27-28) All the cravings embedded in the heart of the sage constantly worshipping Me through the discipline of Devotion as (already) taught (in verses 20—23 of Discourse XIX above) disappear, I being present in his heart. (29) The knot (in the shape of the ego-sense) in his heart is broken, all his doubts get resolved and the (entire) stock of his Karma is exhausted the moment I, the Soul of the universe, am realized. (30) Therefore, for the Yogi who is full of devotion to Me and has his mind fixed on Me, neither Jñāna (spiritual enlightenment) nor even Vairāgya (dispassion) is generally conducive to blessedness in this world. (31) By recourse to the discipline of devotion to Me My devotee easily attains all that can be had through actions (enjoyed by the Vedas), that which is obtained through askesis, nay, that which is secured by means of spiritual enlightenment and dispassion, (practice of) Yoga, piety in the form of liberality as well as by recourse to other means of attaining blessedness (such as undertaking a pilgrimage to sacred places and observing fasts etc.)—heaven, final beatitude or (residence in) My realm if he so desires on any account. (32-33) As a matter of fact, pious men of wisdom exclusively devoted to Me seek nothing, not even final beatitude characterized by freedom from rebirth, though conferred by Me. (34) The wise declare, desirelessness to be the greatest and most efficacious way to final beatitude. Therefore, devotion to Me falls to his lot (alone) who does not seek—much less solicit—anything (else). (35) Virtue and sin, resulting from good and evil, do not attach to pious souls (free from likes and dislikes) that are even-minded and exclusively devoted to Me and have (accordingly) attained to Me, who stand beyond reason. (36) Those who follow in the aforesaid manner the paths shown by Me as leading to Me attain to My realm, which is free from fear (of death etc.), and realize that which is known

as the supreme Brahma. (37)

*Thus ends the twentieth discourse in Book Eleven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथैकविंशोऽध्यायः

### Discourse XXI

The process of determining what is good and what is evil and the secret underlying it

श्रीभगवानुवाच

य एतान् मत्पथो हित्वा भक्तिज्ञानक्रियात्मकान् । क्षुद्धान् कार्यांश्चलैः प्राणैर्जुषन्तः संसरन्ति ते । १ ।  
 स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः । विपर्ययस्तु दोषः स्यादुभयोरेषु निश्चयः । २ ।  
 शुद्धशुद्धी विधीयेते समानेषुपि वस्तुषु । द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ । ३ ।  
 धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ । दर्शितोऽयं मयाऽऽख्यो धर्ममुद्ब्रह्मना ध्रुवम् । ४ ।  
 भूयम्बुग्वनिलाकाशा भूतानां पञ्च धातवः । आब्रह्मस्थावगदीनां शरीरा आत्मसंयुताः । ५ ।  
 वेदेन नामरूपाणि विश्वमाणि समेषुपि । धातुषुद्भव कल्प्यन् एतेषां स्वार्थसिद्धये । ६ ।  
 देशकालादिभावानां वस्तूनां मम सत्तम । गुणदोषौ विधीयेते नियमार्थं हि कर्मणाम् । ७ ।  
 अकृष्णसारो देशानामब्रह्मण्योऽशुचिर्भवेत् । कृष्णसारोऽप्यसौकीर्यक्रीकटासंस्कारेणम् । ८ ।  
 कर्मण्यो गुणवान् कालो द्रव्यतः स्यत् एव वा । यतो निवर्तते कर्म स दोषोऽकर्मकः स्मृतः । ९ ।  
 द्रव्यस्य शुद्धशुद्धी च द्रव्येण वचनेन च । संस्कारेणाथ कालेन पहत्वाल्पतयाथवा । १० ।  
 शक्याशक्याथवा बुद्ध्या समृद्ध्या च यदात्मने । अघं कुर्वन्ति हि यथा देशावस्थानुसारतः । ११ ।  
 धान्यदावर्धस्थितनूनां रसतेजसचर्मणाम् । कालवाय्वग्निमूर्तोयैः पार्थिवानां युतायुतैः । १२ ।  
 अपेध्याल्लग्नं यद् येन गन्धं लेपं व्यपोहति । भजते प्रकृतिं तस्य तच्छ्रेयं तावद्विष्यते । १३ ।  
 स्नानदानतपोऽवस्थावीर्यसंस्कारकर्मभिः । मत्सुत्या चात्मनः शौचं शुद्धः कर्माचरो द्विजः । १४ ।  
 मन्त्रस्य च परिज्ञानं कर्मशुद्धिर्महर्षणम् । धर्मः सम्पद्यते षड्विधधर्मस्तु विपर्ययः । १५ ।  
 ऋचिद् गुणोऽपि दोषः स्याद् दोषोऽपि विधिना गुणः । गुणदोषार्थनियमस्तद्भिद्रामेव वाधते । १६ ।  
 समानकर्माचरणं पतितानां न पातकम् । औत्पत्तिको गुणः सङ्को न शयानः पतत्यधः । १७ ।  
 यतो यतो निवर्तते विपुञ्चेन ततस्ततः । एष धर्मो नृणां क्षेमः शोकमोहभयापरः । १८ ।

The glorious Lord began again : Abandoning the aforesaid paths leading to Me, consisting of Devotion, spiritual enlightenment and (disinterested) action, they who enjoy the trifling pleasures of sense with their fickle senses undergo transmigration. (1) What goes by the name of devotion to one's own duty has been proclaimed to be a virtue. The contrary of it (viz., devotion to another's duty), however, is a fault. Such is the conclusion about the nature of both (viz., virtue and fault). (2) Purity and impurity (fitness for use or otherwise), virtue and fault (goodness or otherwise) and good and evil consequences are determined in regard to homogeneous substances in order to regulate one's natural proneness to betake oneself to

a particular substance, by creating a doubt (in one's mind) about it. (3) (Of these) purity and impurity are determined for the purpose of knowing the righteous way as distinguished from the unrighteous; virtue and fault are defined in order to regulate usage (what is intrinsically good is used in exceptional cases notwithstanding its impurity); and good and evil consequences are determined in order to enable one to make one's living (one is permitted to use an impure substance in exceptional circumstances only to the extent necessary for maintaining one's existence). O sinless one ! Such a course of conduct has been shown by Me (in the form of Manu and other divine Law-givers) for men bearing the responsibility of upholding the cause of virtue. (4) Earth, water, fire, the air and ether these five elements coupled with the Self (Spirit) enter into the constitution of the bodies of all created beings from Brahmā (the foremost of created beings) down to the immobile creation (the plant or vegetable kingdom, the lowest species of life). (That is to say, all created beings are one in point of the material stuff of which they are constituted as well as in point of their Jīvahood or spiritual essence). (5) (Yet) in order to enable these creatures (by regulating their activity) to attain their purpose (of life in the form of Dharma or religious merit, Artha or material possessions, Kāma or gratification of the senses and Mokṣa or final beatitude) diverse names and forms (viz., Brāhmaṇa, Kṣatriya and so on) are invented by the Vedas with reference to the bodies though made up of the same substance, O Uddhava ! (6) In order (however) to regulate the activities (of created beings) goodness and otherwise are attributed by Me (in the form of the Vedas) even to entities like space and time (including the fruit and motive of actions, as well as those qualified for various types of actions), nay, to substances, O most noble one! (7) Of (all) tracts of land, that which is untraced by the black deer is unholy, more so that which is lacking in devotion to the Brāhmaṇas. Even that which is hallowed by the presence of the black deer is unholy if destitute of righteous men. The tract known by the name of Kikaṭa (comprising the territories of Aṅga, Vāṅga and Kalinga\*, roughly corresponding to the modern district of Bhagalpur in Bihar and the states of Bengal and Utkala) is unholy if not inhabited by good men.† The land mostly inhabited by Mlecchas ‡ and barren land (too) is likewise unholy. (8) (A period of) time which is fit for the performance of righteous actions from the point of view of (adequate supply of) requisite articles or by itself is valuable (from that point of view); whereas (a period of) time in which a (sacred) rite (already commenced) has to be abandoned (for scarcity of requisite materials or political upheaval) and (even so) that which is declared as unfit for any (religious) rite (due to impurity occasioned by the death of a blood relation or other near relative or child birth in one's own house or family) is impure. (9) The purity and impurity of a substance are brought about by another substance as well as by the word of mouth (of a Brāhmaṇa), by a purificatory process (and otherwise), nay, by (flux of) time§ and by largeness and smallness of area respectively (as in the case

\* A Smṛiti text says:—

अङ्गवङ्गकलिङ्गेषु शीतदुष्पार्श्वेषु च । तीर्थकारां विना गच्छा धुनः संस्कारमर्हति ॥

† One travelling in the territories of Aṅga, Vāṅga and Kalinga, Saurāṣṭre and Magadha except on a pilgrimage deserves to undergo the rite of investiture with the sacred thread once more.\*

‡ य तीर्थवृत्तानां देशः स्वत्तत्रैव विद्यते ।

\* That land indeed is most holy where resides a noble and deserving person !

§ In the Baudhāyana-Smṛiti a Mleccha has been characterized as follows —

गोपास्यदादकीं कन्तुं विन्दते यदु भावते । मको वयसिर्वाहनश्च घ्नं च हृत्वा धर्षयते ॥

\* He is called a Mleccha, who eats the bovine flesh, speaks much that is self-contradictory and is destitute of all good conduct.\*

§ A Smṛiti text says:—

कान्ते मेषोदकं शस्त्रा वयसं तु प्रत्येत्येति हि । अकाले दत्तानां स्यात्ततः शुद्धिर्निर्धायते ॥

of a tank polluted by the touch of a low-born person), by physical fitness and otherwise or by knowledge and the affluent circumstances (or otherwise) of the individual concerned. (Nay,) the sin which the aforementioned agencies (of pollution) bring to a soul (by polluting a substance) really do so (only) according to the local conditions and other circumstances of the individual concerned. (10-11) The purity of food-grains, (articles of) wood, bones (such as ivory) and textiles, savoury substances (such as milk, ghee and honey), metals (especially gold), hides and skins and earthen substances is brought about by (passage of) time, the air, fire, earth and water jointly or severally. (12) That by recourse to which an article (such as a stool, household utensil or cloth) smeared with an impure substance sheds its (foul) smell and (impure) coating and returns to its natural state is intended to be its purifier. (13) The purity of a deer prompted by the ego-sense is brought about by bathing, munificence, askesis, age (prescribed for a certain act), strength, purificatory rites (such as investiture with the sacred thread) and righteous acts (like the saying of Sandhyā prayers) and (above all) by remembering Me. A member of the twice-born classes (or even a Śūdra for that matter) should (proceed to) do his duty (only) when purified (by these). (14) The purity of a Mantra (sacred formula) is brought about by learning it (properly from a qualified man) and the purity of an act lies in dedicating it to Me. Religious merit is acquired through (the purity of) the aforesaid factors (place, time, substance, agent, sacred formula and righteous act enumerated in the foregoing verses); while the reverse (their impurity) (makes for) unrighteousness. (15) In some cases even a virtue turns out to be a fault and vice versa in the light of a scriptural ordinance. (In this way) the scriptural ordinance determining the goodness or otherwise of a particular object cuts at the root of the distinction (of good and bad) itself. (16) In the case of those (already) fallen (in social rank or morals) the perpetration of an act similar to that which is sinful for others (not so fallen) is not (further) degrading. (Similarly) sexual intercourse (which one's lawfully wedded wife during the days permitted\* by the Śāstras) when already afreed upon is a virtue (although it is a sin in the case of a recluse); (for) a person (already) lying (on the ground) has no chance of a (further) fall. (17) A man is rid of attachment for each of those objects and actions from which he desists. This righteous course (in the shape of detachment) is salutary for men and dispels their grief, infatuation and fear. (18)

विषयेषु मुणाध्यासात् पुंसः सङ्गस्ततो भवेत् । सङ्गान्न भवेत् कामः कामदेव कलिर्जुगाम् ॥१९॥

कलेर्दुर्विषहः क्रोधस्तमसमनुवर्तते । तमसा ग्रथ्यते पुंसश्चेतना व्यापिनी हृत् ॥२०॥

तथा विरहितः साधो जन्तुः शून्याय कल्पते । ततोऽस्य स्वार्थविभ्रंशो मूर्च्छितस्य मृतस्य च ॥२१॥

विषयाभिनिवेशेन नात्मानं वेद नापरम् । वृक्षजीविकया जीवन् व्यर्थं भस्त्रेव यः श्वसन् ॥२२॥

From (our) misconception regarding the goodness (agreeability) of an object springs up attachment to it in man. From attachment follows the desire to possess it and from desire alone ensues quarrel among men (as a sequel to such desire being thwarted by someone). (19) From quarrel proceeds anger which is difficult to restrain; infatuation follows anger and by infatuation is soon obscured man's all-penetrating judgment (distinguishing right from wrong). (20) Deprived of judgment, O good one, a living being (man) is as good as

\*Rain water collected in a reservoir such as a tank during the rains can be used (for drinking and other purposes). Of course it should be avoided for three days (so that the impurities that may have flowed into it from the catchment area may settle down in the meantime). At other times one should wait for ten days; then (only) purity is ordained to have been brought about.\*

\* A Śruti text says :—

“कृती भार्यामुषेयम् ।”

\*One should copulate with one's wedded wife during the sixteen nights following the period of menstruation.\*

a non-entity. The (very) purpose (of life) of such an (almost) unconscious and dead man is consequently defeated. (21) Due to excessive attachment (and longing) for the pleasures of sense he who knows neither himself nor the Supreme lives in vain (as if unconscious) like a tree and breathes like the bellows (is as good as dead for all practical purposes). (22)

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् । श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम् । १२३ ।  
 उत्पत्यैव हि कामेषु प्राणेषु स्वजनेषु च । आसक्तमनसो मत्वा अतनोऽर्जयिहेतुषु । १२४ ।  
 न तानविदुषः स्वार्थं भ्राम्यन्तो वृजिनाध्वनि । कथं युज्यान् पुनस्तेषु तांस्तपो विशतो ब्रुधः । १२५ ।  
 एवं व्यवसितं केचिद्विज्ञाय कुबुद्धयः । फलश्रुतिं कुसुमितां न केद्वा वदन्ति हि । १२६ ।  
 कामिनः कृपणा लुब्धाः पुष्येषु फलबुद्धयः । अग्निमुग्धा धूपतन्नाः स्व लोके न विदन्ति ते । १२७ ।  
 न ते मामङ्ग जानन्ति हृदिस्थं च इदं यतः । उक्थशास्त्रा ह्यसुतुषो यथा नीहारचक्षुषः । १२८ ।  
 ते मे मतयविज्ञाय परोक्षं विध्यात्पकाः । हिंसायां यदि रागः स्याद् यज्ञ एव न घोदना । १२९ ।  
 हिंसाविहारा ह्यलब्धैः पशुभिः स्वसुखेच्छया । यजन्ते देवता यज्ञैः पितृभूतपतीन् खलाः । १३० ।

Such a promise of reward (in the shape of heaven etc., contained in the Vedas as for example 'स्वर्गकामो यजेत'— One aspiring for heaven should perform sacrifices like *Aśwamedha*) does not point out the way to blessedness but is put forward only in order to create in the mind of men (externally inclined) a taste (for ritual acts) as introductory to an exposition of final beatitude, even as before administering a (dose of) bitter medicine (to a stubborn child) a sweet promise is made (by parents just in order to prevail upon the child to take the dose). (23) Indeed mortals naturally have their mind attached to objects of desire (such as wealth, cattle etc.), to their life (including their sense-organs, vitality, virility etc.), as well as to their own people (progeny, wife and so on), even though they are (ultimately) sources of misery (bondage) to the Self. (24) How could the (all-knowing) Veda direct such men—blind to their (real) interests and yet devout (convinced about the infallibility of the Vedas) and wandering (as a reward of their sacrificial performances) in the path of enjoyment (the superhuman species of life—the state of gods and other heavenly beings) and (then) entering (as a punishment for their cruelty to animals in the course of those sacrificial performances) the inanimate forms of life (such as the plant kingdom)—once more to those (very) enjoyments (through such texts as 'पशुकामो यजेत', 'आशुनिद्रिकामो यजेत', 'पुत्रविक्रमो यजेत'— One desirous of cattle, one desirous of longevity, sound organs etc., and one desirous of progeny, wife and so on should undertake sacrificial performances) ? (25) Not knowing such intention (of the Vedas), some misguided people (the advocates of Karma or ritual acts) interpret the promises (contained in the Vedas) of fruit (in the shape of final beatitude) as offering blossoms (alone in the shape of heavenly enjoyment). (But) not so the knowers of (the real import of) the Vedas (sages *Vyāsa* and others) indeed. (26) Men seeking pleasures of sense and (therefore ever) miserable, grasping, mistaking the enjoyments of heaven (which are like so many flowers) as the (supreme) fruit (of human endeavour) confounded by their excessive attachment to ritual acts (in which the sacred fire plays a prominent part) and finding the Path of Smoke at the end (of their life) are not able to realize their own self. (27) With ritual acts as the only theme of their talks and intent on gratifying their flesh, they are unable to know Me, though present in their heart—Me, who am this universe and from whom this universe has sprung up—any more than those whose eyes are bedimmed by mist are able to recognize even that which is close at hand, O dear *Uddhava* ! (28) Not knowing My opinion—which is not quite apparent, and which is to the effect that if one has a passion for destruction of life, it should be restricted to sacrificial performances only, and that there is no scriptural ordinance making it obligatory on us—those wicked men indulging in destruction of life as

a pastime and with their mind set on the pleasures of sense worship the gods as well as the manes and the rulers of evil spirits through sacrificial performances carried on by means of animals slaughtered with the desire of gratifying themselves. (29-30)

स्वप्नोपममुं लोकमसत्तं श्रवणप्रियम् । आशिषो हृदि सङ्कल्प्य त्यजन्त्यर्थान् यथा वणिक् ॥३१॥

रजःसत्त्वतमोनिष्ठा राजःसत्त्वतमोऽसुषः । उपासत इन्द्रपुराणान् देवादीन् न तथैव माम् ॥३२॥

इष्टेह देवता यज्ञैर्गत्वा रीष्यामहे दिवि । तस्यान्त इह भूयास्म पहाशला पहाकुलाः ॥३३॥

एवं पुथितया वाचा व्याक्षिप्तमनसां नृणाम् । मानिनां चातिस्तब्धानां पद्मतापि न रोचते ॥३४॥

Picturing to their mind the other world—which is evanescent like the objects seen in a dream and a source of misery, though delightful to the ear—and the blessings sought for (in this world), they part with their earnings (expend them on sacrificial performance etc.), even as a merchant would stake his (hard-earned) fortune (in the hope of gaining more). (31) Rooted in Rajas, Sattva and Tamas, they worship gods etc., Indra being the chief of them—who (likewise) take delight in Sattva, Rajas and Tamas—and not so (devotedly) Myself (who stand beyond the three Gunas). (32) They indulge in the (fond) hope that, having worshipped the gods through sacrifices in their earthly career, they will ascend to heaven and revel (there), and at the end of such enjoyment (in heaven) will be born (again) in the terrestrial region of a high pedigree and be great householders (living in stately mansions). (33) Even the talk bearing on Me does not find favour with the egotistic and highly arrogant men who have their mind distracted thus by (seemingly) flowery promises (contained in the Vedas). (34)

वेदा ब्रह्मात्मविषयास्त्रिकाण्डविषया इमे । परोक्षवादा ऋषयः परोक्षं मम च प्रियम् ॥३५॥

शब्दब्रह्म सुदुर्बोधं प्राणोद्भ्रियमनोमयम् । अनन्तपारं गम्भीरं दुर्विगाह्यं समुद्रजत् ॥३६॥

मयोपबृंहितं भूमा ब्रह्मणानन्तशक्तिना । भूतेषु घोषरूपेण विसेपुणैव लक्ष्यते ॥३७॥

यथोर्णनाभिर्हृदयदूर्णामुद्भूयते मुखात् । आकाशाद् घोषवान् प्राणो मनसा स्पर्शरूपिणा ॥३८॥

छन्दोमयोऽमृतमयः सहस्रपदवीं प्रभुः । ओङ्काराद् व्यञ्जितस्पर्शास्वरोष्मान्तःस्थभूपिताम् ॥३९॥

विचित्रभाषाविततां छन्दोभिर्भृशतुल्यैः । अनन्तपारां बृहतीं सृजत्याक्षिपते स्वयम् ॥४०॥

गायत्र्युधिगनुष्णं च बृहती पङ्क्तिरेव च । त्रिष्टुब्जगत्यतिच्छन्दो ह्यत्यष्टयतिजगद् विराद् ॥४१॥

किं विधत्ते किमावष्टे किमनूय विकल्पयेत् । इत्यस्या हृदयं लोके नान्यो मद् वेद कश्चन ॥४२॥

मां विधत्तेऽभिधत्ते मां विकल्प्यापोहते त्वहम् । एतावान् सर्ववेदार्थः शब्द आस्थाव मां भिदात् ॥

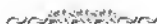
पायाभात्रमनूदान्ने प्रतिपिच्छ्य प्रसौदति ॥४३॥

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायामेकादशस्कन्धे एकविंशोऽध्यायः ॥११॥

These Vedas dealing with the three departments (viz., ritual acts, the worship of gods and Brahma-Realization) teach (as a matter of fact) the truth that Brahma (alone) constitutes the Self of (us) all. The Vedic texts, however, (as well as their seers) convey their meaning (only) indirectly (and hence it is not manifest to all at first sight) and (such indirect mode of) teaching (alone) is dear to Me as well (inasmuch as the pure-hearted alone can grasp the real spirit, the generality of men being liable to misunderstand it and be led astray). (35) (The meaning of) the Veda (which is Brahma manifested in the form of word) is most difficult to understand, consisting as it does of the vital air (the Parā stage of speech), the mind (the Paśyanti stage residing in the Anāhata Cakra, including the Madhyamā stage, consisting of Buddhi or the intellect and residing in the Manipūra Cakra located in the heart) and the organ of speech

(the Vaikhari state). (As consisting of the Cosmic Prāna) it is endless (in point of time) and limitless (in space), profound (obscure) and difficult to fathom like the ocean. (36) Presided over by Me—the infinite Brahma, possessed of endless potencies—the said Veda is perceived (by the wise) in the form of the Anāhata sound in (all) created beings as the fibre in a lotus stalk. (37) (Even) as a spider sends forth the cobweb from its heart through its mouth, (the Lord in the form of Hiraṇyagarbha working through) the vital air, essentially blissful, and appearing in the form of Veda, with the material of Anāhata sound evolves from the cavity of the heart through the mind, which conceives the (various) sounds represented by the letters of the alphabet, the Vaikhari form of speech—flowing in a thousand channels and embellished with (the articulate sounds represented by the letters of the alphabet\* classified (in Indian phonetics) as sibilants, vowels, aspirants and semi-vowels (so-called because they stand between the vowels, on the one hand, and consonants on the other), manifested out of the (sacred sound) OM (heard in a subtle form within the heart)—elaborated by various languages (Vedic as well as secular) and characterized by (a number of) metres successively consisting of four more letters than the preceding and having no limit or end; and Himself withdraws it. (38—40) Some of these metres are (respectively known by the names of) Gāyatrī†, Uṣṇik, Anuṣṭubh, Brhāti, Paṅkti, Triṣṭubh, Jagatī, Aticchanda, Atyaṣṭī, Atijagatī and Ativirāt. (41) None in the world other than Me knows the heart (hidden meaning) of this (sacred) speech (in the form of Veda)—as to what it lays down (in the section dealing with ritual acts), what it reveals (through the various Mantras or sacred texts in the section dealing with the worship of gods) and what it puts forward by way of hypothesis and (then) calls it in question (in the section dealing with spiritual knowledge). (42) Me (alone in the form of Yajña) it enjoins (in the Karmakāṇḍa); Me (alone in the form of various deities) it names (in the Devatākāṇḍa); (nay,) whatever (objective existence such as ether) is superimposed on Me (first) and (then) negated (in the Jñānakāṇḍa) is also Myself. Taking its stand on Me (as the Cause of all causes and the highest Reality) the Veda posits diversity as a mere illusion and (then), denying it, ultimately becomes quiet. This much is the import of all the Vedas. (43)

*Thus ends the twenty-first discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā*



॥

\* The twenty-five consonants, viz., क, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, ण, त, प, ब, फ, भ, म and न are collectively known as the sibilants. अ, इ, ए, ऊ, ऋ, ॠ and ई, औ are known as vowels; ण, य, र, and ल are called the aspirants; while व, श and ह are known as the Anahatas.

† Of these the Gāyatrī consists of 24 letters, Uṣṇik, of 28, Anuṣṭubh, of 32 and so on.

## अथ द्वाविंशोऽध्यायः

### Discourse XXII

Categories enumerated; Distinction between Prakṛti and Puruṣa

उद्धव उवाच

कवि तत्त्वानि विश्वेश संख्यातान्युक्तिभिः प्रथो । नवैकादश पञ्च त्रीण्यात्थ त्वमिह शुश्रूष ॥ १ ॥

केचित् षड्विंशतिं प्राहुः परे पञ्चविंशतिम् । सप्तैके नव षट् केचिच्चत्वार्येकादशापरे ॥ २ ॥

केचित् सप्तदश प्राहुः षोडशैके त्रयोदश । एतावत्तं हि संख्यानामुपयो यद्विवक्षया ॥

गायन्ति पृथगायुष्मिन्नदं नो वक्तुमर्हसि ॥ ३ ॥

**Uddhava submitted :** How many are the categories or fundamental principles enumerated by the seers, O Ruler of the universe ? You (for your part) have referred (in Discourse XIX above) to nine, eleven, five and three—twenty-eight categories (in all), O Lord, as we have heard (1) Some (however) speak of twenty-six categories; others, of twenty-five. Some (more) declare seven, nine, six and four respectively; while others mention eleven, (2) Some (again) declare seventeen; others, sixteen and (still) others, thirteen. With what intention do the sages severally declare such a (large) variety of numbers ? Be pleased O eternal Lord, to tell us this. (3)

श्रीभगवानुवाच

युक्तं च सन्ति सर्वत्र भावने ब्राह्मणा यथा । भावो मदीयामुदग्रहो वदतां किं नु दुर्घटम् ॥ ४ ॥

नैतदेवं यथाऽऽथ त्वं यदहं वक्ष्यि तत्तथा । एवं विवदतां हेतुं शक्त्यो मे दुस्त्वयाः ॥ ५ ॥

थासां ध्यतिकरादासीद् विकल्पो वदतां पदम् । प्राप्ते शमदमेऽप्येति कादस्तमनुशायति ॥ ६ ॥

पास्पयानुप्रवेशात् तत्त्वानां पुरुषर्षभ । पौर्वापर्यप्रसंख्यानं यथा वक्तुर्निवक्षितम् ॥ ७ ॥

एकस्मिन्नपि दृश्यन्ते प्रविष्टानीतराणि च । पूर्वस्मिन् वा परस्मिन् वा तत्त्वे तत्त्वानि सर्वशः ॥ ८ ॥

पौर्वापर्यमतोऽमीषां प्रसंख्यानमधीप्सताम् । यथा विविकं यद्वक्त्रं गृहीतो युक्तिरसम्भवात् ॥ ९ ॥

**The glorious Lord replied :** Whatever the Brāhmanas (well-versed in the Vedas) declare is but right; (for) all categories stand included in all (others). What is there hard to establish for those who make their assertion accepting the potency of My Māyā ? (4) My potencies (in the form of the three Guṇas—Sattva, Rajas and Tamas appearing as so many modifications of the mind)—which are (so) difficult to overcome—are at the back of those wrangling over the cause (of the universe) in the following strain; "It is not quite as you say; what I say is correct." (5) Diversity (in the form of this universe), which is the subject of controversy among the disputants, follows from the disturbance of equilibrium of these potencies. When control of the mind and subjugation of the senses are attained, the diversity disappears and the controversy (also) is set at rest as a sequel to it. (6) The categories being comprised in one another, O jewel among men, they are enumerated as more or less according to the viewpoint of the speaker (by including effects in a cause and vice versa). (7) In a single category, whether it is a cause or an effect, are found comprised all other categories (viz., effects in a cause and vice versa). (8) Therefore, we accept as conclusive whatever is stated according to one's own viewpoint by anyone of those (disputants) seeking to establish the relation as cause and effect or a definite number of categories, there being a cogent reason behind every such assertion. (9)

अनाद्यविद्यायुक्तस्य

पुरुषस्यात्मवेदनम् । स्वतो न सम्भवदत्यस्तत्त्वज्ञो ज्ञानदो भवेत् ॥ १० ॥

पुरुषेश्वरयोरेत्र न वैलक्ष्यमण्यपि । तदन्यकल्पनापार्था ज्ञानं च प्रकृतेर्गुणः । ११ ।  
 प्रकृतिर्गुणासाध्यं वै प्रकृतेर्नात्यनो गुणाः । सत्त्वं रजस्तम इति स्थित्युत्पत्त्यहेतवः । १२ ।  
 सत्त्वं ज्ञानं रजः कर्म तपोऽज्ञानमिहोच्यते । गुणव्यतिकरः कालः स्वभावः सूत्रमेव च । १३ ।

Self-Realization in the case of the Jiva (individual soul), (who is) characterized by ignorance that has no beginning, cannot take place by itself (and is possible only through instructions imparted by another omniscient being) there must be another (being) who knows the truth and is able to impart His Knowledge (to the Jiva). (That is the argument advanced in favour of their contention by those who recognize an additional category, viz., God as apart from the soul and thus raise the number of categories to twenty-six.) (10) There is not the least difference in this body between the individual soul and God (both being of the nature of consciousness). (Therefore) the assumption that they are distinct from one another is meaningless. And knowledge (or Self-Realization) is (but) a function of Sattvaguna (a constituent of Prakṛti). (Hence it is not necessary to recognize a twenty-sixth category in the shape of God in order to rationalize the possibility of Self-Realization. This is the stand taken by those who recognize only twenty-five principles.) (11) Prakṛti (primordial Matter) is (only another name for) the (state of) equilibrium of the (three) Guṇas. Therefore, Sattva, Rajas and Tamas—which are (severally) responsible for the continuance, appearance and disappearance of the universe—are the adjuncts of Prakṛti and not of the Spirit (who is a non-doer and hence cannot be accepted as the ground of the three Guṇas responsible for the continuance etc., of the universe). (12) Knowledge, according to this (latter) classification, is spoken of as (but) a modification of Sattva; action, of Rajas; and ignorance, of Tamas (all the three of which are comprised in Prakṛti; hence action and ignorance too are included in Prakṛti). (Again,) Time is (no other than) God (who is responsible for the disturbance of equilibrium of the Guṇas or modes of Prakṛti) and Swabhāva (nature) is the Mahat-tattva (the principle of cosmic intelligence, which is all-powerful (Hence it is not necessary to multiply categories in both these classifications). (13)

पुरुषः प्रकृतिर्व्यक्तमहङ्कारो नभोऽनिलः । ज्योतिरापः क्षिरिणिति तत्त्वाऽनुक्तानि मे च ॥ १४ ॥  
 श्रोत्रं त्वदर्शनं घ्राणं जिह्वेति ज्ञानसक्तयः । वाक्पाण्युपस्थपाय्वङ्घ्रिकर्माण्यङ्गोर्ध्वं मनः ॥ १५ ॥  
 शब्दः स्पर्शो रसो गन्धो रूपं चेत्यर्थजातयः । गत्युक्त्युत्सर्गशिल्पानि कर्मायतनसिद्धयः ॥ १६ ॥  
 सर्गादौ प्रकृतिर्हास्य कार्यकारणरूपिणी । सत्त्वादिभिर्गुणैर्धृते पुरुषोऽव्यक्त ईक्षते ॥ १७ ॥  
 व्यक्तादयो विकृतांगा धातवः पुरुषेक्षया । लब्धवीर्याः सुजन्मण्यं संहताः प्रकृतेर्बलात् ॥ १८ ॥

(Of the twenty-eight categories mentioned in verse 1 above, in four groups of nine, eleven, five and three respectively, the last, three viz., the three Guṇas, which are included by others in Prakṛti have thus been enumerated. Of the remaining twenty-five) Puruṣa (the Spirit, comprising God as well as the individual soul, both of which are conscious by nature), Prakṛti (primordial Matter), Mahat-tattva (the principle of cosmic intelligence), Ahaṅkāra (the cosmic Ego), ether, the air, fire, water and earth (in their gross form)—these are the nine categories (already) referred to by Me (in verse 1 above). (14) The (five) faculties (senses) of cognition (perception), viz., the senses of hearing, touch, sight, smell and taste; the (five) organs of action, viz., the organ of speech, hands, the organ of generation, the organ of defecation and feet, and the mind, the controller of both (the senses of preception and the organs of action); the (five) varieties of sense-objects, viz., sound, touch, taste, smell and colour—these are the other eleven and five categories mentioned in verse 1 *supra*. Locomotion and speech, urination and defecation and handicraft are the (five) functions of the organs of actions (and no separate categories). (15-16) Appearing in the form of (the sixteen) evolutes (viz., the five

gross elements, the ten Indriyas and the mind) and the (seven) causal principles (viz., the Mahat-tattva, Ahankāra and the five objects of sense) indeed, Prakṛti (being the material cause) undergoes the state of being created etc., through Satva and the other (two) Guṇas (or modes of Prakṛti) at the time of creation etc., of this (visible) universe; whereas the Immutable Puruṣa (being the efficient cause) looks on (as a mere witness). (17) Energized by a glance from the Puruṣa and united with one another, fundamental principles like Mahat-tattva (which enter into the constitution of the universe), undergoing transformation, bring forth the cosmic egg with the help of Prakṛti (their source). (18)

समैव धातव इति तत्रार्थः पञ्च स्वदयः । ज्ञानमात्मोभयाधारस्ततो देहेन्द्रियासवः । १९ ।  
 षडित्यत्रापि भूतानि पञ्च षष्ठः परः पुमान् । तैर्युक्त आत्मसम्भूतैः सृष्टेर्द समुपनिशत् । २० ।  
 चत्वार्येवेति तत्रापि तेज आपोऽन्नमात्मनः । जातानि तैरिदं जातं जन्मावयविनः खलु । २१ ।  
 संख्यानं सप्तदशके भूतमात्रेन्द्रियाणि च । पञ्च पञ्चैकमनसा आत्मा सप्तदशः स्मृतः । २२ ।  
 तद्वत् षोडशसंख्यानं आत्मैव मन उच्यते । भूतेन्द्रियाणि पञ्चैव मन आत्मा त्रयोदश । २३ ।  
 एकादशन्वि आत्मासौ महाभूतेन्द्रियाणि च । अष्टौ प्रकृतयश्चैव पुण्यश्च नवेत्यथ । २४ ।  
 इति नानाप्रसंख्यानं तत्त्वानामुचिभिः कृतम् । सर्वं न्याय्यं युक्तिमत्त्वाद् विदुषां किमशोभनम् । २५ ।

According to the view that the fundamental principles are (only) seven (vide verse 2 above), the five elements beginning with ether, (the principle of) consciousness (viz., the subject or Jiva) and the (universal) Spirit, the Ground of both (the subject and the object), these are the (seven) categories (Prakṛti etc., the causal principles, being included in their evolutes); from the above-named (seven categories) spring up the body, the Indriyas (the five senses of perception and the five organs of action) as well as the vital airs (comprising the evolutes, all of which are likewise included in their causes). (19) (Similarly) even according to the view (also referred to in verse 2 above) that the fundamental principles are six (only), they are the five elements, the sixth being the Supreme Person. Having evolved this (objective) universe in conjunction with the former (viz., the elements), sprung from Himself, He enters it (as its Inner Controller) (According to this view all objective existences should be taken as covered by the five elements and the individual soul by the Universal Spirit.) (20) Even according to the view (also mentioned in verse 2 above) that the categories are four only, they are fire, water and earth (the source of and as such no other than food), evolved from the Spirit (the fourth principle). (Prakṛti and the other causal principles should be recognized here as included in their three evolutes enumerated in this verse and the other two elements, viz., ether and the air too likewise included in them or rejected as superfluous.) By means of the aforesaid (four) categories indeed has this evolution of the universe (which is made up of so many parts) taken place. (21) According to the view (referred to in verse 3 above) which enumerates seventeen principles, they are the five elements, the five Tanmātrās (objects of senses) and the five senses of perception alongwith the one mind, and the Ātmā (or the Spirit, which includes the individual soul as well as the Universal Spirit) being recognized as the seventeenth. (22) Likewise, according to the view (also mentioned in verse 3) which enumerates sixteen categories, the Ātmā itself (in its thinking aspect) is spoken of as the mind (Again, according to the view, finding mention in verse 3 above, which recognizes only thirteen categories) the five elements (including the five Tanmātrās) and the same number of senses (that reveal them), the mind and the twofold Spirit (viz., the individual soul and the Universal Spirit) constitute the thirteen principles. (23) According to the view (referred to in verse 2) restricting the number of categories to eleven (only), they comprise the aforesaid Ātmā (which includes the individual soul as well as the mind), the (five) gross elements and the (five) senses (of perception). (Similarly according to the view, also

mentioned in verse 2, recognizing nine categories only) the eight causal principles\* (viz. the five elements, the mind, the intellect and the ego) and Puruṣa (the Spirit)—these are the nine categories (the evolutes being included in the causal principles). (24) Thus the fundamental principles have been reckoned in different ways by the seers. All that reckoning is justified supported, as it is by reason. What is there unbecoming on the part of the wise ? (25)

उद्धव उवाच

प्रकृतिः पुरुषश्चोभौ यद्यप्यात्मविलक्षणौ । अन्योन्याप्राश्रयात् कृष्ण दृश्यते न भिन्नतयोः । २६ ।

प्रकृतौ लक्ष्यते ह्यात्मा प्रकृतिश्च तथाऽऽत्मनि । एवं मे पुण्डरीकाक्ष पहान्तं संशयं हृदि ।

छेत्तुमर्हसि सर्वज्ञ त्रयोभिर्नयनेषुभिः । २७ ।

त्वन्ते ज्ञानं हि जीवानां प्रमोषस्तोऽत्र शक्तिः । त्वमेव ह्यात्ममायाया गतिं वेत्स्य न चापरः । २८ ।

**Uddhava submitted :** Although both Prakṛti (Primordial Matter) and Puruṣa (the Spirit) are essentially distinct (one from the other), their diversity is not perceived, O Kṛṣṇa, because of their inter-relation. (26) The Spirit is seen in (and through) the body (a product of Matter) alone and Prakṛti (body) too is seen in (as identical with) the Self. Be pleased (therefore), O lotus-eyed One, to resolve the grave doubt in my mind in this matter by Your clever words supported with reason, O omniscient Lord ! (27) Since enlightenment in this world comes to the Jivas (embodied souls) through You (alone), and the obscuration of knowledge (too) follows from Your energy (in the shape of Avidyā or Nescience), therefore You alone know the course of Your own Māyā, and none else. (28)

श्रीभगवानुवाच

प्रकृतिः पुरुषश्चेति विकल्पः पुरुषर्षभ । एष वैकारिकः सगो गुणव्यतिकरात्मकः । २९ ।

पमाङ्ग पाया गुणमव्येकया विकल्पबुद्धीश्च गुणैर्विधत्ते ।

वैकारिकस्त्रिषोऽध्यात्ममेकमथापिदेवमधिभूतमन्यत् । ३० ।

दृग् रूपमार्कं वपुत्र रन्ध्रे परस्परं सिद्ध्यति यः स्वतः खे ।

आत्मा यदेवामपरो य आद्यः स्वयानुभूत्याखिलसिद्धिसिद्धिः ।

एवं त्वगादि भ्रवणादि चक्षुर्निर्द्वादि नासादि च चित्तपुरुक्म् । ३१ ।

योऽसौ गुणक्षोभकृतो त्रिकारः प्रधानमूलान्महतः प्रसूतः ।

अहं त्रिवृत्पोहविकल्पहेतुर्वैकारिकस्तामस ऐन्द्रियश्च । ३२ ।

आत्मा परिज्ञानमयो विवादे ह्यस्तीति नास्तीति भिदार्थनिष्ठः ।

द्यर्थाऽपि नैवोपरमेत पुंसं पत्तः परावृत्तियं स्वर्लोकात् । ३३ ।

**The glorious Lord replied :** Prakṛti (the body) and Puruṣa (the soul)—there is radical difference between the two, O Jewel among men ! This psycho-physical organism (which is a product of Prakṛti) undergoes numerous changes (in the course of its existence) inasmuch as it owes its existence to a disturbance in the equilibrium of the three Guṇas (while the soul is absolutely changeless). (29) My Māyā (enchanting potency), O loved one, consisting as it does of the three Guṇas, creates by means of those (very) Guṇas differences as well as the manifold notions difference. (Though limitless in variety) this changeable universe is (broadly speaking) threefold (in character); one (such) variety is Adhīyātma; the next (in order) is Adhidaiva and the other is Adhibhūta. (30) The sense of sight (for example) falls under the category of Adhīyātma; colour (its object) is Adhibhūta and the solar element

\* Cf Bhagavadgītā VII. 4—

भूमिगणोऽन्ये कान्ते च न्ये युद्धोरेव न । अहंकार इत्येवं मे भिन्न इकृतिप्रपण ॥

existing in the organ of sight (which enables it to perceive light) is Adhidaiva. Everyone of these (three) depends for its existence on the other two. That which exists in the sky (viz., the orb of the sun, however), being self-existent, is independent of these three. (Similarly) since the Ātmā—being the cause of all these (Adhyātma etc.)—is (their witness and therefore) different from them, (therefore) by virtue of its own (self-existent) conscious nature illumines all illuminating agents (Adhyātma etc.). (Just as the eye has been shown above to have three aspects,) the tactile sense, the auditory sense, the palate, the olfactory sense as well as the intellect, the mind, the ego and the faculty of reason (also) should be (similarly) understood to possess a threefold character. (31) The modification evolved out of the Mahatattva—which has its root in Prakṛti—through the instrumentality of Kāla (the Time-Spirit) or God, who is responsible for disturbing the equilibrium of the (three) Guṇas (modes of Prakṛti), viz., Ahāṅkāra (the cosmic ego), and which is of three kinds, viz., Vaikārika (Sāttvika), Tāmasika and Aindriya (Rājasika), lies at the root of the notion of difference brought into being by ignorance about the Self. (32) The controversy whether the Self as distinguished from the body exists or not is the result of not realizing the Self. Though meaningless (inasmuch as it is capable of being set at rest by Self-Realization) it does not cease in the case of men whose mind is turned away from Me, their real Self. (33)

उद्धव उवाच

तत्रः परावृत्तधियः स्वकृतेः कर्मभिः प्रभो । उच्चावचान् यथा देहान् गृह्णन्ति विमूर्जन्ति च । ३४ ।

तन्ममाख्याहि गोविन्द दुर्निभाव्यमनात्तभिः । न होतुं प्रायशो लोके विद्मसः सन्ति वञ्चिताः । ३५ ।

**Uddhava submitted :** Tell me, O Protector of cows I how men whose mind is turned away from You take and (then) give up corporeal forms, high and low, in conformity with actions performed by themselves, O Lord! (in other words) how the omnipresent Self could pass from one body to another, how actions could be ascribed to the actionless, and how birth and death could be attributed to that which is beyond birth and death. It is a thing which cannot be easily conceived by men of poor understanding; for, generally speaking there are none in the world who are conversant with this topic, deluded as people are (by Your Māya). (34-35)

श्रीभगवानुवाच

मनः कर्ममयं नृणाभिन्द्रियैः पञ्चभिर्युतम् । लोकाल्लोकं प्रयात्यन्य आत्मा तदनवर्तते । ३६ ।

ध्यायन् मनोऽनु विषयान् दृष्ट्वा नानुभूतानथ । उद्यत् सीदन् कर्मतन्त्रं स्मृतिस्तदनु शायति । ३७ ।

विषयाभिनिवेशेन नात्मानं यत् स्मरेत् पुनः । जन्तोर्वै कस्यचिद्धेतोर्मृत्युरत्यन्तविस्मृतिः । ३८ ।

जन्म त्वात्मतया पुंसः सर्वभावेन भूरिद । विषयस्वीकृतिं प्राहुर्यथा स्वप्रमनोरथः । ३९ ।

स्वप्नं मनोरथं चेत्यं प्राप्तानं न स्मरत्यसौ । तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति । ४० ।

इन्द्रियायनसुहृदेदं त्रैविध्यं भाति वस्तुनि । बहिरन्तर्भिदाहेतुर्जनोऽसज्जनकृद् यथा । ४१ ।

नित्यदा ह्यङ्ग भूतानि भवन्ति न भवन्ति च । कालेनालक्ष्यवेगेन सूक्ष्मत्वात्तत्र दृश्यते । ४२ ।

यथाविधां स्रोतसां च फलानां वा वनस्पतेः । तथैव सर्वभूतानां वयोऽवस्थादयः कृताः । ४३ ।

सोऽयं दीपोऽर्षिर्वा यद्दत्तं स्रोतसां तदिदं जलम् । सोऽयं पुमानिति नृणां मृषा गौर्धर्मैर्मयायुयाम् । ४४ ।

या स्वस्य कर्मबीजेन जायते सोऽप्ययं पुमान् । प्रियते चायगो भ्रात्र्या यथाग्निर्दाहसंयुतः । ४५ ।

**The glorious Lord replied :** United with the five senses (as well as with the five organs of action and the five subtle elements), the mind of the Jivas, consisting as it does of latencies of Karma, travels from one body to another; and the soul, though distinct from it, follows it (identified as it is with that mind). (36) Being under the sway of Karma (destiny which

determines the nature of future existence), the mind contemplates (at the dying moment) objects (actually) seen or heard of (promised in the Vedas and brought to the forefront by the said destiny) and, being reborn in the midst of those (contemplated) objects, gets insensible to his present surroundings. The memory (too of his present life) ceases thereafter. (37) When through deep attachment for (identification with) a new body<sup>1</sup> the mind no longer remembers the previous body, this complete forgetfulness of a Jiva (about the body with which he was identified till the last moment), brought about by some reason (or other in the shape of the Prārabha which kept him tied down to the previous body having been exhausted) constitutes his death (in relation to that body). (38) And the wise declare the birth of a Jiva to consist in completely identifying himself with a particular body just as a dream and a reverie consist in one's identifying oneself with the body appearing in a dream or a reverie, O giver of plenty ! (39) Just as the Jiva identified with the present body no longer remembers the preceding one, the dreaming soul or the soul drowned in a reverie no longer remembers (the body of) a preceding dream or a preceding reverie; nay, he visualizes his Self, though old (existing from before) as if it had newly come into existence. (40) Due to the coming into existence of a body (the seat of the ten Indriyas) or due to the appearance in another setting of the mind (which forms the background of the ten Indriyas) a threefold distinction (in the form of the mind, senses and body) appears in the (one) Self (the only reality), as a result of which the Self becomes the occasion for internal and external differences, just as a Jiva assumes a number of undesirable bodies in the course of a dream and appears manifold or just as a man begetting a number of wicked children, though one, assumes different relations with reference to the friends and enemies etc., of those children and appears diversified. (41) As a matter of fact, O dear Uddhava, (the bodies of) created beings come into existence and perish every moment by action of Time, whose velocity is too subtle to be perceived; and it is due to this subtlety that their appearance and disappearance in quick succession every moment are not seen. (42) As in the case of flames of lamps, the currents of streams and the fruits of a tree, so in the case of all created beings their age, condition etc., are determined (by Time). (43) (Just) as the notion (entertained) and assertion (made) about (a series of) flames (arising and disappearing in place of one another) that this is the same flame, or about the particles of water following one after another in a stream that this is the same water are false, so it is the unwise alone (whose life is spent in vain) that entertain the notion and make the assertion about bodies arising and disappearing in place of one another at the same spot that this is the same body. (44) Even such (an ignorant) Jiva is neither born nor dies as a result of its Karma continuing in the form of a seed. Yet through illusion (in the form of false identification with the body etc.), it appears to be born (though really unborn) and also dies as it were (though immortal), (just) as fire (though abiding in the form of an element till the end of the Kalpa) appears to come into existence and die through illusion (as a result of contact with fire-wood and the cessation of such contact respectively). (45)

निपेकगर्भजन्मानि बाल्यकौमार्यौवनम् । वयोमध्यं जरा मृत्युरित्यवस्थास्तनोर्नव । ४६ ।  
 एतां मनोरथमयोर्हान्यस्योद्यवचास्तनूः । गुणसङ्घातुपादते क्वचित् कश्चिज्जहाति च । ४७ ।  
 आत्मनः पितृपुत्राभ्यामनुमेयौ भवाप्यर्थौ । न भवाप्यवल्गुनामभिज्ञो द्वयलक्षणः । ४८ ।  
 तरोर्बीजविषाकाश्यां यो विद्वाञ्छ्रमसंयमौ । तरोर्विलक्षणो द्रष्टा एवं द्रष्टा तनोः पृथक् । ४९ ।  
 प्रकृतेरेवमात्मानपविद्विद्याबुधः । पुमान् । तत्त्वेन स्पर्शसम्बुधः संसारं प्रतिपद्यते । ५० ।  
 सत्त्वसङ्घातुदीन् देवान् रजसासुरमानुषान् । तपसा भूततिर्यक्त्वं भ्रामिनो वाति कर्मभिः । ५१ ।  
 नृत्यतो गायतः पश्यन् यथैवानुकरोति तान् । एवं बुद्धिगुणान् पश्यन्ननीहोऽप्यनुकायते । ५२ ।

यथाश्वसा प्रचलताः तस्योऽपि चलन् इव । चक्षुषा भ्राम्यमाणेन दृश्यते भ्रपतीव भूः । ५३ ।  
 यथा मनोरथधियो विषयानुभवो मूषाः स्वप्रदृष्टाश्च दासार्हं तथा संसार आत्मनः । ५४ ।  
 अर्थे ह्यविद्यामानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽप्रार्थगमो यथा । ५५ ।  
 तस्माद्ब्रह्म मा भुङ्क्ष्व विषयानसदिन्द्रियैः । आत्माप्रहणनिर्भानं पश्य वैकल्पिकं भ्रमम् । ५६ ।  
 क्षिप्तोऽवमानितोऽस्मिन् प्रलब्धोऽमृतितोऽथवा । ताडितः सन्निरब्धो वा वृष्या वा परिहापितः । ५७ ।  
 निर्दृष्टो मृत्तितो वाज्ञैर्बहुदैर्धैर्यं प्रकल्पितः । श्रेयस्कायः कुच्छृणत आत्मनाऽऽत्मनमुद्धरेत् । ५८ ।

Entry into the womb (in the form of seed), gestation and birth, infancy (extending up to the age of five), boyhood (extending up to the age of sixteen), youth (extending up to the age of forty-five), middle age (extending up to the age of sixty), old age and death—these are the nine states of the body. (46) These states, high and low—brought about by one's own desire of course—of a body (which is other than the Self) a certain individual soul accepts as one's own through false identification with Matter; while another with great difficulty disowns them (by grace of God). (47) One's own birth (including the preceding two states, which cannot be directly known by oneself) can be inferred from the birth of one's son and death from that of one's father. The knower of things subject to birth and death can never be subject to birth and death (himself). (48) He who comes to know the birth (sprouting) of an annual plant from its seed and its end from its being shrivelled up after yielding its fruit (in the shape of food-grains), such a seer is distinct from the plant. Even so the seer of a body (viz., the soul) is distinct from the body. (Therefore, he who knows these states of the body is not affected by them though dwelling in the body.) (49) Failing to distinguish the Spirit from Matter in the aforesaid manner and getting deeply attached to the pleasures of sense as the only reality, the ignorant Jiva undergoes transmigration. (50) Made to revolve (in the whirligig of metempsychosis) by his actions, a man attains to the regions of gods and Rsis through application to virtues (born of Sattvaguna), like control of the mind and the senses to the realm of demons (the subterranean regions) and human beings (the terrestrial plane) through devotion to lust etc., (born of Rajoguna) and descends to the realm of spirits and to the scale of sub-human creatures (and even immobile creation) through close application to grief and infatuation etc., (born of Tamoguna). (51) Just as a man who sees others dancing and singing (naturally) tries to imitate them, so the soul, though actionless, is made to follow the movements of the body etc., prompted by the intellect, when it sees them (and takes them to be its own). (52) (Just) as by the side of moving water the trees also appear as though moving, the activity etc., of the body are reflected in the Self. And (just) as when the eye is made to revolve (alongwith our body) the earth (around us too) is seen as though revolving (alongwith us), the excellences attributed to the objects of senses by the perceiving mind appear to exist in them, though not actually existing. (53) (Again) just like the experiences of a reverie or those of a dream our sense-experiences as well as our identification with the body etc., are false. O scion of Daśārha ! (54) Even though pleasurable and painful experiences do not belong to the soul, (suffering entailed by) metempsychosis does not cease for him who dwells on the pleasures of sense (as something enjoyed by the Self), any more than calamities (which are anything but real) cease to befall a dreaming man (till he is fully awake). (55) Therefore, Uddhava, do not enjoy (any more) the pleasures of sense with your vile senses (which are so difficult to gratify and are sure to lead you to perdition if indulged without restraint). Look upon the varied experiences (both of the pleasurable and painful type) as illusory and as reflected in the soul (only) because of our ignorance about its true nature (as the ground of all experiences). (56) Whether reproached or insulted, ridiculed or belittled, beaten or tightly bound (with ropes) etc., or deprived of one's means of livelihood, literally spat or u-nated

upon by the wicked and thus shaken in many ways from one's fixity in the Self by the ignorant, and even when reduced to straits, a seeker of blessedness should (try to) redeem oneself by recourse to reason. (57-58)

उद्धव उवाच

यथैवमनुबुध्यैवं वद नो वदतां वर । सुदुःसहमिमं पन्थ आत्मन्वसदतिक्रमम् । ५९ ।

विदुषामपि विद्यात्मन् प्रकृतिर्हि बलीयसी । ऋते त्वद्धर्मनिरतान् शान्तास्ते चरणाख्यान् । ६० ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संहितायामेकादशस्कन्धे द्वाविंशोऽध्यायः । २२ ।

Uddhava submitted : (Pray,) tell us (all seekers of blessedness), O Jewel among speakers, how I should get enlightened thus (so as to be able to put up with all such outrages). I regard such outrage to oneself by the wicked as most difficult to bear even for the knowing, except (of course) those who are engaged in duties pleasing to You (such as chanting and hearing Your names and glories) and have found shelter in Your feet and whose passions have (accordingly) been stilled; for nature (in the form of tendency to revolt against ill-treatment) is (indeed) very powerful (and therefore hard to conquer), O Soul of the universe ! (59-60)

*Thus ends the twenty-second discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhitā.*



## अथ त्रयोविंशोऽध्यायः

### Discourse XXIII

#### The Episode of a forbearing Brāhmana

बादरायणिलवाच

स एवमाशंसित उद्धवेन भागवतमुख्येन दासार्हमुख्यः ।

सभाजयन् भृत्यवचो सुकुन्दस्तमाबभाषे श्रवणोपवीर्यः । १ ।

Śrī Śuka (the son of Vedavyāsa) began again : Thus prayed to by Uddhava, the foremost of the Lord's devotees, and welcoming the words of His servant (Uddhava), Lord Śrī Kṛṣṇa (the Bestower of Liberation) the Jewel of the Daśarhas, the story of whose exploits is worth listening to, addressed him (as follows). (1)

श्रीभागवानुवाच

बार्हस्पत्य स वै नात्र साधुर्वै दुर्जनैरिते । दुर्कर्मिन्त्रमात्मानं यः सपाधातुपीध्वरः । २ ।

न तथा तप्यते विद्धः पुमान् ब्राजैः सुपर्मगैः । यथा तदन्ति मर्यस्था ह्यसतां परुषेषवः । ३ ।

कथयन्ति महत्पुण्यमितिहासमिहोद्धव । तमहं वर्णविध्यामि निबोध सुसमाहितः । ४ ।

केनचिद् भिक्षुणा गीतं परिश्रुतेव दुर्जनैः । स्मरता धृतिवृत्तेन विपाकं निजकर्मणाम् । ५ ।

The glorious Lord said : Indeed, there is scarcely any pious soul in this world, O pupil

of the sage Br̥haspati, who is really able to compose his mind agitated by the abusive words uttered by a wicked fellow. (2) A man is not so (severely) pained when pierced by shafts that have deeply entered his vital parts as indeed by the shaft-like pungent words of the wicked, that wrangle in his heart and torment him. (3) In this connection the wise narrate, O Uddhava, a most sacred story (of his despondency) told by some mendicant, who was subjected to indignity by wicked people and (yet) remained full of composure, recognizing it to be the consequence of his own (evil) deeds. I shall (presently) relate it to you; please hear it with a fully concentrated mind. (4-5)

अवर्तिन्षु द्विवः कश्चिदासीदाव्यतमः श्रिया । वार्तावृत्तिः कदर्यस्तु कामी लुब्धोऽतिकोपनः । ६ ।  
 ज्ञातयोऽतिघयस्तस्य वाङ्मात्रेणापि नार्चिताः । शून्यावसथ आत्मापि काले कामैरनर्चितः । ७ ।  
 दुःशीलस्य कदर्यस्य द्यून्ने पुत्रबान्धवाः । दारा दुहितरो भृत्या विषण्णा नाधरन् प्रियम् । ८ ।  
 तस्यैवं यक्षपित्तस्य च्युतस्यो भयलोकतः । धर्मकामविहीनस्य चुक्रुधुः पञ्चभागिनः । ९ ।  
 तदवध्यानविक्षस्तपुष्यस्कन्धस्य धूरिद् । अर्थोऽप्यगच्छन्निधनं ब्रह्मयासपरिश्रमः । १० ।  
 ज्ञातयो जगृहुः किञ्चित् किञ्चिद् दस्यव उद्धव । दैवतः कालतः किञ्चिद् ब्रह्मबन्धोर्नृपार्थिवात् । ११ ।  
 स एवं द्रक्षिणे नष्टे धर्मकामविवर्जितः । उपेक्षितश्च स्वजनैश्चिन्तमाप दुरत्ययाम् । १२ ।  
 तस्यैवं ध्यायतो दीर्घं नष्टरागस्तपस्विनः । निघातो बान्धकण्टस्य निर्वेदः सुमहानभूत् । १३ ।

In the principality of Avanti (Malwa) there lived a certain Br̥hmana richly endowed with wealth, though parsimonious\*, lascivious, greedy and most irascible, and pursued the vocation of agriculture and trade. (6) Neither relatives nor guests were (ever) honoured by him even with bare words. (Nay,) living in a house devoid of piety and ritual acts, even his own person was never gratified with pleasures when there was time for it. (7) The relations and servants, (nay, even) the wife and sons as well as the daughters of that ill-behaved and stingy fellow felt disgusted (with him) and not only did not do what was liked by him but (actually) bore ill-will to him. (8) The five claimants (viz., the gods, the manes, the subhuman species, human beings, i. e., newcomers and the Br̥hmana seers, to whom offerings are made during the five great sacrifices) got angry at that Br̥hmana, who (simply) guarded his wealth like a Yakṣa (a species of demigods) as aforesaid, was destitute of piety and enjoyment (both) and (as such) had fallen from this world as well as from the next. (9) Even the wealth—that had cost him so much (fruitless) exertion through pursuits (like agriculture) which entailed untold hardships—of that Br̥hmana, whose (residual) stock of merit had run out through his neglect of the said (five) claimants, O liberal-minded Uddhava, met with destruction. (10) The relations seized a portion of the wealth of that unworthy Br̥hmana, robbers laid their hands on another, O Uddhava: while the rest was lost through the agency of Providence (in the shape of fire etc., time, the king and other human beings. (11) His wealth having been lost in the aforesaid manner, the Br̥hmana, who was destitute of (all) piety and enjoyment and was neglected by his own people, gave way to anxiety that was hard to overcome. (12) A very great despondency overtook the Br̥hmana, who, having lost his wealth, had been reduced to a pitiable condition and had thus long been brooding over his lot and sorrowing with his throat choked with tears. (13)

\* A Kadarya (miser) has been defined in a Smṛiti text as follows:—

भ्रातृण धर्मकुर्वन् च पुत्रपत्न्यैश्च योद्धवन् । देवगतिभिर्भुङ्क्ते च कदर्य इति स्मृतः ॥

"He is spoken of as a miser, who allows his own self (body), sons and wife, derides guests and servants and (even) his sacred duties to suffer (on account of his stinginess)."

स चाहृदमहो कष्टं वृथाऽऽत्मा मेऽनुतापितः । न धर्माय न कामार्थे वृथार्थायाम इदुशः । १४ ।  
 प्रायेणार्थाः कदवाणां न सुखाय कदाचन । इह चात्तोपतापाय मृतस्य नरकाय च । १५ ।  
 यशो वशस्विनां शुद्धे श्लाघ्या ये गुणिनां गुणाः । स्त्रेभः स्वल्पोऽपि तान् हन्ति शिशो रूपास्त्रिवेस्तम् । १६ ।  
 अर्थस्य साधने सिद्धे उल्कर्वे रक्षणे व्यये । नाशोपभोग आयसस्त्रासिन्ता भ्रमो नृणाम् । १७ ।  
 सेव्ये हिंसानुतं दम्भः कामः क्रोधः स्यो यदः । भेदो वैरपविश्वासः संसर्गा व्यसनानि च । १८ ।  
 एते पञ्चदशानर्था ह्यार्थपूला मना नृणाम् । तस्मादनर्थमर्थास्यं श्रेयोऽर्थो दूतस्वजेत् । १९ ।  
 भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा । एकाग्रिन्धाः काकिणिना सद्यः सर्वेऽप्यः कृताः । २० ।  
 अर्थेनाल्पीयसा ह्येते संख्या दीप्तमन्यवः । त्यजन्त्याशु स्पृधो घ्नन्ति सहोत्सुक्य सौहृदम् । २१ ।  
 लब्ध्वा जन्मपरार्थं मानुष्यं तद द्विजाप्रयताम् । लदनद्वयं ये स्वार्थं घ्नन्ति याच्यशुभां गतिम् । २२ ।  
 स्वर्गायवर्गयोर्द्वारं प्राप्य लोकमिदं पुमान् । द्रविणे क्रोऽनुवज्जेत यत्सोऽनर्थस्य धामनि । २३ ।  
 देवार्थिपितृभूतानि ज्ञातौ न् बन्धुंश्च भागिनः । असविभज्य चात्मानं यक्षवित्तः पतत्यधः । २४ ।  
 व्यर्थयार्थेहया वित्तं प्रमत्तस्य वयो बलम् । कुशला येन सिध्यन्ति जरतः किं नु साधये । २५ ।  
 कस्मात् संकिञ्चते विद्वान् व्यर्थयार्थेहयासकृत् । कस्यचिन्वायवा नूनं लोकोऽप्यं सुविमोहितः । २६ ।  
 किं धनैर्धनदैर्वा किं कामैर्वा कामदैरत । मृत्युना प्रयमानस्य कर्ममिषोति जयदैः । २७ ।

And he said (to himself) as follows:— "Oh, what a pity ! In vain has this body been subjected to suffering by me, who took such (great) pains over (the acquisition of) wealth neither for religious merit nor for self-gratification ! (14) Generally the riches of misers never contribute to their (bodily) comfort (or happiness). In this life, on the other hand, they conduce to the agony of their soul; and when a miser is no more (in this world) they lead him to hell (as a result of neglect of his obligatory and other duties). (15) Just as white leprosy spoils an exterior worth coveting, even a little greed mars the immaculate glory of the glorious and the laudable qualities that exist in those possessing merit. (16) Bodily exertion, apprehension, anxiety and delusion fall to the lot of men engaged in the acquisition of wealth, in augmenting and preserving it once it has been acquired, and anxiety (grief alone) is involved in its expenditure, loss and enjoyment. (17) (Moreover) since the tendency to misappropriate others' property, violence, mendacity, hypocrisy, covetousness and anger, pride, arrogance, discord, animosity, distrust, a spirit of rivalry and fondness for women in general, love of gambling and addiction to wine—these fifteen evils found in men are believed to have their source in wealth; therefore, a seeker of (final) beatitude should abandon from a distance the evil going by the name of wealth (i.e., that which is solicited). (18-19) (One's own) brothers, wife, parents and uncles as well as one's near and dear ones, who were (once) full of love, nay, had identity of interest, are all estranged in no time by a single shell and converted into enemies. (20) Agitated and incensed over the question of the least wealth, these people cast at once (all) affection to the winds and, full of jealousy, forsake in no time and (even) take the life of their rival. (21) They who, having secured a human birth—worthy of being solicited even by immortals—and there too the status of a Brāhmaṇa, the foremost of the twice-born, and yet ignoring it, mar (fail to achieve) their self-interest (in the shape of final beatitude) meet with an evil destiny (go down to hell as a result of their addiction to the evils enumerated in verse 18 above). (22) Having obtained this (human) body, the gateway to heaven as well as to final beatitude, what mortal man would get attached to wealth, the abode of (all) evil ? (23) He who guards his wealth like a Yakṣa, neither propitiates (by means of i) the gods, the Ṛṣis, the manes and (other) living beings kinsmen, relatives and other claimants nor himself and goes down (to perdition). (24) My fortune, lifetime and strength, through which men of

understanding achieve perfection, have (all) been carelessly spent, occupied as I have been with My fruitless endeavours in the cause of (amassing) wealth. What can I possibly accomplish now, as I have grown old ? (25) Wherefore does a man alive to the evil repeatedly allow himself to be troubled so much by his futile endeavours for (the acquisition of) wealth ? To be sure this world stands fully enchanted by the deluding potency of some (unknown and unseen) agency. (26) What purpose of a man who is (already in the process of) being devoured by Death could be served by riches or by those that confer wealth (on him) and what is to be gained (by him) through enjoyments sought after by the world or those that cater for (such) enjoyments or (for that matter) through actions that are conducive to rebirth ? (27)

नूनं मे भगवांस्तुष्टुः सर्वदेवमयो हरिः । येन नीतो दशमेतां निर्वंदक्षात्मनः प्रवः । २८ ।  
 सोऽहं कालावदोषेण शोषयिष्येऽङ्गमात्मनः । अप्रमत्तोऽखिलस्वार्थं यदि स्यात् सिद्ध आत्मनि । २९ ।  
 तत्र मायनुमोदेरन् देवास्त्रिभुवनेधराः । मुहूर्तेन ब्रह्मलोकं खट्वाङ्गः सम्पसाधयत् । ३० ।

"Surely Lord Śrī Hari, who embodies in His person all the gods, by whom I have been reduced to this predicament, is pleased with me, and (it is through His pleasure alone that) despondency has come over me, which will serve (me) as a bark (to cross the ocean of metempsychosis). (28) Complacent of mind and (wide) awake to all my interests, I, who have (luckily enough) been reduced to such a (pitiable) plight, shall during what (little) time—if any—is left (at my disposal) attenuate my body (through askesis). (29) Let the gods who are the rulers of the three worlds (earth, heaven and the intermediate region) shower their grace on me in the aforesaid state. (I feel reassured by the thought that) Khaṭvāṅga (an ancient king) attained in no time Vaiṣṇava (the realm of Lord Viṣṇu, which is a manifestation of Brahma)!" (30)

#### श्रीभगवानुवाच

इत्यभिप्रेत्य मनसा ह्यावन्त्यो द्विजसत्तमः । उन्मुच्य हृदयग्रन्थीन् शान्तो भिक्षारभून्मुनिः । ३१ ।  
 स चचार महामेतां संयतात्वेन्द्रियानिलः । भिक्षार्थं नगरग्रामानसङ्कोजलक्षितोऽविशत् । ३२ ।  
 तं ये प्रवयसं भिक्षुमवधृतमसज्जनाः । दुष्ट पर्यभवन् भद्र बह्वीभिः परिभूतिभिः । ३३ ।  
 केचित्त्रिवेणुं जगहुरेके पात्रं कमण्डलुम् । पीठं चैकेऽक्षसूत्रं च कन्थां चीराणि केचन । ३४ ।  
 प्रदाय च पुनस्तानि दर्शितान्याददुर्मनेः । अत्रं च भैक्ष्यसम्पन्नं भुञ्जानस्य सरित्ते । ३५ ।  
 पूजयन्ति च पापिष्ठाः श्रौवन्यस्य च मूर्धनि । यतवाचं वाचयन्ति ताडयन्ति न ऋक् चेत । ३६ ।  
 तर्जयन्त्यपरे वाग्भिः स्तेनोऽयमिति खादिनः । बध्नन्ति रज्ज्वा तं केचिद् बध्द्यतां बध्द्यतामिति । ३७ ।  
 क्षिपन्त्येकेऽज्जानन एष धर्मध्वजः शठः । क्षीणवित्त इमां वृत्तिमग्रहीत् स्वजनोन्मिष्टः । ३८ ।  
 अहो एष महासारे धृतिमान् गिरिराड्विडः । मौनेन साधयत्यर्थं बकवद् दृढनिश्चयः । ३९ ।  
 इत्येके विहसन्त्येनमेके दुर्व्रतयन्ति च । तं बबन्मुनिरुरुधुयंथा क्रोडनकं द्विजम् । ४० ।  
 एवं स भौतिकं दुःखं दैविकं दैहिकं च यत् । भोक्तव्यपात्मनो द्रिष्टं प्राप्तं प्राप्तमबुध्यत । ४१ ।  
 परिभूत इमां गाथापापायत नराधमैः । पालवदिः स्वधर्मस्थो धृतिमास्थाय सात्त्विकीम् । ४२ ।

**The glorious Lord continued :** Having thus resolved in his mind, the Brāhmaṇa (the foremost of the twice-born classes) who belonged to Avanti undid the knots (in the shape of the ego-sense and the feeling of myness) existing in his heart and turned out to be a peaceful ascetic subsisting on alms. (31) With his third, senses and breath fully controlled he

traversed this globe and entered towns villages (only) for (begging) alms (and that too) incognito and unattached. (32) Seeing that aged mendicant untidy (in appearance), wicked people ill-treated him in numerous insulting ways, O good Uddhava ! (33) Some snatched away his triple bamboo staff (carried as a symbol of complete renunciation); others, his (begging) bowl and Kamaṇḍalu (vessel made of cocoanut shell for carrying water); some took away his seat and string of Rudrākṣa beads and still others, his quilt of rags and even strips of cloth. (34) Returning them (once) or (simply) showing them (as if offering them back) they would snatch them from the ascetic once more; nay, while he partook on the riverside of the food got by way of alms, they would snatch away that (too). (35) People who were extremely vile (even) spat and urinated on his head; they forced him to speak while he was silent and would thrash him if he did not. (36) Calling him a thief, others threatened him with words; while others tied him with a rope, exclaiming "Let him be bound, let him be bound !" (37) Some would insultingly taunt him, saying "He is (in the heart of his hearts) a rogue, though (outwardly) carrying a (triple) staff as an emblem of piety. Deserted by his own people on his wealth having been depleted, he has adopted this course of life (as a means of livelihood rather than in a spirit of renunciation)." (38) Others would ridicule him saying "Oh, this most robust fellow is firm as a huge mountain. Strong of resolution like a heron he seeks to gain his end through (a vow of) silence !" while others broke wind at him. (Nay,) people (even) tied and restrained that Brāhmaṇa (even) as a bird kept for diversion. (39-40) Whatever affliction—caused by any living being, brought about by Providence, or having its source in his own body—thus came to him he took each as his own lot to be worked out by him (and reconciled himself with it), (41) Ill-treated (as aforesaid) by the basest of men bent on bringing about his downfall (by forcing him to abandon his course of conduct befitting a recluse), and (yet) adhering to his duty and resorting to firmness of a Sāttvika type (as depicted in Gilā, XVIII. 33), the mendicant sang the following song. (42)

द्विज उवाच

नायं जनो मे सुखदुःखहेतुर्न देवताऽऽन्या प्रहर्कर्मकालाः ।  
 मनः परं कारणमायनन्ति संसात्चक्रं परिवर्तयेद् यत् ॥४३॥  
 मनो गुणान् वै सृजते बलीयस्ततश्च कर्माणि विलक्षणानि ।  
 शुद्धानि कृष्णान्यथ लोहितानि तेभ्यः सवर्णाः सृतयो भवन्ति ॥४४॥  
 अनीह आत्मा मनसा समीहता हिरण्ययो मत्सख उद्विष्टे ।  
 मनः स्वलिङ्गं परिगृह्य कापान् जुषन् निबद्धे गुणसङ्गोऽसौ ॥४५॥  
 दानं स्वधर्मं नियमो यमश्च श्रुतं च कर्माणि च सद्व्रतानि ।  
 सर्वे मनोनिग्रहलक्षणान्ताः परो हि योगो मनसः समाधिः ॥४६॥  
 समाहितं यस्य मनः प्रशान्तं दानादिभिः किं वद तस्य कृत्यम् ।  
 असंयतं यस्य मनो विनश्यद् दानादिभिश्चेदपरं किमेभिः ॥४७॥  
 मनोवशेऽन्ये ह्यथवन् स देवा मनश्च नान्यस्य वशं समिति ।  
 भीष्मो हि देवः सहसः सहीयान् युञ्ज्याद् वशे तं स हि देवदेवः ॥४८॥  
 तं दुर्जयं शत्रुपसह्यवगमरुन्तुदं तत्र विजित्य केचित् ।  
 कुर्वन्त्यसद्विग्रहमत्र मर्त्यैर्मंत्राण्युदासीनरिपून् विपुहाः ॥४९॥  
 देहं मनोमात्रमिमं गृहीत्वा पमाहमित्यन्धधियो मनुष्याः ।  
 एषोऽहमन्योऽयमिति भ्रमेण दुर्न्तपारे तपसि भ्रमन्ति ॥५०॥

जनस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनश्चात्र ह भौमयोस्तत् ।  
 जिह्वां क्वचित् संदशति स्वदद्धिस्तद्वेदनायां कलमाय कुप्येत् । ५१ ।  
 दुःखस्य हेतुर्यदि देवतास्तु किमात्मनस्तत्र विकारयोस्तत् ।  
 यदङ्गमङ्गेन निहन्यते क्वचित् क्रुध्येत कस्मै पुरुषः स्वदेहे । ५२ ।  
 आत्मा यदि स्यात् सुखदुःखहेतुः किमन्यतस्तत्र निजस्वभावः ।  
 न ह्यात्मनोऽन्यद् यदि तन्मूषा स्यात् क्रुध्येत कस्मात् मुखं न दुःखम् । ५३ ।  
 प्रह्ला निमित्तं सुखदुःखयोश्चेत् किमात्मनोऽज्ञस्य जनस्य ते वै ।  
 ग्रहैर्ग्रहस्यैव वदन्ति पीडां क्रुध्येत कस्मै पुरुषस्ततोऽन्यः । ५४ ।  
 कर्मास्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तद्धि जडाजडस्ये ।  
 देहस्त्वचित् पुरुषोऽयं सुपर्णः क्रुध्येत कस्मै न हि कर्ममूलम् । ५५ ।  
 कालस्तु हेतुः सुखदुःखयोश्चेत् किमात्मनस्तत्र तदात्मकोऽसौ ।  
 नात्रेहि तापो न हिमस्य तत् स्यात् क्रुध्येत कस्मै न परस्य द्वन्द्वम् । ५६ ।  
 न केनचित् क्वापि कथञ्चनास्य द्वन्द्वोपरागः परतः परस्य ।  
 यथाहमः संसृतिरूपिणः स्यादेवं प्रबुद्धो न बिभेति भूतैः । ५७ ।  
 एतां स आस्थाय परात्पनिष्ठामध्यामितां पूर्वतर्पर्महर्षिभिः ।  
 अहं तरिष्यामि दुरन्तपारं तयो मुकुन्दाङ्घ्रिनिषेवयैव । ५८ ।

**The Brāhmaṇa said :** Neither these people nor any deity nor the self nor the stars nor Karma nor the Time-Spirit is responsible for my joys and sorrows. The Śruti texts declare the mind alone to be the cause (of our joys and sorrows)—the (same) mind which sets going the course of worldly existence. (43) The powerful mind indeed sets into operation the three Guṇas (by giving rise to attachment and aversion etc.), and from the latter proceed actions of various kinds—immaculate (Sāttvika or virtuous), black (Tāmasika or sinful) and bright (Rājasika or of a mixed type—virtuous as well as sinful), thence crop up (the various) states of existence conforming to the colour (character) of those actions. (44) Co-existing with the thinking mind (as the Inner Controller), yet unattached to its operations, and full of wisdom, God, who is a friend (director) of mine (the Jīva), merely looks on with His unclouded vision. Accepting as its own self the mind, which unfolds the universe within itself, and enjoying the objects of the senses through attachment with the three Guṇas, the Jīva (individual soul) gets bound. (45) Liberality (to the poor), devotion to one's allotted duty, observance of the five Niyamas (viz., 1-external purity, 2-contentment, 3-austerity, 4-study of the scriptures and chanting of the Divine Name and 5-self-surrender to God) and the five Yamas (viz., 1-non-violence, 2-truthfulness, 3-non-thieving, 4-contnence and 5-non-acquisition of property), learning, meritorious acts and noble vows—all find their culmination in control of the mind; for subjugation of the mind (alone) constitutes the highest Yoga (wisdom). (46) Say what is there to be accomplished through charitable gifts etc., by him whose mind is perfectly calm and collected ? And what other object can be achieved through these gifts etc., by him whose mind is uncontrolled or inert (through languor etc.) ? (47) Indeed others, i.e., the senses (or even the gods presiding over them—viz., Brahma and others) are under the control of the mind. But the mind does not readily come under the control of anyone else; for the god (of a mind) is redoubtable (being the cause of the manifold worldly sufferings) and more powerful than the powerful, so that he who is able to bring it under control is adorable

even to the gods. \*(48) Unable to conquer that enemy (in the guise of the mind), of irresistible tempo, which is (so) difficult to conquer (otherwise than by the Lord's grace), and which torments the (very) vitals, some deluded persons thereupon make friends, neutrals and enemies of men and wage a wicked warfare in this world. (49) Taking this body (of their own)—a creation of their mind (alone)—as their very self and the body of their son, wife etc., as theirs, men of clouded judgment, labouring under the misapprehension that this is my own self and he is another, revolve in the world of matter (enveloped in the darkness of ignorance), the end of which is difficult to reach. (50) If, however, an individual is (held to be) responsible for our joy and sorrow, even in this case what does it matter to the soul (which is neither the giver nor the experimenter of joy and sorrow) ? The capacity to give and experience joy and sorrow indeed belongs to two earthly bodies (and not to the soul, which is devoid of action and as such incapable of giving or experiencing sorrow). If ever a man (unwittingly) bites his own tongue with his own teeth, with which of them should he get angry on his experiencing pain through such biting ? (51) If any god (presiding over any particular Indriya) is held to be responsible for (our) sorrow (or joy), let it be so. Even then what does it matter to the soul (which neither inflicts nor suffers pain) ? The capacity to inflict and suffer pain belongs to the two gods inflicting and suffering pain (through the organs presided over by them and not to the soul, which is devoid of form and beyond all change). When a (particular) limb (presided over by one deity) in one's own body is (ever) smitten by another (presided over by a different god) at which of the two limbs (or gods) should the man get angry ? (52) If the soul is responsible (for our joys and sorrows) (even) then what blame attaches to another, one's own intrinsic nature being responsible for one's joys and sorrows ? (If, however, it is argued that others become instrumental in such modification of the soul, my reply is that) there is no entity other than the soul (which is all comprehensive—'सर्वं खल्विदं ब्रह्म' as the Sruti says); if there is (or appears to be), it is illusory. Hence there is neither joy nor sorrow. Wherefore (then) should one feel angry (at all) ? (53) If the stars (are held to be) responsible for (one's) joys and sorrows, what responsibility attaches to the soul, which is birthless? They exert their influence only on a body which is subject to birth (and death). (Moreover) the astrologers declare the evil (or good) influence exerted by the stars as falling directly on a (fellow) star (the star which happened to be at the ascendant at the birth of a man and only indirectly on the personality born at that particular time because of the deity presiding over that star identifying itself with the said personality). At whom (then) should the soul, which is other than the star as well as from the body born under its influence, get angry ? (54) If Karma (action done in a previous or even the present life) is (held to be) responsible for (one's) joys and sorrows, let it be (so). (Even in that case) what responsibility attaches to the soul ? For, action is possible only in the event of the being a substance (both) material and conscious. (That alone which is material is subject to change and no one who is not conscious can engage in a pursuit conducive to one's own interests.) The body, however, is material (and is not alive to its own interests); while the soul consists of pure wisdom (and is therefore never liable to change). Hence Karma, which is the root of joy and sorrow, does not exist (at all). At whom (then) should one feel angry ? (55) If, however, Kāla (the Time-Spirit) is (believed to be) responsible for one's joy and sorrow, (even) in that case what responsibility attaches to the soul ? (For) the soul (being a fragment of Brahma) is the same as Kāla (which is identical with Brahma). No suffering can come to a part from the whole any more than the heat of fire could burn an individual flame or the coldness of ice could numb

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This is an echo of the following Sruti text :—

मनो कणे सर्वोपरं यद्ब्रह्म न चान्यस्य मनो ब्रह्मविचयाय । भीष्मो हि देवः सहस्रः सहोयान् ।

a particle of it. (Nay, the soul is the same as the Supreme and) there can be no pair of contraries (e.g. joy and sorrow) to the Supreme. (Such being the case,) at whom should one be angry? (56) Through (the agency or instrumentality of) none and at no place or time and on no account can there be any connection of the Self—which lies beyond Prakṛti (the ultimate cause of the universe)—with the pairs of opposites (such as joy and sorrow) as there is in the case of Ahankāra (the ego-sense), which reveals the world (even though it does not exist in the Self). (Hence) he who has awakened to this truth has no fear from (other) created beings. (57) Embracing the aforesaid conclusion regarding the Supreme Spirit, adopted by the most ancient and eminent seers, I, such as I am, shall get over this mundane existence (having its root in the darkness of ignorance—which is (so) difficult to cross—through worship of the feet of Śrī Kṛṣṇa (the Bestower of Liberation) alone. (58)

श्रीभगवानुवाच

निर्विद्य नष्ट्रविणो गतक्लमः प्रब्रज्य गा पर्यटमान इत्थम् ।

निराकृतोऽसद्भिरपि स्वधर्पादकम्पितोऽसु मुनिरह गाधाम् । ५९ ।

सुखदुःखप्रदो नान्यः पुरुषस्यात्मविभ्रमः । मित्रोदासीनरिपवः संसारस्तमसः कृतः । ६० ।

तस्मात् सर्वात्मना तात निगृह्यण मनो धिया । मय्यावेशितया युक्त एतावान् योगसंग्रहः । ६१ ।

य एतं भिक्षुणा गीतां ब्रह्मनिष्ठो समाहितः । धारयञ्छ्रानयञ्छृण्वन् द्वन्द्वैर्नैवाभिधुयते । ६२ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायामेकदशस्कन्धे त्रयोविंशोऽध्यायः । २३ ।

**The glorious Lord went on :** Getting disgusted with the pleasures of sense and leaving his home and wandering over the earth, the ascetic—whose depression of spirits was gone even though he had lost his fortune, and who did not budge from his righteous course of conduct though ill-treated as aforesaid by the wicked—chanted the foregoing song. (59) None other brings joy or sorrow to the Jiva (embodied soul). Friends, neutrals and foes, nay, the (whole) world is an illusion of the mind, engendered by ignorance (about the Self). (60) Endowed with an intellect focussed on Me, therefore, O dear Uddhava, control the mind by all means; such is the highest consummation of Yoga (wisdom). (61) He who hears or repeats (to others) or remembers with a concentrated mind this song chanted by the (aforesaid) mendicant, bearing as it does on absorption in Brahma, is never overpowered by pairs of opposites (such as joy and sorrow). (62)

*Thus ends the twenty-third discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्विंशोऽध्यायः

### Discourse XXIV

#### A Dissertation on Sāṅkhya-Yoga

श्रीभगवानुवाच

अथ ते संप्रवक्ष्यामि सांख्यं पूर्वैर्विनिश्चितम् । ऋद् विज्ञाय पुमान् सद्यो जहाद् वैकल्पिकं भ्रमम् । १ ।  
 आसीन्ज्ञानमयो ह्यर्थं एकमेवादिकल्पितम् । यदा विवेकनिपुणा आदौ कृतपुण्ड्रपुण्ड्रो २ ।  
 तन्मायाफलरूपेण केवलं निर्विकल्पितम् । याङ्मनोऽगोचरं सत्यं द्विधा समभवद् बृहत् । ३ ।  
 तयोरेकतरो ह्यर्थः प्रकृतिः सोभयातिवका । ज्ञानं त्वन्यतमो भावः पुरुषः सोऽभिधीयते । ४ ।  
 तमो रजः सत्त्वमिति प्रकृतेरभवन् गुणाः । पया प्रक्षोभ्यमाणयाः पुरुषानुपतेन च । ५ ।  
 तेभ्यः समघवत् सूत्रं महान् सूत्रेण संयुतः । ततो विकुर्वतो जानोऽहङ्कारो यो विमोहनः । ६ ।  
 वैकारिकस्तैजसश्च तामसश्चेत्यहं त्रिवृत् । तन्मात्रेन्द्रियमनसां कारणं चिदविषयः । ७ ।  
 अर्थस्तन्मात्रिकाजज्ञे तामसादिन्द्रियाणि च । तैजसाद् देवता आसन्नेकादश च वैकृतात् । ८ ।  
 पया सद्योदिता भावाः सर्वे संहत्यकारिणः । अण्डमुत्पादयामासुर्मपायतनमुतमम् । ९ ।  
 तस्मिन्नहं समभवमण्डे सलिलसंस्थितौ । मप नाभ्यामभूत् पद्मं विश्वाख्यं तत्र चात्मपुः । १० ।  
 सोऽसृजत्तपसा युक्तो रजसा मदनुग्रहात् । ल्हेकान् सपालान् विश्वात्मा भूर्भुवः खरिति त्रिधा । ११ ।  
 देवानामोक आसीत् स्वर्भूतानां च भुवः पदम् । मर्त्यादीनां च भूर्लोकः सिद्धानां त्रितयात् परम् । १२ ।  
 अथोऽसुराणां नागानां भूमेरेकोऽसृजत् प्रभुः । त्रिलोक्यां गतयः सर्वाः कर्षणां त्रिगुणात्मनाम् । १३ ।  
 योगस्य तपसश्चैव न्यासस्य गतयोऽमलाः । महर्जनस्तपः सत्यं धृतियोगस्य मद्गतिः । १४ ।  
 मया कालात्मना धात्रा कर्मयुक्तमिदं जगत् । गुणप्रवाहं एतस्मिन्नन्यजति निमज्जति । १५ ।  
 अणुर्बृहत् कुरुः स्थूलैरेवो यो भावः प्रसिध्यति । सर्वाऽप्युभयसंयुक्तः प्रकृत्या पुरुषेण च । १६ ।  
 यस्तु यस्यादिरन्तश्च स वै मध्यं च तस्य सन् । विकारो ध्ववहारार्थो यथा तैजसपार्थिवाः । १७ ।  
 यदुपादाय पूर्वस्तु भावो विकुरुनेऽपरम् । आदिरन्तो यदा मय तत् सत्यमभिधीयते । १८ ।  
 प्रकृतिर्हृद्योपादानमाधारः पुरुषः परः । सतोऽभिव्यञ्जकः कालो ब्रह्म तत्त्वतपं स्वहम् । १९ ।  
 सर्गः प्रवर्तते तावत् पौर्वापर्येण नित्यशः । महान् गुणविसर्गार्थः स्थित्यन्तो यावदीक्षणम् । २० ।  
 त्रिराण्मयाऽऽसाद्यमानो लोककल्पविकल्पकः । पञ्चत्वाय विशेषाय कल्पते भुवनैः सह । २१ ।  
 अग्ने प्रलीयते मर्त्यमस्रं धानासु लीयते । धाना भूमौ प्रलीयन्ते भूमिर्गन्धे प्रलीयते । २२ ।  
 अप्सु प्रलीयते गन्ध आपश्च स्वगुणे रसे । लीयते ज्योतिषि रसो ज्योती रूपे प्रलीयते । २३ ।  
 रूपं वायौ स च स्पशं लीयते सोऽपि चाम्बरे । अम्बरं शब्दन्त्यात्र इन्द्रियाणि स्वयोनिवु । २४ ।  
 योनिर्वैकारिके सौम्य लीयते मनसीधरे । शब्दो भूतादिमध्येति भूतादिर्महति प्रभुः । २५ ।  
 स लीयते महान् ध्वेषु गुणेषु गुणवन्मनः । तेऽप्यन्ते संप्रलीयन्ते तत् काले लीयतेऽप्ये २६ ।  
 कालो मायापये जीवे जीव आत्मनि मय्यजे । आत्मा केवल आत्मस्थो विकल्पापायलक्षणः । २७ ।  
 एवमन्वीक्षणस्य कथं वैकल्पिको भ्रमः । मनसो हृदि निष्ठेन व्योम्रीवाकर्णदये तमः । २८ ।

एष सांख्यविधिः प्रोक्तः संशयग्रन्थिभेदनः । प्रतिलोमानुलोभाभ्यां पगवरदृशा मया । २९ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितायामेकादशस्कन्धे चतुर्विंशोऽध्यायः । २४ ।

**The glorious Lord began again:** I shall now fully expound before you the truth underlying the doctrine of Sāṅkhya as conclusively ascertained by the ancient seers (Kapila and others), realizing which a man bids fair to shed at once the delusion (in the shape of varied experiences such as joy and sorrow etc.), occasioned by the notion of difference (as between oneself and others). (1) During the period of final dissolution (before the Yugas began to run their course), in the very first Satya Yuga (at the beginning of creation) and whenever there are men shrewd of judgment, (in their eyes too) the subjective consciousness (in the shape of the seer) as well as the entire objective existence was one absolutely undifferentiated substance (Brahma) indeed. (2) That absolute undifferentiated reality, Brahma (the Infinite), which is beyond the ken of speech and the mind, became dual (as it were) in the shape of *Māyā* (objective existence) and that which is reflected in it (viz., the Jiva or the seer). (3) Of the said two (halves), one substance indeed is the well-known Prakṛti, consisting of two aspects (viz., cause and effect); while the other entity is consciousness (itself), and that is called Puruṣa (the Spirit). (4) Out of (this) Prakṛti—even while its equilibrium was being disturbed by Me (in the form of the Time-Spirit) as motivated by the Jivas (whose Karma is ultimately responsible for creation)—there appeared the three Guṇas—Tamas, Rajas and Satva. (5) Out of the aforesaid (three Guṇas) was evolved the Sūtra (the principle of cosmic activity) as well as Mahat (the principle of cosmic intelligence), which is (ever) accompanied by the Sūtra (of which it is a counterpart and in conjunction with it forms one composite whole). From Mahat, even as it underwent modification, there appeared Ahankāra (the cosmic ego), which deluded the Jiva (by bringing about its identification with the body etc.). (6) (This) Ahankāra is of three kinds, viz., Sāttvika, Rājasika and Tāmasika. It is the cause of the five Tanmātrās (the subtle elements), the eleven Indriyas (the five senses of perception and the five organs of action) and the mind (including the deities presiding over the Indriyas and the mind) and (though material or non-spiritual in substance it is a sort of connecting link between Spirit and Matter inasmuch as it is interpenetrated by a reflection of the Spirit and) is (therefore considered to be both) spiritual and material. (7) From the Tāmasika type of Ahankāra, which is the source of the (five) Tanmātrās, came into being (through the Tanmātras) the (five gross) elements (ether, the air, fire, water and earth), from the Rājasika type sprang up the (ten) Indriyas; and from the Sāttvika type were evolved the eleven deities (presiding over the Indriyas and the mind, viz., the deities presiding over the quarters, the wind-god, the sun-god, Varuṇa, the god of water, the Aśvinikumāras, the god of fire, Indra, the lord of paradise, Lord Viṣṇu, Mitra and Prajāpati, the deity presiding over procreation, and the moon-god), as well as the mind. (8) Impelled (energized) by Me, and rendered operative in conjunction with one another, all the (aforementioned) categories evolved the cosmic egg, (which served as) My excellent sporting-ground (when I entered it as its Inner Controller). (9) In that egg as it lay on the waters (that constituted a support for the egg and are referred to in the Vaiṣṇava literature by the name of Garbhoda) appeared I (in the form of Garbhodaśayī Nārāyaṇa, the second Cosmic Person). From My navel sprang up the lotus that (brought forth the universe and as such) bore the name of the universe; and on that lotus appeared Brahma (the self-born, another manifestation of the Cosmic Person with four faces and invested with a body evolved as a result of past meritorious deeds). (10) Characterized by Rajas (the principle of activity) and equipped with askesis, the aforesaid Brahmā (the creator of the universe) evolved by My grace the three spheres—viz., Bhūloka (the terrestrial globe including the seven subterranean regions, viz., Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātala), Bhuvarloka (the aerial region) and Swarloka (understood in its wider sense as comprising the five celestial

worlds—Swarloka or paradise, Maharloka, Janaloka, Tapoloka and Satyaloka)—with their guardian deities. (11) (Of these three spheres), Swarloka (construed in the narrow sense of paradise) constituted the home of the gods; Bhuvarloka, of spirits and Bhūrloka, of men and other living beings (constituting the sub-human species—animals, birds, reptiles, insects and moths etc.); while the (ethereal) region extending beyond the three (aforesaid) worlds constituted the home of the Siddhas (eminent Brāhmaṇa sages like Bhṛgu). (12) Brahmā (the ruler of the universe) created a home for the Asuras (demons) and the Nāgas (serpent-demons) underground (in the subterranean regions known by the name of Atala and so on). In the aforesaid three spheres, are worked out all the destinies of those prompted by the three Guṇas (Sattva etc.). (13) Maharloka, Janaloka, Tapoloka and Satyaloka, (Brahmaloka) are the (successively higher) goals—free from (all) impurities (in the shape of attachment, greed etc.)—to be reached through Yoga (as propounded by the sage Patañjali), askesis (as practised by those belonging to the third stage of life, viz., Vānaprastha) and Saṁnyāsa (renunciation as practised by recluses, that have renounced their home as well as family life); (whereas) My realm (Vaikuṅṭha) is the objective to be reached through the discipline of Devotion. (14) With Me, having Kāla (the Time-Spirit) for My energy, as the Dispenser of the fruit of actions, this (living) creation, yoked to Karma, rises higher (upto the Brahmaloka) and descends (to the level of the plant kingdom in the scale of spiritual evolution according to the nature of his actions) in this world (of matter), which is (nothing but) a stream of the three Guṇas. (15) Minute or large, lean or stout, whatever entity has come into being is pervaded by (made up of) Prakṛti (Matter) and Puruṣa (Spirit) both. (16) That which really constitutes the beginning as well as the end of a thing represents its middle too and that alone is real (inasmuch as it pervades all its states). Its modifications have only a practical value even as the modifications (ornaments etc.), of gold or those of clay (viz., earthenware). (17) That alone is real, adopting which as its material an earlier existence (e.g., the Mahat-tattva) produces a later existence (e.g., Ahaṅkāra). That which is intended in a particular instance to be mentioned as the beginning and end of some effect is spoken of as real. (18) The well-known material cause of this (visible) universe, viz., Prakṛti (Primordial Matter), He who presides over this Prakṛti, viz., the Supreme Person, and the Time-Spirit, which manifests the universe (by disturbing the equilibrium of Prakṛti)—all these three are as a matter of fact the same as I, the Infinite. (19) The elaborate process of creation ever continues in (due) order of succession (from father to son) for the sake of (enjoyment of) the embodied soul (that undergoes birth in various species of life made up of the three Guṇas) until the life of the universe comes to a close, or (in other words) until the Lord (Myself) so wills it. (20) When contacted (gazed on) by Me (as the Time-Spirit, the Destroyer of created beings), the cosmic egg, in which the creation and dissolution of the worlds alternately take place, becomes fit alongwith the (various) worlds (comprised in it) for disintegration into the five (gross) elements. (21) (Consequent on the total failure of crops occasioned by a prolonged drought extending over a hundred years) the mortal body (of human beings and other living creatures) is withdrawn into the food (on which it subsisted); the food is reduced to seeds (persists in the form of seeds alone); the seeds get merged into the soil (no longer take root); while the earth (on being dried by the sun and burnt by the flames emanating from the mouths of Lord Sankarṣaṇa) is reduced to (the subtle state of) odour (the cause of the earth). (22) Odour gets merged into (its cause, the element of) water and water is reduced to its own (essential property, viz., the quality of) taste. Taste gets merged into (its cause, the element of) fire, and fire is withdrawn into (its own essential property of) colour. (23) Colour gets merged into (its cause,) the air and the latter is reduced to (its subtle state, viz., the quality of) touch while that too gets merged into (its cause, the element of) ether. Ether (on being

swallowed by Ahankāra) is reduced to (its subtle state, viz.,) the quality of sound. (Even so) the Indriyas (the products of Rājasika Ahankāra) are merged in their (respective) causes (viz., the deities presiding over them and ultimately into the Rājasika Ahankāra). (24) The causes (viz., the gods), O gentle one, are merged in their controller, the mind, which is a product of Sāttvika Ahankāra (and ultimately into the Sāttvika Ahankāra along with the gods). (Even) sound returns to (the state of) the Tāmasika Ahankāra (the cause of the elements) and the mighty Tāmasika Ahankāra (as well as the Sāttvika and Rājasika types of Ahankāra) is merged in Mahat-tattva (the principle of cosmic intelligence). (25) The most powerful Mahat-tattva (which is endowed with the potency of Jñāna or knowledge and the potency of Karma or activity) is reduced to its causes, the (three) Guṇas. The latter get dissolved into the Unmanifest (Primordial Matter) and the Unmanifest is merged in the Time-Spirit, which has (now) ceased to operate. (26) The Time-Spirit is merged in the Cosmic Person (the Creator of the universe), the Director of Māyā; and the latter, in Me, the birthless (eternal) Spirit. The Spirit, which is absolute (unconditioned) and is inferred by the (processes of) creation and dissolution (of the universe as their background), stands by Itself (and does not get merged in any other entity). (27) How could there arise any misconception, engendered by the notion of difference, in the mind of one investigating into the Spirit as aforesaid; and (if it ever arose) how could it persist any more than darkness would on the appearance of the sun in the sky? (28) This is the process of differentiating the Spirit from Matter, which cuts the knot of doubt and which has been set forth by me, the Knower of (the truth relating to both) the cause and the effect, from the standpoint of evolution and involution. (29)

*Thus ends the twenty-fourth discourse in Book Eleven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ पञ्चविंशोऽध्यायः

### Discourse XXV

#### The operation of the three Guṇas described

श्रीभगवानुवाच

गुणानामसमिश्रणं पुमान् येन यथा धवेत् । तन्मे पुरुषवर्षेदमुपधारय शंसतः । १ ।  
 शमो दमस्तिविक्षेपा तपः सत्यं दया स्मृतिः । तुह्यस्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः । २ ।  
 काम ईहा मदसृष्ट्या स्तम्भ आशीर्षदा सुखम् । मद्योत्साहो यशःप्रीतिर्हास्यं धीर्यं बल्लोद्यमः । ३ ।  
 क्रोधो लोभोऽनृतं हिंसा याच्ना दम्भः क्रमः कलिः । शोकमोहौ विषादादीनि निद्राऽऽशा धीरनुद्यमः । ४ ।  
 सत्त्वस्य रजसश्चेतास्तमसश्चानुपूर्वशः । वृत्तयो वर्णितप्रायाः सन्निपातमथो शृणु । ५ ।  
 सन्निपातस्त्वहमिति ममेत्युद्धव या मतिः । व्यवहारः सन्निपातो मनोमात्रेन्द्रियासुभिः । ६ ।  
 धर्मं चायं च कामे च यदासौ परिनिष्ठितः । पुणानां सन्निकर्षोऽयं श्रद्धारतिधनावहः । ७ ।  
 प्रवृत्तिलक्षणे निष्ठः पुमान् यर्हि गृहाश्रमे । स्वधर्मे चानुतिष्ठेत् पुणानां समितिर्हि सा । ८ ।

The glorious Lord began again: (Now) learn from Me, O jewel among men, as I tell you, how and by which of the (three) Guṇas (modes of Prakṛti), working independently of one another, is man affected (1) Control of the mind and the senses, forbearance, sound

judgment, askesis (in the form of strict adherence to one's prescribed course of conduct), truthfulness, compassion, retentive power, contentment, self-abnegation, absence of thirst for the pleasures of sense, belief in God, life after death and so on, modesty and shrinking from unrighteous acts, liberality etc., and remaining delighted in the self (forming the first group); hankering after the pleasures of sense, (self-centred) activity, arrogance, insatiability, inflexibility, seeking after blessings (from gods etc.), differentiation (between one's own self and others), self-gratification, bellicosity through arrogance, love of praise, jocularly, display of valour and exertion through might (forming the second group); and intolerance, stinginess, mendacity, malevolence, mendicancy, hypocrisy, languor, discord, grief and delusion, gloom and wretchedness, drowsiness, expectation, fear and indolence (forming the third group); — these are severally the effects of Sattva, Rajas and Tamas, enumerated (by Me) almost exhaustively, Now hear (from Me) the combined effect (of the three Guṇas). (2—5) The notion which is expressed in the words "I am (tranquil, passionate or angry)" and "These (traits such as tranquillity, lust and anger) belong to me" is as a matter of fact a combined effect (of the three Guṇas); and whatever is done with the mind, the objects of the senses (viz., sound, touch, sight, taste and smell), the senses (themselves) and the vital airs (jointly) is also a combined effect of the three Guṇas (since all these instruments are themselves a product of the three Guṇas and all action is preceded by the feeling of I-ness and my-ness). (6) When a man is keenly devoted to religious merit, material possessions and sense-gratification, this (keen devotion of his also) is a combined effect of the three Guṇas (inasmuch as Dharma etc., are themselves a product of the three Guṇas) and conduce to reverence, wealth and sense-gratification respectively. (7) When a man is devoted to holy rites performed with interested motives and when he sticks to the life of a householder and later on adheres to his (obligatory and occasional) duty, such devotion etc., (as well) on his part is indeed a combined effect of the three Guṇas (inasmuch as devotion to holy rites performed with interested motives, attachment to the household and devotion to one's allotted duty are products of Rajas, Tamas and Sattva respectively). (8)

पुरुषं सत्त्वसंयुक्तमनुमीयाच्छ्रमादिभिः । कामादिभी रजोयुक्तं क्रोधार्थैस्तपसा युतम् । ९ ।  
 यदा भजति मां भक्त्या निरपेक्षः स्वकर्मभिः । तं सत्त्वप्रकृतिं विद्यात् पुरुषं स्थियमेव वा । १० ।  
 यदा आशिष आशास्य मां भजेत स्वकर्मभिः । तं रजःप्रकृतिं विद्याद्विषामाशास्य तामसम् । ११ ।  
 सत्त्वं रजस्तप इति गुणा जीवस्य नैत्र मे । धितजा वैस्तु भूतानां सजयानो निब्रध्द्यते । १२ ।  
 यदेतरो जयेत् सत्त्वं भास्वरं विशदं शिवम् । तदा सुखेन युज्येत धर्मज्ञानादिभिः पुमान् । १३ ।  
 यदा जयेत्तपः सत्त्वं रजः सङ्गं भिदा चलम् । तदा दुःखेन युज्येत कर्मणा यशसा श्रिया । १४ ।  
 यदा जयेद् रजः सत्त्वं तपो भूङ्क्ष्वं लयं जडम् । युज्येत शोकमोहाभ्यां निद्रयाहिसयाऽऽशया । १५ ।  
 यदा चित्तं प्रसीदत इन्द्रियाणां घ निर्वृतिः । देहेऽभयं मनोऽसङ्गं तत् सत्त्वं विद्धि मत्त्वदम् । १६ ।  
 विकूर्त्तन् क्रियया जाधीरनिर्वृतिञ्च चेतसाम् । मात्रास्वास्थ्यं मनो भ्रान्तं रज एतन्निशामय । १७ ।  
 सोदधिन्तं विलीयेत चेतसो ग्रहणोऽक्षमम् । मनो नष्टं तपो ग्लानिलयस्तनुपधारय । १८ ।

From virtues like self-control one should conclude a man to be endowed (predominantly) with Sattva; from passion etc., one should know him to be (principally) full of Rajas and from anger and other characteristics he should infer him to be full of Tamas. (9) When a person worships Me disinterestedly with devotion through (the performance of) his duties one should know that man or woman too to be endowed with a Sāttvika disposition. (10) When a man seeking the pleasures of sense worships Me through his actions, one should know him to be of Rājāsika disposition; and when he does so expecting injury to others (his adversaries etc.), one should know him to be Tāmasika (by nature). (11) The Guṇas (modes

of Prakṛti), viz., Sattva, Rajas and Tamas, affect the Jiva (embodied soul) alone and not Me, inasmuch as they appear (only) in the mind of the former and because it is the Jiva alone that is bound (to this mundane existence) through them, getting attached to the elements (in the form of the body, senses, mind and the objects of the senses). (12) When Sattva, which is illuminating, transparent and tranquil, prevails over the other two Guṇas (viz., Rajas and Tamas), a man is characterized by wisdom, piety and happiness etc., respectively. (13) When (on the other hand) Rajas—which gives rise to attachment and the notion of diversity and spurs one to activity—gets the better of Tamas and Sattva, then one is sized with a craving for glory and fortune and is characterized by unhappiness and activity. (14) When (however) Tamas—which perverts one's judgment, clouds one's vision and induces dullness—dominates Rajas and Sattva, a man is characterized by grief, infatuation and violence (as a result of perverted judgment), (excessive) sleep (through obscurity of the mind) and by expectation of help from others (through indolence caused by dullness). (15) When the mind is lucid and the senses recoil from their objects, (nay,) when there is fearlessness in relation to the body and the mind is free from (all) attachment, know that Sattva, which is conducive to My realization, is predominant at that time. (16) When, getting agitated through activity a man finds his intellect distracted on all sides, (nay,) his senses know no rest, the organs of action are not quite at ease and the mind is confused, conclude from these symptoms that Rajas holds sway. (17) When, getting obscured and (therefore) in capable of being moulded into the spiritual substance, the faculty of reason ceases to function and the mind (too) has its activity suspended, and when ignorance and gloom prevail, know that Tamas is in the ascendant. (18)

एधमाने गुणे सत्त्वे देवानो बलयेधते। असुराणां च रजसि तमस्युद्ध्वल रक्षसाम्। १९।  
 सत्त्वाजागरणं विद्याद् रजसा स्वप्नमादिशेत्। प्रस्वापं तमसा जन्तोस्तुरीयं त्रिषु सन्ततम्। २०।  
 उपर्युपनि गच्छन्ति सत्त्वेन ब्राह्मणा जनाः। तमसाधोऽथ आमूक्याद् रजसान्तरचारिणः। २१।  
 सत्त्वे प्रलीनाः स्वयान्ति नरलोके रजोलयाः। तपोलयास्तु निरये यान्ति माधेव निर्गुणाः। २२।  
 म्दरणं निष्फलं वा सात्त्विकं निष्कर्मं तत्। राजसं फलसङ्कल्पं हिंसाप्रायादि तामसम्। २३।  
 कैवल्यं सात्त्विकं ज्ञानं रजो वैकल्पिकं च यत्। प्राकृतं तामसं ज्ञानं पत्रिष्ठे निर्गुणं स्मृतम्। २४।  
 वनं तु सात्त्विको वामी प्रायो राजस उच्यते। तामसं हृतसदनं पत्रिकेतं तु निर्गुणम्। २५।  
 सात्त्विकः कारकोऽसङ्गी रागाथो राजसः स्मृतः। तामसः स्मृतिविभ्रष्टे निर्गुणो मद्यपश्रयः। २६।  
 सात्त्विकश्चाध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी। तामस्यधर्मो या श्रद्धा मत्सेवायां तु निर्गुणा। २७।  
 पथे पृतनपयस्तमहार्यं सात्त्विकं स्मृतम्। राजसं जेन्द्रियप्रेष्ठे तामसं चार्तिदाशुचि। २८।  
 सात्त्विकं सुखमात्मोत्थं विधयोत्थं तु राजसम्। तामसं मोहदैन्योत्थं निर्गुणं मद्यपश्रयम्। २९।

When Sattvaguna is on the increase, the strength of the gods increases; that of the Asuras, when Rajas is in the ascendant; and that of the Rākṣasas\* when Tamas is predominant, O Uddhava ! (19) One should trace the waking state of a man from Sattva, attribute his dream state to Rajas and deep slumber to Tamas and declare the fourth (transcendent) state (which is no other than the Self) as (uniformly) running through (all) the three (aforementioned) states (of consciousness). (20) Men following the courses of conduct prescribed in the Vedas go higher and (still) higher through Sattva by recourse to Tamas they descend lower and (still) lower, embracing even inanimate life; while by recourse

\* It is the indriyas given over to other-worldliness, worldly activity and infatuation respectively that are referred to here by the appellation of gods, Asuras (demons) and Rākṣasas (ogres).

to Rajas they (continue to) move in the intermediate state (as human beings). (21) Those who died when Sattva was in the ascendant ascend to heaven; those whose death occurred at a time when Rajas was predominant return to the human world; those whose death took place at a time when Tamas was in the ascendant go down to hell; while they who have transcended the three Guṇas attain to Me alone (even when they are still alive). (22) One's own (allotted) duty (whether of an obligatory or occasional type) performed with the intention of propitiating Me or without seeking any reward, is of a Sāttvika character (has the element of Sattva predominating in it). That which is performed with the expectation of a reward is Rājasika (in character); while that which is performed with intent to harm others and is full of violence etc., is Tāmasika (in character). (23) Knowledge concerning the absolute Self (without reference to the body etc.) is of a Sāttvika type; while that which relates to the Self not unconnected with the body etc., has (the element of) Rajas prevailing in it. The knowledge possessed by the uncultured (e.g., children or the deaf and dumb) or that relating to natural acts such as eating and drinking is Tāmasika (in character); while that relating to Me (the Supreme Divinity) is beyond (the realm of) the (three) Guṇas (modes of Prakṛti). (24) The forest, as a matter of fact, is a Sāttvika place of abode (inasmuch as it is solitary and undefiled); while the countryside is spoken of as Rājasika. The gambling house is a Tāmasika dwelling, while My temple (which is hallowed by My constant presence in the form of an image) is beyond the (three) Guṇas. (25) An unattached doer is Sāttvika; he who is blinded with passion (i.e., keenly intent on its fruit has been declared to be Rājasika agent. He who has lost his judgment (the notion of right and wrong) is a Tāmasika agent; while a doer who (solely) depends on Me is unaffected by the (three) Guṇas. (26) Faith in things spiritual is Sāttvika, while that in ritual acts and other (worldly) duties is Rājasika. Faith in unrighteousness (as though it were righteousness, is Tāmasika) while that in My worship is beyond the realm of the (three) Guṇas. (27) Food which is wholesome, pure and obtained without taking pains (for it) has been declared to be Sāttvika; that which is most agreeable to the palate is Rājasika; while that which is unwholesome (conducive to suffering in the form of a malady) and impure (that which corrupts the mind) is Tāmasika. Again, that which has been offered to Me is beyond the three Guṇas. (28) The joy springing from (the realization of) the Self is Sāttvika; while that which proceeds from the objects of sense is Rājasika. (Again,) that which proceeds from infatuation (caused by intoxicating drugs and drinks) and cajolery (practised towards one's own wife and children) is Tāmasika; while that arising from thought etc., of Me is beyond the sphere of the (three) Guṇas. (29)

शुद्धं देशः फलं कालो ज्ञानं कर्म च कारकम् । श्रद्धावस्थाऽऽकृतिर्निष्ठा त्रेगुण्यः सर्व एव हि ॥३०॥

सर्वे गुणमया भावाः पुण्याव्यक्तधिष्ठिताः । दृष्टे श्रुतमनुष्ठाने बुद्ध्या वा पुण्यार्थम् ॥३१॥

एताः संसृतयः पुंसो गुणकर्मनिबन्धनाः । येनेषु निर्जिताः सौम्य गुणा जीवेन चित्तजाः ।

भक्तियोगेन मन्त्रिष्ठो मद्भावाय प्रपद्यते ॥३२॥

तस्याद् देहमिमं लब्ध्वा ज्ञानविज्ञानसम्भवम् । गुणसङ्गं विनिर्युयं मां भजन्तु विवक्षणाः ॥३३॥

निःसङ्गो मां भजेद् विद्वानप्रमत्तो जितेन्द्रियः । रजस्तमश्चाभिजयेत् सत्त्वसंसेवया मुनिः ॥३४॥

सत्त्वं चाभिजयेद् युक्तो नैरपेक्ष्येण शान्तधीः । सम्यद्यते गुणैर्मुक्ते जीवो जीवं विहाय याम् ॥३५॥

जीवो जीवत्रिनिर्मुक्तो गुणैश्चाशयसम्भवेः । मयैव ब्रह्मणा पूर्णो न बहिर्नान्तराश्रितः ॥३६॥

इति श्रीमद्भागवते महापुराणे पारमहंस्योऽर्षिणायासकवदशस्कन्धे पञ्चविंशोऽध्यायः ॥२५॥

(In this way) substance (food as classified in verse 28 above), place of abode (as mentioned in verse 25), fruit (in the shape of joy referred to in verse 29), time (as indicated in verses 13 to 16), knowledge (referred to in verse 24), action (classified in verse 23), the

agent (as mentioned in verse 26), faith (referred to in verse 27), state of consciousness (as told in verse 20), form (state of existence as classified in verse 21) and final destiny (as referred to in verse 22)—everything is as a matter of fact constituted of the three Guṇas alone. (30) (In fact) all entities pervaded by the Spirit and Matter—whatever is seen, heard or pondered by the intellect—are constituted of the three Guṇas. O Jewel among men! (31) (All) these states of existence of the embodied soul are brought about by the three Guṇas (holding sway over it) and the actions performed by it. That embodied soul (however) by which these Guṇas (modes of Prakṛti) appearing in the mind have been thoroughly brought under control, O gentle one, and which stands firmly established in Me by treading the path of Devotion gets qualified for becoming one with Me. (32) Therefore, having obtained this (human) body, in which (alone) Knowledge and Realization (of Truth) can be had, and completely shaking off (all) attachment to the (three) Guṇas, let the wise worship (take refuge in) Me. (33) Free from attachment (to the pleasures of sense) and with his senses brought under control a wise man should carefully worship Me and, given over to contemplation, should get the better of Rajas and Tamas by duly cultivating Sattva. (34) And, possessed of a tranquil mind and united with Me (through contemplation), he should thoroughly subdue Sattva (too) by means of Sattva (itself in the shape of desirelessness). Rid (in this way) of the (three) Guṇas, the embodied soul disowns the subtle body (constituting its Jivahood) and attains to (becomes one with) Me. (35) Completely disunited from its Jivahood (in the shape of the subtle body) as well as from the (three) Guṇas appearing in the mind, and full of Me (consisting of perfect bliss) the Jiva neither goes out (to enjoy the external objects) nor turns inward (to enjoy them mentally). (In other words, he gets liberated during his very lifetime.) (36)

*Thus ends the twenty-fifth discourse in Book Eleven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

ॐ नमो भगवते वासुदेवाय

## अथ षड्विंशोऽध्यायः

### Discourse XXVI

The Utterance of Purūravā bearing on Aversion for the pleasures of Sense

श्रीभगवानुवाच

पल्लक्षणमिमं कार्यं लब्ध्वा मद्धर्म आस्थितः । आनन्दं परमात्मानपात्स्यं संप्रैति माम् । १ ।

गुणमय्या जीवयोन्म्या विमुक्तो ज्ञाननिष्ठया । गुणेषु मायापात्रेषु दृश्यमानेक्यस्तुतः ।

वर्तमानोऽपि न पुमान् युज्यतेऽवस्तुभिर्मुनेः । २ ।

सङ्गं न कुर्यादसतां शिक्षोदरतृषां क्वचित् । तस्यानुगस्तपस्यन्धे प्रतल्पधानुगान्धवत् । ३ ।

ऐलः सप्राडिषां गाथापगायत बृहच्छ्रुवाः । उर्वशीखिरहान् मुहान् निर्विण्णः शोकसंयमे । ४ ।

त्यक्त्वाऽऽत्मानं ब्रजन्ती तां नम उन्मत्तयस्युषः । विलयप्रन्वगाजाये घोरे तिष्ठति विह्वलः । ५ ।

कापानतृप्तेऽनुजुषन् क्षुल्लकान् वर्षयामिनीः । न वेद यान्तीनांयान्तीर्ष्वश्याकृष्टचेतनः । ६ ।

The glorious Lord began again : Having obtained this (human) body, the (sole) medium of perceiving My true nature, he who has betaken himself to the course of conduct pleasing

to Me (viz., the path of Devotion) duly attains to Me, his very Self, the embodiment of supreme Bliss, dwelling in his own heart. (1) (Once) completely freed, by means of firm devotion to the path of Knowledge, from the bondage of Matter (which conditions the embodied soul) the Jiva does not get attached to the unreal objects of senses, though living in the midst of such objects, which are mere creations of Māyā (My deluding potency) and are being falsely perceived (as one's own self or possession). (2) One should on no account cultivate the fellowship of unworthy men given to the gratification of their sexual urge and satisfaction of their hunger (alone); (for) the follower of (even) one such sensualist falls into (the) blinding darkness (of hell) like a blind man following another blind man. (3) Falling a prey to infatuation due to separation from Urvaśi (in the first instance) and (eventually) disgusted (with the pleasures of sense) on his grief having been overcome as a result of his meeting her once more at Kurukṣetra and attaining to her realm in heaven by offering oblations to the sacred fire entrusted to him by the Gandharvas and thereby propitiating the gods (vide IX. xiv. 32—47), Emperor Purúravā (the son of Ilā) of extensive fame sang the following song (concerning himself, reproduced in verses 7 to 24 below). (4) As she went leaving him (alone in the bed), the monarch felt (greatly) perturbed and followed her in a state of nature like a madman, crying: "Tarry (awhile), my cruel wife!" (5) Deprived of his reason by Urvaśi, he was aware neither of the nights that passed nor of the coming ones for years together while repeatedly enjoying the trivial pleasures without satiety. (6)

### ऐल उवाच

अहो मे मोहविस्तारः कर्मकल्पलघेतसः । देव्या गृहीतकण्ठस्य नायुःखण्डा इमे स्मृताः । ७ ।  
 नाहं वेदाभिनिर्मुक्तः सूर्यो वायुदितोऽमुष्या । मुषितो वर्षपूगानां बतान्हाति गतान्युत । ८ ।  
 अहो मे आत्मसम्भोहो येनात्मा योषिता कृतः । ऋीडामृगश्रृङ्गकर्त्ता नरदेवशिरसामणिः । ९ ।  
 सपरिच्छदमात्मानं हित्वा तृणभिवेश्वरम् । यान्तीं स्त्रियं चान्वगम्य नम्र उच्यतवद रुदन् । १० ।  
 कुतस्तस्यानुभावः स्यात् तेज ईशत्वमेव वा । योऽन्वगच्छे स्त्रियं यान्तीं खरवत् पादादाडितः । ११ ।  
 किं विद्यया किं तपसा किं त्यागेन श्रुतेन वा । किं विविक्तेन मौनेन स्त्रीभिर्यस्य मनो हतम् । १२ ।  
 स्वार्थस्याकोविदं धिङ् मां पृथ्वं पण्डितपानिनम् । योऽहमीश्वरतो प्राप्य स्त्रीभिर्गोखरवज्जितः । १३ ।  
 सेवतो वर्षपूगान् मे उर्वरया अधरासवम् । न तृष्यत्यात्मभूः कामो वह्निराहुतिभिर्यथा । १४ ।  
 पुंश्रुल्यापहृतं पित्तं को न्यव्यो योचितुं प्रपुः । आत्मागामेश्वरमुने भगवन्तमधोक्षत्रम् । १५ ।  
 बोधितस्यापि देव्या मे सूक्तवाक्येन दुर्षतिः । मनोगतो महामोहो नापयात्यजितात्मनः । १६ ।  
 किमेतया नोऽपकृतं रन्वा वा सपरिचेतसः । रज्जुस्वरूपाविदुषो योऽहं यदजितेन्द्रियः । १७ ।  
 क्वाथं मलीयसः कायो दीर्घन्याद्यात्मकोऽशुचिः । क्व गुणाः सौमनस्याद्या ह्याध्यातोऽजिद्यथा कृतः । १८ ।  
 पित्रोः किं खं नु धार्यायाः स्वामिनोऽग्नेः श्वगृधयोः । किमात्मनः किं सुहृदामिति यो नावसीयते । १९ ।  
 तस्मिन् कलेबरेऽप्येव त्वच्छनिष्ठे विषज्जते । अहो सुभद्रं सुनसं सुस्मितं वं मुखं स्त्रियः । २० ।  
 त्वद्गमांससृष्टिरत्नाद्युपेदोयजास्थिर्यहती । विष्णुमूत्रपूये रमतां कृपीणां कियदन्तरम् । २१ ।  
 अथापि नोपसजेत स्त्रीषु स्त्रीषु चार्धवित् । विषयन्द्रियसंयोगान्मनः क्षुष्यति नान्यथा । २२ ।  
 अदृष्टदश्रुतात् भावात् भाव उपजायते । असम्प्रयुञ्जतः प्राणान् शायति स्तित्मितं मनः । २३ ।  
 तस्मात् सङ्गो न कर्तव्यः स्त्रीषु स्त्रीषु चेन्द्रियैः । विदुषां वाप्यविश्रब्धः यद्वर्षः किमु मादृशाम् । २४ ।

**Purúravā sang :** Astounding (indeed) is the magnitude of my infatuation, my judgment having been clouded by passion, inasmuch as (all) these years of my life have passed unnoticed by me while my neck remained clasped (in embrace) by my celestial wife ! (7)

Charmed by her alas ! I did not perceive when the sun set or when it rose, nor did I know of the days, totalling numbers of years, that rolled by ! (8) How great is the infatuation of my soul by which myself, a universal monarch, the crest-jewel of kings, was made a toy deer of in the hands of women ! (9) Crying like a madman, all naked, I followed the woman (even) as she went away deserting me, a ruler of men, including my kingdom, like a straw. (10) Whence could there be any glory, majesty or lordship in me, who followed a departing woman (even) like a donkey kicked by a she-ass ? (11) What will be gained through worship of gods, renunciation, askesis, study of scriptures, solitary life or observing silence by him whose heart has been stolen by women ? (12) Fie upon me, a (veritable) fool, though fancying myself to be a learned man, who, blind as I am to my own (real) interests, have been enslaved by women just like a bull or a donkey, even after attaining sovereignty. (13) Although I have been enjoying the inebriating nectar of Urvaśi's lips for multitudes of years, my hankering, mind-born as it is, knows no satiety any more than fire could be quenched by (pouring) oblations (into it). (14) Who else than Lord Viṣṇu (who is above sense-perception), the ruler of those revelling in the Self, can possibly succeed in reclaiming a mind captivated by a lewd woman ? (15) Even though I was admonished by that celestial woman in truthful words (finding place in a Vedic hymn), the great infatuation lurking in my mind, perverse of intellect and uncontrolled of mind as I am, does not depart. (16) Or what offence could have been done by her against us any more than by a rope against a man who, being ignorant of its reality, (erroneously) conceived it to be a serpent ? For, (in reality) it is I, whose senses are (still) uncontrolled, that stand to blame. (17) How incompatible are this dirty body (of a woman), full of bad smell etc., and impure, and the excellences (attributed to it) such as fragrance, purity and delicacy etc., (which are generally associated with a flower). It was through ignorance as a matter of fact that the aforesaid virtues were wrongly attributed (by me) to her body. (18) It cannot be definitely ascertained whether the body (of a human being) is the property of one's parents, wife (who provides amenities and enjoyment for it), master (employer, if one happens to be a servant) , fire (to which it is ultimately and ordinarily consigned at the time of cremation), the dog and the vulture (by which it is consumed in the event of its being left undisposed of after death), the soul (tenanting it, which reaps the fruit of its actions) or its near and dear ones (who befriend and render good offices to it). (19) Man gets attached to such an impure body, which has a contemptible end (in that it resolves itself into worms if interred, into excreta if devoured by animals and into ashes if cremated), and lavishes praise on it in the words "Oh, how delightful is the face of this woman with a shapely nose and full of charming smiles !" (20) How little difference is there between those who take delight in the body of a woman (which is no more than a mass of skin, flesh, blood, nerves, fat, marrow and bones), (on the one hand) and the worms wallowing in ordure, urine and pus (on the other)? (21) Therefore, he who is alive to his (own) interests should on no account associate even through sight with the fair sex nor with slaves of woman; (for) it is through contact of the senses with their objects that the mind is agitated, not otherwise. (22) No (such) agitation follows from an unseen or unheard of object; (hence) the mind of a man who does not direct his senses towards their objects becomes still and (eventually) gets composed. (23) Therefore, one should not associate through the senses with the fair sex nor with those devoted to woman; (for) the five senses and the mind do not deserve to be trusted even by the wise, much less by (indiscreet) men like me. (24)

श्रीभगवानुवाच

एवं प्रगायन् नृपदेवदेवः स उर्वशीलोकमथो विहाय ।  
 आत्मानमात्मन्यवगम्य मां वै उपागमन्नानविधृतमोहः ।२५।

ततो दुःसङ्गपुत्सुन्य सत्सु सज्जेत बुद्धिमान् । सन्त एतस्य छिन्दन्ति मनोव्यासङ्गपुक्तिभिः । २६ ।  
 सन्तोऽनपेक्ष्य मञ्जिताः प्रशान्ताः सपदर्शिनः । निर्ममा निरहङ्कारा निर्द्वन्द्वा निष्परिव्राताः । २७ ।  
 तेषु नित्यं महाभाग महाभागेषु मत्कथयः । सम्भवन्ति हिता नृणां पुषतां प्रमुनन्त्यघम् । २८ ।  
 ता ये शृण्वन्ति गायन्ति ह्यनुमोदन्ति चादृताः । पत्नराः श्रद्धधानाश्च भक्तिं विन्दन्ति ते मयि । २९ ।  
 भक्तिं लब्धवतः साधोः किमन्यदवशिष्यते । मय्यनन्तगुणै ब्रह्मण्यपानन्दानुभवात्मनि । ३० ।  
 यथोपश्रयमाणस्य भगवन्तं विधावसुष्म् । शीतं भयं तपोऽप्येति साधुन् संसेवतस्तथा । ३१ ।  
 निमग्न्योन्मज्जतां घोरे भवाब्धौ परमायनम् । सन्तो ब्रह्मविदः शान्ता नौदुहेवाप्सु मज्जताम् । ३२ ।  
 अत्र हि प्राणिनां प्राण आतानां शरणं त्यहम् । धर्मो वित्तं नृणां प्रेत्य सन्तोऽर्वाङ्क्लिभ्यतोऽरणम् । ३३ ।  
 सन्तो दिशन्ति चक्षुषि बहिरर्कः समुत्थितः । देवता दान्धवाः सन्तः सन् आत्माहमेव च । ३४ ।  
 जैतसेनसत्तोऽप्येवमूर्धस्था लोकनिःस्पृहः । मुक्तसङ्गो महीप्रेतामात्मारामश्चचार ह । ३५ ।

इति श्रीमद्भागवतो महापुरुषे पारमहंस्यो संहितायामेकदशस्कन्धे षड्विंशोऽध्यायः । २६ ।

**The glorious Lord continued :** Singing thus at the top of his voice, the celebrated Purūravā (the object of veneration of kings and gods alike) left the realm of Urvaśi and, having realized Me as his very self (dwelling) in his (own) heart and shaken off, by dint of that realization, his delusion (in the shape of identification with the body etc.), retired forthwith from the world. (25) Therefore, eschewing evil company, a prudent man should associate with the righteous; (for) the latter cut asunder the deep attachment of his mind (for the pleasures of sense) by their precepts. (26) The righteous are free from craving (for the pleasures of sense), have their mind fixed on Me, are perfectly serene (free from passion), view everything alike (as an embodiment of Brahma), are free from the senses of mineness as well as from the ego-sense (identification from the body etc.), are unaffected by the pairs of opposites and own no property. (27) In the midst of those exceedingly fortunate people, O highly blessed Uddhava, My stories are always told—stories that are salutary to mankind and eradicate the sin of those that take delight in them. (28) They who listen to them, sing them and as a matter of fact heartily approve of them and are respectful towards Me, nay, exclusively devoted to Me (expecting no other return) and are full of reverence acquire devotion to Me. (29) What else remains to be achieved by the pious soul who has attained devotion to Me, endowed with endless virtues (potencies), the (ultimate) Cause of all, the embodiment of (Truth,) Consciousness and Bliss? (30) (Even) as cold, dismay and darkness disappear in the case of a man who betakes himself to the glorious Agni (the god of fire), so do the rigidity and obtuseness (born of stern devotion to duty), the fear of future births and its root, ignorance, get dissolved in the case of the man who renders loving service to pious souls. (31) Just as a strong bark is the supreme resort to those that are being drowned in water, noble souls who have realized Brahma and have attained (perfect) peace of mind are the highest resort to those who having sunk (once) to the lowest depths are coming (once more) to the surface in the ocean of mundane existence. (32) (Just as) food is life itself to those that breathe, (as) I am the only shelter to the afflicted, and (even as) piety is the (only) wealth for men (to depend upon) in the other world (after death), (so) saints are the (only) resort to him who is afraid of being born (again and again) on this (mortal) plane. (33) (Even) having fully risen, the sun bestows (on us) the external eye (alone), whereas holy men confer (on those enjoying their fellowship) inner eyes (in the shape of knowledge relating to the Saguna and Nirguna aspects of Brahma). Holy men (therefore) are (veritable) gods as well as one's near and dear ones. They are one's (very) soul (nay,) Myself. (34) Rid in this way of longing for Urvaśi's realm (or sigh), and free from (all) attachment due to the fellowship

of saints, Purūravā (the son of Sudyumna, who had attained a feminine form under the name of Ilā alongwith his retinue due to the curse of Goddess Pārvatī) went about this globe revelling in the Self: so the tradition goes. (35)

*Thus ends the twenty-sixth discourse in Book Eleven of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*

## अथ सप्तविंशोऽध्यायः

### Discourse XXVII

#### The Yoga of Formal Worship

उद्धव उवाच

क्रियायोगं समाक्ष्व भवद्ग्राह्यं प्रभो । यस्मात्त्वं ये यथाचिन्ति सत्त्वताः सात्वतर्षभ । १ ।  
एतद् वदन्ति मुनयो मुहुर्निःश्रेयसं नृणाम् । नारदो भगवान् व्यास आचार्योऽङ्गिरसः सुतः । २ ।  
निःसृतं ते मुखाम्भोजाद् यदाह भगवानज्ज । पुत्रेभ्यो भृगुमुखेभ्यो देव्यै च भगवान् भवः । ३ ।  
एतद् यै सर्ववर्णानामाश्रयाणां च सम्पत्म् । श्रेयसमुत्तमं मन्ये स्त्रीशूद्राणां च पानद । ४ ।  
एतन् कमल्पप्राज्ञ कर्मबन्धविमोचनम् । भक्ताय चानुरक्ताय ब्रूहि विश्वेश्वरेभ्यः । ५ ।

**Uddhava submitted :** (Pray,) explain (to me) the course of discipline consisting of formal worship intended to propitiate You, O Lord, (and) also what type of devotees worship You in what manner and from what motive, O Protector of devotees ! (1) Sages such as Nārada, the divine Vyāsa and Brhaspati (Aṅgīrā's son), the preceptor (of the gods) repeatedly declare this (course) as conducive to the highest good of men. (2) It emanated (for the first time) from Your lotus-like lips; and (receiving it from You) the divine Brahmā taught it to his sons, the foremost of whom is Bhṛgu, and Lord Śiva (the Source of the universe) imparted it to his divine Spouse (Goddess Pārvatī). (3) It is highly commendable for all the (higher) grades of society and stages of life and I consider it to be the best of all the courses of discipline conducive to blessedness even for womenfolk and Śūdras, O Bestower of honour ! (4) Explain this course, untying (as it does) once for all the bonds of Karma, O lotus-eyed Lord, to me, who stand devoted and attached to You, O suzerain Lord (even) of the Rulers of the universe (Brahmā, Śiva and so on). (5)

श्रीभगवतुवाच

न ह्यनोऽनन्तपारस्य कर्मकाण्डस्य चोद्धव । संक्षिप्तं वर्णयिष्यामि यथावदनुपूर्वशः । ६ ।  
वैदिकस्तान्त्रिको मिश्र इति मे त्रिविधो षसः । त्रयाणामोपितनेनैव विधिना मां सपरर्चयेत् । ७ ।  
यदा स्विनगमेनेतं द्विजत्वं प्राप्य पूरुषः । यथा यजेत मां भक्त्या श्रद्धया तत्रिबोध मे । ८ ।  
अर्चायां स्थण्डिलेऽथौ या सूर्यं वापु हृदि द्विजे । द्रव्येण भक्तियुक्तोऽर्चन् स्वगुणं प्रायमायया । ९ ।  
पूर्वं स्नानं प्रकुर्वीत धौतदन्तोऽङ्गशुद्धये । उपर्यैरपि च स्नानं मन्त्रैर्मुद्राहणादिना । १० ।  
सन्धोपास्त्यादिकर्माणि वेदेनाचोदितानि मे । पूजां तैः कल्पयेत् सय्यक् सङ्कल्पः कर्मपावनीम् । ११ ।  
शैली दारुमयी लौही लेख्या लेख्या च सैकती । यनोमयी मणिमयी प्रतिमाहविद्या स्मृता । १२ ।

चलच्चलेति द्विविधा प्रतिष्ठा जीवपन्दिरम् । उद्गासावाहने न स्तः स्थिरायामुद्भवार्चने । १३ ।  
 अस्थिरायां विकल्पः स्यात् स्थाण्डिले तु भवेद् द्वयम् । श्रवणं त्वविलेख्यायामन्यत्र परिमार्शनम् । १४ ।  
 द्रव्यैः प्रसिद्धैर्महागः प्रतिपादित्प्रमाथिनः । भक्तस्य च यथाशक्त्यैर्हृदि भावेन चैव हि । १५ ।  
 स्नानात्क्षुण्णं श्रेष्ठप्रार्थनामेव तुद्भव । स्थाण्डिले तत्त्वविन्यासो वहावाज्यभूतं हविः । १६ ।  
 सूर्ये चाभ्यर्हणं श्रेष्ठं सलिले सलिलादिभिः । श्रद्धयोपाहृतं श्रेष्ठं भक्तेन यम वार्यपि । १७ ।  
 भूर्ध्वभक्तोपाहृतं न मे तोषाय कल्पते । गन्धो धूपः सुमनसो दीपोऽन्नाद्यं च किं पुनः । १८ ।

**The glorious Lord began again :** Since there is no end to the branch of the Vedas dealing with ritual acts, which is unlimited in scope and infinite in volume, O Uddhava! I shall (accordingly) discuss this topic (of Kriyāyoga) in a nutshell in order of sequence in its true perspective. (6) The procedure of My worship is threefold, viz., Vedic, Tāntrika and mixed (consisting of both elements). Of the three, one should duly worship Me according to that procedure alone which is liked by him. (7) Hear from Me the way in which, having (first) attained the status of the twice-born (by getting himself invested with the sacred thread) as enjoined by (the part of) the Veda prescribing his duties — when the worshipper happens to be a member of the twice-born classes — a man should worship Me with devotion and reverence. (8) Full of Devotion he should worship Me, his teacher and father, with the requisite material (flowers etc.), with sincerity (lit., guilelessness in the shape of entertaining no hope for its reward) in (through the medium of) an image, a raised ground (levelled, squared and prepared for a sacrifice) or the sacred fire, the sun, water, (the cavity of) the heart or a Brāhmaṇa. (9) Having cleansed his teeth (with the end of a small green twig crushed with the teeth and converted into a brush), he should first (of all) perform his ablutions for the purification of his body. The bath should be repeated with (the utterance of) both types of Mantras (Vedic as well as Tantric) after (first) daubing the (whole) body with clay (as well as with fresh cowdung, sacrificial ashes and so on) and going through other preliminaries (such as invoking the presence of the Gaṅgā and other sacred waters, offering Arghya to them and seeking their permission for a bath). (10) Undertaking a noble vow (of profligating Myself), he should perform My worship, which wipes out (all) Karmas, side by side with (not neglecting) duties (of a binding nature) such as saying the Sandhyā prayers, (that have been) enjoined by the Veda. (11) An image has been declared to be of eight kinds according as it is carved out of (a block of) stone or wood, made of (molten) metal (such as brass or bronze), clay or sandal-paste etc., painted (on a wall etc.), made of sand or carved out of a precious stone or conceived by the mind. (12) An image, which is a temple of the Lord, is (again) of two varieties, movable and immovable. (The ceremonies of) invoking the presence of or bidding farewell to a deity are not necessary in worship done through the medium of an immovable one, O Uddhava! (13) There is option in the matter of invocation etc., in the case of a movable image (other than a Śālagrāma stone, where no invocation etc., is needed); while both must be done in the worship through the medium of a raised ground (or through an image of sand). Only an image other than a painted one or that made of clay or sandal-paste etc., should be (invariably) bathed; in (all) other cases (mere) sprinkling all round with water is enough. (14) My worship through images etc., should be done with excellent articles. In the case, however, of a devotee (who is) free from wiles (in the shape of) a selfish motive) it may be conducted with articles that are (easily) available. In (the cavity of) the heart, of course, worship is offered with love alone. (15) (Worship in the form of) bathing and (decoration with) ornaments is highly desirable only in an image, O Uddhava; in a raised ground (of course) the (conceptual) installation of the various deities (viz., the principal Deity and His entourage) in their respective place (with the uttering of formulas sacred to each);

in a sacred fire, (the offering of) oblations soaked in ghee; in the sun, respect shown (to the sun-god in the form of offering Arghya and waiting upon Him with prayers) and in water, worship through (gratification by offering) water etc., is considered most desirable. Even water offered with reverence by a devotee is most pleasing to Me; how much more, then, are sandal-paste, incense, flowers, light and food etc., dear to Me? On the other hand, anything offered by one who is not a devotee does not contribute to My pleasure even if it is abundant. (16—18)

शुचिः सम्पूरितसम्भारः प्राग्दर्भैः कल्पितासनः । आसीनः प्रागुदग् चार्चेदर्चायामथ सम्मुखः । १९ ।  
 कृतन्यासः कृतन्यासां पदबां पाणिना मृजेत् । कलशं प्रोक्षणीयं च यथात्वादुपसाधयेत् । २० ।  
 तद्विद्विद्वयजनं द्रव्याषयात्मानमेव च । प्रोक्ष्य पात्राणि त्रीण्यद्भित्तैस्त्रैश्च साधयेत् । २१ ।  
 पादाध्यात्मनोयार्थं त्रीणि पात्राणि दैहिकः । हृदा शीर्षार्थं शिखया गायत्र्या चाधिपन्नयेत् । २२ ।  
 पिण्डे वाय्वग्निंसुद्धे हृत्पदास्थां परां मम । अर्णवीं जीवकरां ध्यायेन्नान्दे सिद्धपाषिताम् । २३ ।  
 तथाऽऽम्भृतया पिण्डे व्याप्ते सम्पूज्य तन्मयः । आवाह्यार्चादिषु स्थाय्यं न्यस्ताङ्गं पां प्रपूजयेत् । २४ ।  
 पाद्योपस्यशार्ङ्गाणादीनुपचारान् प्रकल्पयेत् । धर्मादिभिश्च नवभिः कल्पयित्वाऽऽसनं मम । २५ ।  
 पद्ममण्डलं तत्र कर्णिकाकेसरोज्ज्वलम् । उभाभ्यां वेदतन्त्राभ्यां मह्यं तुभयसिद्धये । २६ ।  
 सुदर्शनं पाञ्चजन्यं गदासीषुधनुर्हलान् । युगलं कौस्तुभं मालां श्रीवत्सं चानुपूजयेत् । २७ ।  
 नन्दं सुनन्दं गरुडं प्रचण्डं चण्डमेव च । महाबलं बलं चैव कुमुदं कुमुदक्षणम् । २८ ।  
 दुर्गां विनायकं व्यासं त्रिभुवनेन गुरुन् सुरान् । खे स्वे स्थाने त्वभिमुखान् पूजयेत् प्रोक्षणादिभिः । २९ ।

Having got together (all) requisites (articles of worship etc.), and prepared a seat with blades of Darbha grass pointing to the east, and sitting (on it) with his face turned towards the east or the north or in front of the image (to be worshipped) in the event of the latter being immovable, and himself pure, the votary should commence worshipping (Me). (19) Having consecrated himself (by assigning the various syllables of the Mantra to be used in the worship to the different parts of his hand as well as to the limbs of his body), he should gently rub the image (with a view to wiping of the coat of sandal-paste etc., on it) when it has been similarly consecrated and (then) duly adorn (with sandal-paste and flowers etc.), the pitcher (full of water to be used for worship from the beginning to the end) and the vessel containing water for sprinkling (and thereby consecrating) the utensils and articles of worship etc., with (20) Consecrating with that water the temple, the articles of worship as well as himself, the votary should get ready three vessels (filling them with water taken from the pitcher, and providing them) with (necessary) accessories\* (for offering Pādyā, Arghya and Ācamaniya, i. e., water for washing the feet and hands and rinsing the mouth of the Deity respectively). (21) The worshipper should (then) consecrate the said three vessels (containing water) for washing the feet and hands and rinsing the mouth of the deity by breathing into them the sacred formulas connected with the heart, the head and the tuft of hair on the crown (viz., 'इदं नमः',

\* The scriptures dealing with the details of worship lay down that the following accessories should be used along with water when washing the feet and hands and rinsing the mouth of the deity respectively—

शुद्धं श्यामाङ्कुराञ्जविष्णुकान्तारिरीर्यते । मन्त्रेषु व्याक्षयवद् वाग्निविलस्य पाः ।  
 दुग्धं घृतं क्रमदध्याह्न्याहकमुदीरितम् । जाम्बवत्कङ्कालैर्गतिपायमनोयकम् ॥

\* Grains of Śyāmāka rice (which are very small as compared to ordinary rice), blades of Dūrva (panic grass), lotus flowers, a kind of herb called Viṣṇukrāntā etc., are approved for use with the water intended for washing the feet of the Lord with. Sandal-paste, flowers unbroken grains of rice, grains of barley, blades of the sacred Kuśa grass, sesame seeds, mustard seeds and blades of panic grass—these eight substances have been prescribed for being used with the water intended for washing the hands of the Deity with; while the water intended for rinsing the mouth of the deity should be accompanied by the nutmeg, cloves, berries of Kankola plant etc.\*

'शीर्षे स्वहा', 'शिवायै वन्द') respectively and lastly the Gāyatri-Mantra (into all). (22) (Then) within his (own) body conceived as dried up by the gastric wind and (then) consumed by the fire at the navel and (ultimately revived by nectar flowing from the moon located in the forehead and thus) thoroughly sublimated, he should meditate on My supreme and subtle form (the form of Lord Nārāyaṇa), of which the Jiva is but a particle, installed on the lotus of the heart and contemplated by accomplished souls at the end of Nāda (the fifth part of the sound of Praṇava consisting of अ, उ, ऋ, ॠ or the nasal sound and नद or the echo). (23) On his body being permeated (as a house by the light emanating from a lamp) by that subtle form contemplated as his own being, he should (first) worship Me in that form (with conceptual articles) and, full of that presence, should (then) invoke My presence in the image etc., and, having installed Me there and assigned the syllables of the Mantra to the (various) limbs of the image, proceed with My worship. (24) Having (mentally) prepared a (high) seat for Me with Dharma etc. (viz., Dharma or Righteousness, Jñāna or Wisdom, Vairāgya or Dispassion and Aśīwarya or Supremacy for its four feet; Adharma or Unrighteousness, Ajñāna or Ignorance, Avairāgya or Absence of Dispassion and the Anāśīwarya or Lack of Supremacy for its four sides; and Sattva, Rajas and Tamas for the three planks constituting its base) and the nine Śaktis or potencies (viz., Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prahvī, Satyā, Īśānā and Anugrahā or Purity, Exaltation, Wisdom, Activity, Supernatural Power, Humility, Truthfulness, Rulership and Graciousness mounted on it) and (mentally) spread on it a lotus of eight petals shining bright with its pericarp and filaments (and with the orbs of the sun and other luminaries fixed on it), he should (instal Me on it and) Offer to Me (various) articles of worship such as water for washing My feet and hands and rinsing My mouth with according to the spirit of the Vedas and the Tantras both and with a view to securing both (worldly enjoyment and final beatitude). (25-26) He should (further) worship in their order of sequence (the discus) Sudarśana, (the conch named) Pāñcajanya, the mace (Kaumodakī), the sword, the bow and the arrows as well as (the emblems of Lord Sankarṣaṇa, viz.), the plough and the pestle in the eight directions and the Kaustubha (gem), the (Vaijayanti)garland and (the mark of) Śrīvatsa (all the three on the bosom of the Lord in their respective position). (27) He should (likewise) worship (the eight attendants of the Lord, viz.,) Nanda, Sunanda, Pracaṇḍa as well as Caṇḍa, Mahābala and Bala; Kumuda and Kumudekṣaṇa (as standing around the Lord in the eight directions) and (His carrier) Garuḍa (as facing the Lord). (28) He should (also) worship, by offering them water to wash their hands with and so on, (Goddess) Durgā, Vināyaka (Lord Gaṇeśa), (the sage) Vyāsa and Viṣwakṣena (all these four as surrounding the Lord in the four corners intervening the four quarters), his own preceptor (as standing to-His left) and the gods (viz., the eight guardians of the spheres) each in his relative position (according to the direction in which their spheres are located), (all) of course facing the Lord. (29)

चन्दनोशीरकपूरकुङ्कुमागुरुस्वासितैः । सलिलैः स्नापयेच्चत्रैर्नियदा विभवे सति ।३०।  
 स्वर्णघर्मानुवाकेन महापुरुषविद्याया । पौरुषेणापि सूक्तेन सामभी राजनादिभिः ।३१।  
 वस्त्रोपवीताभरणपत्रत्रगन्धलेपनेः । अलङ्कुर्वीत सप्रेम मद्भक्तो मां यथोचितम् ।३२।  
 पाद्यमाचमनीयं च गन्धं सुमनसोऽक्षतान् । धूपदीपोपहार्याणि दद्यान्मे श्रद्धयार्चकः ।३३।  
 गुडपायससर्पीषि शक्कुल्यापूपमोदकान् । संयावदधिसूपांश्च नैवेद्यं सति कल्पयेत् ।३४।  
 अभ्यङ्गोमृदनादर्शन्धावाभिषेचनम् । अत्राद्यगीतनृत्यादि पर्वणि सुकृत्स्नवहम् ।३५।

The votary should, if there is (sufficient) wealth, daily bathe Me with water made fragrant by sandal-paste, Uśira (a kind of aromatic grass), camphor, saffron and aloe-wood, chanting (all the while) sacred texts such as the Suvārṇagharmānuvāka (or Rgveda, commencing with

the words सूक्तां घर्मम् etc.), the Mahāpuruṣavidyā\* (a sacred text sacred to Lord Viṣṇu, the Supreme Person), the Puruṣa-Sūkta† and the texts of Sāmaveda such as the Rājana Sāma and the Rauhiṇa Sāma. (30-31) My devotee should (also) lovingly set Me off in the proper way with raiments, the sacred thread, jewels, wreaths of basil leaves, scents and sandal-paste. (32) The worshipper should (then) reverently offer to Me water to wash My feet and rinse My mouth with, sandal-paste flowers and grains of unbroken rice (for decoration), incense, light and articles of food. (33) If there be wealth, one should offer as food (to Me daily or at least on festive occasions) jaggery (or sugar), rice boiled in milk and sweetened with sugar, ghee; large round cakes of ground rice, sugar and sesamum seeds and cooked in oil; piles of sweet cakes made of meal and sugar and fried in ghee; lumps of sweets composed of meal cooked in ghee; a kind of porridge made of wheat flour with ghee, milk and molasses; curds and seasoned soup of pulses. (34) Offering a brush (made of a small green twig with one of its ends crushed) for cleansing My teeth, perfumed oil for anointing My body with, a paste (of saffron and camphor powder) for being rubbed on the various parts of My body in order to free it from dirt; (bathing My image with a preparation composed of milk, curds, ghee, honey and sugar as well as with scented water; clothing Me with costly silk and adorning Me with jewels, sandal-paste and wreaths etc.), and putting a mirror before Me (in order to show Me how I look); offering Me food which could be (easily) swallowed (without mastication) as well as that needing mastication (together with fragrant water, betel leaves, a bed of flowers etc.), and (also) singing songs and dancing etc., should be arranged (at least) on a sacred day (e.g., Ekādaśī or the full moon), and preferably everyday (if one's means allow it). (35)

विधिना विहिते कुण्डे मेखलागर्तवेदिभिः । अग्निमाधाय परितः समुहेत् पाणिनेदितम् । ३६ ।

परिस्तीर्याथ पर्युक्षेदन्वाधाय यथाविधि । प्रोक्षणाऽऽसाद्य इत्याग्निं प्रोक्षणाग्नौ भावयेत् माम् । ३७ ।

तप्तजाम्बूनदप्रख्यं शङ्खचक्रगदास्रुजैः । रुसधत्तुर्धुञ्जं शान्तं पयसिञ्जलवाससम् । ३८ ।

स्फुरत्किरीटकटककटिसुत्रवराङ्गदम् । श्रीवत्सवक्षसं प्राजल्लौसुभं वनमालिनम् । ३९ ।

ध्यायन्नभ्यर्च्य दारुणि हविषाभिघृतानि च । प्रास्याज्यभागावाचारै रक्ष्णा चाज्यघृतं हविः । ४० ।

जुहुयान्नूलमन्त्रेण षोडशर्चावदानतः । धर्मदिभ्यो यथान्याये मन्त्रैः स्विष्टकृतं बुधः । ४१ ।

Depositing fire in a sacrificial pit, dug and constructed with due ceremony alongwith (three) zone-like constructions, a hollow and a raised ground, one should collect and concentrate it with the hand once it has been kindled (by fanning it). (36) Then enclosing it on all sides with twenty blades of Kuśa grass, one should sprinkle water on the Kuśa blades all round and, duly replenishing it with fuel while uttering the Vyāhrtis (पृ: पृवः and so on) and placing (to the north of the sacred fire) articles to be offered to the fire and sprinkling them with water taken from the consecrating vessel, should contemplate Me in the fire as shining brightly like molten gold, distinguished by four arms resplendent with a conch, discus, mace and lotus, calm (and composed), clad in silk possessing the (golden) hue of the filaments of a lotus, adorned with a brilliant diadem, bangles, a girdle (round My waist) and excellent armlets, bearing the mark of Śrīvatsa on My bosom, distinguished with the lustrous Kaustubha gem and with a garland of sylvan flowers. (37—39) Visualizing and worshipping Me (as such) and casting (into the fire) sacrificial sticks soaked in ghee and having made the two offerings of ghee known by the name of Āghāras (and consisting of sprinkling ghee across the sacrificial pit from the northern to the southern end and from the southern to the

\* जितं ते पुण्डरीकाक्ष्यं नमस्ते विष्णुभवन । सुजयण्य नमस्तेऽस्य महापुरुषपूर्वज ।

† The 16 Mantras of Ṛgveda X. xc; Atharva. XIX. vi; the first 16 Mantras of Śukla Yajurveda XXXI and Kṛṣṇa Yajurveda III. xii; Sāmaveda 617—621

northern end, uttering the formulas 'प्रजापतये स्वाहा' and 'इन्द्राय स्वाहा') and two (more) offerings known by the name of Ājyabhāgas (and consisting of pouring ghee into the sacred fire uttering the formulas 'अग्नेये स्वाहा' and 'सोमाय स्वाहा' respectively), should offer oblations soaked in ghee, uttering the fundamental Mantra (ॐ नमो नारायणाय) and then the hymn known by the name of Puruṣa-Sūkta (consisting of sixteen Mantras); taking a fresh oblation (in a limited quantity with every utterance). The knowing devotee should (further) offer oblations (through the fire) to Dharma and others in the order mentioned before (in verse 25 above), uttering the name of the deity with the indeclinable "Swāhā" added to it and (then) the oblation known as "Swiṣṭakṛtī" (which is offered at the end of a sacrifice with the formula 'अग्नेये स्विष्टकृते स्वाहा' and is so-called because it is believed to turn the sacrifice into a success). (40-41)

अभ्यर्चयित्वा नमस्कृत्य पावद्विधौ बलिं हरेत् । मूलमन्त्रं जपेत् ब्रह्म स्मरन्नारायणात्मकम् । ४२ ।  
 दत्त्वाऽऽचमनपुच्छे च विष्णुवसेनाय कल्पयेत् । मुलवासां सुरभिमतं ताम्बूलह्यमथाह्वयेत् । ४३ ।  
 उपगम्यन् गूणन् नृत्यन् कर्पाण्यभिनयन् पम । यत्कथाः श्रावयन्नृण्वन् मुहूर्तं क्षणिको भवेत् । ४४ ।  
 सवैरुद्यावधैः स्रोत्रैः पौराणैः प्राकृतैरपि । स्तुत्या प्रसीद भगवन्निति वन्देत् दण्डवत् । ४५ ।  
 शिरो मत्पादयोः कृत्वा बाहुभ्यां च धरस्यम् । प्रपन्नं पाहि मामीश भोतं मृत्युप्रहर्षणवान् । ४६ ।  
 इति शेषां पया दत्तां शिरसाधाय सादरम् । उद्वासयेद्येदुद्वासं ज्योतिर्व्योतिषि तत् पुनः । ४७ ।  
 अर्चयित्वा यदा यत्र श्रद्धा मां तत्र चाचयेत् । सर्वभूतेष्वुत्पत्नि च सर्वात्पाहवस्थितः । ४८ ।

Having worshipped Me (as indwelling the fire) and saluted Me, the votary should offer oblations (in the eight directions) to My attendants (Nanda and others, mentioned in verse 28 above) and (then returning to the place of worship and taking his seat before Me), should repeat the Mūla (principal) Mantra (as long as possible), contemplating (all the while) on the Infinite in the form of Lord Nārāyaṇa. (42) (Then, visualizing Me as having finished My dinner in the meantime,) he should offer water (to Me) for rinsing My mouth with and (again inviting Me back to My seat) should make over the remnants to Viṣṇusena (the foremost attendant to the Lord). (Again,) offering betel-leaves etc., containing aromatic substances, intended to perfume the mouth, he should then conclude the worship (by showering on Me flowers placed in the hollow of one's joined palms). (43) (Then) celebrating, recounting and dramatically representing My exploits, dancing (out of joy while doing so) and narrating or listening to My stories, one should remain immersed in joy awhile. (44) Glorifying Me through long or short hymns found in ancient works (such as the Vedas and Purāṇas) as well as through those composed by human beings, and praying in the words "Be pleased, O Lord I" he should salute Me falling flat (on the ground) like a log, placing his head at My feet and with his arms joined together (at his back after the fashion of a criminal) and saying, "O Lord, protect me, afraid (as I am) of the ocean of worldly existence rendered all the more fearful by the presence of the alligator in the shape of death, and (as such) come to You (for protection)." (45-46) Praying thus he should respectfully place on his head as if given by Me the flowers etc., offered to Me and in case he must send back the deity (from the image in the event of its being intended for temporary worship); the (divine) effluence invoked into the image should be drawn back (from it and merged) into the (divine) flame burning in the lotus of the heart (and the image deposited into some holy tank or river). (47) One can worship Me through whichever of the media (enumerated in verse 9 above), e. g., an image, he conceives a reverence for on a particular occasion; for, being the Soul of the universe, I dwell in all created beings as well as in the self (of the worshipper himself). (48)

एवं क्रियायोगपथैः पुमान् वैदिकतान्त्रिकैः । अर्चयित्वा यदा यत्र चिन्तयेत् स्वयम् । ४९ ।  
 मद्वै सम्प्रतिष्ठाप्य मन्दिरं कारयेत् दृढम् । पुष्पोद्यानानि रम्याणि पूजायात्रोत्सवाश्रितान् । ५० ।

पूजादीनां प्रवाहार्थं महापर्वस्वथान्वहम् । क्षेत्रापणपुरप्रामान् दत्त्वा मत्सार्ष्टितामियात् । ५१ ।  
 प्रतिष्ठया सार्वभौये सद्यन्ना भुवनत्रयम् । पूजादिना ब्रह्मलोकं त्रिभिर्पत्साप्यतामियात् । ५२ ।  
 मामेव नैरपेक्ष्येण भक्तियोगेन विन्दति । भक्तियोगं स लुपत एवं यः पूजयेत माम् । ५३ ।  
 यः स्वदत्तां परीदतां हरेत सुरधिप्रयोः । वृत्तिं स जायते विद्भुग् धर्षणाययुतायुतम् । ५४ ।  
 कर्तुश्च सारथेहंतोरनुमोदितुरेव च । कर्मणां भागिनः प्रेत्य भूयो भूयसि तत् फलम् । ५५ ।

इति श्रीमद्भागवते महापुराणे धारमहंसे संक्षिप्तार्थमिक्कादशस्कन्धे सप्तविंशोऽध्यायः । २७ ।

Worshipping Me as aforesaid in accordance with the courses of worship taught in the Vedas as also in the Tantras, a man secures at My hands success of the kind coveted by him both here and hereafter. (49) One (who can afford to do so) should cause a strong (enduring) house of worship to be built and, having duly installed My image (in it), should (further) cause beautiful flower-gardens to be laid out and make a (formal) grant (in favour of the temple) of fields, markets, towns or villages helpful for the (daily) worship, (occasional) congregations (on sacred days) and festivals. Granting these for the regular (and uninterrupted) conduct of worship etc., from day to day as well as on specially sacred days, one bids fair to enjoy a fortune as great as Mine. (50-51) Through installation (of an image) one bids fair to acquire sovereignty of the entire globe; by erecting a temple he is sure to attain dominion of (all) the three worlds; through worship etc., one can hope to reach the realm of Brahmā and through all these three (combined) one can attain a state of equality with Me. (52) He who worships Me as aforesaid secures union (in thought with Me) through Devotion and through (such) course of disinterested Devotion one attains to Me alone. (53) He who takes away the endowment made either by himself or by others in favour of (the image of) a deity or a Brāhmaṇa continues for ten crores of years to be born as a creature living on ordure. (54) Such a destiny (whether good or bad as depicted in verses 49 to 54 above) awaits hereafter the agent as well as his assistant, prompter and supporter too. since each (of them) is a partner in the act; and the reward or punishment is greater according as the action is more dignified or atrocious. (55)

*Thus ends the twenty-seventh discourse in Book Eleven of the  
 great and glorious Bhāgavata-Purāna, otherwise  
 known as the Paramahansa-Saṁhitā.*



## अथाष्टाविंशोऽध्यायः

### Discourse XXVIII

#### The Highest Truth Discussed

श्रीभगवानुवाच

पारस्वभावकर्माणि न प्रशंसेत्र गार्हयेत् । विश्वमेकात्मकं पश्यन् प्रकृत्या पुरुषेण च । १ ।  
 पारस्वभावकर्माणि यः प्रशंसति निन्दति । स आशु भ्रश्यते स्वाध्यादिसन्धिभिनवेशतः । २ ।  
 तैजसे निद्रयाऽऽपन्ने पिण्डस्थो नष्टचेतनः । प्रायां प्राप्नोति मृत्युं वा तद्भवानार्थदुक् पुमान् । ३ ।  
 किं भद्रं किमभद्रं वा द्वैतस्यावस्तुनः कियत् । वाचोदितं तदन्तं मनसा ध्यातमेव च । ४ ।

छायाप्रत्याह्वयाभासा ह्यसन्तोऽप्यर्थकारिणः । एवं देहदयो भावा यच्छन्या मृत्युतो भयम् । ५ ।

आत्सैव तदिदं विश्वं सृज्यते सृजति प्रभुः । प्रायते त्रिति विश्वत्मा ह्रियते हरतीश्वरः । ६ ।

तस्मान्न ह्यात्मनोऽन्यस्पादन्यो भावो निरूपितः । निरूपितेयं त्रिविधा निर्मूला भातिरात्मनि ।

इदं गुणपर्यं विद्धि त्रिविधं मायया कृतम् । ७ ।

एतद् विद्वान् यदुदितं ज्ञानविज्ञाननैपुणम् । न निन्दति न च स्तौति लोके व्यति सूर्यवत् । ८ ।

प्रत्यक्षेणानुमानेन निगमेनात्मसविदा । आद्यन्तवदसञ्जात्वा निःसङ्गो विचरेदिह । ९ ।

**The glorious Lord began again :** Visualizing the universe—though brought about by (the co-operation of) Prakṛti (Matter) and Puruṣa (the Spirit)—as one in substance (as a manifestation of Brahma or the Absolute), one should neither praise nor condemn the (tranquil, vehement or torpid) nature and (corresponding) actions of others. (1) He who egotizes or denounces the natural bent of mind and actions of others quickly strays from his (real) purpose (of Self-Knowledge) on account of his clinging to duality (which is unreal). (2) On the senses (evolved from the Rājasika ego) being overpowered with sleep the soul imprisoned in the body enters the realm of Māya (illusion in the shape of the dream state in the event of the mind continuing to function) and having lost its consciousness (of the body and its surroundings later on when the mind too becomes torpid) reaches the state of deep sleep (which has been likened to death). So does the man perceiving many things (instead of the one real substance) experience distraction on coming in contact with the pleasures of sense and later on finds himself sunk into the depths of ignorance. (3) In the midst of duality, which is unreal (the question does not arise) what is good (praiseworthy) and what is evil (deprecable) and to what extent a (particular) thing is good or bad; (for) whatever is expressed through word (i.e., whatever is grasped through the senses) as well as whatever is contemplated with the mind is false. (4) A reflection, an echo and an illusory object (such as a mother of pearl presenting the appearance of silver), though unreal, react on us (as though they were real). So do the body and other entities (continue to) inspire fear till they disappear (into their one substratum, viz., Brahma). (5) Therefore, this universe is (no other than) the (Supreme) Spirit, inasmuch as It is capable of assuming all forms and almighty (capable of evolving everything). It is that (Universal) Spirit (alone) which creates and is created, protects and is protected, destroys and is destroyed. (It is both the subject and the object). (6) Therefore, no entity other than the Self existing apart from that which is created and so on has been posited (by the Vedas). This threefold appearance (in the shape of creation, continuance and destruction of the universe) in the Self has been declared (by the wise) as baseless. Know the threefold existence (in the shape of the perceiver, the perceived and the act of perception), being a product of the three Guṇas, as brought about by Māya (My deluding potency). (7) He who comes to know (what is meant by) this ripeness of Jñāna and Vijñāna as taught by Me would neither extol nor revile anyone and would move about in the world (free from partiality and prejudice) as the sun. (8) Realizing this world as having a beginning and an end and (therefore) unreal (when conceived as apart from the Spirit) by means of perception, inference, the authority of the scriptures and one's own direct experience, one should move about in this world unattached (9)

उद्धव उवाच

नैवात्मनो न देहस्य संसृतिर्द्रष्टव्यद्वयोः । अनात्मस्वदुःखोरोमा कस्य स्यादुपलभ्यते । १० ।

आत्माव्ययोऽगुणाः शुद्धः स्वयंज्योतिरनाकृतः । अग्निवदास्वदचिदेहः कस्येह संसृतिः । ११ ।

**Uddhava submitted:** Transmigration (or in other words, the experience of pleasure and pain etc.), is undergone neither by the soul, who is the perceiver and therefore self-luminous, nor by the body, which is the object of perception and therefore other than the Self. (All the same) it is experienced, O Lord! (The question, therefore, arises:) by whom is it undergone? (10) The soul is undecaying, unqualified, free from impurities, self-efulgent like fire and unobscured (by the evil of Avidyā or nescience) while the body is material like wood. (Therefore,) which (of the two) undergoes transmigration? (11)

श्रीभगवानुवाच

यावद् देहेन्द्रियप्राणैरात्मनः सन्निकर्षणम् । संसारः फलवांस्तावदपार्थोऽप्यविवेकिनः ॥१२॥  
 अर्थे ह्यविद्यमानेऽपि संसृतिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥१३॥  
 यथा ह्यप्रतिबुद्धस्य प्रखायो बहूनर्थं भूत् । स एव प्रतिबुद्धस्य न वै शोभाय कल्पते ॥१४॥  
 शोकहर्षभयक्रोधोभ्रमोहसुहादयः । अहङ्कारस्य दुःखेन जन्म मृत्युश्च नात्मनः ॥१५॥  
 देहेन्द्रियप्राणमनोऽभिधानो जीवोऽन्तरात्म्या गुणकर्मपूर्तिः ।  
 सूत्रं महानित्युरुधेव गीतः संसार आधावति कालतन्त्रः ॥१६॥  
 अपूलमेतद् बहुरूपरूपितं मनोवचःप्राणशरीरकर्म ।  
 ज्ञानासिनोपासनया शितेनच्छित्त्वा मुनिर्गा विचरत्यनुष्णः ॥१७॥  
 ज्ञानं विवेको निगमस्तपश्च प्रत्यक्षमतिह्यमथानुपानम् ।  
 आद्यान्तयोरस्य यदेव केचलं कालश्च हेतुश्च तदेव मध्ये ॥१८॥  
 यथा हिरण्यं स्वकृतं पुरस्तात् पश्चाच्च सर्वस्य हिरण्यमयस्य ।  
 तदेव मध्ये व्यस्यहार्यमाणं नानापदेशैरहमस्य तद्भूत् ॥१९॥  
 विज्ञानमेतद्विषयवस्थपङ्क्तं गुणत्रयं कारणकार्यकर्तृ ।  
 समन्वयेन व्यतिरेकतश्च येनैव तुर्येण तदेव सत्यम् ॥२०॥  
 न यत् पुरस्तादुत यत्र पश्चान्मध्ये च तत्र व्यपदेशमात्रम् ।  
 भूतं प्रसिद्धं च परेण यद् यत् तदेव तत् स्यादिति मे मनीषा ॥२१॥  
 अविद्यमानोऽप्यवभासते यो वैकारिको राजससर्ग एषः ।  
 ब्रह्म स्वयंज्योतिरतो विधाति ब्रह्मेन्द्रियार्थात्मविकारविचरम् ॥२२॥  
 एवं स्फुटं ब्रह्मविवेकहेतुभिः परापवादेन विशारदेन ।  
 छित्त्वाऽऽत्मसंदेहमुपारमेत खानन्दतुष्टेऽसिलकामुकेभ्यः ॥२३॥  
 नात्मा यपुः पार्थिवमिन्द्रियाणि देवा ह्यसुर्वायुजलं हुताशः ।  
 मनोऽत्रमात्रं धियणा च सत्त्वपहङ्कृतिः खं क्षितिरर्थसाध्यम् ॥२४॥  
 सपाहितैः कः करणैर्गुणात्सभिर्गुणो भवेन्मत्सुविविक्तधाप्रः ।  
 विक्षिप्यपार्ष्णीकृतं किं नु दूषणं घनैरूपैर्तैर्विगतं रवेः किम् ॥२५॥  
 यथा नथो वाय्वनलाम्बुभृगुणैर्गतागतैर्वर्तुगुणैर्न सृजते ।  
 तथाक्षरं सत्त्वरजस्तपोमलैरहं मतेः संसृतिहेतुभिः परम् ॥२६॥  
 तथापि सङ्गः परिवर्जनीयो गुणेषु मायारचितेषु तावत् ।  
 यद्भक्तियोगेन दृढेन थावद् रजो निरस्येत मनःकषायः ॥२७॥

The glorious Lord replied: So long as there is contact of the undiscriminating soul with

the body, senses and vital airs metempsychosis continues to bear fruit (in the shape of pleasure and pain), even though it has no reality. (12) Even though phenomena (in the shape of the various bodies) do not exist (in the Self), metempsychosis (consisting in the experience of pleasure and pain) does not cease in the case of the embodied soul continuing to think of the objects of senses, even as calamities do not cease to afflict a man in the dream state so long as the dream is not broken, although the objects seen in it (including the body appearing in the dream) do not (actually) exist. (13) Just as the dream experience brings many a woe to a man who has not yet woken—while the same surely does not infatuate him who has woken up—so what brings sorrow to the ignorant does not afflict a wise man. (14) Grief, delight, fear, anger, greed, infatuation, craving and other moods as well as birth and death are seen in relation to the ego and not to the Self. (15) The spirit hidden behind the body, the senses, the vital airs and the mind and identifying itself with them is called the Jiva. The subtle body (constituted of the Guṇas and Karmas) is its material manifestation and is variously known as the Sūtrātmā or the Mahat-tattva. Controlled by God (in the form of the Time-Spirit), it revolves in Saṁsāra (the whirligig of metempsychosis). (16) Cutting down with the sword of wisdom, whetted by worship (of God), this (tree of the) ego-sense—which has no root and (yet) stands revealed in multitudinous forms (such as those of gods, human beings etc.), and is entertained in relation to the mind, speech, vital airs and body—a contemplative soul roams about on the globe destitute of (all) thirst (for the pleasures of sense). (17) Wisdom consists in distinguishing the Self from the non-Self. (Study of) the Vedas and askesis (in the shape of discharging one's own sacred obligations), the teachings of exalted souls, ratiocination (consistent with those teachings) and one's own realization (which does not contradict the two) constitute the means to (the attainment of) such discriminating knowledge. And such discrimination results in the conviction that what alone existed at the beginning of creation and will survive at the end of it exists in the middle as well and that is (Brahma,) the revealer as well as the cause of the universe. (18) (Even) as gold not (yet) wrought into various beautiful shapes (as ornaments), which existed before as well as after all that is made of it, is the same even at the middle, while it is being called by different names (ear-ring, bangle and so on), so do I (the Cause of the universe) exist before and after the universe and am designated by different names even at the middle. (In other words, the creation is in no way other than Me.) (19) That (one substance, viz., Brahma) alone is real, because of which—the fourth principle (consisting of absolute Consciousness)—O dear uddhava, this mind subject to its three states (viz., waking, dream and deep slumber), the three Guṇas or modes of Prakṛti (which bring about the three states) as well as the threefold universe (consisting of the cause, viz., the Ādhyātma or the senses, the effect, viz., the Adhibhūta or the five elements—earth etc., and the agent, viz., the Adhidaiva or the gods presiding over the Indriyas) appear through invariable concomitance, and which substance (equally) persists even when this threefold distinction disappears (viz., during Samādhi or the state of absorption). (20) That (on the other hand) which neither existed before nor will persist after (viz., the manifest creation) does not (really) exist even in the middle except in name alone. An effect is the same as that other substance (viz., the cause) through which it came into being and by which it stands revealed: such is My conviction. (21) This world of modifications, though it did not exist (before), has evolved from Brahma through Rajas and is revealed (also) by Brahma, which (on the other hand) is the cause of all by itself (and not the effect of any other cause) and the revealer (too). (Therefore) it is Brahma (alone) which appears as this diversified universe, consisting (as it does) of the senses and their objects (the subtle elements), the mind (including the gods presiding over the senses and the mind) and the five gross elements. (22) Resolving one's doubts concerning the Self by the

aforesaid means of clearly distinguishing Brahma (vide verse 18 above) and by rejecting the possibility of the body etc., (which are other than the Self) being recognized as the Self and by the grace of a wise preceptor, and sated with the bliss of Self-Realization, one should dissociate oneself from all the senses etc., (thirsting after enjoyment). (23) Indeed the body, (which is) a product of the earth, the senses, the deities presiding over them, life-breath, the air, water, fire and the mind, which is sustained by food, reason and the intellect, the ego, ether, earth, the (five) objects of the senses and Prakṛti (the state of equilibrium of the three Guṇas) are not the Self (since they are all material). (24) What gain can there be to him who has fully realized My Truth through his senses, made up of the three Guṇas, being composed or, say, what harm can befall him through his senses being tossed about? What gain or loss can accrue to the sun through the clouds having gathered about it or dispersed? (25) (Even) as the sky is not affected by the (drying, burning, drenching and soiling) properties of the air, fire, water and earth or by the peculiarities, that come and go, of the various seasons, so the transcendent Indestructible is never contaminated by the impurities (impure tendencies and actions) of Sattva, Rajas and Tamas, which bring about the transmigration of one who looks upon the body as his self. (26) All the same attachment to the pleasures of sense, which are the creations of Māyā (Prakṛti) should be completely eschewed until the impurity attaching to the mind in the form of passion is shaken off through the intense practice of Devotion. (27)

यथाऽऽमयोऽसाधुचिकित्सितो नृणां पुनः पुनः संतुदति प्ररोहन् ।  
 एवं मनोऽपक्वकषायकर्म कुयोगिनं विध्यति सर्वसङ्गम् ।२८।  
 कुयोगिनो ये विहितान्तरायैर्मनुष्यभूतैस्त्रिदशोपसृष्टैः ।  
 ते प्राक्तनाभ्यासबलेन भूयो युञ्जन्ति योगं न तु कर्मतन्त्रम् ।२९।  
 करोति कर्म क्रियते च जन्तुः केनाप्यसौ चोदित आनिषातात् ।  
 न तत्र विद्वान् प्रकृतीं स्थितोऽपि निवृत्ततृष्णः स्वसुखानुभूत्या ।३०।  
 तिष्ठन्तभासीनमुत्तमं व्रजन्तं शयानमुक्त्तन्मत्तमन्त्रम् ।  
 स्वभावमन्यत् किमपीहमानमात्मानमात्मस्थमतिर्न वेद ।३१।  
 यदि स्म पश्यत्यसदिन्द्रियार्थं भ्रान्तानुमानेन विरुद्धमन्यत् ।  
 न मन्यते वस्तुतया मनीषी स्वाप्नं यथोत्थाय तिरोदधानम् ।३२।  
 पूर्वं गृहीतं गुणकर्मचित्रमज्ञानमात्मन्यविविक्तमङ्ग ।  
 निवर्तते तत् पुनरीक्षयैव न गृह्यते नापि विसृज्य आत्मा ।३३।  
 यथा हि भानोःसूदयो नृचक्षुषां तमो निहन्यात्र तु सद् विद्यते ।  
 एवं समीक्षा निपुणा सती भे हन्यात्तमिच्छं पुरुषस्य बुद्धेः ।३४।  
 एष स्वयंज्योतिरजोऽऽग्नेयो महानुभूतिः सकलानुभूतिः ।  
 एकोऽद्वितीयो वचसां विरामे येनेषिता चागसवश्चरन्ति ।३५।

(Just) as a disease in men sprouts again and again, if treated improperly, and causes much pain, so does the mind whose passions and (the latencies of) Karma to which they are traceable have not been burnt and which has conceived an attachment for all (wealth, sons, wife and so on) brings about the fall of one who has not attained perfection in Yoga (wisdom). (28) Those imperfect Yogis who are (thus) frustrated by (living) impediments in the form of human beings (such as wife and sons, kinsfolk and disciples) placed by the gods (take once more to (the practice of) Yoga, by force of the habit acquired in previous births, but never to the elaborate course of action. (29) Impelled by some agency (the Inner Controller or force of

destiny etc.), the ignorant man performs actions till his death and is subjected to joy and sorrow (undergoes transmigration thereby). The enlightened soul (however) is not so subjected, though seated in the body (a product of Matter), his thirst (for the pleasures of sense) having ceased due to his enjoying the bliss of Self-Realization (and hence does not undergo transmigration through performing actions all his life). (30) He whose mind is fixed on the Self is not aware of the body whether it is standing or sitting, walking or lying down, answering the calls of nature or masticating food or pursuing any other natural activity. (31) If at all a man of wisdom perceives the various objects of his extroverted senses, he does not recognize as real anything other than the Self—for such a thing would be contrary to reason—any more than a man rising from sleep recognizes as real an object seen in a dream and as such vanishing. (32) This psycho-physical organism (a product of ignorance), wonderfully wrought by the three Gunas (modes of Prakṛti) and Karmas (conforming to those Gunas), which was formerly (in the state of bondage) perceived as non-distinct from the Self, O dear Uddhava, now disappears in the light of Self-Knowledge. The Self (however) can neither be apprehended nor rejected. (33) Just as the emergence of the sun (only) disperses the darkness screening the human eyes, but does not create (anew) what has already been there, so My consummate and true realization dispels the darkness enveloping the mind of man. (34) The Self is never hidden from our view (but ever directly perceptible). It is self-luminous, beyond birth (and death etc.), beyond all proof, unlimited in point of time and space etc. (and therefore beyond all change), comprising all sorts of experiences, and remaining one (without a second) when all words cease to describe it. Speech and the senses function (only) when impelled by It. (35)

एतावान्नात्यसंपोहो यद् विकल्पस्तु केवले। आत्मवृत्ते स्वभावानभवत्यव्यो न यद्य हि ॥३६॥  
अन्नमाकृतिभिर्प्राज्ञं पञ्चवर्णमवाधितम्। व्यर्थेनाप्यर्थवादोऽयं द्वयं पण्डितमानिनाम् ॥३७॥

The notion of difference in the absolute Self is entirely a delusion of the mind; for other than one's own self there is no ground for this difference. (36) The view of some self-conceited men that the duality (in the form of the body etc.), perceptible (with the senses) in the form of (so many) names and forms and consisting of the five (gross) elements cannot be refuted is a meaningless tall talk. (37)

योगिनोऽपक्रययोगस्य युञ्जतः काय उच्छ्रितैः। उपसर्गैर्विहिन्येत तत्रायं विहितो विधिः ॥३८॥  
योगधारणया काश्चिदासनैर्धारणान्वितैः। तपोमन्त्रौषधैः काश्चिदुपसर्गान् विनिर्देहेत् ॥३९॥  
काश्चिन्मनानुष्ठानेन नामसङ्कीर्तनादिभिः। योगेश्वरानुक्त्या वा हन्यादशुभदाञ्छनैः ॥४०॥  
केचिद् देहाग्निं धीराः सुकल्पं वयसि स्थिरम्। विधाय विविधोपायैरेथ युञ्जन्ति सिद्धये ॥४१॥  
न हि तत् कुशलदादृत्यं नदायासो ह्यपार्थकः। अन्तवत्त्वाच्छरीरस्य फलस्यैव वनस्पतेः ॥४२॥  
योगं निषेवतो नित्यं कायश्चेत् कल्पतामियात्। तच्छुद्ध्यात्र मतिमान् योगमुत्सृज्य मत्सरः ॥४३॥  
योगत्वयामिमं योगी विचारन् मद्प्राश्रयः। नान्तरागैर्विहिन्येत निःस्पृहः स्वमुत्तानुभूः ॥४४॥

इति श्रीमद्भागवते महापुराणे षष्ठमहोस्यो संहितायामेकविंशत्योऽध्यायः ॥२८॥

If the body of a Yogī who has not yet achieved perfection in Yoga and who is still striving is visited by (some) calamities (ailments etc.), appearing all of a sudden, the following is prescribed as a remedy. (38) One should get rid of some obstacles (such as heat and cold) through Yogic concentration (severally on the moon and the sun), others (viz., flatulence and other ailments) by means of Yogic postures accompanied by concentration on the air and

still others (viz., those brought about by evil stars and snakes etc.), through askesis (self-denial), spells and drugs (as required). (39) Some obstacles (such as lust and anger) yielding evil results one should gradually get over through continued contemplation on Me, by loudly chanting the Divine Names and so on, and still others (such as hypocrisy and pride) by waiting upon masters of Yoga. (40) Some men, having controlled their senses and made their living body exceptionally strong (proof against disease and old age) and ever young by various means, take to the practice of Yoga for the attainment of mystic powers (such as transferring one's soul to a dead body and tenanting it). (41) That is (however) not to be made much of by the wise; for the pains taken over such a consummation are futile inasmuch as the body (after all) is perishable like the fruit of a tree (and might drop any moment). (42) (Even) if the body of a man ever diligently practising Yoga attains exceptional fitness, a wise man should not lay much store by such fitness, discontinuing the (practice of) Yoga; he should (on the other hand) remain devoted to Me. (43) The Yogi who, depending on Me, diligently carries on the aforesaid practice of Yoga is not baffled by obstacles; he is (on the other hand) rid of all hankerings and enjoys the bliss of Self-Realization. (44)

*Thus ends the twenty-eighth discourse in Book Eleven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Sārhitā.*



## अथैकोनत्रिंशोऽध्यायः

### Discourse XXIX

Courses of conduct pleasing to the Lord; Uddhava's departure for Badarikāśrama

उद्भव उवाच

सुदुश्चरामिमां घन्ये योगचर्यामनात्मनः । यथाज्ञप्ता पुषान् सिद्धयेत् तन्मे ब्रूवाञ्जसाञ्छुत ॥ १ ॥  
 प्रायशः पुण्डरीकाक्ष युञ्जन्तो योगिनो मनः । विषीदत्यसपाधानान्घनोनिग्रहकर्हिताः ॥ २ ॥  
 अथात आनन्ददुयं पदाम्बुजं हंसाः श्रयेरन्नरविन्दलोचन ।  
 सुखं नु विधेन्नर योगकर्मभिस्त्वन्पाययामी विहता न मानिनः ॥ ३ ॥  
 किं चित्रमच्युत तथैतदशेषबन्धो दासेष्वनन्यशरणेषु यदात्मसात्त्वम् ।  
 योऽशोचयत् सह भृगुः स्वयमीश्वरारणं श्रीमत्किरीटतटपीडितपादपीठः ॥ ४ ॥  
 तं त्वाखिलात्मदयितेश्वरभाश्रितानां सर्वार्थदं स्वकृतविद् विस्मजेत को नु ।  
 को वा भजेत् किमपि विस्मृतयेऽनु भूत्यै किं वा भवेन्न तव पादरजोऽनुषे नः ॥ ५ ॥  
 नैवोपयन्त्यपचिति कवयस्तक्वेषु ब्रह्मायुषापि कृतभृद्धमुदः स्मरन्तः ।  
 योऽन्तर्बहिस्तनुभृतामनुभुं विधुन्वन्नाचार्यार्थंयवपुषा स्वगतिं व्यनक्ति ॥ ६ ॥

**Uddhava submitted :** I consider this Yogic discipline extremely hard to practise for one who has not been able to control his mind. (Therefore, pray) tell me explicitly, O immortal Lord, the means by which a man may easily attain perfection. (1) Yogis (strivers) trying to curb their mind, O lotus-eyed Lord, get tired in their attempt to control it and often feel frustrated

because of their not being able to compose it. (2) It is for this very reason that men who are capable of distinguishing the substantial from the unsubstantial easily and definitely resort to Your lotus-feet, yielding (the nectar of) supreme bliss, O lotus-eyed Lord of the universe! Handicapped (however) are they by Your Māyā (deluding potency), who, being proud of their Self-Knowledge and (knowledge of) ritual acts, do not (so) resort to You. (3) That You should be subject to the will of Your servants (devotees) that are exclusively devoted to You, O Befriender of all, is no wonder for You, O immortal Lord! who found delight in the company of animals (monkeys etc. in Your descent as Śrī Rāma as well as in Your infantile sports at Vrindāvana), even though Your very footstool is (ever and anon) rubbed by the end of the brilliant diadems of Brahmā and others (the rulers of the world)! (4) What man who is conscious of good offices done (by you) to Your devotees (in the past) can possibly turn his back on You as aforesaid, the Ruler and the Beloved, (nay,) the very Self of the entire creation, who bestow all desired boons upon those that have sought shelter with You? What (knowing) man will as a matter of fact go in for something (other than You, even though gifted by You,) which is conducive to good fortune (alone) and later on, to forgetfulness (about You)? What good fortune will not attend on us, who take delight in the dust of Your feet? (5) (Even) enlightened souls cannot get square with You, O Lord! even through the span of life allotted to Brahmā (viz., 31,10,40,00,00,00,000 years) and feel overjoyed while recalling Your obligations; for (they know that) appearing in the form of the preceptor outside and in the form of the Inner Controller within (their heart) it is You who drive away the sin (and impurities) of embodied souls and reveal Your true nature (to them). (6)

श्रीशुक उवाच

इत्युद्धवेनात्यनुक्तचेतसा पृष्टो जयक्रोडनकः स्वशक्तिभिः ।  
गृहीतमूर्तित्रय ईश्वरेश्वरो जगद् मग्निमपनोहरस्मितः । ७ ।

Śrī Suka began again: Questioned thus by Uddhava, whose mind was excessively devoted to Him, Śrī Kṛṣṇa (the suzerain Lord even of Brahmā and others, the rulers of the universe), who, having assumed three forms (under the names of Brahmā, Viṣṇu and Śiva) through His own potencies (in the shape of Rajas, Sattva and Tamas), toys with the world, lovingly spoke (as follows) with a soul-ravishing smile (on His lips). (7)

श्रीभगवानुवाच

हन ते कथयिष्यमि मम धर्मान् सुभङ्गलान् । याञ्छुद्दयाऽऽस्वन् मया मृत्युं जयति दुर्जयम् । ८ ।  
कुर्यात् सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् । मय्यर्पितमनश्क्षितो मद्दर्पात्मपनोरतिः । ९ ।  
देशान् पुण्यानाश्रयेत मद्दत्तैः साधुभिः श्रितान् । देवासुरमनुष्येषु मद्भक्तापरितानि च । १० ।  
पृथक् सत्रेण वा मह्यं पर्वयात्रामहोत्सवान् । कारयेद् गीतनृत्याद्यैर्भारतजविभृतिभिः । ११ ।  
मामेव सर्वभूतेषु बहिरन्तरषाद्वृतम् । ईक्षेतात्मनि चात्मानं यथा खममलशयः । १२ ।  
इति सर्वाणि भूतानि मद्भावेन महाद्युते । सभाजयन् मन्यमानो ज्ञानं केवलमाश्रितः । १३ ।  
ब्राह्मणे पुलकसे स्तेने ब्रह्मण्येऽर्के स्फुलिङ्गके । अकूरे क्रूरके चैव समदृक् पण्डितो मतः । १४ ।  
नरेषुभीक्ष्णं मद्भावं पुंसो भावयन्तोऽचिरान् । स्वधार्म्यातिरस्कारः सहङ्कार विवर्त्ति हि । १५ ।  
बिभृज्य स्वयमानान् स्वान् दुर्गं ब्रीडां च दैहिकीम् । प्रणमेद् दण्डवद् भूषात्प्रवाण्डालगोत्राम् । १६ ।  
यावन् सर्वेषु भूतेषु मद्भाषो नोपजायते । तावदेवमुपासीत वाङ्मनःकथयवृत्तिभिः । १७ ।  
सर्वं ब्रह्मात्मकं तस्य विद्ययाऽऽत्मपनीषया । परिपश्यन्नूपरमेत् सर्वतो मुक्तमंशयः । १८ ।  
अयं हि सर्वकल्याणो सद्भीचीनो मनो यम । मद्भावः सर्वभूतेषु मनोवाक्कायवृत्तिभिः । १९ ।

न ह्यङ्गोपक्रमे ध्वंसो महद्मस्योद्धवाप्वपि । मया व्यवसितः सम्यङ्निर्मुण्त्वादनाशिषः ॥२०॥  
 यो यो मयि परे धर्मः कल्प्यते निष्फलाय चेत् । तद्गयासो निरर्थः स्याद् भयादेरिव सतम ॥२१॥  
 एषा बुद्धिमता बुद्धिमनीषा च मनीषिणाम् । यत् सत्यमनूतेह मय्यनप्राप्तिं मामुत्तम् ॥२२॥

The glorious Lord said : Hullo ! I shall tell you the most auspicious courses of conduct pleasing to Me, following which with reverence a mortal conquers death, which is so difficult to conquer. (8) With mind and intellect dedicated to Me and his mind and soul finding delight in the courses of conduct pleasing to Me, a man should gradually (learn to) perform all actions for My sake, remembering Me (all the while). (9) He should take up his abode in holy lands inhabited by pious men devoted to Me and follow the conduct of my devotees among the gods, demons and human beings. (10) He should arrange (either) individually or collectively in My honour on sacred days (such as Ekādaśī) processions and great festivities alongwith songs, dances etc., spending large sums of money on a monarchical scale. (11) Pure of mind, he should behold Me alone, the Supreme Self, as pervading within as well as without and unconditioned as the sky in all created beings as also in his own self. (12) He who, embracing thus the point of view of Self-Knowledge alone, regards all created beings as identical with Me, O highly enlightened one, and honours them as such, (nay,) who looks with an equal eye upon a Brāhmaṇa and a low-born individual, a thief and a devotee of Brāhmaṇas, the sun and a spark, a tender-hearted and a cruel man is accounted wise. (13-14) (The spirit of) rivalry (with equals), fault-finding (with one's superiors) and contempt (for one's inferiors) coupled with self-conceit surely disappear before long from the mind of a man incessantly (engaged in) looking upon men and women as (no other than) Myself. (15) Ignoring his own people (even) if they laugh at him and giving up the body-consciousness (as a result of which one comes to regard oneself as superior and the low-born and animals etc., as inferior to one's own self) and casting to the winds (all sense of) shame, he should bow low to all down to a dog, a pariah, a cow and a donkey, falling flat on the ground like a log of wood. (16) Until the conviction about all created beings being identical with Myself gets rooted in him, he should worship Me in the aforesaid manner through the active agency of his speech, mind and body. (17) Everything is reduced to Brahma (the Absolute) in his eyes. (And) seeing Brahma (and Brahma alone) everywhere by virtue of knowledge (raised to the level of realization) gained by looking upon everything as Brahma, and freed from all doubts, he should cease from all activity. (18) Looking upon all created beings as Myself through the active agency of mind, speech and body—this indeed is considered by Me to be the best of all disciplines (conducive to My realization). (19) There is no (fear of) loss in the least degree of this course of conduct in the form of My worship, O dear Uddhava, once it has been taken up (in right earnest), because it is free from (all) craving and since it has been deliberately determined by Me, unaffected as it is by the (three) Guṇas (20) (Nay,) whatever worldly exertion, though fruitless (e.g., the act of fleeing and crying through fear etc.), yet dedicated in a disinterested spirit to Me, the Supreme, is exalted to the level of Dharma (righteousness). O most pious Uddhava ! (21) Here lies the wisdom of the wise, (nay,) the devemess of the clever consists in this (alone) that one attains in this (very) life to Me, the (only) immortal and real substance, through this bogus and mortal frame. (22)

एष तेऽभिहितः कृत्स्नो ब्रह्मवादस्य सङ्ग्रहः । समासव्यासविधिना देवानामपि दुर्गमः ॥२३॥  
 अभीक्ष्णशस्त्रे गदितं ज्ञानं चिस्पष्टयुक्तिमत् । एतद् विज्ञाय पुञ्चेत पुण्ये नष्टसंशयः ॥२४॥  
 सुविविक्तं तव प्रश्नं मयेतदपि धारयेत् । सनानं ब्रह्मगुह्यं परं ब्रह्माधिगच्छति ॥२५॥  
 य एतन्मम भक्तेषु सम्प्रदद्यात् सुपुष्करम् । तस्याहं ब्रह्मदायस्य दद्याम्यात्मानमात्मना ॥२६॥  
 य एतत् समधीयीत पवित्रं परमं शुचिः । म पूयेताहरहर्षां ज्ञानदीपेन दर्शयन् ॥२७॥

य एतच्छ्रद्धया नित्यमव्यग्रः शृणुयात्तरः । पयि भक्तिं परां कुर्वन् कर्मभिनं स ब्रह्मते ॥२८॥  
 अयुद्धव त्वया ब्रह्म सखे समयधारितम् । अपि ते विगतो मोहः शोकश्चासौ मनोभवः ॥२९॥  
 नैतत्त्वया दायिकत्वाय नास्तिकत्वाय शठाय च । अशुश्रूषोरभक्त्या दुर्विनीतय दीयताम् ॥३०॥  
 एतदेवैर्विहीनाय ब्रह्मण्यया प्रियाय च । साधवे श्रुचये ब्रूयाद् भक्तिः स्याच्छ्रयोपिताम् ॥३१॥  
 नैतद् विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते । पीत्वा पीयूषममृतं पातव्यं नाब्रुशिश्यते ॥३२॥  
 ज्ञाने कर्मणि योगे च वार्तायां दण्डधारणे । यावानर्थो नृणां तात तावांसेज्जै चतुर्विधः ॥३३॥  
 मत्यां यदा त्यक्तमपस्तकर्मा निवेदितात्मा विविकीर्षितो मे ।  
 तदापुतल्वं प्रतिपद्यमानो मयाऽऽत्मभूयाय च कल्पते वै ॥३४॥

The aforesaid teaching covers the entire range of Vedantic teaching, which has been taught by Me to you in a nutshell or in extenso, (as necessary) and which is (so) difficult to grasp even for the gods. (23) Repeatedly has this Knowledge (of Truth) been expounded by Me in a very lucid and reasoned way. Having grasped it fully a man will have (all) his doubts dispelled and bids fair to get liberated. (24) (Nay,) he who treasures (in his mind) this questing of yours as well as this discourse containing my reply (to it) will realize the everlasting transcendent Brahma, that lies hidden in the Vedas. (25) (Again,) I shall voluntarily confer My own Self on that teacher of Brahma who imparts this knowledge to My devotees most extensively. (26) He who repeats aloud in an intelligent way this most sacred teaching (of Mine), which is capable of sanctifying others (too), will get purified in that he will be revealing Me day to day (to others) by the lamp of wisdom. (27) A man who attentively listens to this (dialogue) with reverence from day to day will be practising (in effect) supreme devotion to Me and will not be bound by actions. (28) I hope, O Uddhava, my friend, (the true nature of) Brahma has been fully understood by you: I presume also that your mind-born infatuation and grief too has totally disappeared. (29) Let this teaching (of Mine) not be imparted by you to a hypocrite, an unbeliever, a cheat, an irreverent listener, one who is not a devotee and an insolent person. (30) One should speak about it to him who is utterly devoid of the aforementioned faults, to a devotee of the Brāhmanas, to one's (own) favourite, to a pious and holy man, (nay, even) to the Śūdras and womenfolk if there is Devotion in them. (31) Nothing remains to be known by a seeker of Knowledge after knowing this, (just as) nothing remains to be quaffed after taking a draught of the immortalizing nectar. (32) To (devotees like) you, O dear Uddhava, I (Myself) cover the entire range of the fourfold object (of human pursuit), which is (partially) attained by men (in the shape of, say, final beatitude) through self-knowledge, (Dharma or religious merit) through (the performance of prescribed) duty, (mystic powers included under the category of Kāma or enjoyment) through (the practice of) Yoga, (wealth) through (the pursuit of) agriculture etc., (the vocation of a Vaisya), and (dominion, also included in the category of enjoyment) through the wielding of a sceptre (a symbol of ruling power). (33) When, having relinquished all duties, a mortal dedicates himself to Me, he is chosen by Me as an object of special favour; and, attaining immortality, he then gets qualified in reality for becoming one with Me (or acquiring divine powers). (34)

श्रीशुक उवाच

स	एवमादर्शितयोगमार्गस्तदोत्तमश्लोकवचो	निशम्य ।
ब्रह्माञ्जलिः	प्रीत्युपरूढकण्ठो	न किञ्चिद्द्वेषेऽभ्रुपिगुत्तसः ॥३५॥
विष्टुभ्य	चिन् प्रणयावचूर्णं धैर्येण	राजन् बहुमन्थमानः ।
कृताञ्जलिः	प्राह यदुप्रवीरं शीघ्र्यां	स्युं संसृष्टणारविन्दम् ॥३६॥

**Śrī Śuka went on:** Hearing the discourse of Śrī Kṛṣṇa of excellent renown, Uddhava, who had thus been shown the path of Yoga (union with the Lord), stood with joined palms, his eyes overflowing with tears, and could not at that time utter a word (in return) as his throat was choked with emotion. (35) Controlling his mind, agitated through affection, by firmness, O king, and accounting himself blessed, he (now) replied (as follows) to Śrī Kṛṣṇa (the greatest hero among the Yadus) with joined palms, touching His lotus-foot with his head. (36)

उद्धव उवाच

विद्रावितो मोहमहान्धकारो य आश्रितो मे तव संनिधानात् ।  
 विभावसोः किं नु समीपगत्य शनं तपो भीः प्रभवन्त्यग्राह ॥३७॥  
 प्रत्यर्पितो मे भवतानुकम्पिना भृत्याय विज्ञानमयः प्रदीपः ।  
 हित्वा कृतज्ञस्त्व पादमूलं कोऽन्यत् समीपाच्छरणं त्वदीयम् ॥३८॥  
 वृक्षश्च मे सुदृढः स्नेहपादो दाशार्हवृष्ण्यन्धकसात्त्वेषु ।  
 प्रसारितः सृष्टिविबुद्धये त्वया स्वभाषया ह्यात्मसुबोधहेतिना ॥३९॥

ममोऽस्तु ते महायोगिन् प्रप्रन्नमनुशाधि माम् । यथा त्वच्छरणाम्भोजे रतिः स्यादनपायिनी ॥४०॥

**Uddhava submitted :** The thick darkness of ignorance that had been hugged by me has been dispersed by Your teaching. Can cold and darkness or the fear born of these possibly prevail against a man who has sought the presence of fire, O Creator (even) of Brahmā ? (37) The lamp of wisdom (that had been snatched away by Your Māyā) has been restored to me, Your servant, by You, compassionate as You are. Leaving the soles of Your feet, what grateful man would seek any other asylum ? (38) Nay, the most tough snare of my affection for the Dāśārhas, the Vṛṣṇis, the Andhakas and the Sātvas, that had been spread by You through Your deluding potency for the propagation of species, has actually been torn asunder by You with the sword of Self-Realization. (39) (My) salutation be to You, O Supreme Master of Yoga ! (Pray.) instruct me, who have come to You for protection, so that unceasing love for Your lotus-feet may abide in my heart. (40)

श्रीभगवानुवाच

गच्छोद्धव मयाऽऽदिष्टो बर्दास्यं ममाश्रमम् । तत्र मयादतीर्थंदि स्नानोपस्पर्शनैः शुचिः ॥४१॥  
 ईक्ष्यालकनन्दाया विधुताशेषकल्पपः । वसानो वल्कलान्यङ्ग चन्यभुक् सुखनिःस्पृहः ॥४२॥  
 तितिक्षुर्द्वेषाभ्रानां सुशीलः संयतेन्द्रियः । शान्तः समाहितधिया ज्ञानविज्ञानसंयुतः ॥४३॥  
 मतोऽनुशिक्षितं यते विविक्रमनुभावयन् । पर्यावेशितवाक्चित्तो मर्द्धपरितो भव ।  
 अतिग्नय गतीस्त्रिस्तो मापेथ्यसि ततः परम् ॥४४॥

**The glorious Lord replied :** Enjoined by Me, O Uddhava ! proceed to My hermitage, called by the name of Badarikāśrama. Hallowed there by bathing in and drinking the water of the (holy) Gaṅgā (which has washed My feet and acquired sanctity thereby), nay, purged of all impurities by the (very) sight of the Alakanandā (a tributary of the Gaṅgā), wearing the bark of trees, O dear one! living on wild fruits and free from (all)-hankering for pleasure, enduring all experiences in the form of opposites (such as cold and heat), amiable of disposition, with your senses fully controlled, calm and possessed of a collected mind, endowed with wisdom and Self-Realization, ruminating most thoughtfully upon whatever you have learnt from Me and devoting your speech and mind to Me, remain assiduously engaged in duties pleasing to Me. Transcending the three courses of destiny, (viz., ascent to heaven in a celestial form, rebirth as a human being and being cast into the womb of any subhuman

creature, according to the predominance of Sattva, Rajas and Tamas respectively), you will then attain to Me. (41—44)

श्रीशुक उवाच

स एवमुक्तो हरिमेघसोद्धवः प्रदक्षिणं तं परिसृत्य पादयोः ।  
 निरो निधायाशुकलाभिरार्द्रधीर्नीविञ्जददन्दूपरोऽप्यपक्रमे । ४५ ।  
 सुदुस्त्यजस्त्रेहवियोगकातरो न शङ्कवंस्तं परिहातुयातुरः ।  
 कृच्छं ययौ मूर्धनि भर्तृपादुके बिभ्रन्नपस्कृत्य ययौ पुनः पुनः । ४६ ।  
 ततस्तपन्तर्हृदि संनिवेश्य गतो म्हाभागवतो विशालाम् ।  
 यथोपदिष्टं जगदेकबन्धुना तपः समास्थाय हरेरगाद् गतिम् । ४७ ।  
 य एतदानन्दसमुद्रसम्भृतं ज्ञानामृतं भागवताय भाषितम् ।  
 कृष्णेन योगेश्वरसेविताङ्घ्रिणा सच्चक्षुद्वयाऽऽसेष्य जगद् विमुच्यते । ४८ ।  
 भवभयपपहन्तु ज्ञानविज्ञानसारं निगमकृदुपजह्ने भूङ्खवद् वेदसारम् ।  
 अमृतमृत्तुधितक्ष्णापाययद् भूत्ववर्गान् पुरुषमूषभमाद्यं कृष्णसंज्ञं नतोऽस्मि । ४९ ।

इति श्रीमद्भागवते महापुराणे परमहंस्यो महर्षिब्रह्मवैवर्तेकण्ठसंस्कृत्ये एकमेवमंत्रोऽध्यायः १२९ ।

**Śrī Śuka resumed :** Instructed thus by Śrī Kṛṣṇa (devotion to whom puts an end to metempsychosis), Uddhava went round the Lord keeping Him always to his right (so as to ensure His constant goodwill) and, placing his head on His feet while departing, bathed them with drops of tears, his mind (too) being moistened with emotion, even though he had transcended the pairs of opposites (in the form of joy and sorrow etc., as a result of the Lord's teaching). (45) Alarmed at his (impending) separation from Śrī Kṛṣṇa—whose affection was most difficult to turn one's back upon—and unable to leave Him, Uddhava felt ill at ease and suffered (great) agony. (Then) bearing on his head the pair of wooden sandals belonging to his Master (and gifted by Himself as a token of His pleasure) and bowing to Him again and again, he departed. (46) Having firmly installed the Lord in the inmost of his heart, the great votary of the Lord then reached Viśālā (another name of Badarikāśrama); and, practising austerities according to rules, attained to the state of Śrī Hari as taught by Śrī Kṛṣṇa\* (the sole Befriender of the universe). (47) He who tastes ever so little with real reverence this nectar of wisdom, chumed out of the ocean of bliss (in the shape of the Upaniṣads, so-called because they reveal the nature of Brahma, which is all bliss) and taught to Uddhava (a great devotee of the Lord) by (no less a personage than) Śrī Kṛṣṇa, whose (lotus) feet are resorted to (even) by masters of Yoga (like Lord Śiva), is not only liberated himself but the world (at large) gets liberated (through his fellowship). (48) I bow to the Supreme Person known by the name of Śrī Kṛṣṇa, the First Cause, the Author of the Vedas, who in order to put an end to rebirth (in the case of devotees that have turned their face from the world) and the fear of old age and disease etc., (in the case of those following the ways of the world) extracted like a bee (the twofold) nectar, viz., 1-the quintessence of the Vedas in the form of Jñāna (Self-Knowledge) and Vijiñāna (God-Realization)—which are the only valuable things (in life)—and 2-the immortalizing beverage of the gods (churned) out of the ocean, and gave the (twofold) nectar to the (aforementioned) two classes of His devotees to drink. (49)

*Thus ends the twenty-ninth discourse in Book Eleven of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Sarhīlā.*

ॐ नमो भगवते वासुदेवाय

\* Vide verse 34 above.

## अथ त्रिंशोऽध्यायः

### Discourse XXX

#### Holocaust of Yadu's Race

राजोवाच'

ततो महाभागवत उद्धवे निगते वनम् । द्वारक्यां किपकरोद् भगवान् भूतभावयः । १ ।  
 ब्रह्मशापोपसंसृष्टे स्वकुले यादवर्षभः । प्रेयसां सर्वनैराणां तनुं स कथमत्वजन् । २ ।  
 प्रत्याक्रष्टुं नयनमबला यत्र लग्नं न शोकः । कर्णाविष्टं न सरति ततो यत् सनायात्बलप्रम् ।  
 यच्छ्रीर्वाचां जनयति रतिं किं नु मानं कवीनां दृष्ट्वा जिष्णोर्वीधि रथगतं यद्य तत्साम्यमीयुः । ३ ।

**The king (Parīkṣit) submitted :** Uddhava, a great devotee of the Lord, having proceeded to the woodland (of Badarikāśrama), what did the Lord, the father of (all) created beings, do next in Dwārakā ? (1) His (own) race having been wiped out through the curse of Brahmanas, how did Śrī Kṛṣṇa (the foremost of the Yadus) cast off His body, the most beloved of the eyes of all, from which ladies could not withdraw their eyes (once) riveted on it; which, having (once) entered the ears of the virtuous and (then) clung to their mind (through the passage of the ears), never departs from it; whose splendour (when glorified by poets) gives a delightful character to their speech and what goes without saying, brings honour to them, and looking on which, (when) seated in the car of (the all-victorious) Arjuna, warriors (who fell in battle) attained similarity to it ! (2-3)

शैपिरुवाच

दिवि भुव्यन्तरिक्षे च महोत्पातान् समुत्थितान् । दृष्ट्वाऽऽसीनान् सुधर्मायां कुष्ठाः प्राह वदुनिदम् । ४ ।  
 एते घोरा महोत्पाता द्वर्व्यां यमकेतवः । मुहूर्तमपि न स्थेयमत्र नो यदुपद्रवाः । ५ ।  
 स्त्रियो बालाश्च वृद्धाश्च शङ्खोद्धारं ब्रजन्वितः । वयं प्रभासं यास्यमो यत्र प्रत्यक् सरस्वती । ६ ।  
 तत्राभिविच्य शुचय उपोष्य सुसमाहिताः । देवताः पूजयिष्यामः स्रपनालेपनार्हणैः । ७ ।  
 ब्राह्मणांस्तु महाभागान् कृतस्वस्त्ययना वयम् । गोभूहिरण्यवासोभिर्गजाश्वरथवेऽमभिः । ८ ।  
 सिन्धिरथ शरिष्ट्यो मङ्गलायनमुत्तमम् । देवद्विजगवां पूजा भूतेषु धरमो भवः । ९ ।

**The sage (Śrī Sūka) replied :** Seeing evil portents of a grave nature manifest in the heavens and on earth as well as in the air, Śrī Kṛṣṇa spoke (thus) to the Yadus sitting (together) in (the assembly hall known by the name of) Sudharmā. (4) "These grave portents of a terrible nature appearing in Dwārakā are indications of a holocaust. We should not (therefore) stay here even for an hour, O leaders of the Yadus ! (5) Let the womenfolk, infants and aged men move from this place to (the sacred spot called) Śaṅkhodghāra, while we shall proceed to Prabhāsa, where the river Sarasvatī flows towards the west (and joins the sea). (6) Having bathed in that river and (thus) purified, and remaining without food, we shall (all) worship the (images of) gods with a fully concentrated mind by bathing them, daubing them with sandal-paste and offering (other) articles of worship. (7) Having been blessed (by the Brahmanas) through the recitation of benedictory Mantras (sacred texts) and offering of flowers etc., we shall also honour the highly blessed Brahmanas by gifting them cows, lands, gold and raiments as well as elephants, horses, chariots and dwellings. (8) That is the surest way of dispersing evil and the best means of securing happiness. Worship of gods, the Brahmanas and cows brings supreme exaltation to men." (9)

इति सर्वं समाकर्ण्य वदुक्त्वा मधुद्विषः । तथैति जीभिल्लनीयं प्रधासं प्रययु रथैः । १० ।  
 तस्मिन् भगवताऽऽदिष्टं यदुदेवेन यादवाः । चक्रुः परमया भक्त्या सर्वश्रेयोपवृद्धितम् । ११ ।

ततस्तस्मिन् महापानं पपुमैर्यकं मधु । दिष्ट्विभ्रंशितधियो यद्भ्रवैर्भ्रंश्यते मतिः । १२ ।  
 महापानाभिपन्तानं वीराणां दृग्भ्रवेतसाम् । कृष्णमायाविपूढानां सङ्घर्षः सुपहानभूत् । १३ ।  
 सुयुधुः क्रोधसंरञ्जा वैयापासततायिनः । धनुर्भिरसिभिर्भल्लैर्गदाभिस्तोपरार्थिभिः । १४ ।  
 पतत्यताकै रथकुञ्जरादिभिः खरोष्ट्रगोभिर्भ्रिषैर्नैरिधि ।  
 मिथः समेत्याश्वतरैः सुदुर्मदा न्यहञ्जैर्दंष्ट्रिरिव द्विपा वने । १५ ।  
 प्रद्युम्नमाश्वी युधि रुद्रमत्सरावकूरभोजावनिरुद्धसात्वकी ।  
 सुधद्रसङ्घ्रापजिती सुदारुणी गदौ सुमित्रासुरधौ समीयतुः । १६ ।  
 अन्ये च ये चै निशठौल्मुकादवः सहस्रजिच्छतजिद्धानुमुल्याः ।  
 अन्योन्यमासाद्य मदान्धकारिता जड्युर्मुकुन्देन विमोहिता भृशाम् । १७ ।  
 दाशार्हवृषयन्धकभोजसात्वता मध्वर्बुदा माथुरश्रासेनाः ।  
 विमर्जनाः कुकुराः कुन्तयश्च मिथस्ततस्तेऽथ विसृज्य सौहृदम् । १८ ।  
 पुत्रा अयुधन् पिण्णुभिर्भ्रातृभिश्च स्वस्त्रीयदौहित्रपितृव्यमातुलैः ।  
 मित्राणि मित्रैः सुहृदः सुहृद्विर्जातीस्त्वहन् ज्ञातय एव पूढाः । १९ ।  
 शरैषु क्षीयमाणेषु भन्दमानेषु धन्वसु । शस्त्रेषु क्षीयमाणेषु मुष्टिभिर्जङ्घरेकाः । २० ।  
 ता वज्रकल्पा हाभवन परिजा मुष्टिना भृताः । जड्युर्द्विषसैः क्रुष्येन वार्यमाणस्तु तं च ते । २१ ।  
 प्रत्यनीकं मन्यमाना बलभद्रं च मोहिताः । हन्तुं कृतधियो राजप्रापन्ना आततायिनः । २२ ।  
 अथ तावपि सङ्क्रुद्धावुद्यम्य कुरुनन्दन । एकापुष्टिपरिधौ चरन्ती जघ्नतुर्पुंथि । २३ ।  
 ब्रह्मशापोपसृष्टानां कृष्णमायावृतात्मनाम् । स्वर्धाक्रोधः क्षयं निन्ये वैणजोऽग्निर्वथा वनम् । २४ ।  
 एवं नष्टेषु सर्वेषु कुलेषु खेषु केशवः । अवतारितो भूत्वा भार इति मेनेऽब्रशेषितः । २५ ।

Attentively hearing this speech of Śrī Kṛṣṇa (the enemy of the demon Madhu) and saying "Amen!", the elderly among the Yadus all proceeded to Prabhāsa in chariots after crossing the sea by means of barks. (10) There the scions of Yadu performed with supreme Devotion whatever was enjoined by the Lord alongwith all (other) means of ensuring prosperity. (11) Then, their judgment having been vitiated by (an evil) destiny, they drank there a highly intoxicating and delicious drink known by the name of Maireyaka, by the filtrates of which the intellect is perverted. (12) There ensued a very bitter clash between the heroes, who were (all) proud at heart and were hard drunk with the strong beverage and were (further) deluded by the enchanting potency of Śrī Kṛṣṇa. (13) Inflamed with anger and equipped with arms they contended (with one another) on the seashore by means of bows, swords, spears, maces, bludgeons and lances. (14) Closing with one another in chariots and on elephants etc., as well as on (the back of) donkeys, camels, bulls, buffaloes and mules and men, bearing ensigns that fluttered in the breeze, the highly intoxicated warriors hit one another with arrows even as elephants in a forest would strike one another with their tusks. (15) Pradyumna closed on the battle-field with Sāmba, Akūrā with Bhoja, Aniruddha with Sātyaki, Subhadra with Saṅgrāmajit, Gada (Śrī Kṛṣṇa's brother) with Śrī Kṛṣṇa's son of the same name and Sumitra with Āsuretha. All the pairs looked very fierce, their rancour having grown very intense. (16) Blinded by intoxication and utterly infatuated by (the enchanting potency of) Śrī Kṛṣṇa (the Bestower of Liberation), others too, viz., Niśātha, Ulmuka and so on, the chief of whom were Sahasrajit, Śalajit and Bhānu, met and struck one another (at close quarters). (17) Casting (all)

affection to the winds, then, the Dāsārhas, Vṛṣṇis, Andhakas, Bhojas and Sātvatas, the Madhus and the Arbudas, the Māthuras and the Śūrasenas, the Visarjanas, the Kukuras and the Kuntis—these contended with one another. (18) Sons fought with their fathers and brothers with brothers; while maternal uncles, maternal grandfathers, nephews and sister's sons severally crossed their swords with their sister's sons, daughter's sons, uncles and maternal uncles. (Likewise) friends contended with friends, and relations with relations; while kinsmen killed kinsmen, deluded as they (all) were. (19) When (the stocks of) arrows began to be exhausted, bows began to be broken (when used as cudgels) and (the stocks of) weapons began to be depleted, they tore up with their clenched hands blades of Erakā\* grass. (20) Held by the clenched hand they turned into (so many) clubs studded with iron, (which were) almost as hard as adamant. They (now) began to strike their enemies with them, and, being checked by Śrī Kṛṣṇa, they took Him as well as Balabhadra to be their adversary, deluded as they were. (Nay,) resolved to kill Them, the desperadoes came up (before Them), O king! (21-22) Highly irritated, They too took up handfuls of Erakā grass. (presently) converted into clubs, O delight of the Kurus, and struck them (in return with those clubs) moving (from one place to another). (23) The fury, engendered by rivalry, of those warriors, who were possessed (as it were) by the curse of the Brāhmanas and whose judgment had been obscured by the deluding potency of Śrī Kṛṣṇa, brought about their destruction (even) as fire (produced by the friction) of bamboos would consume a (whole) forest. (24) All His own people as well as clans having thus perished, Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) concluded that the remaining burden of the earth was (also) removed. (25)

रामः समुद्रलेखायां योगमास्थाय परिरुषप् । तत्राज लोकं मानुष्यं संयोज्यान्मानमात्मनि । २६ ।

रामनिर्वाणमालोक्य भगवान् देवकीसुतः । निषसद् धरोपस्थे तूष्णीमासाद्य पिप्लवम् । २७ ।

बिभ्रच्चतुर्भुजं रूपं भ्राजिष्य प्रभया स्वया । दिशो विनिमिराः कुर्वन् विभुम् इव पावकः । २८ ।

श्रीवत्साङ्गं घनश्यामं तप्तहाटकवर्चसम् । कौशेयाम्बरयुगेन परिलीतं सुमङ्गलम् । २९ ।

सुन्दरस्मितवक्राब्जे नीलकुन्तलपण्डितम् । पुण्डरीकाभिरामाक्षं स्फुरत्पत्रककुण्डलम् । ३० ।

कटिपूज्यब्रह्मसूत्रकिरीटकटकङ्कदुः । हारनूपुरमुद्राभिः कौस्तुभेन विराजितम् । ३१ ।

वनमालापरिताङ्गं पूर्तिपद्भिर्निजायुधैः । कृत्वोरो दक्षिणे पादमासीनं पङ्कजाश्रुणम् । ३२ ।

Resorting at the seashore to Yoga in the form of concentration of mind on the Supreme Person, i.e., (in other words) identifying his self with the (Supreme) Spirit Balarāma cast off the human semblance. (26) Perceiving the ascent of Balarāma (to His own realm Pātāla), Lord Śrī Kṛṣṇa (Son of Devakī) went up to a peepul (the sacred fig tree) and sat down quietly on the ground (resting His back against its trunk). (27) He revealed His resplendent four-armed form and, like a smokeless fire, dispelled by His own effulgence the gloom of (all) the quarters. (28) It bore the mark of Śrīvatsa (a curl of white hair on the breast), was dark-brown (of hue) like a (rainy) cloud, was wrapped in a pair of silk pieces and (thereby) shone like burnished gold and was most auspicious (to look at). (29) It had a lotus-like countenance with a lovely smile playing on it, was graced with dark hair, had a pair of delightful lotus-like eyes and was adorned with a shining pair of alligator-shaped ear-rings. (30) It was decked with a girdle, the sacred thread, a diadem, a pair of bracelets and armlets as well as with a pearl necklace, a pair of anklets and rings and the Kauslubha gem. (31) Its limbs were encircled by a garland of sylvan flowers; (nay,) it was waited upon by His own weapons (discus, mace and the Sārṅga bow etc.), in a living form and was seated placing the left-foot, (with its sole) ruddy as a lotus, on the right thigh. (32)

\* It will be remembered that when the steel pestle generated by the curse of Brāhmanas had been crushed into powder and cast into the sea, the particles of the powder were borne by the waves to and deposited on the shore, where they grew into a grass named Erakā (vide verses 21 and 22 of Discourse I above)

मुसलावशेषायः खण्डकृतेर्बुल्युधको जरा । भृगास्याकारं तद्वरणं त्रिव्याध भृगुशङ्खय ॥३३॥  
 जनुभुंभं तं ध्रुवं दृष्ट्वा स कृतकिल्बिषः । भीतः पपात तिरसा पादयोरसुरद्विषः ॥३४॥  
 अजानता कृतमिदं पापेन मधुसूदन । क्षन्तुमर्हसि पापस्य उत्तमश्लोक पेजघ्न ॥३५॥  
 पत्यानुस्मरणं नृणामज्ञानध्वान्तनाशनम् । वदन्ति तस्य ते विष्णो भयासाधु कृतं प्रभो ॥३६॥  
 तन्माऽऽशु जहि वैकुण्ठ पाप्मानं मृगलुब्धकम् । यथा पुनरहं त्वेवं न कुर्यां सदतिक्रमम् ॥३७॥  
 यस्यात्मयोगारचितं न विदुर्विरिञ्चो रुद्रदयोऽस्य तनयाः पतयो गिरां ये ।  
 त्वन्मायया पिहितदृष्टय एतदञ्जः किं तस्य ते वयमपङ्गतयो गुणोपः ॥३८॥

Jarā, a hunter, who had forged (the head of) his arrow out of the iron piece that had been left after pulverizing the (steel) pestle (generated by the excretion of Brāhmaṇas), pierced (as it were) His (aforesaid) foot, that resembled in shape the mouth of a deer, suspecting Him to be an antelope. (33) Discovering (his quarry to be an other than) a four-armed personage, the hunter, who was frightened on account of his having committed an offence (against the Lord), fell (prostrate) at the feet of Śrī Kṛṣṇa (a sworn enemy of the demons) touching them with his head. (34) (He submitted): "Be pleased, O Slayer of the demon Madhu, to forgive this transgression of mine, sinful as I am, O Sinless One, in that it has been perpetrated by this sinner unwittingly, O Lord of excellent renown ! (35) Offence has been done by me to You, O Lord Viṣṇu, whose remembrance, they say, is capable of dispersing the darkness of men's ignorance. (36) Therefore, speedily kill me, a sinful hunter of (innocent) deer, O Lord of Vaikunṭha, lest I should commit offence against noble souls any more as I have done (this time). (37) How can we of impious birth make any observation directly about this gesture (in the shape of the wholesale destruction of Yadu's race) of Gours as Śrī Kṛṣṇa, the work of whose handmaid (Mâyā) even Brahmā (the creator), his sons, Rudra and others, and the seers of Veda whose vision has been obscured by Your Mâyā, are unable to know. (38)

### श्रीभगवानुवाच

मा भैरं त्वपुनिष्ठ काम एष कृते हि मे । याहि त्वं मदनुज्ञातः स्वर्गं सुकृतिनां पदम् ॥३९॥

The glorious Lord said: Don't you be afraid, O Jarā, get up; indeed this part (of making Me the target of your arrow) has been played by you as desired by Me. Ascend you as permitted by Me to heaven, the abode of the virtuous. (39)

इत्यादिष्टो भगवता कृष्णेनेच्छाशरीरिणा । त्रिः परिक्रम्य तं न्त्रया विषामेन द्विवं ययौ ॥४०॥  
 दाल्कः कृष्णपदवीपन्दिच्छत्रद्विगम्य ताम् । चाप्युं तुलसिकापोदमाद्यायाधिमुखं ययौ ॥४१॥  
 तं तत्र तिग्मद्युभिरायुधैर्वृतं ह्यश्वत्थमूले कृतकेतनं पतिम् ।  
 स्नेहयुतात्मा निपपात पादयो रथादवप्लुत्य सबाष्पलोचनः ॥४२॥  
 अपश्यतस्त्वद्यरणाभ्युजं प्रभो दृष्टिः प्रनष्टा तमसि प्रविष्टा ।  
 दिशो न जाने न लभे च शान्तिं यथा निशायामुबुषे प्रनष्टे ॥४३॥  
 इति ब्रुवति सूते वै रथो गडडलाञ्छनः । खम्लुपपात राजेन्द्र साश्वध्वज उदीक्षतः ॥४४॥  
 तमन्वगच्छन् दिव्यानि विष्णुप्रहरणानि च । तेनातिविस्मितात्मानं सूतमाह जनार्दनः ॥४५॥  
 गच्छ द्वारवतीं सूत ज्ञानीनां निधनं मिथः । सङ्कर्यणस्य निर्याणं जन्मुष्यो ब्रूहि महेशाम् ॥४६॥  
 ह्यारकायां च न स्थेयं भवद्भिश्च स्वबन्धुभिः । मया त्यक्तां यदुपुरीं सपुत्रः प्रावियिष्यति ॥४७॥  
 स्वं स्वं परिग्रहं सर्वं आदाय पितरौ च नः । अर्जुनेनाविताः सर्वं इन्द्रप्रस्थे गमिष्यथ ॥४८॥  
 त्वं तु मद्भर्ममास्थाय ज्ञाननिष्ठ उपेक्षकः । मन्पायारचनानेतानं विज्ञायोपयानं व्रज ॥४९॥

इत्युक्तं परिक्रम्य नमस्कृत्य पुनः पुनः । तत्पार्श्वे शीघ्रयुगाधाय दुर्मनाः प्रययौ पुरीम् । ५० ।

इति श्रीमद्भागवतं महापुराणं पारमहंस्यं श्रीनिवासात्मकं दशस्कन्धं त्रिंशोऽध्यायः । ३० ।

Commanded thus by Lord Śrī Kṛṣṇa, who takes a form at will, the hunter thrice walked round Him clockwise (so as to keep Him ever to his right and thus ensure His benignity) and, bowing to Him, ascended to heaven in an aerial car (brought by His attendants to take him). (40) Hunting up and tracking out the whereabouts of Śrī Kṛṣṇa by inhaling the breeze charged with the fragrance of Tulāsī, Dārūka (the Lord's own charioteer) sought His presence. (41) Seeing his Master actually seated there at the base of an Aśwattha (the sacred fig tree) and surrounded by weapons (appearing in a living form) possessing a dazzling brilliance, the charioteer jumped down from (his box in) the chariot and fell prostrate at His feet, with eyes full of tears, his mind overwhelmed with affection. (42) (He said,) "O Lord, my vision has completely gone and stands enveloped in darkness (opacity) ever since I have ceased to behold Your lotus-feet. (Even now) I fail to recognize the (four) quarters and find no peace (of mind) any more than a traveller on the moon having set at night." (43) While the charioteer was speaking thus, the (Lord's) chariot, which was distinguished by the emblem of Garuḍa (on its banner), rose to the sky, horses, banner and all. O king of kings, while Dārūka stood looking up. (44) The transcendent weapons of Lord Viṣṇu (Śrī Kṛṣṇa) too followed the chariot, Śrī Kṛṣṇa (who is solicited by all men) said to the charioteer, who felt much astonished at heart at the aforesaid occurrence:—(45) "Proceed, O charioteer, to Dwārakā and communicate to My kinsfolk (there) the destruction of their relations at the hands of one another, (nay,) the departure (for His own divine realm) of Lord Saṅkarṣaṇa (Balarāma) as well as My own predicament." (46) (Tell them on My behalf:) "You should no longer stay at Dwārakā with your relations inasmuch as the sea will submerge the capital of the Yadus (now that it has been) forsaken by Me. (47) Taking (with you) each your own family and possessions as well as Our parents (Devaki and Vasudeva) and guarded by Arjuna, you should all leave for Indra-prastha without exception." (48) As for yourself, follow the course of conduct (the path of Devotion) which is dear to Me, get established in the knowledge of your being one with Brahma, cultivate an attitude of nonchalance (towards the world) and, realizing this (visible) universe to be a creation of My Māyā (enchanting potency), acquire calmness (of mind)." (49) Instructed thus (by the Lord), Dārūka went round the Lord (clockwise so as to keep Him always to his right), bowed to Him again and again and, placing His feet on his head (and then removing them) proceeded to Dwārakā, sad at heart. (50)

*Thus ends the thirtieth discourse in Book Eleven of the great and glorious  
Bhāgavata-Purāna, otherwise known as the  
Paramahansa-Saṁhitā.*

## अथैकत्रिंशोऽध्यायः

### Discourse XXXI

#### The Lord's Ascent to His Divine Realm

श्रीशुक उवाच

अथ तत्रागमद् ब्रह्मा भवान्या च समं भवः । महेन्द्रप्रपुला देवा मुनयः सप्रजेश्वराः । १ ।  
पितरः सिद्धगन्धर्वा विद्याधरमहोरगाः । चारणाः यक्षरक्षांसि कित्रराप्सरसो द्विजाः । २ ।  
द्रष्टुकामा भगवतो नियोगे परमोत्सुकाः । शायन्तश्च गुणन्तश्च श्वैरैः कर्पाणि जन्म च । ३ ।

ववुषुः पुष्यवर्षाणि विमानावलिभिर्नभः । कुर्वन्ः सकुलं राजन् भक्त्या परमया युताः । ४ ।  
 भगवान् पितामहं लीक्ष्य विभूतीरात्मनो विभुः । संयोज्यात्मनि सात्मानं पदान्नेत्रे न्यपीलयत् । ५ ।  
 लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् । योगधारणयाऽऽप्रेष्यादध्वा धामाविशत् स्वकम् । ६ ।  
 द्विवि दुन्दुभयो नेदुः येतुः सुमनसश्च खात् । सत्यं धर्मो धृतिर्भूधेः कीर्तिः श्रीशानु तं ययुः । ७ ।  
 देवादयो ब्रह्मपुत्र्या न विभानं स्वधामनि । अविज्ञातगतिं कृष्णं ददुःश्रुतिविस्मिताः । ८ ।  
 सौदामन्या यथाऽऽक्राशे पात्स्या हित्वाभ्रमण्डलम् । गतिर्न लक्ष्यते फल्यैस्तथा कृष्णस्य देवतैः । ९ ।  
 ब्रह्मरुद्रादयस्ते तु दृष्ट्वा योगगतिं हरेः । विस्मितास्तां प्रशंसन्तः स्वं स्वं लोके ययुस्तदा । १० ।

Śrī Śuka began again; Now (after the departure of Dāruka) there appeared on the scene Brahmā (the creator) as well as Lord Śiva (the Source of the universe) alongwith His (divine) Spouse (Goddess Pārvatī), (other) gods led by the great Indra (the ruler of the gods), sages accompanied by the lords of creation, manes, Siddhas and Gandharvas, Vidyādharas and great Nāgas, Cāraṇas, Yakṣas and Rākṣasas, Kinnaras and Apsaras and Brāhmaṇas (like Maitreya or birds belonging to the realm of Garuḍa), full of great longing and keen to witness the Lord's Ascent (to His realm), and celebrating and narrating the exploits as well as the story of the advent of Lord Śrī Kṛṣṇa (a scion of Śūrasena). (1—3) Full of highest devotion, they rained showers of flowers, crowding the heavens with their rows of aerial cars, O Parīkṣit ! (4) Casting His glance on Brahmā (the grandfather or forbear of the entire creation, the sages Marīci and others being its fathers) as well as on the (other) gods (His own glorious manifestations) and fixing His mind on His own (divine) essence, the all-pervading Lord closed His lotus-eyes. (5) Not consuming, through concentration of mind on the element of fire, His own (divine) body, which sustains the (entire) universe and is the all-blissful object of meditation and concentration, He (bodily) ascended to His own (divine) realm. (6) Kettledrums sounded in heaven and flowers rained from the sky. Truth, piety, fortitude, glory and prosperity departed from the earth alongwith Him. (7) Gods and others, Brahmā being the foremost of them, did not behold Śrī Kṛṣṇa, whose ways are unknown (to all), entering His own (divine) realm; while some of them (who were more fortunate than the rest) did perceive Him and felt much astonished. (8) The movements of Śrī Kṛṣṇa cannot be perceived by the gods any more than those of lightning disappearing into the sky leaving a mass of clouds. (9) Amazed to witness the aforesaid disappearance of Śrī Hari by dint of His (wonderful) Yogic power, and extolling it, the said gods, Brahmā, Śiva and others, for their part, presently withdrew each to his own realm. (10)

राजन् परस्य तनुभुज्वननाप्येहैह मायाविडम्बनपवेहि यथा नटस्य ।  
 सृष्ट्वाऽऽत्मनेदमनुविश्य विहृत्य चान्ते संहृत्य चात्ममहिमोपरतः स आत्मे । ११ ।  
 मर्त्येन यो गुरुमुत्तं यपलोकनीतं त्वां चानयच्छरणतः परमात्त्रदधम् ।  
 जिष्येऽन्तकान्तकमर्षाशमसावनीशः किं स्वायने स्वरनयद्गुण्युं सदेहम् । १२ ।  
 तथाप्यशेषस्थितिसम्भवाप्ययेवुनन्यहेतुर्वदशेषशक्तिभुक् ।  
 नैवन् प्रणेते वपुस्त्र शेषितं मर्त्येन किं स्वस्थगतिं प्रदर्शयन् । १३ ।

य एतां प्रातस्त्रयाय कृष्णस्य पदवीं पराम् । प्रयतः कीर्तयेद् भक्त्या नामेवाप्रोत्यनुत्तमाम् । १४ ।

Know the advent, sports and disappearance of the Supreme Lord among embodied (human) beings, O king, to be a (mere) acting by dint of His Māyā (deluding potency) as that of a dramatic performer. Having created this universe by Himself (unaided by others and with no material other than His own volition) and then entered it (as its Inner Controller), sported (in it) and withdrawn it (into Himself) at the end (at the time of final dissolution) and retired [565] B. M. Part II—50

(from all activity). He remains established in His own glory. (11) Could He have been incapable of protecting Himself (preserving intact His own divine Personality)—He, who brought back in his mortal frame the son of His (own) teacher (Sāndīpani), that had been taken to the realm of Death, and revived you (O Parikṣit), that had been burnt to death (within your mother's womb) by the supreme missile (presided over by Brahmā and discharged by Aśwatthāmā, the son of Droṇācārya), and (thereby) gave relief (to your mother, who had sought refuge with Him), (nay,) who conquered even Lord Śiva (the Destroyer of Death himself), and bodily transferred to heaven the hunter (Jarā by name, that had struck the Lord with a shaft in the sole of His foot) ?\* (12) Though being the independent Cause of the evolution, continuance and destruction of the whole universe, wielding as He does all powers, the Lord did not, however, choose to retain His body here (on earth) demonstrating thereby (to the world) the sublimity of the ways of those established in the Self and showing their unconcernedness about the mortal body. (13) He who, rising (from his bed) in the morning, sings, with devotion and lull of self-control, the story of the aforesaid transcendent voyage of Śrī Kṛṣṇa (to His own divine realm) will attain to the same highest destiny. (14)

दारुको द्वारकामेव वसुदेवोप्रसेनयोः । पतित्वा चरणवस्त्रैर्न्यषिञ्चत् कृष्णविच्युतः । १५ ।  
 कथयामास निघनं वृष्णीनां कृत्स्नशो नृप । तच्छ्रुत्वाद्द्विप्रहृदया जनाः शोकविपूर्यिताः । १६ ।  
 तत्र स त्वरिता जम्बुः कृष्णविरलेषविह्वलाः । व्यसवः शेरते यत्र ज्ञातयो घ्नन्त आननम् । १७ ।  
 देवकी रोहिणी चैव वसुदेवस्तथा सुतौ । कृष्णरामावपश्यन्तः शोकतापं विजहूः स्मृतम् । १८ ।  
 प्राणांश्च विजहूस्तत्र भगवद्विरहातुराः । उपगृह्य परीक्षात् चितामार्कतुः स्त्रियः । १९ ।  
 रामपत्न्यश्च तदेहमुपगृह्याप्रिमाविशान् । वसुदेवपत्न्यस्तद्गत्रं प्रद्युम्नादीन् हरेः कृपाः ।  
 कृष्णपत्न्योऽपि शत्रुप्रिं स्वमिण्याद्यास्तदात्मिकाः । २० ।

Returning to Dwārakā and falling at the feet of Vasudeva and Ugrasena (the king of Dwārakā), Dāruka (the charioteer of Lord Śrī Kṛṣṇa), (now) bereft of Śrī Kṛṣṇa, bathed their feet with (his) tears. (15) He narrated the story of the wholesale destruction of the Vṛṣṇis, O Parikṣit. Grieved at heart to hear of it, the people (of Dwārakā) fainted with grief. (16) Upset at (the news of) their separation from Śrī Kṛṣṇa, they hastened, beating their heads (all the way), to the spot where their kinsmen had been lying (dead). (17) Stricken with grief not to perceive their Sons, Śrī Kṛṣṇa and Balarāma, Devaki (Śrī Kṛṣṇa's mother) and Rohiṇi (Balarāma's mother) as well as (Their father) Vasudeva lost their consciousness. (18) Nay, afflicted at their separation from the Lord, they gave up the ghost on that (very) spot. The womenfolk ascended the funeral pile and, hugging each her own husband, entered the fire. (19) The wives of Balarāma entered the fire, embracing the (dead) body of Balarāma; the wives of Vasudeva followed suit, hugging the latter's body, and the daughters-in-law of Śrī Kṛṣṇa did the same, clasping to their bosom Pradyumna and others (the sons of the Lord). Similarly Rukmiṇi and others, the Spouses of Śrī Kṛṣṇa, entered the fire with their mind fixed on the latter. (20)

अर्जुनः प्रेयसः सख्युः कृष्णस्य विरहातुरः । आत्मानं सान्त्वयामास कुष्णगीतैः सदुक्तिभिः । २१ ।  
 बन्धुनां नष्टगोत्राणामर्जुनः साम्प्रदायिकम् । हतानां कारयामास यथावदनुपूर्वशः । २२ ।  
 द्वारकां हरिणा त्यक्तं समुद्रेऽप्लावयत् क्षणात् । चर्चयित्वा महाराज श्रोमद्भगवदालयम् । २३ ।  
 नित्यं सतिहितस्तत्र भगवान् मधुसूदनः । स्मृत्याशेषाशुभहरें सर्वमङ्गलमङ्गलम् । २४ ।

स्त्रीबालवृद्धानादाय हतशोचान् धनञ्जयः । इन्द्रप्रस्थं समावेश्य कन्नं तत्राभ्येषेन्नयत् । १५ ।  
 श्रुत्वा सुहृदर्थं राजत्रजुंनान्ते पितामहाः । त्वो तु वंशधरं कृत्वा जग्मुः सर्वे महापथम् । १६ ।  
 य एतद् देवदेवस्य विष्णोः कर्माणि जन्म च । कीर्तयेच्चन्द्रदया मर्त्यः सर्वथापैः प्रमुच्यते । १७ ।  
 इत्थं हरेर्भगवतो रुचिरावतारस्त्रीयाणि बालचरितानि च शन्तमानि ।  
 अन्यत्र श्रेहं च श्रुतानि गूणान् मनुष्यो भक्तिं परां परमहंसगतौ लभेत । १८ ।

इति श्रीमद्भागवते महापुराणे वैवांसिक्यामष्टादशोऽध्याये पारमहंस्यो संहिताचामेकादशस्कन्धे एकविंशोऽध्यायः । ३१ ।

## इत्येकादशः स्कन्धः सम्पूर्णः

हरिः ॐ तत्सत्

Distressed at his separation from Śrī Kṛṣṇa, his beloved friend, Arjuna comforted himself with the utterances of Śrī Kṛṣṇa (contained in the Bhagavadgītā), full of veracious statements. (21) Arjuna (then) duly caused to be performed in order of seniority (by competent priests) funeral rites for the welfare in the other world of (those of) his kinsmen that had been slain (on the battle-field) and whose progeny (too) had perished (in the war). (22) The ocean drowned in an instant (the city of) Dwārakā, forsaken (as it was) by Śrī Kṛṣṇa, barring, O great king, the palace of the Lord, which wipes out all evils (in the forms of sins and calamities) and is the most auspicious of all auspicious things in that Lord Śrī Kṛṣṇa (the Slayer of the demon Madhu) is ever (bodily) present there. (23-24) Taking (with him) to Indraprastha (the former capital of the Pāṇḍavas) the womenfolk, infants and aged men that had survived\* the slain, and having settled them, Arjuna crowned as king Vajra (the surviving son of Aniruddha) there. (25) Hearing from (the mouth of) Arjuna of the destruction of their kinsfolk (the Yadus), O king, your grandfathers (the Pāṇḍavas) all proceeded (in a body) to the Himālaya mountain (on their voyage to the other world), appointing you of course as their successor (on the throne of Hastināpura). (26) The man who celebrates with reverence the aforesaid advent and exploits of Lord Viṣṇu, the adored of the gods (themselves), is completely absolved from all sins. (27) A man recounting as aforesaid the most auspicious infantile and other sports, full of delightful divine feats, of the almighty Lord Śrī Kṛṣṇa (the Dispeller of the agony of His devotees), heard of here (in Śrīmad Bhāgavata) as well as in the other scriptures, bids fair to attain supreme devotion to Śrī Kṛṣṇa, the goal of ascetics of the highest order. (28)

*Thus ends the thirty-first discourse in Book Eleven of the great and glorious  
 Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā,  
 composed by Bhagavān Vedavyāsa and consisting  
 of eighteen thousand Ślokas.*

END OF BOOK ELEVEN

\* The survivors must have presumably been other than the Yadus, inasmuch as the curse of the Rājās embraced the entire race of Yadu—women, children and the aged not excepted; for it is stated elsewhere that Vajra was the only exception that had escaped destruction.

# श्रीमद्भागवतमहापुराणम्

द्वादशः स्कन्धः

अथ प्रथमोऽध्यायः

## Śrīmad Bhāgavata-Mahāpurāṇa

Book Twelve

Discourse I

Lines of kings of Kaliyuga

राजोवाच

स्वधामानुषते कृष्णे यदुवंशविभूषणे । कस्य वंशोऽभवत् पृथ्व्यामेतदाक्ष्व मे मुने । १ ।

**The king (Parikṣit) submitted:** When Śrī Kṛṣṇa, the Jewel of Yadu's line, had left for His own realm in Heaven, whose dynasty ruled over the earth ? (Pray) tell me this, O (revered) sage ! (1)

श्रीशुक उवाच

योऽन्त्यः पुरञ्जयो नाम भाव्यो बार्हद्रथो नृप । तस्यामात्यस्तु शुनको हत्वा स्वामिनमात्मजम् । २ ।  
प्रद्योतसंज्ञं राजानं कर्ता यत् पालकः सुतः । विशाखयूपस्तत्पुत्रो भविता राजकस्ततः । ३ ।  
नन्दिवर्धनस्तत्पुत्रः षड् प्रद्योतना इमे । अष्टत्रिंशोत्तरशतं भोक्ष्यन्ति पृथिवीं नृपाः । ४ ।

**Śrī Śuka replied:** O Parikṣit ! Purāñjaya, who has been spoken of as the last-named (king) in the line of Bṛhadratha\*, is yet to come. His minister Śunaka, for his part, will assassinate his master and instal as king his own son, named Pradyota, whose son will be (called) Pālaka. His son will be (known by the name of) Viśakhyūpa and from him will follow Rājaka. (2-3) His son will be (called) Nandivardhana. These five kings, (collectively known as) the Pradyotanas, will rule over the earth for a hundred and thirty-eight years. (4)

शिशुनागस्ततो भाव्यः काकवर्णस्तु तत्सुतः । क्षेमधर्मा तस्य सुतः क्षेत्रज्ञः क्षेमधर्मजः । ५ ।  
विधिसारः सुतस्तस्याजातशत्रुर्भविष्यति । दर्भकस्तत्सुतो भावी दर्भकस्याजयः स्मृतः । ६ ।  
नन्दिवर्धन आजेयो महानन्दिः सुतस्ततः । शिशुनागा दर्शवैते षष्ट्युत्तरशतत्रयम् । ७ ।  
समा भोक्ष्यन्ति पृथिवीं कुरुश्रेष्ठ कलौ नृपाः । महानन्दिसुतो राजन् शुद्धीगर्भोद्भवो बली । ८ ।

\* Vide IX. xxii. 49, where Purāñjaya has been referred to under the name of Bṛpurāñjaya

महापदपतिः कश्चिन्नन्दः क्षत्रविनाशकृत् । ततो नृपा भविष्यन्ति सुद्रप्रयास्त्वधार्पिकाः । १ ।

Siśunāga will come next and his son will be Kākavaṃṣa. The latter's son will be Kṣemadharmā and Ksetrajña will be the son of Kṣemadharmā. (5) His son will be Vidhisāra and Vidhisāra's son will be Ajātaśatru. Darbhaka will be his son and Darbhaka's son has been named as Ajāya. (6) Nandivardhana will be the son of Ajāya and Mahānandi will be the son sprung from the loins of Nandivardhana. These ten kings, (collectively known as) the Siśunāgas, alone will rule over the earth for three hundred and sixty years during the age of Kali, O Jewel among the Kurus ! Mahānandi's mighty son, who will be bom of Sūdra woman, O king, will be a certain Nanda, who will own a huge army or untold riches and will bring about the ruin of the Kṣatriya race, Thenceforward the rulers of men will be mostly Sūdras and unrighteous. (7—9)

स एकच्छत्रो पृथिवीपमुल्लङ्घितशासनः । शासिष्यति महापदो द्वितीय इव भार्गवः । १० ।

तस्य चाष्टौ भविष्यन्ति सुमाल्यप्रमुखाः सुताः । य इमां भोक्ष्यन्ति महीं राजानः स शतं समाः । ११ ।

नव सन्तानं द्विजः कश्चिन् प्रपन्नानुद्धरिष्यति । तेषामभावे जगतीं मौष्यां भोक्ष्यन्ति वै कल्लैः । १२ ।

स एव चन्द्रयुग्मं वै द्विजो राज्येऽभिषेक्ष्यति । तत्सुतो वारिसारस्तु तदक्षराशोकवधनः । १३ ।

सुयशस भविता तस्य सङ्गतः सुयशःसुतः । शालिशूकस्ततस्तस्य सोमशपां भविष्यति । १४ ।

शतधन्वा ततस्तस्य भविता तद् बृहद्रथः । पौर्यां ह्येते दश नृपाः समप्रिशच्छतोत्तरम् ।

समा भोक्ष्यन्ति पृथिवीं कल्लैः कुक्कुलोद्भवैः । १५ ।

हत्वा बृहद्रथं मौष्यं तस्य सेनापतिः कल्लैः । पुष्यमित्रस्तु शुङ्गाहः स्वयं राज्यं करिष्यति ।

अग्निमित्रस्ततस्तस्मान् सुन्येष्टोऽथ भविष्यति । १६ ।

वसुमित्रो भद्रकक्ष पुलिन्दो भविता ततः । ततो घोषः सुतस्तस्माद् वज्रमित्रो भविष्यति । १७ ।

ततो भागवतस्तस्माद् देवभृतिरिति श्रुतः । शुङ्गा दरीते भोक्ष्यन्ति भूमिं वर्षशताधिकम् । १८ ।

Like another Paraśurāma (a scion of the sage Bhr̥gu) the said Mahāpadma will bring the (entire) globe under one sceptre and nobody will (dare) violate his commands. Eight sons with Sumālya as the eldest will be born to him; they will rule over this globe as kings for a hundred years (all told): so the tradition goes. (10-11) A certain Brāhmaṇa (Cāṇakya or Kauṭālya by name and also nicknamed as Vātsyāyana) will uproot (all) the nine Nandas (Mahāpadma and his eight sons) who will be at heomercy. On their destruction it is the Mauryas that will rule the earth during the Kali age. (12) That very Brāhmaṇa will insial Candragupta on the throne. His son indeed will be Vārisāra and Aśokavardhana will be born to the latter. (13) His son will be Suyasāś and Suyasāś's, Sarṅgata. Sālīsūka will be born to him and his son will be Somaśarmā. (14) Śaṭadhanvā will be born to Somaśarmā and to him, Bṛhadraṭha. Indeed, these ten\* Maurya kings will hold sway over the earth for a hundred and thirty-seven years in the Kali age, O jewel of Kuru's line ! (15) Assassinating Bṛhadraṭha, the Maurya his generalissimo, Puṣyamitra, bearing the surname of Sunga, will assume the reins of government himself. † Agnimitra will be bom to Puṣyamitra and to him again, will be born Sujyeshṭha. (16) His son will be Vasumitra and Vasumitra's Bhadraka; to him will be bom Pulinda. Ghoṣa will be born as a son to Pulinda and from Ghoṣa will follow Vajramitra. (17) To him will be born Bhāgavata and to Bhāgavata, a son known by the name of Devabhūti.

\* The number of Maurya kings, including Emperor Candragupta, is ten only. The list given in the Vishnu and other Puranas includes the name of Dasaratha as the fifth in order from Candragupta. His name should therefore be taken as included in the list in order to complete the number ten.

† The first two lines of verse 16 have not been recognized by Sridhara and some other commentators too.

These ten Śūngas will rule the earth for more than a century. (18)

ततः कण्वानिन्यं भूमिर्याख्यत्यल्पगुणान् नृपः। शुङ्गं हत्वा देवभूमिं कण्वोऽप्रात्यस्तु कामिणम् । १९।

स्वयं करिष्यते राज्यं वसुदेवो महामतिः। तस्य पुत्रस्तु भूमित्रस्तस्य नारायणः सुतः।

नारायणस्य भविता सुशर्मा नाम विश्रुतः। २०।

काण्वायना इमे भूमिं चत्वारिंशच्च पञ्च च। शतानि त्रीणि भोक्ष्यन्ति वर्षाणां च कलौ युगे। २१।

हत्वा काण्वं सुरार्माणं तद्भृत्यो वृषलो बली। गो भोक्ष्यत्यन्धगातीयः कञ्चित् कालमसतमः। २२।

कृष्णनामाथ तद्भ्राता भविता पृथिवीपतिः। श्रीशान्तकर्णस्तस्युत्रः पौर्णमासस्तु तत्सुतः। २३।

रुष्योदरस्तु तत्पुत्रस्तथाधिबिलको नृपः। मेघस्वतिश्चिबिलकादटमानस्तु तस्य च। २४।

अनिष्टकर्मा ह्यलेयस्तलकस्तस्य चात्मजः। पुरीषभोरुस्तस्युत्रस्ततो राजा मुनन्दनः। २५।

चकोरो ब्रह्मो यत्र शिवस्वातिरिन्दमः। तस्यापि गोपतीपुत्रः पुरीषान् भविता ततः। २६।

मेदःशिराः शिवस्कन्दो यज्ञश्रीस्तसुतस्ततः। विजयस्तसुतो भाव्यश्चन्द्रविज्रः सलोमधिः। २७।

एते त्रिंशन्नृपतयश्चत्वार्यब्दरातानि च। षट्पञ्चाशच्च पृथिवीं भोक्ष्यन्ति कुरुन्दनः। २८।

Then this earth will pass on to the Kaṅva Kings, though they will be possessed of poor merit, O protector of men! Having assassinated the lewd Devabhūli of the Śūnga clan, his very clever minister, Vasudeva of the Kaṅva dynasty, will, as a matter of fact, assume the reins of government himself. Again, Bhūmītra will be his son and Bhūmītra's son will be Nārayaṇa. (And) Nārayaṇa's son will be widely known by the name of Suśarma. (19-20) These kings of Kaṅva's race will rule the earth for three hundred and forty-five years in the Kali age. (21) Assassinating Suśarma of Kaṅva's line, his (own) servant, Bali, a vile Śūdra of the Andhra race will hold sway on the earth for some time. (22) His (own) brother, Kṛṣṇa by name, will succeed him as the ruler of the earth. His son will be Śrī Śāntakarma and the latter's son, Paurṇamāsa. (23) His son will be Lambodara and Cibilaka will succeed him as king. Meghaswati will succeed Cibilaka and Meghaswati's son will be Aṭamāna. (24) Anīṣṭakarmā and Hāleya will come next and Hāleya's son will be Talaka. His son will be Purīṣabhiru and Sunandana will succeed him as king. (25) Cakora will come next and then (by turn) his (eight) sons, (collectively) known as the Bahus, the last of whom will be Śivaswati, a chastiser of his foes. His son, again, will be Gomatiputra and Purīma will come next. (26) Medaśśira and Śivaskanda will come next and Śivaskanda's son will be Yajñaśri. Vijaya will follow Yajñaśri and his sons will be Candravijña and Lomadhi. (27) These thirty princes will (successively) rule over the earth for four hundred and fifty-six years. O delight of the Kurus! (28)

सप्तभीरा आवभृत्या दश गर्दीभिर्नो नृपाः। कङ्काः षोडश भूपाला भवित्यन्वतिलोलुपाः। २९।

ततोऽष्टौ यवना भाव्याश्चतुर्दश तुल्बककाः। भूयो दश गुल्बडाश्च मौना एकादशो व तु। ३०।

एते भोक्ष्यन्ति पृथिवीं दशवर्षशतानि च। नवाधिकं च नवति मौना एकादश क्षितिम्। ३१।

भोक्ष्यन्त्यब्दशतान्यङ्ग श्रीणि तैः संस्थिते ततः। किलिकिलायां नृपनयो भूतनन्दोऽथ वङ्गिरिः। ३२।

शिशुनन्दिश्च तद्भ्राता यशोनन्दिः प्रवीरकः। इत्येते वै वर्षशतं भवित्यन्वधिकानि षट्। ३३।

तेषां त्रयोदश सुता भवितारश्च बाङ्गिकाः। पुष्यपित्रोऽथ राजन्यो दुर्मित्रोऽस्य तथैव च। ३४।

एककाला इमे भूपाः सप्तान्धाः सप्त कोसलाः। विदूरपतयो भाव्या निषधास्त एव हि। ३५।

Seven Ābhira princes having their capital at Avabhṛti, ten Gardabhīs and sixteen of the Kaṅka dynasty, (all) most rapacious, will hold sway (one after another) as kings. (29) Then will follow eight Yavanas, fourteen Turuskakas; again, ten Gurundas and then Maunas numbering eleven only. (30) These (Thirty-two) kings (excluding the Maunas) will rule over

the earth for one thousand and ninety-nine years, while the eleven Maunas will hold sway over the earth for (another) three hundred years, O dear Parikṣit ! When they cease to be, Bhūtananda and (his son) Vāngiri, the latter's (younger) brother, Śiṣunandi, (his son) Yaśonandi and (grandson) Pravīraka—(all) these will actually reign at (their capital) Kīlikā for a hundred and six years only. (31—33) They will leave (thirteen sons, (collectively) known as the Bāhlikas. Again, there will be Puṣpāmītra, a Kṣātriya, and even so his son Durmitra. (34) (All) these will hold sway (over different territories) at one and the same time. Seven (of these) will be kings of Andhra and seven of Kosala. The rulers of Vidūra and Niṣadha indeed will also come out of these (the Bāhlikas). (35)

मागधानां तु भविता विश्वस्फूर्तिः पुरञ्जयः । करिष्यत्वपरो वर्णान् पुलिन्दयदुमद्रकान् । ३६ ।

प्रजाशास्रह्यभूयिष्ठाः स्थापयिष्यति दुर्मतिः । योगवान् क्षत्रमुत्साद्य पचवत्यां स वै पुरि ।

अनुगङ्गाप्राययां गुप्तां भोक्ष्यति मेदिनीम् । ३७ ।

सौराष्ट्रावस्थाभीराश्च शूरा अर्बुदपालवाः । ब्राह्म्या द्विजा भविष्यन्ति शूद्रप्राया जनाधिपाः । ३८ ।

सिन्धोस्तटं चन्द्रभागां कौर्त्वीं काशमीरमण्डलम् । भोक्ष्यन्ति शूद्रा ब्राह्म्याश्चा स्लेच्छाश्रास्रह्यवर्षसः । ३९ ।

Among the rulers of Magadha there will be one Viśvasphūṛji, (also) known as Purāñjaya the second, who will convert the higher castes into Pulindas, Yadus and Madrakas (tribes that will be no better than Mlecchas). (36) Being evil-minded and powerful, he will exterminate the Kṣātriya race and settle in the city of Padmāvali (his capital) a population consisting mostly of casteless people, ruling over the well-guarded tract of land extending along the banks of the Gaṅgā up to Prayāga (from Haridwāra). (37) (As Kaliyuga advances) the Brāhmanas of Saurāṣṭra, Avantī, the Ābhira territory and (the principalities of) Śūra, Arbuda and Mālava will become Vratyas or fallen men (because of their giving up the Saṁskāras or purificatory rites, especially the ceremony of investiture with the sacred thread), and the rulers will be mostly of the Śūdra class. (38) Śūdras, fallen Brāhmanas and members of other higher castes who have given up the Vedic courses of conduct and Mlecchas will rule over the banks of the Indus and Chandrabhāgā, rivers the city of Kauntī and the territory of Kāśmīra. (39)

तुल्यकाला इमे राजन् स्लेच्छप्रायाश्च भूभूतः । एतेऽधर्मानुत्तराः फल्गुदास्तीव्रघन्यवः । ४० ।

स्त्रीबालगोद्विजघ्नाश्च परदारधनादृताः । उद्वितास्तमितप्राथा अल्पतरत्वाल्लपकायुवः । ४१ ।

असंस्कृताः क्रियाहीना रजसा तपसाऽऽवृताः । प्रजास्ते भक्षयिष्यन्ति स्लेच्छा राज्यरुषिणः । ४२ ।

तत्राधास्ते अनपदास्तच्छीलव्यारत्वादिनः । अन्योन्यते राजभिश्च क्षयं यास्यन्ति पीडिताः । ४३ ।

इति श्रीमद्भागवतं महापुराणे पारमहंस्योर्वर्णितयोर्द्वैतशास्त्रे प्रथमोऽध्यायः । १ ।

These kings, O Parikṣit, who will (all) be contemporaries, will be no better than Mlecchas (in their course of conduct) and will be given over to unrighteousness and mendacity, illiberal and furious. (40) They will kill women, children, cows and Brāhmanas, covet—others' wives and wealth, experience vicissitudes of fortune in quick succession and will be poor of strength and courage and shortlived (too). (41) They will cease to perform purificatory rites, will be devoid of righteous actions, and dominated by Rajas and Tamas and, being Mlecchas in the garb of Kṣātriyas, will suck the blood of their (own) people. (42) The people ruled over by them too will acquire their habits, ways of life and mode of speech and, oppressed by one another as well as by their rulers, will go to ruin. (43)

*Thus ends the first discourse in Book Twelve of the great and glorious  
Bhāgavata-Purāna, otherwise known  
as the Paramāhansa-Sarhita.*



## अथ द्वितीयोऽध्यायः Discourse II

### The Evils of Kaliyuga

श्रीशुक उवाच

ततश्चानुदिने धर्मः सत्यं शौचं क्षमा दया। कालेन बलिना रजन् नङ्क्षयत्यावुर्बलं स्मृतिः । १ ।  
 वित्तमेव कलौ नृणां जन्मावात्गुणोदयः। धर्मन्यायव्यवस्थायां कारणं बलमेव हि । २ ।  
 दास्यत्येऽभिरुचिर्हनुर्मायेव व्यावहारिके। स्त्रित्वे पुंस्ये च हि रतिर्विप्रत्वं सूत्रमेव हि । ३ ।  
 लिङ्गमेवाश्रमस्थानावन्त्यापत्तिकारणम् । असृच्या न्यायदोर्बल्यं पाण्डित्ये चापलं वचः । ४ ।  
 अनाहृतैवासाधुत्वे साधुत्वे दम्भ एव तु। स्वीकार एव चोद्वाहे मानमेव प्रसाधनम् । ५ ।  
 दूरे वार्ययनं तीर्थं लज्जयन् केशधारणम्। उदरभरता स्वार्थः मत्स्यत्वं धातृत्वमेव हि । ६ ।  
 दाक्ष्यं कुटुम्बभरणं यशोऽर्थं धर्मसेवनम्। एवं प्रजाभिर्दुष्टाभिर्गणैर्गणैश्चित्तमिण्डले । ७ ।  
 ब्रह्मविदक्षत्रसूत्राणां यो बली भविता नृपः। प्रजा हि लुब्धै र्गजन्मैर्निर्दुर्णैर्दम्यधर्मिभिः । ८ ।  
 आच्छिन्नदारद्रविणा यस्मिन् गिरिकाननम्। शाकमूलापिपक्षौद्रफलपुष्पाष्टिभोजनाः । ९ ।  
 अनावृष्ट्या विनङ्कुर्यन्ति दुर्भिक्षकरपीडिताः। शीतवातातपप्रावृद्धहिर्यग्न्योन्यतः प्रजाः । १० ।  
 क्षुत्तुङ्घ्यां व्याधिभिश्चैव सन्तप्यन्ते च चिन्तया। त्रिशद्विंशतिवर्षाणि परमायुः कलौ नृणाम् । ११ ।  
 क्षीयमाणेषु देहेषु देहिनां कलिदोषतः। घर्णाश्रमवती धर्मो नष्टे वेदपथे नृणाम् । १२ ।  
 पाखण्डप्रसूरे धर्मं दस्युप्रायेषु गजसु। शौर्यानुत्तवृथाहिंसानानाकृतिषु त्रै नृषु । १३ ।  
 शुद्रप्रायेषु वर्णपुच्छागप्रायासु धेनुषु। गृहप्रायेष्वाश्रमेषु दानप्रायेषु बन्धुषु । १४ ।  
 अणुप्रायासोवधीषु शमीप्रायेषु स्थासुषु। विद्युन्नायेषु मेघेषु श्यस्यप्रायेषु सद्यसु । १५ ।  
 इत्थं कलौ गतप्राये जने तु खगधर्मिणि। धर्मत्राणाय सत्त्वेन भगवानवतरिष्यति । १६ ।

**Śrī Śuka began again:** Thenceforward, day after day, by force of the all-powerful Time, O king, righteousness, veracity, purity (of mind and body), forgiveness, compassion, length of life, bodily strength and keenness of memory will decline. (1) In the Kali age wealth alone will be the criterion of pedigree, morality and merit. Again, might will be the only factor determining righteousness and fairness. (2) (Personal) liking will be the deciding factor in making the choice of a partner in life, and trickery alone will be the motive force in business dealings. Capability of affording sexual delight will be the (only) criterion of masculine or feminine excellence and the sacred thread will be the only mark of Brahmanhood. (3) External marks will be the only means of knowing the Āsrama or stage in life (of an individual) and the (only) guide in determining the mode of greeting which people should adopt when meeting one another. Justice will have every chance of being violated because of one's inability to gratify those administering it, and voluble speech will be the (only) criterion of scholarship. (4) Want of riches will be the sole test of impiety and hypocrisy will be the only touchstone of goodness. (Mutual) consent will be the sole determining factor in marriage and toilet alone will be regarded as a sign of bath. (5) A distant tank or pond will be the (only) holy resort for bath etc., and wearing (long) hair will be regarded as the (only) sign of beauty. Filling one's belly will be the (only) end of human pursuit and audacity of speech will be the only criterion of veracity. (6) Skill will consist in supporting one's family; virtuous deeds will be performed (only) with the object of gaining fame; and when in this way the terrestrial globe will be overrun by wicked people, the person who would prove to be the most powerful amongst the Brāhmanas, Ksatryias, Vaiśyas and Śudras will become the ruler. Robbed of

their wealth and women by greedy and merciless Kṣatriyas, behaving like robbers, people will resort to mountains and forests and subsist on leaves, roots, meat, honey, fruits, flowers and seeds. (7—9) (Already) oppressed by famine and (heavy) taxation, people will perish through drought, (excessive) cold, storms, (scorching) sunshine, (heavy) rain, snowfall and mutual conflict. (10) In the age of Kali men will be tormented by hunger and thirst, ailments and worry and their maximum age will be only twenty to thirty years. (11) When through the evil effect of Kali the bodies of men get reduced in size and emaciated, the righteous course chalked out by the Vedas for men following the system of Varnas (grades of society) and Āśramas (stages in life) gets lost, when religion is replaced by heresy to a large extent and rulers mostly turn out to be thieves, when men take to various pursuits like theft, mendacity, wanton destruction of life and so on; when members of the three (higher) castes are mostly converted into Śūdras and cows are reduced to the size of she-goats and begin to yield as much milk; when people belonging to the four Āśramas mostly become householders and the conotation of relationship will extend only to the relatives of one's wife; annual plants get stunted in growth and trees are mostly reduced to the size of a Śami (a small tree); clouds will mostly end in flashes of lightning (rather than pour rain) and dwellings will mostly look desolate (for want of hospitality to strangers); in this way when the Kali age, whose career is so severe to the people, is well-nigh past, the Lord will appear in His divine form (consisting of Sattva alone) for the protection of virtue. (12—16)

वामचरगुणैर्विष्णोरीश्वरस्याखिलालम्बनः । धर्मत्राणाय साधूनां जन्म कर्पापनुत्तये । १७ ।

सम्भलग्राममुख्यस्य ब्राह्मणस्य महात्मनः । भवने विष्णुव्यशसः कल्किः प्रादुर्भविव्यति । १८ ।

अश्वमाशुगामाशु देवदत्तं जगत्पतिः । अस्मिन्माधुदमनमष्टैश्वर्यागुणान्वितः । १९ ।

विचरन्त्रासुना क्षेप्यं ह्येनाप्रतिमद्युतिः । नृपालङ्कच्छदे दस्युन् कोटिशो निहनियति । २० ।

Lord Viṣṇu, adored of the whole animate and inanimate creation, and the Soul of the universe, appears (in this world of matter) for protecting the virtue of the righteous and wiping out (the entire stock of) their Karma (and thereby liberating them). (17) The Lord will appear under the name of Kalki in the house of the high-souled Viṣṇuyaśa—the foremost Brāhmana of the village of Sambhala. (18) Riding a fleet horse named Devadatta (obviously because it will be presented to Him by the gods) and capable of subduing the wicked, the Lord of the universe, wielding (the well-known) eight divine powers (Animā and so on) and possessed of (endless) virtues and matchless splendour, will traverse the globe on that swift horse and exterminate with His sword in tens of millions robbers wearing the insignia of royalty (19-20)

अथ तेषां भविष्यन्ति पनांसि विशदति वै । वामुदेकाङ्गरगातिपुण्यगन्थानिलस्युशात् ।

पौरजानपदानां वै हनेषुखिलदस्युषु । २१ ।

तेषां प्रजाविस्मर्क्ष स्थविष्टः सम्भविष्यति । वामुदेवे भगवति सत्त्वमूर्तो हृदि स्थिते । २२ ।

यदावतीर्णो भगवान् कल्किर्धर्मपतिर्हरिः । कृतं भविष्यति तदा प्रजामुतिश्च सात्त्विकी । २३ ।

यदा चन्द्रश्च सूर्यश्च तथा तिथ्यबृहस्पती । एकगर्शो समेष्यति तदा भवति तन् कृतम् । २४ ।

Now when all the robbers are (thus) exterminated, the minds of the people of the cities and the countryside will become pure indeed because of their enjoying the breezes wafting the most sacred fragrant of pigments on the person of Lord Vasudeva (21) With Lord Vāsudeva, the embodiment of strength, in their heart their progeny will grow exceedingly strong (as before). (22) When Lord Sri Han, the Protector of Dharma, appears as Kalki, Satyayuga will prevail (once more) at that time and the progeny of the people will be of a Sattvika (virtuous) disposition. (23) When the moon, the sun and the Jupiter rise together

in one zodiacal house and the Pusya constellation is in the ascendant, then it will be (known as) Satyayuga. (24)

येऽतीता वर्तमाना ये भविष्यन्ति च पार्थिवाः । ते न उद्देशतः प्रोक्ता वंशीयाः सोमसूर्ययोः । २५ ।

आरभ्य भवन्तो जन्म यावन्नन्दाभिषेचनम् । एतद् वर्षसहस्रं तु ज्ञानं पञ्चदशोत्तरम् । २६ ।

सप्तर्षीणां तु यो पूर्वं दृश्यते उदितौ दिवि । तयोस्तु मध्ये नक्षत्रं दृश्यते यत् सयं निशि । २७ ।

तेनैत ऋषयो युक्तास्तिष्ठन्त्यब्दशतं नृणाम् । ये त्वदीये द्विजाः काले अधुना चाश्रिता मयाः । २८ ।

Those kings of the solar and lunar dynasties who are no more; who are present and who are (yet) to come have been briefly mentioned to you. (25) The period commencing from your birth and ending with the coronation of Nanda would come to one thousand one hundred and fifteen years. (26) When constellations comprising the Great Bear rise in the heavens, two of them become visible first. Midway between (in the north-western line,) appears at night one of the constellations (from among Aswini and others). (27) The stars of the Great Bear remain united with that constellation for one hundred human years. The said stars now appear near the constellation known by the name of Maghâ during your regime. (28)

जिष्णोर्धग्वतो भानुः कृष्णख्योऽसौ दिवं गतः । तदाविशत् कलिर्लोकं पापे यद् रमते जनः । २९ ।

यावत् स पादपद्माभ्यां सृशत्रास्ते रमापतिः । तावत् कलिर्वै पृथिवीं पणकान्तुं न चाशकत् । ३० ।

तदा देवर्षयः सप्त मघासु विचारन्ति हि । तदा प्रवृत्तस्तु कलिर्द्वादशाब्दशतात्मकः । ३१ ।

यदा मघाभ्यो यार्षानि पूर्वाषाढां महर्षयः । तदा नन्दान् प्रभृत्येष कलिर्वृद्धिं गमिष्यति । ३२ ।

यस्मिन् कृष्णे दिवं यातस्तस्मिन्नेव तदाहनि । प्रतिपन्नं कल्पियुगमिति प्राहुः पुराविदः । ३३ ।

दिव्याब्दानां सहस्रान्ते चतुर्थं तु पुनः कृतम् । भविष्यति यदा नृणां मन आत्यप्रकाशकम् । ३४ ।

The all-efulgent personality (consisting of pure Sattva) of Lord Viṣṇu (Himself) appeared under the name of Śrī Kṛṣṇa. The moment He ascended to (His divine abode in) Heaven the Kali age entered the world, when people take delight in sin. (29) So long as the aforesaid Lord of Lakṣmī touched the earth, Kali could not prevail over it. (30) When the seven stars constituting the Great Bear enter the constellation of Maghâ Kaliyuga embarks on its career of twelve hundred celestial years (or 432,000) human years. (31) When from the Maghâs the stars of the Great Bear pass on to the constellation of Purvâṣaḍha, then from the time of King (Mahapadma) Nanda onwards Kali will gain ascendancy. (32) Persons learned in ancient history maintain that the age of Kali set in on the very day, (nay,) the very moment Śrī Kṛṣṇa ascended to (His abode in) heaven. (33) (Parikṣit ! ) At the end of one thousand celestial years and of the fourth Yuga (Kaliyuga) Kṛtāyuga will prevail again, when the mind of men will reveal (to them the true nature of) the Self. (34)

इत्येष मानवो वंशो यथा संख्यायते भुवि । तथा विद्मद्भ्रविप्राणां तास्ता ज्ञेया युगे युगे । ३५ ।

एतेषां नापलिङ्गानां पुरुषाणां महान्त्यनाम् । कथामात्रावशिष्टानां कीर्तिरेव स्थिता भुवि । ३६ ।

देवापिः शक्तनोर्ध्रान्त मरुशेक्षाकुशंशजः । कलापप्राप आसाते महायोगजालन्वितौ । ३७ ।

तावितैर्य कलेऽन्ते वासुदेवानुशिक्षितौ । वर्णाश्रमयुतं धर्मं पूर्ववत् प्रथयिष्यतः । ३८ ।

कृतं तेना द्वपरं च कलिश्चेति चतुर्वुगम् । अनेन क्रमयोगेन भुवि प्राणियु वर्तते । ३९ ।

राजनेत्रे मया प्रोक्ता नरदेवास्तथापरेः । भूर्पो मपत्यं कृत्वान्ते हिलेपामं निधनं गताः । ४० ।

कृपिष्विद्भस्मसंज्ञाने राजनाम्नोऽपि यस्य च । भूतभृक् तत्कृते स्वार्थं किं वेद निरयो यतः । ४१ ।

कथं सेवयत्पण्डः भूः पूर्वैर्ष पुरुवैर्धृता । पत्युजस्य च पौत्रस्य मत्पूर्वा वंशजस्य वा । ४२ ।

तेजोऽन्नमयं कायं गृहीत्व्याऽऽत्मनयाबुधाः । महौ मपतय चोभौ हित्वान्तेऽर्जुनं गताः । ४३ ।

वे ये भूपतयो राजन् भुञ्जन्ति भुवमोजसा । कालेन ते कृताः सर्वे कथामात्राः कथाम् च । ४४ ।

इति श्रीमद्भागवते महापुराणे पारमेहंस्यो संहितायां द्वादशस्कन्धे द्वितीयोऽध्यायः । २ ।

(Even) as the career of Manu's race on earth has been described (with its ups and downs) the rise and fall, from age to age, of the Vaiśyas, Śūdras and Brāhmanas (too) should be similarly understood. (35) Of the high-souled men mentioned heretofore, who are (now) known (merely) by their names and who survive in the form of (their) stories (only), glory alone remains on earth. (36) Devāpi, brother of Santanu, and Maru of Ikṣvāku's line, both of whom are possessed of great powers of Yoga, are (still) alive in the village of Kalāpa. (37) Instructed (and commanded) by Lord Vāsudeva (Kalki), both will appear (once more) on earth at the close of the Kali age, and propagate virtue as before alongwith the institution of Varṇas (grades of society) and Āśramas (stages of life). (38) The round of the four Yugas, viz., Satya, Tretā, Dwāpara and Kali, runs its course in this order of sequence for (all) living beings on earth. (39) These rulers of men mentioned by me as also others claimed this earth as their own, but they had to leave it in the end and died, O King ! (40) He who perpetrates violence against living beings for the sake of this body, which will be ultimately called by the name of 'worm', 'excrement' or 'ashes', no matter if it enjoys the title of 'king' (now), is not alive to his own interests; for such violence (surely) paves the way to hell. (41) "How may this earth, held (in sovereignty) entirely by my forbears and now enjoyed by me, continue to be in the possession of my son and grandson and posterity ?" Indulging in such (anxious) thoughts rulers wanting in wisdom and looking upon the body, (which is) a product of fire, water and food, as their own self and the earth as their possession, have eventually quitted both and vanished (into nothing). (42-43) All those rulers, O King, who by force of their might enjoyed the sovereignty of the globe have been converted into mere themes of stories narrated in discourses. (44)

*Thus ends the second discourse in Book Twelve of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ तृतीयोऽध्यायः

### Discourse III

Vanity of kings; righteous conduct for every Yuga; the means to escape the evils of Kaliyuga—loud chanting of the Divine Name

श्रीशुक उवाच

दृष्ट्वाऽऽत्मनि जये व्यग्रान् नृपान् हसति भूमियम् । अहो मा विजिगीषन्ति मृत्योः क्रीडनका नृपाः । १ ।  
 काम एष नरेन्द्राणां मोघः स्याद् विदुषामपि । येन फेनोपमे पिण्डे वेतिविश्रम्भिता नृपाः । २ ।  
 पूर्वं निर्जित्य षड्वर्गं जेष्यामो राजपन्निगः । ततः सचिखपौराण्णकरीन्द्रानस्य कण्ठकान् । ३ ।  
 एवं क्रमेण जेष्यामः पृथ्वीं सागरमेखलापम् । इत्याशाबद्धहृदया न पश्यन्त्यन्तिकेऽन्तकम् । ४ ।  
 सपुद्गवरणां जिन्वा मां विद्वान्यब्धिभोजसा । क्रियदात्मजयस्यैतन्मुक्तिरात्मजये फलम् । ५ ।  
 यां विसृज्यैव मनवसतसुताश्च कुरुद्बह । गता यथागतं युद्धे तां मां जेष्यन्त्यबुद्धयः । ६ ।  
 मत्कुते पितृपुत्राणां भ्रातॄणां चापि विग्रहः । जायते ह्यसतां राज्ये मपताबद्धचेतसाम् । ७ ।

पथैवेयं मही कृत्स्ना न ते मूढेति वादिनः । स्पर्धमाना मिथो घ्नन्ति प्रियन्ते मत्कृते नृपाः । ८ ।  
 पृथुः पुरुरवा गार्धर्नहृषो भरतोऽर्जुनः । माध्याता सगरो रामः खट्वाङ्गो घुम्भुह्य रघुः । ९ ।  
 तृणबिन्दुर्यातिश्च शर्यातिः शन्तनुर्ययः । भगीरथः कुवलयाम्बुः ककुत्स्थो नैषधो नृगः । १० ।  
 हिरण्यकशिपुर्वृत्रो रावणो लोकराजणः । नमुचिः शम्भरो भौषो हिरण्यश्लोऽथ तारकः । ११ ।  
 अन्ये च बहवो दैत्या राजानो ये महेश्वराः । सर्वे सर्वविदः शूराः सर्वे सर्वजितोऽजिताः । १२ ।  
 ममतां मय्यवर्तन् कृत्वोच्चैर्मर्त्यधर्मिणः । कथावशेषाः कालेन ह्यकृतार्थाः कृता विभो । १३ ।

Śrī Śuka began again: Seeing the kings (so) impatient to conquer her, this earth laughs at them (and says):—"How surprising it is that these kings, (mere) playthings (in the hands) of Death, wish to conquer me thoroughly! (1) Fruitless is this ambition of the kings, by which these rulers of men have been led to repose utter faith in the (human) body, which is (evanescent) like a bubble of water, even though they are aware of this fact. (2) (They say to themselves:—) 'Having at the outset conquered the six Indriyas (the five senses of perception and the mind), we shall then reduce to submission the counsellors and ministers of (hostile) kings as well as their relations and friends, the citizens and drivers of elephants (in fact, the entire army of the enemy); and having removed (all) thorns (in the form of thieves and robbers), we shall thus by degrees bring under subjection the (whole) earth with the oceans as its girdle.' With their hearts held fast by such aspirations they fail to see Death standing at hand. (3-4) Having conquered by their might one Dwipa surrounded by the ocean, they embark on a sea-voyage (in order to conquer other continents). What a poor reward it is for their conquest of the mind and senses (since all this is transient)! Liberation is the (true) recompense for subduing the self." (5) "These stupid fellows", Mother Earth goes on. O jewel among the Kurus, "hope to conquer through war me, whom (even) the Manus and their sons had only to leave (in the end) and departed as they came! (6) For my sake indeed springs up a conflict between father and sons as well as between brothers of evil intent, whose mind is held fast by the notion of myness with respect to their kingdom. (7) Contending with one another in the words. This entire globe is mine and not yours, O fool! rulers of men strike one another and die on my account. (8) Prthu, Pururavā, Gādhi, Nahuṣa, Bharata, (the thousand-armed) Arjuna, Māndhātā, Sagara, Rama, Khaṭvāṅga, Dhundhumāra, Raghu, Trṇabindu and Yayāti, Saryāti, Śantanu, Gaya, Bhaḡiratha, Kuvalayaśwa, Kakutsiha, Nala (king of the Nisadhās), Nrga, Hiranyakasipu, (the demon) Vrtra, Ravana who caused people to cry (in terror), Namuci, Śambara, the demon Naraka (son of Earth), Hiranyākṣa and Tāraka, and many other demons and kings, who were suzerain rulers (of the world), who understood everything and were all brave and conquerors of all, and were invincible (themselves), claimed me as their own and led an exalted life; but mortal as they were by nature, they were actually converted into (mere) themes of a story by (the cruel hands of) Death, their object remaining unaccomplished." So concluded Mother Earth, O Paṅksit! (9—13)

कथा इमान्से कथिता महीयसां विनाय लोकेषु यदाः परेयुषाम् ।

विज्ञानवैराग्यविवक्षया विभो तत्रोविभूतीर्न तु पारमार्थ्यम् । १४ ।

यस्तुतमदलोकगुणानुवादः संगीयतेऽभीक्ष्णमपङ्कलम् ।

तमेव नित्यं शशुयादभीक्ष्णं कृष्णोऽपलां भक्तिमधीप्समानः । १५ ।

These stories of glorious men who, having spread their fame in the worlds, passed away have been narrated to you with intent to impart to you the knowledge of the unsubstantial

nature of worldly enjoyments and teach you how to develop a distaste for them, O lord! They are (however) a mere display of words and have no bearing on the highest truth. (14) The exposition, on the other hand, of the virtues of Lord Viṣṇu (of excellent renown), which is constantly extolled (by the righteous), puts an end to (all) evil. One eager to attain pure devotion to Śrī Kṛṣṇa should repeatedly hear it everyday. (15)

उजोवाच

केनोपायेन भगवन् कलेष्वेषान् कर्तुं जनाः । विधायिष्यन्त्युपवितास्तस्ये ब्रूहि यथा मुने । १६ ।

युगानि युगधर्माश्च मानं प्रलयकल्पयोः । कालस्येश्वररूपस्य गतिं विष्णोर्महात्मनः । १७ ।

**The king (Parikṣit) submitted:** (Pray,) tell me in detail, O divine sage, the way in which men will (be able to) shake off the accumulated evils of the Kali age in the Kali age (itself). (16) (Also) tell me (something) about the Yugas (aeons), the courses of conduct prescribed for each Yuga, the duration of life of the cosmos as well as of the period of its final dissolution and the course of Kāla (the Time-Spirit), a potency of Lord Viṣṇu, the Supreme Spirit, the Director (even) of the Rulers of the universe (Brahmā, Śiva and so on). (17)

श्रीशुक उवाच

कृते प्रवर्तते धर्मश्चतुष्पात्तज्जनेर्धृतः । सत्यं दया तपो दानमिति पादा विभोर्नुप । १८ ।

सन्तुष्टाः करुणा भेदाः शान्तं दान्तास्तिक्ष्णवः । आत्याराषाः समदृशः प्रारयशः श्रमणा जनाः । १९ ।

त्रेतायां धर्मपादानां नृयांशो हीयते शनैः । अधर्मपादैर्नृताहिसासन्तोषविग्रहैः । २० ।

तदा क्रियातपोनिष्ठा जतिहिसा न लम्पटाः । त्रैवर्गिकास्रयीवृद्धा वर्णा ब्रह्मोत्तरा नृप । २१ ।

तपःसत्यदयादनेषुर्धं ह्रसति द्वापरे । हिसातुष्टयन्तुहेषैर्धर्मस्याधर्मलक्षणैः । २२ ।

यशस्विनो महाशालाः स्वाध्यायाध्ययने रताः । आढ्याः कुन्दुष्विनो हृष्टा वर्णाः क्षत्रहृजोत्तराः । २३ ।

कर्तुं तु धर्महेतूनां नृयांशोऽधर्महेतुभिः । एधमानैः क्षीयपाणो ह्यन्ते सोऽपि विन्दुश्च्यति । २४ ।

तस्मिँल्लुब्धा दुराचारा निर्दयाः शक्यैरिण्यः । दुर्भंगा भूरितर्पाश्च शुद्रदाशोत्तराः प्रजाः । २५ ।

सत्त्वं रजस्तप इति दृश्यन्ते पुरुषे गुणाः । कालसङ्गोदित्तास्ते वै परिवर्तन्त आत्मनि । २६ ।

प्रभवन्ति यदा सत्त्वे यनोबुद्धीन्द्रियाणि च । तदा कृतयुगं विधाग्नाते तपसि यद् रूचिः । २७ ।

यदा धर्मायंकाभेवु भक्तिर्भवति देहिनाम् । तदा त्रेता रजोवृत्तिरिति जानीहि बुद्धिमन् । २८ ।

यदा लोभस्त्वसन्तोषो मानो दम्भोऽथ मत्सरः । कर्मणां चापि काम्यानां द्वापरं तद् रजस्तपः । २९ ।

यदा मायानृतं तद्वा निद्रा हिसा विषादनम् । शोको पोहो भयं दैन्यं स कालितामसः स्मृतः । ३० ।

यस्मात् क्षुद्रदृशो मर्त्याः क्षुद्रभाग्या महाशानाः । कामिनो वितहीनाश्च स्वैरिष्यश्च खिण्येऽसतीः । ३१ ।

दस्युक्लृष्टा जनपदा वेदाः पाखण्डदूषिताः । राजानश्च प्रजाभक्षः शिश्रोदरपरः द्विजाः । ३२ ।

अप्रता वटवोऽशौचा भिक्षुवश्च कुटुम्बिनः । तपस्विनो ग्रामवासा न्यासिनोऽज्यर्थलोत्सुषाः । ३३ ।

ह्रस्वकाया महाहारा भूर्यपत्या गतह्रियः । शशकटुकभाषिण्यश्चौर्यपापोरुसाहसाः । ३४ ।

पणयिष्यन्ति वै क्षुद्राः किराटाः कूटकारिणः । अनापद्यपि मंस्यन्ते वार्ता साधुनृगुप्सिताम् । ३५ ।

पतिं त्यक्ष्यन्ति निर्द्वयं भृत्या अप्यखिल्रेतमम् । भृत्यं विपन्नं पतयः कोलैः गाक्षपयस्विनीः । ३६ ।

**Śrī Śuka replied:** In the Satyayuga, O protector of men, Dharma (virtue) runs its course on (all) its four feet, and is held fast by the people of the age. Truth, compassion, asceticism and affording protection to all are the (four) feet (of virtue in its integral form). (18) People of that age are mostly contented, compassionate, friendly (to all living beings), tranquil and forbearing. They practise self-control, take delight in the Self, look upon all with an equal eye and take pains for Self-Realization. (19) In the Tretā age a quarter of all the (four) feet of

Dharma (virtue) gets gradually encroached upon by falsehood, violence, discontent and discord—the (four) feet of Adharma (unrighteousness). (20) In that age (of Tretā) people remain devoted to the performance of Vedic rites and austerities. They are not given to much violence nor lewd. They pursue the three objects of human endeavour (viz., religious merit, worldly possessions and sense-enjoyment). People are advanced in Vedic rites and among (the four) grades of society the Brāhmanas form a majority. O protector of men ! (21) Assailed by the four feet of Adharma, violence, discontent, falsehood and hatred, those of Dharma—compassion, austerity, truthfulness and a charitable disposition—diminish by one half each in the Dwāpara age. (22) The people of that age are fond of glory and given to the performance of great sacrifices, take delight in learning the Vedas, are affluent and happy, and maintain big families. Among the (four) grades of society the Brāhmanas and Ksatriyas are predominant. (23) In the Kali age, however, a quarter (alone) of the (four) feet of Dharma remains. (Nay,) due to the feet of Adharma gaining ground that too steadily declines and ultimately disappears altogether. (24) People in that age turn out to be greedy, immoral and merciless, enter into hostility without cause and are unlucky and extremely covetous. The Śūdras, fishermen and the like take the lead. (25) The qualities of Sattva, Rajas and Tamas are seen (manifested) in men; impelled by force of time they wax or wane in the mind. (26) When the mind, intellect and senses abound in Sattva, and when people are interested in practising asceticism and acquiring wisdom, then one should understand that Satyayuga prevails. (27) When people are fond of religious merit, earthly possessions and worldly enjoyment, then know that there is Tretāyuga, when Rajas is active. O intelligent one ! (28) When, however, greed, discontent, pride, hypocrisy and jealousy prevail and man is fond of actions prompted by desire, know that it is Dwāpara, when (both) Rajas and Tamas predominate. (29) When duplicity, mendacity, drowsiness, excessive sleep, violence, dejection, grief, infatuation, fear and wretchedness prevail, that is recognized as the age of Kali, characterized by (the predominance of Tamas, as a result of which people become dull-witted (viz., unable to judge things in their proper perspective) and are unlucky but voracious, voluptuous and destitute. And women (too) turn out to be profligate. And unchaste. (30-31) Countries are infested with robbers; the Vedas stand condemned by heretics; rulers exploit the people; and the Brāhmanas remain devoted to the gratification of sexual desires and intent on filling their belly. (32) Religious students will give up the course of conduct prescribed for them and fail to observe purity, and householders will take to begging; hermits will take up their residence in villages and recluses will be seized with an ardent longing for wealth. (33) Women will be short-statured but voracious, prolific and destitute of modesty. They will always speak harsh words and will be given to thieving and wiles and very daring. (34) Low-minded traders will carry on business transactions and practise fraud. Even when they are not in distress people will favour pursuits which are condemned. (35) Servants will leave their masters when reduced to penury, though superior in every (other) respect; and masters too will discharge their servant, when incapacitated for service (through ailment etc.), even though he may be hereditary. (Even so) people will cease to maintain cows when they no longer yield milk. (36)

पितृभ्रातृसुहृन्नादीन् हित्वा सौरतसौहृदाः । ननान्दृश्यालसंवादा दीनाः खैण्डाः कलौ नराः । ३७ ।

शूद्रः प्रतिग्रहीष्यन्ति तपोवेपोपजीविनः । धर्मं वक्ष्यन्त्यधर्म्ना अधिग्रहोत्तमस्यम् । ३८ ।

नित्यपुष्टिप्रमनसो दुर्मिक्षकरकरिताः । निरन्त्रे भूतले राजन्नराकृष्टिभयानुराः । ३९ ।

वासोऽन्नपानक्षयनव्यखायन्नानभूषणैः । हीनाः पिशाचसन्दर्शा भविष्यन्ति कलौ प्रजाः । ४० ।

कलौ काकिकणिकेऽप्यर्थं विगृह्य त्यक्तसौहृदाः । त्यक्ष्यन्ति च प्रियान् प्राणान् हनिष्यन्ति स्वकानपि । ४१ ।

न रक्षिष्यन्ति पनुजाः स्थविरी पितरावपि । पुत्रान् सर्वार्थकुशलान् क्षुद्राः सिन्धोदरम्भराः ।४२।

कलौ न राजज्जगतां परं गुरुं त्रिलोकनाथानतपादपङ्कजम् ।

प्रायेण पर्या भगवन्तमच्युते यक्ष्यन्ति पाखण्डविभिन्नचेतसः ।४३।

यज्ञानधेयं प्रियमाण आतुरः पतन् स्वल्पन् वा विवशी गुणन् पुमान् ।

विमुक्तकर्पांगल उतमां गतिं प्राप्नोति यक्ष्यन्ति न तं कलौ जनाः ।४४।

पुसां कलिकृत्वात् दोषान् द्रव्यदेशात्मसम्भवान् । सर्वात् हरति चित्तस्थो भगवान् पुरुषोत्तमः ।४५।

श्रुतः सङ्कीर्तितो ध्यातः पूजितश्चादृतोऽपि वा । नृणां धुनोति भगवान् हृत्स्थो जन्मायुनाशुभम् ।४६।

यथा हेमिन् स्थितो वह्निर्दुर्वर्ण इति धनुजम् । एवमात्मगतो विष्णुर्वाग्निनापस्तुभाशयम् ।४७।

विद्यातपःप्राणनिरोधमैश्रीतीर्थाभियेकत्रतदानजयैः

।

नायन्तसृष्टिं लभन्तेऽन्तरात्मा यथा हृदिस्थे भगवत्यन्ते ।४८।

तस्मात् सर्वात्मना राजन् हृदिस्थं कुम् केशवम् । प्रियमाणो ह्यवहितस्ततो यासि परं गतिम् ।४९।

प्रियमाणैरभिध्येयो भगवान् परमेश्वरः । आत्यभावं नयत्यङ्ग सर्वात्मा सर्वसंश्रयः ।५०।

कलेर्दोषनिधे यत्रजस्मिन् होको महान् गुणः । कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ।५१।

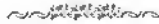
कृते यद् ध्यायते विष्णुं त्रेतायां यज्ञतो पर्यैः । ह्यपरे परिचर्यायां कलौ तद्गङ्गीकीर्तयत् ।५२।

इति श्रीमद्भागवते महापुराणे पारमार्थ्यो मूर्ध्नितावो द्वन्द्वान्मन्त्रे तृतीयाध्यायः ।३।

In the age of Kali men will become slaves of women and miserable. Sexual pleasure being the (only) ground of their affection, they will forsake their parents, brothers and (other) relations and kinsfolk and take counsel with their sisters-in-law and brothers-in-law (alone). (37) Sūdras will make their living by putting on the garb of hermits and receive charitable gifts. Those who have no knowledge of religion will occupy high seats and preach religion. (38) Oppressed with famine and (heavy) taxation—land being divested of food-grains—and stricken with fear of droughts, people in the Kali age will ever remain perturbed in mind. Destitute of clothes and ornaments. (nay, even) food and drink, bed and sexual enjoyment, they will go even without a bath and put on the appearance of a fiend. (39-40) Quarrelling even for a very small sum of money equivalent to 20 cowries, having cast (all) goodwill to the winds, people in Kaliyuga will kill even their own people and part with their own dear life. (41) Mean-minded fellows will concern themselves only with the gratification of their lust and satisfaction of their hunger and fail to maintain even their aged parents; while parents will disown their sons, though clever in all matters. (42) With their mind perverted by heretics, O king, mortals in Kaliyuga will not generally worship Viṣṇu (the immortal Lord), the highest object of adoration for the (whole) universe, whose lotus-feet are bowed to by the rulers of the three worlds. (43) People in Kaliyuga will not worship Him by uttering whose name (even) helplessly while dying or afflicted, toppling down or stumbling, man is freed from (all) impediment in the shape of Karma and reaches the highest goal. (44) Enthroned in the mind of men Lord Śrī Hari (the Supreme Person) drives away all evils occasioned by the Kali age and arising from substances, place and mind (45) Heard of or glorified (by chanting His name or singing His praises), meditated upon and worshipped or even honoured, the Lord stays in men's heart and drives away (all) their sins committed in thousands of lives. (46) Dwelling in the mind of Yogis (strivers) Lord Viṣṇu wipes out the seeds of their evil Karma in the same way as fire applied to gold burns all its impurities caused by (its admixture with other) metals. (47) The mind (of a man) does not attain absolute purity through worship of gods, asceticism, control of breath, friendliness (towards all), a bath in sacred waters, observance of sacred vows,

charitable gifts and muttering of prayers as it does when the infinite Lord is enthroned in the heart.(48) Therefore, with all your being O king, instal Lord Śrī Kṛṣṇa (the Ruler even of Brahmā and Śiva) in your heart, thinking of Him with a concentrated mind while dying; You will thereby attain the supreme goal. (49) The Lord, who is the Supreme Ruler (of the universe), the Soul and Shelter of all, deserves to be meditated upon at all times; (for) those who are about to die meditate upon Him (as a result of practice incessantly carried on while living) He leads them to the state of oneness with Him, O dear Pañkṣit ! (50) Indeed there is one great virtue possessed by the Kali age, the storehouse of (all) evils, O Pañkṣit ! By merely chanting the names and glories of Śrī Kṛṣṇa one is freed from (all) attachments and reaches the Supreme. (51) What is attained in the Satya-yuga by one contemplating on Lord Viṣṇu, in Tretā by one who propitiates Him through sacrifices, and in Dwāpara through worship (of the Lord), is attained in the Kali age (merely) by chanting the name and singing the praises of Śrī Hari.(52)

*Thus ends the third discourse in Book Twelve of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथ चतुर्थोऽध्यायः

### Discourse IV

#### The Fourfold Pralaya

श्रीशुक उवाच

कालस्ते परमाण्वादिद्विपरार्थाकधिर्नृप । कथितो युगमानं च शृणु कल्पलयावपि । १ ।  
 चतुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते । स कल्पो यत्र मनवश्चतुर्दश विशांपते । २ ।  
 तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहता । त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि । ३ ।  
 एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् । शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः । ४ ।  
 द्विपरार्थे त्वनिक्रान्ते ब्रह्मणः परमेष्ठिनः । तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै । ५ ।  
 एष प्राकृतिको राजन् प्रलयो यत्र लीयते । आप्ण्डकोशस्तु सङ्घातो विघात उपसादिते । ६ ।  
 पर्जन्यः शतवर्षाणि भूमौ राजन् न वर्षति । तदा निरन्त्रे ह्यन्योन्यं भक्षमाणाः क्षुधादिताः । ७ ।  
 क्षयं वास्पन्ति शनकैः कालेनोपद्रुताः प्रजाः । साभुद्रं दैहिकं भौमं रसं सांवर्तको रविः । ८ ।  
 रश्मिभिः पिबते घोरैः सर्वं नैव विमुञ्चति । ततः संवर्तको वह्निः सङ्घर्षणमुखोत्थितः । ९ ।  
 दहत्यनिलवेगोत्थः शून्यान् भूविवशानथ । उपर्यधः समन्ताच्च शिखाभिर्वह्निसूर्ययोः । १० ।  
 दह्यमानं विभात्यण्डं दग्धगोमयपिण्डवत् । ततः प्रचण्डपवनो वर्षाणामधिकं शतम् । ११ ।  
 परः सांवर्तको वाति धूमं खं राजसाऽऽवृतम् । ततो मेघकुलान्यङ्गं चित्रवर्णान्यनेकशः । १२ ।  
 शतं वर्षाणि वर्षन्ति नदन्ति रभसस्वनेः । तत एकोलकं विश्वं ब्रह्माण्डविवरान्तरम् । १३ ।

Śrī Śuka began again: The divisions of Time commencing from a Paramāṇu (its minutest division) and ending with two Parārdhas (comprising the life-time of Brahmā) have already been described to you, as also the duration of the four Yugas (in Discourse XI of Book

Three). Now hear also the extent of a Kalpa (one round of creation) and Laya (the period of final dissolution), O king ! (1) One thousand revolutions of the four Yugas (Satya, Trētā, Dwāpara and Kali) are spoken of as a day of Brahmā. This constitutes a Kalpa, in the course of which fourteen Manus (successively) hold sway, O king ! (2) At the end of a Kalpa an equally long period of Pralaya (Dissolution) follows; it is spoken of as one night of Brahmā; for during that period these three worlds (heaven, earth and the intermediate region) remain dissolved. (3) This is called Naimitika (occasional) Pralaya (because it is occasioned by Brahmā's going to bed and is different from the Mahāpralaya or Final Dissolution when Brahmā's career comes to a close). During this Pralaya Lord Nārāyaṇa (the Maker of the universe) withdraws the whole universe into Himself and remains asleep on His couch of Ananta (the serpent-god) and Brahmā (the self-born) follows suit. (4) When the lifetime of Brahmā, the greatest of all (the Jīvas), consisting of two Parārdhas, has expired, all the seven causal principles (viz., Mahat-tatva or the principle of cosmic intelligence, Ahāṅkāra or the cosmic Ego and the five Tanmātrās or subtle elements) actually get dissolved (in Prakṛti or Prīmordial Matter). (5) This constitutes, O king, the Prākṛtika Pralaya, as in this, (the occasion for final dissolution having been reached, the aggregate of (all) the (twenty-four) fundamental principles in the form of the cosmic egg gets (finally) dissolved. (6) For one hundred years, O king, the god of rain does not send down any shower on earth. Then, tormented by hunger, the earth being divested of food—grains, people actually begin to eat one another and, persecuted by time, gradually perish. Rendered much brighter by the 'period of final dissolution, the sun sucks up by its fearful rays all the water in the seas, on the earth and in the human bodies, and does not release it. Sprung from the mouth of Lord Saṅkarṣaṇa (the serpent-god) and rising in flames by the force of the wind, the fire characteristic of the period of dissolution then burns the subterranean regions, already desolate (all their inhabitants having been burnt long before due to their moisture having been sucked up by the rays of the sun). Being burnt above and below as well as on all sides by the rays of the sun and the flames of fire, the cosmic egg now looks like a burnt ball of cowdung. Then a strong and violent wind characteristic of the period of final dissolution blows for (a little) more than a hundred years, so that the sky gets enveloped in dust and assumes a smoky appearance. Next, O dear one, numerous hosts of clouds of various colours pour down showers for a hundred years roaring with violent peals of thunder. Then the universe within the cosmic egg is swept by a single sheet of water. (7—13)

तदा भूप्रेरन्धगुणं प्रसत्याप उद्वृवे। प्रतगन्वा तु पृथिवी प्रलयत्वाथ कल्पे। १४।

अपां रसमथो तेजस्ता लीयन्तेऽथ नीरसाः। प्रसते तेजसो रूपं वायुस्तद्रहितं तदा। १५।

लीयते क्षान्तिरे तेजो वायोः खं प्रसते गुणम्। स वै विशति खं रजस्ततश्च नभसो गुणम्। १६।

शब्दं प्रसति भूतादिर्नभस्तमनुलीयते। तेजसश्चेन्द्रियाण्यङ्गं देवान् वैकारिको गुणोः। १७।

महान् प्रसत्यहङ्कारं गुणाः सत्त्वत्यश्च तम्। प्रसतेऽव्याकृतं राजन् गुणान् कालेन चोदितम्। १८।

न तस्य कालावयवैः परिणापादयो गुणाः। अनाद्यनन्तमव्यक्तं नित्यं कारणमव्ययम्। १९।

न यत्र वाचो न मनो न सत्त्वं तपो रजो वा महदादयोऽभी।

न प्राणबुद्धीन्द्रियदेवता वा न सन्नियेत्रः खलु लोककल्पः। २०।

न स्वप्रजाग्र च तत् सुपुत्रं न खं जलं भूरनिलोऽप्रिरर्कः।

संसुप्तश्चक्षुश्चक्षदप्रतर्क्यं तन्मूलभूतं पदपामनित्। २१।

लयः प्राकृतिको ह्येव पुरुषाव्यक्तयोर्यदा। शक्तयः सम्प्रलीयन्ते विवशाः कालविद्वताः। २२।

Everything being submerged in water, the latter absorbs the (essential) property of the

earth, viz., smell; denuded of its smell, the earth then gets dissolved (in water). (14) Fire then absorbs the property of water, viz., taste; and deprived of its taste, the water (too) is forthwith dissolved (in the fire). Then the air absorbs the property of fire, viz., colour; and, dissolved of colour it loses itself into the air. (Likewise) ether absorbs the property of the air (viz., touch) and gets dissolved (in ether). O Paṅkṣit ! Then the Tāmasika aspect of the Cosmic Ego absorbs the property of ether, viz., sound; alongwith it ether (too) gets dissolved (in the Tāmasika Ahaṅkāra); and the Rājasika type of Ahaṅkāra absorbs the Indriyas alongwith their functions. (Similarly) the Sāttvika type of Ahaṅkāra absorbs the gods (presiding over them), O dear Paṅkṣit ! (15—17) The Mahat-tattva absorbs the (triple) Ahaṅkāra; while the (three) Guṇas (modes of Prakṛti), viz., Sattva etc., absorb Mahat. Impelled by Time, the Unmanifest (Prakṛti) reduces the (three) modes of Prakṛti to the state of equilibrium, O king ! (18) Prakṛti is not subject to the (six) states\* such as modification, brought about by the divisions of time (even as they pass), it is without beginning or end, unmanifest, constant, the cause (of all) and not subject to decay. (19) In that state, there is no speech, no mind, no (modes of Prakṛti, viz.,) Sattva, Rajas and Tamas, no Mahat and other products of Matter, no breath, no intellect, no senses nor the deities (presiding over them) and no conception, much less location of Lokas (spheres). (20) (Again,) there is no dream nor waking life nor deep slumber; no ether, water, earth, air, fire or sun. It is something like deep sleep or vacuity; nay, beyond conception. The Vedas speak of it as a state which is the root of the universe. (21) This is (what is known as) Prakṛtika Pralaya (the Dissolution of everything into Prakṛti or Primordial Matter), when, impelled by Time, the potencies of the Supreme Person as well as of the Unmanifest (Prakṛti) are completely and helplessly withdrawn (into their substratum). (22)

बुद्धीन्द्रियार्थरूपेण ज्ञानं भवति तदाश्रयम् । दृश्यत्वात्किरेकाध्यामाद्यन्तवदवस्तु यत् । २३ ।

दीपश्चक्षुश्च रूपं च ज्योतिषो न पृथग् भवेत् । एवं धीः खानि मात्राश्च न स्फुरन्त्यतमादुतात् । २४ ।

बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति चोच्यते । मायामात्रमिदं यजन् नानात्वं प्रत्यात्मानि । २५ ।

यथा जलधरा व्योम्नि भवन्ति न भवन्ति च । ब्रह्माण्डं तथा विश्वमवबुद्धयाप्ययात् । २६ ।

सत्यं ह्यवयवः प्रोक्तः सर्वावयवित्नामिह । चिनार्थेन प्रतीयेरन् पटयेवाङ्गं तन्तवः । २७ ।

यत् सामान्यविशेषाभ्यामुपलभ्येत स भ्रमः । अन्योन्यायाश्रयात् सर्वपाद्यन्तवदवस्तु यत् । २८ ।

विकारः स्थायमानोऽपि प्रत्यात्मानमन्तरा । न निरूप्योऽस्वप्नुरपि स्वाद्येक्षित्सम आत्मवत् । २९ ।

न हि सत्यस्य नानात्वमिद्वान् यदि मन्यते । नानात्वं छिद्रयोर्यद्दृश्योतिबोधातीयोऽपि । ३० ।

In the form of the intellect, the senses and their objects it is consciousness alone, their ground or substratum, which shines forth. Whatever has a beginning and an end is unreal, because it is open to perception and has no existence apart from its cause. (23) Light, the eye and colour (which are all modifications of fire) are not distinct from fire. Similarly the intellect, senses and their objects are not distinct from Brahma (the only Reality), which is quite different from them (inasmuch as It exists even when they cease to be, while the reverse is not true). (24) Wakefulness, dream and deep slumber, it is said, are so many states of Buddhi (intellect); the plurality attributed to the pure Self (in the form of Viśva, Taijasa and Prājña, as severally presiding over these states), is mere illusion. O Paṅkṣit ! (25) (Just) as clouds appear and disappear in the sky, this universe (too)—because it has a beginning and an end and since it is made up of parts, sometimes appears and sometimes disappears in Brahma, (26) In this world, of all objects consisting of parts, the part alone has been declared (in the Śruti texts) to be real; for the parts are seen to exist (even) in the absence of a composite just as the threads of a cloth can be seen even when the cloth is not there. O dear

\* The six states are (1) birth, (2) existence, (3) growth, (4) modification, (5) decay and (6) death

one ! (27) Whatever is perceived as a cause or an effect is an illusion, because a cause and an effect are correlated to one another. Therefore, all that has a beginning and an end is unreal. (28) Though manifest (to us), the phenomenal world cannot be explained in the least degree independently of the Self. If it were (at all) capable of being so explained, it would turn out to be (self-fulgent) like the conscious Self and (as such) unitary as the Self. (29) There can be no diversity in that which is real. If an ignorant man were to recognize (such) diversity, it would be (unreal) like the distinction between the space enclosed by a pitcher and the infinite (expanse of the) sky, between the sun and its reflection in water, or between the air outside and inside the body. (30)

यथा हिरण्यं बहुधा समीचते नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।

एवं वचोविभर्गवानशोक्षजो व्याख्यायते लौकिकवैदिकैर्जनेः ।३१।

यथा घनोऽर्कप्रभवोऽर्कदर्शितो ह्यर्काशभूतस्य च चक्षुस्तपः ।

एवं त्यहं ब्रह्मगुणस्तदीक्षितो ब्रह्मांशकस्यात्मन आत्मबन्धनः ।३२।

घनो यदाऽर्कप्रभवो विदीर्यते चक्षुः स्वरूपं रविमीक्षते तदा ।

यदा ह्यहङ्कार उपाधिगत्यनो जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ।३३।

यदैवमेतेन विवेकहेतिना मात्मानपाहङ्कराणात्मबन्धनम् ।

चित्त्वाच्युतात्मानुभयोऽव्यतिष्ठते तमाहुरात्यन्तिकमङ्ग सम्युचम् ।३४।

Even as in practical use gold is found by men wrought in numerous forms (ornaments) according to various processes, so the Lord, who is above sense-perception, is described by (egotistic) men (in different ways) in secular as well as Vedic parlance. (31) (Just) as a cloud, though born of the sun and revealed by (the light of) the sun, prevents the eye, which is a part of the sun, from beholding the sun, so does the ego, which has its source in Brahma and is illumined by Brahma, stand in the way of the Jiva, a particle of Brahma, realizing Brahma; which is the same as the Jiva. (32) As soon as the cloud born of the sun is scattered the eye sees the sun, which is its own self. (Similarly) the moment the ego, which veils (the true nature of) the soul, yields to inquiry (about the Self), the soul realizes its identity with Brahma. (33) When, having torn—in the aforesaid manner with this dagger of wisdom, Aharikāra, a product of Māyā, which veils (the true nature of) the soul, and realized the all-perfect Self, the Jiva stands fulfilled, they call such a state the everlasting Dissolution, O dear Parikṣit ! (34)

नित्यदा सर्वभूतानां ब्रह्मादीनां परंतप । उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्यचक्षते ।३५।

कालस्रोतोऽवेनाशु द्वियमाणस्य नित्यदा । परिणामिनामवस्थास्त जन्मप्रलयहेतवः ।३६।

अनाद्यत्तत्त्वानेव कालेश्चरमूर्तिना । अवस्था नैव दृश्यते विद्यति ज्योतिषापिच ।३७।

नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः । आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ।३८।

Some men, knowing the subtle state of things, O tormentor of foes ! declare the creation and dissolution of all created beings from Brahmā downward as going on all the time (every moment). (35) The successive stages that are gone through by (all) changing things (such as a stream or the flame of a lamp) serve as an index of the constant appearance and dissolution of the body etc., (of a created being), which are being rapidly worn away (every moment) by force of the stream of Time. (36) The (successive) stages (of growth and decay etc., of created beings) brought about by the aforementioned Time, a manifestation of the Almighty, which has no beginning or end, are certainly not perceived (even) as the stages of movement of luminaries (coursing) in the heavens. (37) (In this way) the Nitya (constant) as well as the Naimittika (occasional), nay, the Prakṛtika (or final) and Ātmanika (everlasting)

types of Dissolution have been described (by me). Such is the course of Time. (38)

एतः कुरुश्रेष्ठ जगद्धिधातुर्नारायणस्याखिलसत्त्वधायाः ।  
 लीलाकथास्ते कथिताः समासतः कात्स्न्येन नाज्ञोऽप्यभिधातुमीदाः । ३९ ।  
 संसारसिन्धुमतिदुस्तरमुक्तितीर्थोन्नयः प्रवो भगवतः पुरुषोत्तमस्य ।  
 लीलाकथारसनिवेषणमन्तरेण पुंसो भवेद् विविधदुःखदवादिक्तस्य । ४० ।

पुराणसंहितामेतान्मिनांनारायणोऽप्ययः । नारदाय पुरां प्राह कृष्णहृत्पायनाय सः । ४१ ।  
 स वै महान् महाराज भगवान् बादरायणः । इमां भागवतीं प्रीतः संहितां वेदसम्भिताम् । ४२ ।  
 एतां यक्षयत्यसौ सूत ऋषिभ्यो नैमिषालये । दीर्घसत्रे कुरुश्रेष्ठ सम्पृष्टः शौनकादिभिः । ४३ ।

इति श्रीमद्भागवते महापुराणे पारमहंसां संवितायां द्वादशस्कन्धे चतुर्थोऽध्यायः । ४ ।

In this way, O jewel among the Kurus ! have been narrated (by Me) in brief the stories of the sportful activities of Lord Nārāyaṇa, the Maker of the universe and the abode of all living beings as well as of all strength and goodness; (for) not even Brahmā (the birthless creator) is capable of relating them in all their details and entirety. (39) To a man tormented by the wild fire of manifold miseries and seeking to cross the ocean of metempsychosis, (which is) most difficult to cross, there is no vessel other than constantly enjoying the nectar-like stories of the sportful activities of Lord Puruṣottama (the Supreme Person). (40) Of yore (at the beginning of creation) the omniscient and immortal Lord Nārāyaṇa taught the compilation in the form of this (Bhāgavata) Purāṇa (in four verses\*) to the sage Nārada (through Brahmā†) and the latter to (my father,) the sage Kṛṣṇadwaipāyana (Vedavyāsa). (41) Full of delight, O great king, the said divine sage Vedavyāsa (who lives in a grove of jujube trees) actually taught me this compilation (consisting of 18000 Ślokas), which is equal (in worth) to the Vedas. (42) Requested by the sage Śaunaka and others, O jewel among the Kurus ! that Sūta (sitting over there) will expound it to the (eighty-eight thousand) Ṛṣis (going to be assembled) in a lengthy sacrificial session at Naimiṣaraṇya. (43)

*Thus ends the fourth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Sarhita.*

## अथ पञ्चमोऽध्यायः

### Discourse V

#### The (Final) Teaching (of Śukadeva) concerning Brahma

श्रीशुक उवाच

अत्रानुवर्ण्यतेऽभीक्ष्णं विश्वात्मा भगवान् हरिः । यस्य प्रसादजो ब्रह्मा रुद्रः क्रोधमप्युद्ववः । १ ।  
 त्वं तु राजन् भरिष्येति पशुबुद्धिमिमां जहि । न जातः प्रागभूतोऽयं देहवत्त्वं न नश्यसि । २ ।

\* Vide II. ix. 31—34.

† Vide II. ix. 43—44.

न भवित्यसि भूत्वा त्वं पुत्रपौत्रादिरूपवान् । शीघ्राङ्कुर्वद् देहादेर्व्यतिरिक्तो यथानलः । ३ ।  
 स्वप्ने यथा शिरश्छेदं पङ्क्तत्वाद्यात्मनः स्वयम् । यस्मात् पश्यति देहस्य तत आत्मा ह्यजोऽपरः । ४ ।  
 घटे धित्रे यथाऽऽकाश आकाशः स्याद् यथा पुनः । एवं देहे मृते जीवो ब्रह्म सम्पद्यते पुनः । ५ ।  
 मनः सृजति वै देहान् गुणान् कर्मणि चात्मनः । तन्मनः सृजते माया ततो जीवस्य संसृतिः । ६ ।  
 स्नेहाधिष्ठानवर्त्यीशिसंयोगो वाक्यदीयते । ततो दीपस्य दीपत्वमेव देहकृन्तो भवः ।

रैवःसत्त्वतमोवृत्त्या जायतेऽथ विनश्यति । ७ ।

न तत्रात्मा स्वयंज्योतिर्यो व्यक्ताव्यक्तयोः परः । आकाश इव चाधारो ध्रुवोऽननोपमस्ततः । ८ ।

**Śrī Sūka began again :** In this (Bhāgavata-Mahāpurāna) stands celebrated every now and then Lord Śrī Hari, the Soul (Controller) of the universe, of whose exultation and anger were (severally) born Brahmā (the creator) and Rudra (the god of destruction). (1) You for your part, O king, give up this (foolish) notion, characteristic of a brute, that you will die. Unlike the body—which is born at a particular moment while it was non-existent before and, therefore, perishes—you (the soul that you are) were not so born and (therefore) will not die. (2) You were never born (as a father) nor will you be born in the form of a son and again in that of a grandson, and so on as the tree from a seed and (again) a seed from the tree; (for) you are (quite) distinct from the body etc., just as fire (is distinct from the firewood). (3) Since—just as in the dream state a man himself sees his head lopped off—one witnesses the death etc., of one's body (alone, and not of the self, which is the seer and different from those states), the self (within you) is as a matter of fact undying and unborn. (4) (Just) as when an earthen pot is broken the space enclosed by it is (once more) the same as it was before (the pot came into existence), so when the body is (finally) dissolved (as a result of Self-Realization) the individual soul becomes one with Brahma again. (5) The mind alone creates bodies, objects of senses and actions for the soul. It is Māyā that creates the aforesaid mind; and from Māyā proceeds the transmigration of the Jiva. (6) A light maintains its character as light (only) so long as there is found the combination of oil, that which holds the oil, a wick and fire. Even so it is through the action of Rājas, Saltva and Tamas that a body appears and ceases; while transmigration has its root in mistaking the body as one's own self. (7) (Just as with the going out of a light the element of fire does not perish, so) the soul encased in a body does not perish (with the body)—the soul which is self-effulgent and lies beyond the physical no less than the astral body, inasmuch as it is the support of all, immutable and all-pervasive, (nay,) endless and unparalleled like the sky. (8)

एवमात्मनमात्मस्थमात्मनैवाशुश प्रभो । बुद्ध्यानुमानगर्भिण्या वासुदेवानुचिन्त्या । ९ ।  
 चोदितो विप्रवाक्येन न त्वां घक्षयति तक्षकः । मृत्यवो नोपघक्षयन्ति मृत्युनां मृत्युमीश्वरम् । १० ।  
 अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् । एवं समीक्षन्नात्मनमात्मन्याधाय निष्कले । ११ ।  
 दक्षन्तं तक्षकं पादे लेलिहानं विषाननैः । न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः । १२ ।  
 एतन्ते कथितं नात यथाऽऽत्मा पृष्टवान् नृप । हरेर्विश्वान्मनश्चेष्टां किं भूयः श्रोतुमिच्छसि । १३ ।

इति श्रीमद्भागवते महापुराणे पारमहंस्ये संहितार्यं ब्रह्मसंस्कृत्ये ब्रह्मोपदेशो नाम पञ्चमोऽध्यायः । ५ ।

Full of constant thought of Lord Vāsudeva, O king, investigate thus (the truth of) the Self encased in your psychophysical organism, by your own effort with the help of syllogistic reasoning. (9) Urged by the curse of a Brāhmana, the serpent Takṣaka will not be able to bum you (the soul within your body, even though it may burn the body). (All) the agents of Death (combined) cannot burn you, who are (no other than) the Death of deaths, the almighty Lord

(Himself). (10) "I am Brahma, the supreme support, and Brahma, the highest goal am I !" Thus identifying yourself with the Absolute (your very Self), and realizing your true nature, you will behold neither the serpent Takṣaka biting you at your feet with its poisonous fangs nor your body nor the universe as apart from you. (11-12) (All) this has been narrated to you (by me), O dear Parikṣit ! in response to what you, my very self, inquired concerning the pastimes of Lord Śrī Hari, the Soul of the universe, O protector of men ! What more do you desire to hear ? (13)

*Thus ends the fifth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ षष्ठोऽध्यायः

### Discourse VI

(Parikṣit attains the supreme goal and Janamejaya commences a snake-sacrifice;) Classification of the Vedas into so many Śākhās or schools

सुत उवाच

एतन्निशाम्य मुनिनाभिहितं परीक्षिद् व्यासात्मजेन निखिलत्वदृशा समेन ।

तत्पादभूलुपमुपमृत्य नतेन पूर्णा बद्धाङ्गलिस्तपिदमाह स विष्णुरातः । १ ।

Sūta began again : Having heard this discourse of the sage Śuka (the son of Vyāsa), who beheld the universe within himself and looked upon all with an equal eye, the said Parikṣit, who had been granted his life by the Lord, approached the soles of the sage's feet and with bent head and joined palms spoke thus. (1)

राजोवाच

स्मिद्धोऽस्म्यनुगृहीतोऽस्मि भयता करुणात्मना । श्रावितो यद्य मे साक्षादनादिनिधनो हरिः । २ ।

नात्यद्भुतमहं मन्ये महताभक्ष्यतात्मनाम् । अज्ञेषु तापतप्तेषु भृतेषु वदनुग्रहः । ३ ।

पुराणसंहितामेतापश्रौञ्च भवतो वयम् । यस्यां खलूतमदलोको भगवाननुवर्णयति । ४ ।

भगवंस्तक्षकादिभ्यो मृत्युभ्यो न विभेष्यहम् । प्रविष्टो ब्रह्म निर्वाणमभयं दर्शितं त्वया । ५ ।

अनुजानीहि मां ब्रह्मन् वाचं यच्छाम्यथोक्षजे । मुक्तकामाशयं वेतः प्रवेश्य विसृजाम्यसून् । ६ ।

अज्ञानं ह्य निरस्तं मे ज्ञानविज्ञाननिष्ठया । भवता दर्शितं क्षेमं परं भगवतः पदम् । ७ ।

The king (Parikṣit) submitted : I stand accomplished of purpose and have been favoured by your gracious self in that I have been directly told of Śrī Hari, who has no beginning or end, as well as of the means of attaining Him. (2) I do not consider it surprising that the grace of exalted souls, who have given their mind to Śrī Hari (the immortal Lord), descends on the ignorant creatures tormented by agonies. (3) We have heard from you the compilation in the form of this Purāṇa, in which the most illustrious Lord has been described as a matter of fact. (4) Lord ! I am afraid neither of Takṣaka nor of other agencies of death, since I have (now) entered the fearless and all-blissful state of oneness with Brahma (the

Absolute) as shown by you. (5) (Now) give me permission, O Brāhmana sage ! I shall control (all my senses including) speech and, having established my mind, which is free from (all) cravings, in (the thought of) Lord Viṣṇu (who is above sense-perception), give up the ghost. (6) My ignorance (nescience) including its seed has been eradicated by firmness in Jñāna (the knowledge of truth) and Vijñāna (Its Realization) since the supreme state of the Lord, which rids (one) of all fear, has been revealed (to me) by you. (7)

सूत उवाच

इयुक्तस्तमनुजाय भगवान् बादरायणिः । जगाम भिक्षुभिः साकं नरदेवेन पूजितः । ८ ।

परीक्षिदपि राजर्षिरात्मन्यात्मनमात्मना । समाधाय परं दध्यावस्फन्दासुर्वथा ततः । ९ ।

प्राकृले बर्हिष्यासीनो गङ्गाकूल उद्दामुखः । ब्रह्मभूतो महायोगी निःसङ्गविभ्रजसंशयः । १० ।

**Sūta resumed:** Thus addressed and worshipped by the king, the divine Śrī Śuka (son of Vedavyāsa) took leave of him and departed alongwith (other) ascetics. (8) Unting his mind by force of reason with the Self, the royal sage Parikṣit for his part contemplated on the Supreme Spirit, remaining breathless like (the trunk of) a tree. (9) With (all) his doubts resolved, (nay,) identified with Brahma (the Absolute) and free from attachment, the great Yogī sat down on the bank of the (holy) Gaṅgā facing the north on blades of Kuśa grass, the ends of which pointed to the east. (10)

तक्षकः प्रहितो विप्राः क्रुद्धेन द्विजसूनुना । हन्तुकामो नृपं गच्छन् ददर्श पथि कश्यपम् । ११ ।

तं नर्पयित्वा द्रविणीर्निबन्धं विषहारिणम् । द्विजरूपप्रतिच्छत्रः कामरूपोऽदशत्रुपम् । १२ ।

ब्रह्मभूतस्य राजर्वेदोऽहिगरलाग्निना । बभूव भस्मसात् सद्यः परयतो सर्वदेहिनाम् । १३ ।

हाहाकारो महानासीद् भुवि खे दिक्षु सर्वतः । विस्मिता ह्यध्वन् सर्वे देवासुरनरदयः । १४ ।

देवदुन्दुभयो नेदुर्ान्ध्यास्परसो जगुः । ववुषुः पुष्पवर्षाणि विबुधाः साधुवादिनः । १५ ।

Directed by the infuriated son of a Brāhmana and going to (see) the king with the intention of biting him to death, O Brāhmanas ! Takṣaka met on the way (a Brāhmana named) Kaśyapa. (11) Having gratified Kaśyapa, who knew how to counteract the effect of poison, with gifts of money and sent him back, the serpent, who was capable of assuming any form at will, and came disguised as a Brāhmana (approached and) bit the king. (12) By the action of fire produced by the poison of the snake the body of the royal sage, who had become one with Brahma, was instantly reduced to ashes, while all men looked on. (13) There arose a terrible outcry on earth as well as in the heavens and in all the quarters; while gods and demons as well as men and all others were really struck with wonder. (14) Celestial kettle-drums sounded (of their own accord), Gandharvas and Apsarās (celestial musicians and dancing girls) sang praises; while gods sent down showers of flowers, raising shouts of applause. (15)

जनमेजयः स्वपितरं श्रुत्वा तक्षकभक्षितम् । यथा जुहाव संक्रुद्धो नागान् सत्रे सह द्विजैः । १६ ।

सर्पसत्रे समिद्धाग्नौ दह्यमानान् महोरगान् । दृष्टेन्द्रं भयसंविग्रस्तक्षकः शरणं ययौ । १७ ।

अपदस्यस्तक्षकं तत्र राजा पारीक्षितो द्विजान् । उवाच तक्षकः कस्मान्न दह्येनोरर्षाधमः । १८ ।

तं गोपायति राजेन्द्र शक्रः शरणमागतम् । तेन संस्तम्भितः सर्पसत्साम्राज्यौ पतत्यसौ । १९ ।

पारीक्षित इति श्रुत्वा प्राहन्विज उदारधीः । सहेन्द्रस्तक्षको विप्रा नागौ किमिति पात्यते । २० ।

तच्छ्रुत्वाऽऽजुहुर्विप्राः सहेन्द्रं तक्षकं मले । तक्षकासु पतस्वहे सहेन्द्रेण मरुत्वता । २१ ।

इति ब्रह्मोदितान्क्षेपैः स्थानादिनः प्रचालितः । बभूवुः सम्भ्रान्तमतिः सविमानः सतक्षकः । २२ ।

तं पतन्ते विमानेन सहतक्षकमम्बरत् । विलोक्याद्दिरसः प्राह राजानं तं बृहस्पतिः । २३ ।

नैव त्वया मनुष्येन्द्र बधमर्हति सर्पराट्। अनेन पीतमभूतमथ वा अजरापरः। १२४।  
 जीवितं मरणं जन्तोर्गतिः स्वैनैव कर्मणा। राजस्ततोऽज्यो नान्यस्य प्रदाता सुखदुःखयोः। १२५।  
 सर्पचौराग्निविद्युद्बन्धुः क्षुत्तृड्ध्याद्यादिभिर्नृप। पञ्चत्वमुच्छते जन्तुर्भुङ्क्त आरब्धकर्म तत्। १२६।  
 तस्मात् सन्नमिदं राजन् संस्थीयेताभिचारिकम्। सर्पा अनागसो दग्धा जनैर्दिष्टं हि भुज्यते। १२७।

Enraged to hear of his father having been consumed by Takṣaka, Janamejaya with the help of Brāhmaṇa priests started in the course of a sacrifice offering snakes in the prescribed manner into the sacrificial fire. (16) Agitated with fear to see great serpents burning in blazing fire at the snake-sacrifice, Takṣaka sought (the presence of) Indra for protection. (17) Not seeing Takṣaka there, King Janamejaya (son of Parikṣit) inquired of the Brāhmaṇas as to why Takṣaka, the vilest of all snakes, was not being burnt. (18) (They replied,) "Indra, O ruler of kings, protects him as the latter has sought him for protection. The snake has been held back by Indra, hence he does not fall into the fire." (19) Hearing this, Janamejaya (son of Parikṣit), highly intelligent as he was, said to the priests, "Why should Takṣaka not be invoked by you, O Brāhmaṇas, alongwith Indra to fall into the sacrificial fire?" (20) Hearing this the Brāhmaṇas invoked (the presence of) Takṣaka alongwith Indra in the sacrifice thus: "Takṣaka! soon fall down here with Indra, who has the (forty-nine) Maruts (wind-gods) for his followers." (21) Indra alongwith his aena car, Takṣaka and all, was made to move from his abode by the maledictions uttered by the Brāhmaṇas and felt greatly agitated in mind. (22) Bṛhaspati, the son of Aṅgirā, expostulated (thus) with the said king (Janamejaya) when he saw Indra falling from the heavens alongwith Takṣaka and the celestial car:—(23) "This king of serpents cannot be killed by you, O ruler of men; for he has drunk of nectar and is therefore unquestionably immortal and immune from old age. (24) Life and death of a living being as well as its existence in the other world is determined by its own doing, O king! None else can bring happiness or misery to another than the latter's own doing. (25) When a living being meets (its) death through the medium of a snake, thief, fire or lightning, or through hunger, thirst, disease and the like, O protector of men, it (only) reaps thereby the fruit of such Karma as has begun to bear fruit. (26) Therefore, let this sacrifice, actuated as it is by a malevolent purpose, O king! be stopped, as serpents burnt through it were (all) innocent. (But you too are not to blame; for) as a matter of fact, it is the fruit of one's own (paśi) doings that is reaped by living beings." (27)

### सूत उवाच

इत्युक्तः स तथेत्याह महर्षेर्मनयन् वचः। सर्पसत्राद्रुपरतः पूजयामास वाक्यतिम्। १२८।  
 सैषा विष्णोर्महामायावाध्ययालक्षणा यया। मुह्यन्त्यस्यैवात्यभूता भूतेषु गुणवृत्तिभिः। १२९।  
 न यत्र दृष्पीत्यभया विराजिता मायाऽऽतपवादेऽसकृदात्यवादिभिः।  
 न यद्विवादे विविधस्तदाश्रयो मनश्च स्फूर्त्पत्रिकल्पवृत्ति यत्। १३०।  
 न यत्र सृज्यं सृजतोभयोः परं श्रेयश्च जीवस्त्रिभिरन्वितस्त्वहम्।  
 तदेतदुत्सादितवाध्यबाधकं निषिध्य क्षीर्मान् विरमेत् स्वयं मुनिः। १३१।  
 परं पदं वैष्णवमामनन्ति तद् यत्रेति नेतीत्यतदुत्सिस्सुश्रवः।  
 विमुच्य दैरात्यमनन्यसौहृदा हृदोपगुह्यावसितं समाहितैः। १३२।  
 त एतदधियच्छन्ति विष्णोर्यत् परमं पदम्। अहं मपेति दीर्जन्यं न येषां देहगेहजम्। १३३।  
 अतिवादास्तितिक्षेत नावमन्येत कञ्चन। न चेयं देहमाश्रित्य वैरं कुर्वति केनचित्। १३४।  
 नमो भगवते तस्मै कृष्णायकुण्ठमेधसे। यत्प्रादात्कुरुध्यानात् संहितमध्यागमिमाप्। १३५।

**Sūta resumed :** Thus advised, King Janamejaya said "Amen !" (Nay..) respecting the remonstrance of the great sage, he desisted from the snake-sacrifice, and (duly) worshipped Brhaspati (the master of eloquence). (28) Such is the well-known, though inconceivable, great Māyā (enchanting potency) of Lord Viṣṇu. Due to this Māyā, which cannot be (easily) set aside, living beings, that are His (own) particles, fall foul of their fellow-beings under the force of passions (such as anger, which are the outcome of the three Guṇas). (29) Māyā, which repeatedly flashes on the mind through the notion, 'A is a wily man', does not boldly reveal itself in God when (the nature of) the Self is being inquired into by the exponents of the Self (but is shown to exist somehow like one in great fear without discharging its function of enchanting others). (Nay.) in relation to Him there is no room for wordy warfare of various description originating from Māyā nor does the mind with its functions of ideation and doubt operate with regard to Him. (30) In relation to Him there does not exist any Karma (belonging to the category of virtue or sin) with factors responsible for it nor the fruit (in the shape of joy or sorrow) to be attained through both nor the ego, the adjunct of a Jīva, accompanied by the three above-named (viz., Karma, the factors responsible for it and the fruit of it). Such is the nature of God, who is neither capable of being opposed by nor of opposing anyone. (Therefore) renouncing the ego etc., (which are like so many waves of Māyā), a sage should himself specifically revel in the Self. (31) Yogis who have given up (false) identification with the body and the feeling of meum with regard to those connected with it and are exclusively devoted to God, and who are (therefore) keen to reject everything other than God as "not that", "not that", declare the aforesaid to be the supreme essence of the all-pervading Lord. (Nay.) it has been concluded to be such by those who, having embraced it with their heart (through meditation), have been able to control their mind, senses and body. (32) They (alone) are able to attain this supreme state of Lord Viṣṇu, who are free from the evil notion of 'I' and 'mine' with regard to their body and home (etc., respectively). (33) One should put up with abusive words, and show disrespect to none, nor should one enter into hostility with anyone for the sake of this (perishable) body. (34) Salutation to the illustrious Lord Śrī Kṛṣṇa of infinite intelligence, through meditation on whose lotus feet I learnt this compilation (in the form of Śrīmad Bhāgavata) ! (35)

शौनक उवाच

पैलादिभिर्व्यासशिष्यैर्वेदान्चार्यैर्महात्मभिः । वेदाश्च कतिधा व्यस्ता एतत् सौम्याभिधेहि नः । ३६ ।

**Śaunaka submitted :** Into how many schools were the Vedas divided by Paila and other great souls, teachers of the Vedas and pupils of Vedavyāsa ? (Pray) relate this to us. (36)

सुत उवाच

समाहित्वात्मनो ब्रह्मन् ब्रह्मणः परमेश्चिनः । हृद्याकाशदादभुञ्जादौ वृत्तिरोधाद् विभाव्यते । ३७ ।  
 यदुपासनया ब्रह्मन् योगिनो मलमात्मनः । द्रव्यक्रियाकारकात्वं धृत्वा याच्यपुनर्भवम् । ३८ ।  
 ततोऽभुत्तिवृत्तौ ह्यग्रे योऽव्यक्तप्रभवः स्वराद् । यत्तल्लिङ्गं भगवतो ब्रह्मणः परमात्मनः । ३९ ।  
 शृणोति य इमं स्योतं सुप्तश्रोत्रे च शून्यदक् । येन वाग् व्यन्यते यस्य व्यक्तिकाश आत्मनः । ४० ।  
 स्वधाम्नो ब्रह्मणः साक्षाद् वाचकः परमात्मनः । स सर्वमन्त्रोपनिषद्देवीञ्च समातनम् । ४१ ।

**Sūta replied :** From the cavity in the heart of Brahmā (the creator), who occupies the highest position (in the universe), while his mind was composed (through meditation), O Śaunaka ! there arose a sound, which can be distinctly perceived (by all) through control of the function of hearing (by closing one's ears), and by focussing one's mind on which, O

Brāhmaṇa sage, Yogis shake off the impurities of the mind—occasioned by the Adhibhūta (the body), Adhyātma (the organs of action) and Adhidaiva (the senses of perception)—and attain Liberation (cessation of birth and death). (37-38) From that sound emanated (the sacred syllable) OM—consisting of three parts ( A, U, M),—whose origin is unmanifest, (nay,) which flashes (in the heart) by itself. It is this syllable which reveals (the true nature of) the almighty and infinite Supreme Spirit—that hears this unmanifest (inarticulate humming) sound (even) when the sense of hearing has ceased to function (due to the ears having been shut) and whose cognition is intact (even) when all the senses are inoperative (as in sound sleep or Samādhi)—by which (sacred syllable) speech (in the form of the Vedas) is manifested and which owes its manifestation in the cavity of the heart to the (Supreme) Spirit. (39-40) That syllable (again) is directly expressive of its origin, the infinite Supreme Spirit; it is the hidden meaning of all Mantras (sacred texts), the eternal seed of the Vedas (being no other than Brahma Itself). (41)

तस्य ह्यासंख्यो वर्णा अकाराद्या भृगुद्वह । धार्यन्ते यैस्त्रयो भावा गुणनामार्थवृत्तयः । ४२ ।  
 ततोऽक्षरसमाधायमसृजद् भगवान्मनः । अन्तःस्थोऽस्वस्वरस्पर्शह्रस्वदीर्घादिलक्षणम् । ४३ ।  
 तेनासी चतुरो वेदांश्रुतुर्भिर्यदनेर्षिभुः । सव्याहृतिकान् सोऽङ्गरांश्चातुर्होत्रिविदक्षया । ४४ ।  
 पुत्रानध्यापयन्तस्तु ब्रह्मर्षीन् ब्रह्मकोविदान् । ते तु धर्मोपदेष्टारः स्वपुत्रैश्चः समादिशन् । ४५ ।  
 ते परम्परया प्राप्सस्तत्तच्छिष्यैर्धृतप्रतैः । चतुर्युगेऽथ व्यसना द्वापरतौ महर्षिभिः । ४६ ।

श्रीगणपुत्रः क्षीणसत्त्वान् दुर्मैधान् शीक्ष्य कालतः । वेदान् ब्रह्मर्षयो व्यसन् हृदिस्थाच्युतवोदिताः । ४७ ।

The syllable (OM), O Jewel of the Bhrgus ! comprised three letter-sounds— अ, उ, and म्, which (severally) hold (in the form of a seed) sets of three entities (viz.,) the (three) Guṇas (modes of Prakṛti—Sattva, Rajas and Tamas), the (three) names (Rk. Yajus and Sāma), the (three) substances (spheres, viz., Bhūḥ—the terrestrial globe, Bhuvah—the aerial region and Swah—heaven) and the (three) states of consciousness (viz., wakefulness, dream and sound sleep). (42) Out of the aforesaid (three letters) the almighty Brahmā (the birthless creator) evolved the alphabet, comprising Antaḥsthas (semi-vowels), Uṣmas (aspirants), Swaras (vowels), Sparśas (sibilants) and the short, long and prolated measures of sounds. (43) With this alphabet the (mighty) Brahmā gave expression through his four mouths to the four Vedas—alongwith the (three) Vyāhrtis (Bhūḥ, Bhuvah and Swah) and OM (prefixed to the Gāyatri-Mantra while reciting it)—with the intention of pointing out the duties of the four priests (officiating at a sacrifice, viz., Hotā, Adhvaryu, Udgālā and Brahmā). (44) He then taught them to his (mind-born) sons (Marici and others), who were (all) Brāhmaṇa sages and (accordingly) expert in reciting the Vedas (with proper intonation etc.). The latter in their turn proved to be the promulgators of righteousness and taught the Vedas to their sons (Kāśyapa and others). (45) Received from generation to generation in the course of the four Yugas by the pupils of the various sages—pupils who observed the vow of (lifelong) celibacy (in order to retain them in their memory)—the aforesaid Vedas were later on divided by great seers (Into Saṁhitās, Brāhmaṇas and so on) at the end of the Dwāpara age (lit., the period preceded by the Dwāpara age). (46) Perceiving the men to be shortlived, deficient in energy and dull-witted due to the action of Time (in the form of unrighteousness prevailing in it), the Brāhmaṇa seers rearranged the Vedas as directed by the immortal Lord residing in their heart. (47)

असिन्नयन्तरे ब्रह्मन् भगवँल्लोकभावनः । ब्रह्मेशादीर्णैकपालैर्याचितो धर्मगुप्तये । ४८ ।  
 पराशरात् सत्यवत्यामंशांशकलया विभुः । अवतीर्णो महाभाग वेदं चक्रे चतुर्विधम् । ४९ ।  
 ऋषधर्वयज्ञःसाप्तां राशीनुद्भूय वर्गशः । चतस्रः संहिताश्चक्रे मन्त्रैर्मणिगणा इल । ५० ।

तासां स चतुरः शिष्यानुपाहूय पद्मपतिः । एकैकां संहितां ब्रह्मत्रैकैकस्मै ददौ विभुः । ५१ ।  
 पैलाय संहितापादां बह्वृचाख्यामुवाच ह । वैशम्पायनसंज्ञाय निगदाख्यं यजुर्गणम् । ५२ ।  
 साप्रं जैमिनये प्राह तथा छन्दोगसंहिताम् । अधर्वाङ्गिरसीं नाम स्वशिष्याय सुमन्तवे । ५३ ।  
 पैलः स्वसंहितामुच इन्द्रप्रमितये मुनिः । बाष्कलाय च सोऽप्याह शिष्येभ्यः संहितां स्वकायम् । ५४ ।  
 चतुर्धा व्यस्य बोध्याय चाज्ञवल्क्याय भार्गव । पराशरयाग्निसिन्धे इन्द्रप्रपितिरत्सवान् । ५५ ।  
 अध्यापयत् संहितो स्वं माण्डूकेयमुपि कविम् । तस्य शिष्यो देवमित्रः सौभर्षद्विभ्य ऊचिवान् । ५६ ।  
 शाकलयस्तसुतः स्वं तु पञ्चधा व्यस्य संहिताम् । वात्स्यमुद्गलशालीयगोखल्यशिशिषुश्चात् । ५७ ।  
 जातुकर्णश्च तच्छिष्यः सनिरुक्तो स्वसंहिताम् । बलाकपैत्रवेतालविरजेभ्यो ददौ मुनिः । ५८ ।  
 बाष्कलिः प्रतिशाखाभ्यो वालखिल्याख्यसंहिताम् । छत्रे बालाचनिर्भज्यः कासारश्चैव तो ददुः । ५९ ।  
 बह्वृचाः संहिता ह्येता एभिर्ब्रह्मर्षिभिर्भृताः । श्रुत्वैतच्छन्दसां व्यासं सर्वपापैः प्रमुच्यते । ६० ।

Descended from (the loins of) the sage Parāśara through Satyaṅgī in the form of Vedavyāsa (representing a ray of Sattva, forming part of Māyā, the divine potency) as prayed to by Brahmā, Śaṅkara and other guardians of the spheres, for the vindication of righteousness, O Brāhmaṇa sage, in the current Manvantara too, The almighty Lord, the Life-giver of the universe, divided the Veda, O highly blessed one I into four parts. (48-49) Picking out and classifying in four (distinct) groups the multitudes of Mantras belonging to the categories of Ṛk, Atharva, Yajus and Sāma, (even) as various kinds of gems are assorted into so many groups, the said Maharṣi compiled four Saṁhitās or collections out of those Mantras. (50) Summoning in his presence four (of his foremost) pupils (Paila and others), the powerful Vyāsa of mighty intellect imparted one of those collections to each, O Śaunaka ! (51) He taught, they say, the very first Saṁhitā under the name of Bahvṛca-Saṁhitā (because consisting of a collection of Ṛks or psalms) to Paila and the body of sacred texts in prose, recited during sacrifices and bearing the name of Niḡada (prose), to another named Vaiśampāyana. (52) (Even) so he taught the body of Sāmas or songs, going by the name of Chandoga-Saṁhitā (because sung in various metres) to Jaimini and (the fourth called) Atharvāṅgīrasi, to his (fourth) pupil Sumantu. (53) The sage Paila taught his own (Bahvṛca-) Saṁhitā (in two parts) one each to Indrapramiti and Bāṣkala; the latter too divided his branch into four parts and taught (one each), O scion of Bhṛgu, to the disciples Bodhya, Yājñavalkya, Parāśara and Agnimitra. Indrapramiti, a man of selfcontrol, taught his collection to the learned sage Māṇḍūkeya; and his pupil was Devamitra, who (in his turn) imparted its knowledge to the sages Saubhari and others. (54—56) Māṇḍūkeya's son was Śākalya, who for his part divided his collection into five branches and taught them to (his pupils) Vātsya, Mudgala, Śāfiya, Gokhalya and Śīśira. (57) The sage Jātukarmya, another pupil of Śākalya, imparted the knowledge of his own collection (in three parts), as well as of its Nirukta (explanation of obscure words), to his (four) pupils, Balāka, Pajja, Vaitāla and Viraja. (58) Bāṣkala's son, Bāṣkali, made out of all the (aforesaid) branches the collection bearing the name of Vālakhilya-Saṁhitā. (His pupils) Bālāyani, Bhajya and Kāsara (learnt and) memorized it. (59) By these Brāhmaṇa sages were (learnt and) preserved the Saṁhitās forming part of Ṛgveda. Hearing of the classification of these Mantras of the Veda one is completely absolved from all sins. (60)

वैशम्पायनशिष्या वै चरकाध्वर्यवोऽभवन् । यद्येच्छन्तहृदयोःक्षणं स्वगुरोर्ब्रतम् । ६१ ।  
 याज्ञवल्क्यश्च तच्छिष्य आहो भगवन् कियत् । धरितेनाल्पसाराणां चरिष्येऽहं सुदुष्करम् । ६२ ।  
 इत्युक्तो गुरुरप्याह कुपितो यादृलं त्वया । विप्रावमन्त्रा शिष्येण मदधीतं त्वज्जिज्ञिति । ६३ ।  
 देवतसुतः सोऽपि छर्दित्वा यजुषां गणम् । ततो गतोऽथ मुनयो ददुशुस्वान् यजुर्गणान् । ६४ ।

यजूषि तित्तिरा भूत्वा तल्लेख्यपतयाऽऽद्भुः । नैत्तिरीया इति यजुःशास्त्रा आसन् सुपेशलाः । ६५ ।  
 याज्ञवल्क्यस्ततो ब्रह्मन् छन्दांस्यधिगवेषयन् । गुणोर्विद्यमानानि सुपतस्थेऽर्कमीश्वरम् । ६६ ।

As is well-known, some pupils of Vaiśampāyana were known as Carakādhvaryus because they went through on behalf of their teacher a course of penance to expiate the sin of Brahmanicide. (61) (Thereupon) Yājñavalkya, another disciple of Vaiśampāyana, submitted (to his preceptor), "Oh, of what account, venerable sir, will be the reward obtained through the penance of these pupils (of yours) of poor strength! I shall undergo a course of penance very difficult to practise." (62) Offended, when addressed thus, the preceptor retorted, "Get away (from here). I have nothing more to do with you, a pupil contemning Brāhmaṇas. Give up at once all that you have learnt from me." (63) Vomiting the portions of Yajurveda (which he had learnt from his preceptor), Yājñavalkya, son of Devarāta, too immediately left the place. Sages beheld those portions of Yajurveda and, greatly enamoured of them, assumed the form of partridges and picked them up. (Thenceforward) that most attractive branch of Yajurveda came to be known by the name of Taittirīya (connected with partridges). (64-65) Seeking to obtain additional Śrutis not known even to his preceptor, Yājñavalkya, O Brāhmaṇa sage, thereupon duly extolled the Sun-god, the Master of the Vedas (as follows). (66)

याज्ञवल्क्य उवाच

ॐ नमो भगवते आदित्यायाश्चिलजगतामात्मस्वरूपेण कालस्वरूपेण चतुर्विधभूतनिकायानां  
 ब्रह्मादिस्तम्बपर्यन्तानामन्तर्हृदयेषु बहिरपि चाकाश इजोपाधिनाव्यवधीयमानो भवानेक एव  
 क्षणलवनिमेपावचवोपचितसंजलसरणोनापामादानविसर्गाभ्यामिमां लोकयात्रानुभवति । ६७ ।

यदु ह वाव विबुधर्षभ सवितरदस्तपत्यनुसवनमहरहराप्रायविधिनोपतिष्ठमानानामस्त्रिल-  
 दुरितवृजिनबीजावभर्जन भगवतः समधिधीमहि तपनमण्डलम् । ६८ ।

य इह वाव स्थिरचरनिकरणां निजनिकेतनानां मनइन्द्रियासुगणाननात्मनः स्वयमात्मान्तर्धामी  
 प्रचोदयति । ६९ ।

य एवेमं लोकमतिकरालवदशब्दकारसंज्ञाजगरप्रहृगिलितं मृतकामिव विचेतनमवलोक्यानु-  
 कम्पया परमकारुणिक ईक्ष्यैवोत्थाप्याहरहरनुसवनं श्रेयसि स्वधर्माख्यात्प्रावस्थाने प्रवर्तयत्यविन-  
 पतिरिवासाधुनां पयमुदीरयप्रदति । ७० ।

परित आश्रापालैस्तत्र तत्र कमलकोशाञ्जलिभिरुपहृतार्हणः । ७१ ।

अथ इ भगवत्सव चरणनलिनयुगलं त्रिभुवनगुल्भिर्भस्मिन्दिमहमयातयामयजुःकाम  
 उपसामीति । ७२ ।

Yājñavalkya prayed : Hail to the almighty Sun-god, denoted by the sacred syllable OM! Dwelling as the very Soul of the universe in the heart of multitudes of created beings—falling under four categories (viz., mammals, oviparous creatures, the sweet-born and those sprouting from the soil), from Brahmā down to a clump of grass—and outside too as (the wheel of) Time revolving in the form of years made up of (minute) parts like an instant, a moment and the twinkling of an eye, yet unlimited by any condition, like the sky, You maintain the progress of the world all alone by sucking (in the hot season) and releasing the moisture (during the monsoon). (This passage explains the meaning of the first foot of the Gāyatri-Mantra.) (67) We duly and devoutly contemplate on that well-known orb of Your venerable Self, O Jewel among the gods, which is burning over there, O Father (of the universe), who burn away all the sins and miseries (resulting from them) as well as their seed (viz., ignorance) of those who wait upon You (with prayers etc.) in the manner

prescribed by the Vedas thrice everyday (morning and evening as well as at midday). (This passage explains the meaning of the second foot of the Gāyatri-Mantra. (68) As the Inner Controller of the multitudes of immobile and mobile creatures in this (visible) universe, which, as is well-known, constitute Your own bodies, You being their very Self, You direct their mind, senses and vital airs, which are (all) material (and therefore inert). (This explains the meaning of the third and last foot of the Gāyatri-Mantra.) (69) Seeing this world swallowed by the diabolical python bearing the name of darkness and wearing a most dreadful aspect, and (therefore) lying unconscious as though dead, You a lone rouse it by Your mere glance out of compassion, supremely compassionate as You are, and direct it thrice everyday to the adoration of the Supreme Spirit, leading to the highest good under the name of their own sacred duty. Like a king You go about instilling fear in (the heart of) the wicked and waited upon at every point by the guardians of the quarters with offerings of water and lotus buds in their joined palms. (70-71) Obviously for the same reason, O Lord, do I resort to Your lotus-feet, bowed to by those (Indra and others) adored in all the three worlds, desirous as I am of receiving knowledge of the portions of Yajurveda (hitherto) unknown by anyone else. That is all. (72)

### सूत उवाच

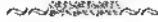
एवं स्तुतः स भगवान् वारिरूपधरो हरिः । यजूंष्ययातयामानि मुनेऽद्भूत प्रसादितः । ७३ ।  
 यजुर्भिरकरेच्छाखा दशपञ्च शतैर्विभुः । जगद्ब्रह्मजस्यस्ताः काण्वमाध्यन्दिनादवः । ७४ ।  
 जैमिनेः सामगस्यासीत् सुमन्तुस्तथो मुनिः । मुन्वांस्तु तत्सुतस्ताभ्यामेकैकां प्राह संहिताम् । ७५ ।  
 सुकर्मा चापि तच्छिष्यः सामवेदतरोर्महान् । सहस्रसंहिताभेदं चक्रे साग्रां ततो द्विजः । ७६ ।  
 हिरण्यनाभः सौसल्यः पौष्यश्चिन्ना सुकर्माणः । शिष्या जगद्भृशान्य आवन्त्यो ब्रह्मवित्तमः । ७७ ।  
 उदीच्याः सामगाः शिष्या आसन् पञ्चशतानि वै । पौष्यञ्ज्यावन्त्यथोश्चापि तांश्च प्राच्यन् प्रवक्षते । ७८ ।  
 स्रौगाक्षिर्माङ्गलिः कुल्यः कुसीदः कुक्षिरेव च । पौष्यश्चिन्नाशिष्या जगद्भुः संहितासु शतं शतम् । ७९ ।  
 कृते हिरण्यनाभस्य चतुर्विंशतिसंहिताः । शिष्य ऋते स्वशिष्येभ्यः श्रेष्ठा आवन्त्य आत्मयान् । ८० ।

इति श्रीमद्भागवते महापुराणे षडमहंस्तो संहितायां द्वादशस्कन्धे वेदशास्त्रप्रणयनं नाम षष्ठोऽध्यायः । ६ ।

**Sūta continued :** Extolled thus, the celebrated and glorious Sun-god felt (highly) gratified and, assuming the form of a horse, taught the sage such portions of the Yajurveda as were (hitherto) unknown to anyone else. (73) Out of the countless Mantras of Yajurveda (revealed to him by the Sun-god) the powerful Yājñavalkya compiled (as many as) fifteen Śākhās known by the name of Vājasanī. Sages Kaṇva, Mādhyandina and others learnt them. (74) Sage Sumantu was the son of Jaimini, the chanter of Sāmaveda (as taught to him by Vedavyāsa—vide verse 53 above) and Sunvān was the son of Sumantu. Jaimini taught one collection to each of them. Then Sukarmā another Brāhmaṇa pupil of Jaimini, who had a mighty intellect, divided the tree of Sāmaveda into a thousand collections of psalms. (75-76) Hiranyanābha of Kośala, and Pausyañji, the two pupils of Sukarmā; and a third pupil, Avantya (by name), the foremost of the knowers of Brahma, learnt them. (77) Pausyañji and Avantya as well as Hiranyanābha had, it is said, five hundred pupils, who hailed from the north (and learnt as many Śākhās of Sāmaveda). (Yet) antiquarians call them Prācyas (perhaps construing this word in the sense of the ancient and not in the sense of easterners). (78) Laugākṣi, Māngali, Kulya, Kusida and Kuksī, (other) pupils of Pausyañji, learnt a hundred collections each. (79) Kṛta, another

pupil of Hiraṇyanābha, taught twenty-four collections to his (own) pupils; while Āvāntya, (who was) a man of self-control, taught the rest to his. (80)

*Thus ends the six discourse entitled "The classification of the Vedas into (so many) Śākhās schools", in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharṣa-Sārthīhā.*



## अथ सप्तमोऽध्यायः

### Discourse VII

#### Different Schools of Atharvaveda and the Characteristics of the Purāṇas

सूत उवाच

अथर्ववित् सुपन्तुश्च शिष्यमध्यापयत् स्वकाम् । संहितां सोऽपि पथ्याय वेददर्शाय चोक्तवान् । १ ।

शौक्लायनिर्ब्रह्मकलिर्मोदेभ्यः पिप्पलायनिः । वेददर्शस्य शिष्यास्ते पथ्यशिष्यान्थो भृशु । २ ।

कुमुदः शुनको ब्रह्मन् जाजलिश्याथर्ववित् । बभ्रुः शिष्योऽथाङ्गिरसः सैन्यवाचन एव च ।

अधीयेतां संहिते द्वे सावर्ण्यद्यास्तथापरे । ३ ।

नक्षत्रकल्पः शान्तिश्च कश्यपाङ्गिरसद्वयः । एते अथर्वणाचार्याः भृशु पौराणिकान् मुने । ४ ।

Sūta began again : Sumantu versed in Atharva-Veda, taught his collection to his pupil (Kabandha\*) who in his turn taught it (in two parts) to (his pupils) Pathya and Vedadarśa. (1) Śauklāyani, Brahmabali, Modoṣa and Pippalāyani were the pupils of Vedadarśa (who taught them his collection in four parts); now hear the names of Pathya's pupils: Kumuda, Śunaka and Jājali, a master of Atharvaveda, O Brāhmaṇa sage! (were the pupils of Pathya, from whom they received his collection in three parts). Babhru, a pupil of Śunaka (born in the line of Āngirā), and Saindhavāyana (another pupil) studied two (separate) collections (at the feet of their master): (while) Sāvarnya and others were the pupils of Babhru and Saindhavāyana. Even so there were others, e. g., Nakṣatralakpa and Śānti (the authors of Kalpas or treatises of these very names on ritual acts, giving rules for them), Kaśyapa and Āngirasa. These were the teachers of Atharva-Veda; (now) hear of the teachers of the Purāṇas, O Śaunaka! (2—4)

त्रय्यारुणिः कश्यपश्च सावर्णिकृत्तप्रणः । वैशम्पायनहारितौ च्छ वै पौराणिका इमे । ५ ।

अधीयन्त व्यासशिष्यात् संहितां यत्स्वित्पुत्रात् । एकैकामहमेतेषां शिष्यः सर्वाः समध्यागाम् । ६ ।

कश्यपोऽहं च सावर्णो रामशिष्योऽकृत्तप्रणः । अधीमहि व्यासशिष्याच्चन्द्रतो मूलसंहिताः । ७ ।

Trayyarūṇi, Kaśyapa, Sāvarni, Akṛtavraṇa, Vaiśampāyana and Hārīta—these, as a matter of fact, are the six teachers of the Purāṇas. (5) They learnt one collection each from

\* Vide Viṣṇu-Purāṇa, which says:-

अथर्ववेदं म पुनिः सुपन्तुर्पिपुतिः ।  
शिष्यमध्यापयत् स्वकामं सोऽपि च द्विधा ।  
कृत्वा तु वेददर्शाय तथा पथ्याय दत्तवान् ।

the mouth of my father (Romaharṣaṇa), the pupil of Vedavyāsa; while I, as their pupil, studied all the collections. (6) Kaśyapa, Sāvarni, Paraśurāma's pupil Akṛtavraṇa and myself (Ugrāśravā) learnt four (more) original collections from (my father) Romaharṣaṇa (pupil of Vyāsa). (7)

पुराणलक्षणं ब्रह्मन् ब्रह्मर्षिभिर्निरूपितम् । मृणुषु बुद्धिमाश्रित्य वेदशास्त्रानुसारतः । ८ ।  
 सर्गोऽस्याथ विसर्गश्च वृत्ति रक्षान्तराणि च । वंशो वंशानुचरितं संस्था हेतुराश्रयः । ९ ।  
 दशभिलक्षणीयुक्तं पुराणं तद्द्विदो विदुः । केचित् पञ्चविधे ब्रह्मन् महद्गुणव्यवस्थया । १० ।  
 अथ्याकृतगुणशोभाप्यहतस्त्रिवृतोऽहमः । भूतमात्रेन्द्रियार्थानां सम्भवः सर्ग उच्यते । ११ ।  
 पुरुवानुपूर्वीतानामेतेषां वासनामयः । विसर्गोऽयं सप्ताहरो बीजाद् बीजं चराचरम् । १२ ।  
 वृत्तिभूतानि भूतानां चराणामचराणि च । कृता स्वेन नृणां तत्र कामाद्योदनयापि वा । १३ ।  
 रक्षाच्युतावतारोहा विश्वस्यानु युगे युगे । तिर्यङ्मूर्धनिपदिवेषु हन्यन्ते यैस्त्रयोद्विषः । १४ ।  
 मन्वन्तरं मनुर्देवा मनुपुत्राः सुरेश्वरः । ऋषयोऽज्ञावतारश्च हरेः षड्विधमुच्यते । १५ ।  
 राज्ञां ब्रह्मण्यस्तानां वंशस्त्रैकालिकोऽन्वयः । वंशानुचरितं तेषां वृत्तं वंशधाराश्च ये । १६ ।  
 नैमित्तिकः प्राकृतिको नित्य आत्यन्तिको लयः । संस्थेति कर्त्रिभिः प्रोक्ता चतुर्धास्य स्वभावतः । १७ ।  
 हेतुजीवोऽस्य सगदिरसिद्धाकर्मकारकः । यं चानुशयिनं प्राहुर्व्याकृतमुत्तमपरे । १८ ।  
 व्यन्तिरेकान्वयो यस्य जाप्रत्वप्रसुषुप्तिषु । मायामयेषु तद् ब्रह्म जीववृत्तिपुपाश्रयः । १९ ।  
 पदार्थेषु यथा द्रव्यं सन्नात्रं रूपनामसु । बीजादिपञ्चतान्नासु ह्यवस्थासु युतयुतम् । २० ।  
 विरमेत यदा चित्तं हित्वा वृत्तित्रयं स्वयम् । योगेन वा तदाऽऽत्मानं वेदेहया निवर्तते । २१ ।

(Now) hear, O Brāhmaṇa sage ! with a clear mind, the characteristics of the Purāṇas as determined by Brāhmaṇa seers according to (the viewpoint of) the Vedas and Śāstras. (8) Those well-versed in the Purāṇas declare the Purāṇas as distinguished by ten features (discussing the following ten topics), viz., Sarga (creation) of the universe, Visarga, Vṛtti, Rakṣā, the Manvantaras, Varṣās (dynasties of kings), Vamśānucarita, Samsthā, Hetu and Apāśraya.\* Some teachers recognize the features of the Purāṇas as fivefold (only), O Saunaka ! side by side with the distinction of great and small (according as they deal with ten topics or five † only). (9-10) The evolution of Mahat-tattva (the principle of cosmic intelligence) through the disturbance in the equilibrium of the three Guṇas constituting the Unmanifest (Primordial Matter), of the threefold Ahaṅkāra (from the Mahat-tattva) and (from the threefold Ahaṅkāra) of the five subtle elements, the (eleven) Indriyas (the five senses of perception and the five organs or action and the mind), and their objects (viz., the five gross elements as well as of the deities presiding over the senses) is called Sarga or creation. (11) Visarga is (the name of) this collective creation, both mobile and immobile, of the aforesaid (causal principles) fecundated by the Supreme Person (God), and brought about by the latencies of (past) Karma (of the countless Jivas), proceeding from seed to seed (as a continuum). (12)

\* These terms have already been mentioned with some variations in II. x. 3-7. The words 'Vṛti' and 'Rakṣā' should be taken as synonymous with 'Sthāna' and 'Posana' occurring in that text: what has been referred to here under the name of 'Vamśānucarita' should be taken to mean 'Iśānikāhā' the word 'Samsthā' should be understood in the sense of 'Nirodha', and also as covering the idea of 'Mukti'; and the word 'Hetu' should be construed to mean 'Uti' a 'Apāśraya' of course is the same as 'Asraya'.

† The five features are:—Sarga and Pratsarga, Varṣās and the Manvantaras and Vamśānucaritas, as the following couplet shows:—

सर्गश्च प्रसवर्गश्च यतो मन्वन्तराणि च । वंशानुचरितं चैतं पुराणं पञ्चलक्षणम् ॥

The other five are understood as included in these.

Immobile creatures (e.g., annual plants and trees etc.) and (in some cases) the mobile too constitute the Vṛtti (means of subsistence) of mobile creatures. There (again) the sustenance of human beings has been determined 1—by their nature, 2—desire or 3—even by scriptural ordinance. (A description contained in Book Five of Śrīmad Bhāgavata, of the terrestrial globe, as the support of the entire creation, both mobile and immobile, thus falls under the category of 'Vṛtti'.) (13) The exploits of the Avatāras of Bhagavān Viṣṇu (the immortal Lord), appearing from age to age according to the needs of every age among birds and beasts, human beings, Ṛṣis and gods—by whom the enemies of the Vedas (such as the demons) are put an end to (for the protection of the righteous)—constitute (what is known as) the "Rakṣā" (protection) of the universe. (14) The period over which (the following six, viz.,) a Manu, the gods, the sons of the Manu, Indra (the ruler of the gods), the (seven) Ṛṣis and the partial manifestation of the Lord preside is what goes by the name of a Manvantara characterized by six elements. (15) "Varīśa" denotes the line, extending over (all) the three divisions of time (viz., the past, present and future), of king of pure descent (as sprung from Brahmā). A connected account of such kings as also of their descendants (upholding the honour and prestige of the line) is (what has been referred to by the name of) Varīśānucarita. (16) The fourfold dissolution of this (visible) universe, manifested by Māyā, viz., 1-occasional, 2-Prākṛitika, 3-constant and 4-radical, has been spoken of by the sage as "Samsṭhā". (17) The "Hetu" (cause) of creation etc., of this (phenomenal) universe is the Jīva (the individual soul), the doer of actions prompted by ignorance, which some people (who stress its spiritual nature) characterize as having to its credit a stock of unrequited Karma; while others (who emphasize its conditioned existence) declare it as nameless and formless. (18) 'Apāśraya' stands for Brahma (the Absolute), which is present in (all) the (three) states undergone by a Jīva (individual soul), viz., wakefulness, dream and deep slumber, as well as in all substances which are products of Māyā (as their cause), and is also distinct from them, (nay,) which actually runs through all the (nine) states undergone by a living organism, from entry into the womb in the form of a seed to death (as their ground or substratum), and is also distinct from them (as their witness) even like the material of which substances are made or as bare existence, underlying names and forms. (19-20) When the mind becomes still of its own accord (through realization of the illusoriness of Sarga etc., as in the case of Vāmadeva and other sages) or through concentration (practised in one's current life, as in the case of mother Devahūti and others), then one realizes the Self (consequent on the cessation of ignorance due to absence of distraction) and, transcending the three states (of consciousness), with-draws from (worldly) activity. (21)

एवं लक्षणलक्ष्याणि पुराणानि पुराविदः । मुनयोऽष्टदश प्राहुः क्षुल्लकानि महान्ति च ।२२।  
 ब्राह्मं पत्यं वैष्णवं च शैवं लैङ्गं सगारुडम् । नारदीयं भागवतमाग्नेयं स्कान्दसंज्ञितम् ।२३।  
 भविष्यं ब्रह्मवैवर्तं मार्कण्डेयं सत्त्वामनम् । वाराहं मात्स्यं कौर्मै च ब्रह्मशण्डाख्यमिति त्रिषद् ।२४।  
 ब्रह्मनिदं समाख्यातं शास्त्राप्रणयनं मुनेः । शिष्यशिष्यप्रशिष्याणां ब्रह्मतेजोविवर्धनम् ।२५।

इति श्रीमद्भागवते महापुराणे वारमहेयो संहितयो ब्रह्मशण्डे सप्तमोऽध्यायः । ७३।

Sages well-versed in the antiquities tell us of eighteen Purāṇas, big and small (in volume), distinguished by the aforesaid characteristics. (22) The eighteen Purāṇas go by the names of Brāhma, Padma, Viṣṇu, Śiva, Liṅga, Garuḍa, Nārada, Bhāgavata, Agni, Skanda, Bhavīśya, Brahmavaivarta, Mārkaṇḍeya, Vāmana, Varāha, Matsya, Kūrma and Brahmaṇḍa. (23-24) In this way has been duly narrated (by me), O Brāhmaṇa sage, the story as to how the sage Vedavyāsa and his pupils, their own pupils and pupils of their pupils

classified the Vedas into (so many) branches—a story which intensifies to a great extent the Brahmanical (spiritual) glory (of those who listen to it). (25)

*Thus ends the seventh discourse in Book Twelve of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*

## अथाष्टमोऽध्यायः

### Discourse VIII

The sage Mārkaṇḍeya embarks on a course of austerities and receives a boon

शौनक उवाच

सूत जीव चिरं साधो वद नो वदतां वर । तमस्यपारे भ्रमतां नृणां त्वं पारदर्शनः । १ ।  
आहुश्चिरयुवमृषि मूकण्डतनयं जनाः । यः कल्पयन्ते उर्वरितो येन प्रस्वमिदं जगत् । २ ।  
स वा अस्मत्कुलोत्पन्नः कल्पेऽस्मिन् भार्गवर्षभः । नैवायुनापि भूतानां सम्भूयः कोऽपि जायते । ३ ।  
एक एवार्णवे भ्रायन् ददर्श पुरुषं किल । वटपत्रपुटे तोकं शयानं त्वेकपद्भुतम् । ४ ।  
एष नः संशयो भूयन् सूत कौतुहलं यतः । तं नदिच्छन्धि महायोगिन् पुराणेषूपि सम्यतः । ५ ।

Saunaka said : O Sūta, O good one, may you live long ! (Pray,) tell us one thing, O jewel among speakers ! You (alone) are able to show the way out to men wandering in endless darkness (in the shape of mundane existence). (1) People speak of Mārkaṇḍeya (the son of Mṛkaṇḍa) as a seer blessed with a long life, who remained alive even at the time of Pralaya (marking the close of a day of Brahmā), by which (the whole of) this (visible) universe was swallowed up. (2) The said Mārkaṇḍeya (the foremost of the scions of Bhr̥gu), however, was born in this (very) Kalpa and in our own race and (so far as we know) no wholesale destruction of created beings has taken place (during the present Kalpa) even to this day. (3) It is (further) said that while drifting all alone in the single sheet of water (with which the entire world was flooded), he beheld the Supreme Person lying as a matter of fact in the form of an uncommon babe on a leaf of a banyan tree, formed in the shape of a cup. (4) O Sūta, this is a matter for great doubt to us, due to which there is (great) curiosity (in our mind). (Pray,) resolve the aforesaid doubt, O great Yogi, esteemed as you are even for your knowledge of the Purāṇas. (5)

सूत उवाच

प्रश्रस्त्वया महर्षेऽयं कृतो लोकभ्रमापहः । नारायणकला यत्र गीता कलिमलापहा । ६ ।  
प्राप्तद्विजातिसंस्कारो मार्कण्डेयः पितुः क्रमात् । छन्दीस्यधीत्य धमेण तपःस्वाध्यायसंयुतः । ७ ।  
बृहद्गतधरः शान्तो जटिलो यत्कलागम्बरः । विभ्रतुं कर्मण्डलुं दण्डमुपवीतं समेखलम् । ८ ।  
कृष्णाजिनं साक्षसुरं कुशांश्च नियमद्वये । अन्धैर्कगुरुविप्रात्यस्वचंचयन् सन्ध्ययोर्हीम् । ९ ।  
सायं प्रातः स गुरुवे भैक्ष्यमाहृत्य वाग्यतः । बुभुजे युर्वनुज्ञातः सकृन्नो चेदुपोषितः । १० ।  
एवं तपःस्नाध्यायपरो जर्षणामयुतायुतम् । आराधयन् हृषीकेशं जिग्ये मृत्युं सुदुर्जयम् । ११ ।

ब्रह्मा भृगुर्भवो दक्षो ब्रह्मपुत्रश्च ये परे । ऋदेवपितृभूतानि तेनासन्नतिविस्मिताः । १२ ।  
 इत्थं बृहद्वधरस्तपःस्वाध्यायसंययैः । दध्वावधोक्षजे योगी ध्वस्तक्षेत्रान्तरात्मना । १३ ।  
 तस्यैवं युञ्जतश्चित्तं महायोगेन योगिनः । व्यतीयाय महान् कालो पन्वन्तरषड्दशकः । १४ ।  
 एतत् पुनन्दरो ज्ञात्वा सप्रमेऽस्मिन् किलान्तरे । तपोविशङ्कितो ब्रह्मव्रतारथे तद्द्विघातनम् । १५ ।

Sūta replied : This inquiry made by you, O great sage, is (surely) intended to dispel a (great) misapprehension lurking in the mind of the people. (Moreover) in replying to this will have to be told the story of Śrī Nārāyaṇa, which (when sung) washes off the impurities of the Kali age. (6) Having gone through at the hands of his father in due course the sacred rite of investiture with the sacred thread (which constitutes the second birth of a boy of the twice-born classes) and studied the Vedas in the righteous way (according to the scriptural ordinance), Mārkaṇḍeya was equipped (in course of time) with asceticism and knowledge of the Veda. (7) Observing the vow of lifelong celibacy, and free from passions, he wore matted locks (on his head) and the sacred thread and a girdle of Mūñja grass (about his person) and used the bark for his clothing. He carried (in his hands) a staff, a handful of (the sacred) Kuśa grass, a Kamaṇḍalu (a vessel made from the shell of a wild cocoanut) and the skin of a black buck and a rosary of Rudrākṣa beads (on his person). For the enhancement of his virtue he worshipped Śrī Hari both morning and evening through the medium of the sacred fire, the sun, the preceptor and (other) Brāhmaṇas, as well as by identifying himself with Him. (8-9) Bringing food by way of alms morning and evening for the sake of his preceptor, he silently partook of it (only) when allowed by his teacher and at times remained without food if not (so) permitted (due to the sudden appearance of an unexpected guest). (10) Remaining devoted to austerities and study of the Vedas as aforesaid and worshipping Śrī Hari (the Ruler of the senses of all) for a crore of years, he conquered death, which is most difficult to conquer. (11) Brahmā (the creator), Lord Śiva (the Source of the universe), Bhṛgu, Dakṣa and all the other sons of Brahmā, (nay,) men, gods, manes and other created beings were much astonished at that (extraordinary achievement of Mārkaṇḍeya). (12) Observing thus the vow of lifelong celibacy and equipped with asceticism, study of the Vedas and self-control, the Yogi (Mārkaṇḍeya) contemplated on Lord Śrī Hari (who is above sense-perception) with a mind that had turned inward due to (all) hindrances (in the shape of ignorance, egotism, likes and dislikes and fear of death) standing in its way having been completely destroyed. (13) (Even) as the said Yogi was (busy) concentrating his mind through the great Yoga (of meditation on the Lord), a very long period, covering six Manvantaras, elapsed. (14) Coming to know of this and alarmed at (the magnitude of) his (as fear, Indra the lord of paradise), it is said, started interrupting it in this seventh Manvantara (for akes of losing his throne), O Saunaka ! (15)

गन्धर्वाप्सरसः कामं वसन्तपलयानिलौ । मुनये प्रेषयामास रजस्तोकमदौ तथा । १६ ।  
 ते वै तदाश्रमं जग्मुर्हिमाद्रेः पार्श्वं उत्तरे । पुष्पभद्रा नदी यत्र चित्रास्या च शिला विधो । १७ ।  
 तदाश्रमपदं पुण्यं पुण्यद्वपलतश्चित्तम् । पुण्यद्विजकुलकोर्णं पुण्यामलजलाशयम् । १८ ।  
 भक्तश्रमरसङ्गीतं भक्तकोकिलकूजितम् । भक्तबर्हिन्टाटोपं भक्तद्विजकुलाकुलम् । १९ ।  
 वायुः प्रविष्ट अग्राय द्विमन्झैरसौकरान् । सुमनोभिः परिप्लुत्ते ववावुत्ताभ्यनम् स्मरम् । २० ।  
 उद्यच्चन्द्रनिशवक्रः प्रवालस्ताबकालिभिः । गोपद्वयलताजालैस्तत्रासीत् कुसुमाभारः । २१ ।  
 अन्वीयमानो गन्धर्वैर्गातवादिप्रयुथकैः । अद्भ्यतातत्रापेवुः स्वःस्त्रीयुथपतिः स्मरः । २२ ।

(In order to bring about the sage's downfall) he sent to the sage Gandharvas (heavenly musicians) and Apsarās (celestial nymphs), Kāma (the god of love), (the deities presiding over) the vernal season and the south wind (i.e., a breeze blowing from the Malaya mountain), as well as greed (the pet child of Rajas) and pride. (16) They all repaired, O powerful sage ! to the hermitage of the sage along the northern slopes of the Himālayas, where flows the river Puṣpabhadrā and the rock named Citrā stands. (17) The hallowed site of that hermitage was adorned with sacred trees and creepers, crowded with families of holy Brāhmaṇa sages and studded with sacred pools full of pellucid water. (18) The hermitage was full of the melodious humming of (honey-) intoxicated bees and the notes of joyous cuckoos. It was marked with the ecstasy of dance of blithesome peacocks and teemed with flocks of joyous birds. (19) A breeze bearing the cool spray from waterfalls and embraced by (fragrant) flowers entered the hermitage and (gently) played on it, kindling love (in the hearts of men). (20) There appeared the vernal season with its evenings made charming by the rising moon and with rows of young leaves and bunches of flowers, and trees and creepers in close embrace. (21) The god of love, followed by Gandharvas with bands of musicians expert both in vocal and instrumental music, and leading troops of Apsarās, was (also) seen (there) with bow and arrows in hand. (22)

हृत्वायि संपुयासीन ददुः शककिङ्कराः। भीलिताक्षं दुराधर्षं मूर्तिमन्तमिवानलम् । १२३।  
 ननुस्तस्य पुरतः स्त्रियोऽथो गायका जगुः। मृदङ्गवीणापणवैवाद्यं चक्रुर्मनोरमम् । १२४।  
 सन्दधेऽञ्चं स्वधनुषि कामः पञ्चमुखं तदा। मधुर्मनो रजस्तोक इन्द्रभृत्या व्यकम्पयन् । १२५।  
 क्रीडन्त्याः पुञ्जिकस्थल्याः कन्दुकैः स्ननीरवात्। भृशमुद्दिग्रमध्यायाः केदायिस्तितस्वजः । १२६।  
 इतस्ततोऽभवदुद्दृष्टैरलन्या अनुकन्दुकम्। वायुर्जम्बर तद्वासः सूक्ष्मं नृदितमेखलम् । १२७।  
 विसर्जन् तदा भाग्यं मत्वा तं स्वजितं स्मरः। सर्वं तत्राभवन्मोघमनीशस्य यथोद्यमः । १२८।  
 त इत्थमपकुर्वन्तो मुनेस्तत्तेजसा मुने। दह्यमाना निववृत्तुः प्रबोध्याह्निपिवायकः । १२९।  
 इतीन्द्रनुचरैर्ब्रह्मन् धर्षितोऽपि महापुनिः। यत्रागदहृषो भावं न तच्चित्रं महत्सु हि । १३०।  
 दृष्ट्वा नित्तेजसं कामं सगणं भगवान् खरदः। श्रुत्वानुभावं ब्रह्मर्षैर्विसयं समगात् परम् । १३१।

The servants (emissaries) of Indra saw the sage comfortably seated with closed eyes near the sacred fire after pouring oblations into it and formidable like fire in human form. (23) The damsels danced and the songsters sang, while other Gandharvas played charmingly on clay lute, lutes and small drums before him. (24) Then Love set the five-pointed arrow to his bow; while Spring, Greed (the son of Rajas) and other servants of Indra tried to agitate the sage's mind. (25) (Even) as Puñjikasthali (the chief of the Apsarās) was sporting with (a number of) balls (in front of the sage) and running after them, her (slender) waist getting very unstable under the weight of her (full) breasts, wreaths of flowers dropping from her braid, and eyes moving this way and that, the breeze blew away the fine garment (about her loins), the waist-band (that held it fast) having given way. (26-27) Taking the sage as won by himself, Love darted his shaft (at (very) moment; but, like the undertaking of an unlucky man, all his effort proved futile against the sage. (28) Thus offending against the sage, but being scorched by his glory, O sage, they withdrew like children that would run away after rousing a snake. (29) Though assailed as aforesaid by the servants of Indra, O Brāhmaṇa sage, the great sage (Mārkaṇḍeya) did not fall a prey to egotism. It is indeed no matter for wonder in the case of exalted souls. (30) The glorious Indra (the lord of paradise) was seized with great wonder to see Love and his entourage cheerless and to hear (from their lips) of the glory of

the Brāhmaṇa sage. (31)

तस्यैव युञ्जतिश्च तपःस्वाध्यायसंयमैः । अनुपहायाविरासीन्नरनारायणो हरिः ।३२।  
 तौ शुक्लकृष्णौ नयकञ्जलोचनौ चतुर्भुजौ शैरवबलकलाञ्चरौ ।  
 पवित्रपाणी उपवीतकं त्रिवृत् कण्डलुं दण्डपुत्रुं च वैणवम् ।३३।  
 पयाक्षपालामुत जन्तुमार्जनं वेदे च साक्षात्प एव रूपिणौ ।  
 तपतडिद्वर्णापिशङ्करोचिषा प्रांशु दधानौ विबुधैर्बभार्चितौ ।३४।  
 ते वै भगवतो रूपे नरनारायणावृषी । दुष्टोत्थायादरेणोच्चैर्ननामान्नेन दण्डवत् ।३५।  
 स तत्सन्दर्शनानन्दनिर्वृतात्वेन्द्रियाशयः । हृष्टयोमश्रुपूर्णाक्षो न सेहे तावुदीक्षितम् ।३६।  
 उत्थाय प्राङ्गलिः प्रह्वं अस्तुक्यादात्श्लिषन्निव । नमो नम इतीशानौ बभूवै गद्गदक्षरः ।३७।  
 तयोरसनमादाय पादयोरवनिज्य च । अहणैनानुलेपेन धूपमालचैरपूजयत् ।३८।  
 सुखमासनमासीनौ प्रसादाभिमुखौ भूनी । पुनरानम्य पादाभ्यां गरिष्ठविदमब्रवीत् ।३९।

To shower His grace on the sage, who was thus concentrating his mind (on the Lord) through asceticism, study of the Vedas and self-control, Lord Śrī Hari appeared before him in the form of (the divine sages) Nara and Nārāyaṇa. (32) Lords Nara and Nārāyaṇa, the adored (even) of the chief of the gods (Brahmā and others), were (severally) fair and dark-brown of complexion with eyes resembling fresh-blown lotuses, possessed of four arms each and clad in the skin of a black buck and bark (respectively). They wore rings of (the sacred) Kuśa grass and the sacred threefold thread (each consisting of three strands) as well as a string of lotus seeds and carried a Kamaṇḍalu, straight bamboo staff and a broom (made of yarns) for sweeping the ground and clearing it of insects (without killing them) as well as a handful of Kuśa. They were tall (of stature) and by the golden lustre (of Their body) resembling the bright flashes of lightning looked like two direct embodiments of asceticism itself. (33-34) Mārkaṇḍeya rose on seeing the sages Nara and Nārāyaṇa, the two well-known manifestations of the almighty Lord, and greeted Them with great reverence by his body fallen flat like a log (on the ground). (35) With his body, senses and mind exhilarated through joy occasioned by Their sight at close quarters, hair standing on end and eyes filled with tears, the sage could not look at them. (36) With joined palms he stood bent low, as though embracing Them out of longing, and said to the two almighty Lords in faltering tones, "Hail, hail (to You both) !" (37) Fetching Them a seat and washing Their feet, he worshipped Them by offering Them water to wash Their hands with, sandal-paste, incense and garlands. (38) When the two most exalted sages were comfortably seated and looked favourably disposed, the sage bowed at Their feet once more and spoke as follows. (39)

मार्कण्डेय उवाच

किं वर्णये तव विभो यदुदीरितोऽसुः संस्यन्दते तमनु बाह्वनइन्द्रियाणि ।  
 स्वन्दन्ति वै तनुभूतामजस्रार्कयोश्च स्वस्याप्यथापि भजतामसि भगवन्सुः ।४०।  
 भूर्ति इमे भगवतो भगवन्त्रिलोक्याः क्षेमाय तापविरभाय च मृत्युजिवै ।  
 नाना विभर्ष्यवितुमन्यतनूर्वधेदे सृष्टा पुनर्धससि सर्वपिवोर्णनाभिः ।४१।  
 तस्यावितुः स्थिरचरेशितुरङ्घ्रिभूलं यस्त्वं न कर्मगुणकालरूजः स्पृष्टानि ।  
 यद् वै सुवन्ति निनर्भन्ति यजन्यभीक्ष्णं ध्यायन्ति वेदहृदया मुनयस्तदाप्त्यै ।४२।  
 नान्यं त्वाङ्घ्रिपुनयादपवर्गमूर्तेः क्षेमं जनस्य परितोभिय ईश विप्रः ।  
 ब्रह्मा विभेत्स्यमतो द्विपरार्थधिष्यः कालस्य ते किमुत तत्कृतभीतिकानाम् ।४३।

तद् वै भजाम्भृतधिपस्तत्र पादभूलं हित्वेदमात्मच्छदि चात्मगुरोः परस्य ।  
 देहाद्यपार्थमसदन्यपभिज्ञमात्रं विन्देत ते तर्हि सर्वमनीषितार्थम् ।४४।  
 सत्त्वं रजस्तम इतीश तवात्मबन्धो पायापयाः स्थितिलयोदयहेतवोऽस्य ।  
 लीला धृता यदपि सत्त्वमयी प्रशान्त्यै नान्ये नृणां व्यसनमोहभिवश्च याभ्याम् ।४५।  
 तस्यात्वेह भगवन्नत्र तावकानां शुक्लां तनुं खदयितां कुशला भजन्ति ।  
 यत् सात्वताः पुरुषरूपमुशन्ति सत्त्वं लोको यतोऽभयमुतात्मसुखं न चान्यत् ।४६।  
 तस्यै नमो भगवते पुरुषाय धूम्रे विश्वाय विश्वगुरवे परदेवतायै ।  
 नारायणाय ऋषये च नरोत्तमाय हंसाय संयतापिरे निगमेधराय ।४७।  
 यं वै न वेद जितधाक्षयथैर्भ्रमद्धीः सन्तं स्वखेषुसुषु हृद्यपि दुक्यथेवु ।  
 तन्माययाऽङ्कुरमतिः स उ एव समादाद्यस्तवाखिलगुरोरुपसाद्य वेदम् ।४८।  
 यद्दर्शनं निगम आत्परहःप्रकाशं मुह्यन्ति यत्र कवयोऽजपरा चन्तः ।  
 तं सर्ववादविषयप्रतिरूपदीलं वन्दे महापुरुषमात्मनिगूढबोधम् ।४९।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां द्विदशस्कन्धेऽष्टमोऽध्यायः ।८।

**Mārkaṇḍeya prayed :** O Lord ! how can I extol You ? For, propelled by You (alone) function the vital air and following it the speech, mind and Indriyas (the senses of perception and the organs of action), not only of (all) embodied beings but even of Brahmā (the birthless creator) and Lord Śiva (the god of destruction) as well as of myself; yet You behave as a friend of the soul (and not only of the body as the parents and others do) of those who worship You (with these) ! (40) These two forms of Your omnipotent Self, O Lord ! stand revealed for the well-being, (nay,) for putting a stop to the (threefold) suffering and for the liberation (lit., subduing the death) of (the denizens of) the three worlds. (But) just as You assume many other forms (such as that of the divine Fish) in order to protect this universe, so (too) do You swallow everything after evolving it (just) like the spider (which produces a web and then swallows it). (41) The impurities incident to actions, the (three) Guṇas (modes of Prakṛti) and Time (and the aforesaid agonies etc.), can never contaminate him who takes refuge in the soles of feet of that Saviour (of the world) and Ruler of the immobile as well as the mobile creation (in You). (Nay,) in order to attain to those feet, as is well-known, sages that have treasured up (the spirit of) the Vedas in their heart extol, devoutly bow to, worship and constantly meditate on them. I resort to those (very) soles. (42) We know no safe retreat, O Lord ! for the Jīva, beset with fear on all sides, other than resorting to the feet of the Lord in You, the Embodiment of final beatitude. (Even) Brahmā, whose realm endures for two Parārdhas, is immensely afraid of Kāla (the Time-Spirit), which is a (mere) play of Your eyebrows; what wonder, then, that it inspires fear in the heart of living beings created by him ? (43) Therefore, turning my back upon (giving up all attachment to) this body and all that is connected with it—which obscures the Self and serves no (real) purpose, is unsubstantial and transient, and (really) no other than the (conscious) Self—I actually take refuge in the soles of feet of the Supreme in You, the Embodiment of true wisdom, the Director of the soul; for if a man resorts to those feet, he bids fair to secure from You every object sought for (by him). (44) Although Rājas, Sattva, and Tamas, O Lord, which are products of Māyā (Prakṛti) and (severally) responsible for the appearance, continuance and dissolution of this (visible) universe, O Befriender of the soul I have been laid hold of by Yourself for (carrying on) Your pastimes (of creation etc.), Your Sātvika form (alone) is conducive to everlasting peace (in the form of final beatitude) and not the other two, from which proceed suffering, infatuation

and fear to men. (45) Therefore, on realizing this truth, O Lord, men of wisdom in this world worship Your manifestation in the form of Lord Nārāyaṇa, (which is made up of Sattva unmixed with Rajas and Tamas and) which is (so) dear to (the heart of) Your devotees; for the followers of the Pāñcarātra school recognize Sattva (alone) and no other Guṇa to be the manifestation of the Supreme Person and through Sattva (alone) is attained (by them) the Lord's realm as well as (the state of) fearlessness and the bliss of Self-Realization. (46) Hail to You, the aforesaid Lord, the Inner Controller (of all), all-pervading as well as existing in the form of the universe, the Preceptor of the universe, the Supreme Deity appearing in the forms of the immaculate Sage Nārāyaṇa and Nara (the foremost of all the Jivas), who have controlled Your speech and promoted the cult of the Vedas. (47) He whose judgment is clouded by Your Māyā (deluding potency) and whose intellect is bewildered in following the paths of the misguiding senses does not, as is well-known, cognize You, even though present in his own senses, vital airs and heart, as well as in the objects of the senses (as the Inner Controller of all). The selfsame man, though ignorant only at the beginning, directly cognizes You on obtaining an insight into the Veda revealed by You, the Preceptor of all! (48) I bow to the Supreme Person (in You), whose vision, that reveals the secret of the Self, can be, obtained (only) through the Veda and about whose true nature (even) sages — the foremost of whom is Brahmā (the birthless creator), feel bewildered, though striving (to realize it through Sāṅkhya and Yoga etc.)—(nay) who assumes (presents Himself in) a character conforming to the conception of all (the various) schools of thought, and whose light (in the form of the Self) is screened by the body (and other limitations). (49)

*Thus ends the eighth discourse in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā.*



## अथ नवमोऽध्यायः

### Discourse IX

The sage Mārkaṇḍeya witnesses the Lord's Māyā

सूत उवाच

संस्तुतो भगवानिच्छं मार्कण्डेयेन धीमता । नागवणो नरसखः प्रीत आह भृगुद्रुहम् ॥ १ ॥

SŪta began again: Duty extolled in the aforesaid words by the talented sage Mārkaṇḍeya, Lord Nārāyaṇa, accompanied by Nara, felt (highly) pleased and spoke to that jewel among the Bhṛgu (as follows). (1)

श्रीभगवानुवाच

भो भो ब्रह्मर्षिचर्यासि सिद्ध आत्मसमाधिना । ययि भक्त्यानपायिन्या तपःस्वाध्यायसंयमैः ॥ २ ॥

वयं ते परितुष्टाः स्म स्वदबुद्भूतचर्यया । वरं प्रतीच्छ भद्रं ते वरदेशदभीप्सताम् ॥ ३ ॥

The glorious Lord replied : Hullo ! you have attained perfection, O jewel among the Brāhmaṇa seers ! through concentration of mind, through unceasing devotion to Me as well as through asceticism, study of the Vedas and self-control. (2) We are highly pleased with

you on account of your observing the vow of lifelong celibacy. May all be well with you ! (Therefore) receive your coveted boon from (Me,) the Ruler of all those who are capable of granting boons. (3)

### ऋषिरुवाच

जितं ते देवदेवेश प्रपत्रार्तिहराच्युत । वरेणैतावतालं नो यद् भवान् सम्पश्यत । ४ ।  
गृहीत्वाजादयो यस्य श्रीमत्पादात्कदर्शनम् । भनसा योगयत्नेन स भवान् मेऽक्षगोचरः । ५ ।  
अध्याप्यन्मुपपत्राक्ष पुण्यश्लोकशिखापणे । द्रक्ष्ये मायां यया लोकः सपालो वेद सद्भिदाप् । ६ ।

**The sage submitted :** Your (own) exalted nature has been testified to by You, O Ruler (even) of Brahmā, Śiva and others (the adored of the gods), in that You have been directly perceived by us, O Dispeller of the agony of those that have taken refuge in You ! This much of favour (shown by You) is enough (for us), O Immortal Lord ! (4) Brahmā (the unborn creator) and others have felt perfectly gratified (even) on obtaining a vision of Your glorious lotus-like feet (only) in their mind purified through (the practice of) Yoga (concentration). The selfsame Lord in You has come within the range of my senses. (What greater boon than this could I have ?) (5) Nevertheless, O Lord with eyes resembling the petals of a lotus ! I would have a vision of Your Māyā, under the influence of which the world including the guardians of the spheres perceives diversity (in the form of this manifold creation) in the (one) Reality (viz., Yourself), O crest-jewel of those enjoying sacred renown ! (6)

### सुत उवाच

इतीदितोऽर्चितः कापयुषिणा भगवान् मुने । तथेति स स्वयन् प्रागाद् बद्धांश्रपयोश्चरः । ७ ।  
तमेव चिन्तयन्नर्थयुषिः स्वाश्रम एव सः । वसन्नग्न्यर्कसोमान्बुभूलायुषिद्वितामसु । ८ ।  
ध्यायन् सर्वत्र च हरिं भावद्रव्यैरपूजयत् । क्वचित् पूजां विसस्मार प्रेषप्रसस्तमुतः । ९ ।

**Sūta continued :** Extolled in these words and worshipped by the sage according to his wishes, O Śaunaka ! the said almighty Lord replied, "So shall it be !" and withdrew to Badarikāśrama smiling. (7) Thinking (every moment) of the same object (the promised vision of the Lord's Māyā) and continuing in his own hermitage, Mārkaṇḍeya visualized Śrī Hari in the (sacred) fire, the sun, the moon, water, earth, the air, ether and his own self, nay, everywhere (else) and worshipped Him with articles conceived by the mind. At times (however), when overwhelmed with an outburst of emotion, he forgot worshipping the Lord. (8-9)

तस्यैकदा भृगुश्रेष्ठ पुष्यभद्रात्टे मुनेः । उपासीनस्य सन्ध्यायां ब्रह्मन् वायुर्भून्महान् । १० ।  
तं चण्डनन्दं सपुदीरयत्तं शलाहका अन्वप्यन् करालः ।  
अक्षस्थविष्ठा मुपुचुस्तडिडिः स्वन्त उच्चैरभिवर्षधाराः । ११ ।  
ततो ज्वद्दुर्यन्त चतुःसमुद्राः समन्ततः श्यातलमाप्रसन्तः ।  
समीरवेगोर्मिभिरुद्यनक्रमद्भयवर्तगाधीरयोवाः । १२ ।  
अन्तर्बहिश्चादिरतिद्युधिः खरैः शतहृदाभीरुपतापितं जगत् ।  
चतुर्विधं वीक्ष्य सहस्रमना मुनिर्जलाप्लुतां क्ष्यां विमनाः समत्रसत् । १३ ।  
तस्यैवमुद्गीक्षत ऊर्मिभीषणः प्रभङ्गनापूणितावर्षहाणवः ।  
आपूर्वमाणो वर्षद्विराच्युदैः क्ष्यापय्यधाद् द्वीपवर्षातिभिः समम् । १४ ।

सक्ष्मन्तारिक्षं सदिवं सभागणं त्रैलोक्यमासीत् सह दिग्भिरुत्तमम् ।

स एक एवोर्वस्तिो महामुनिर्वभ्राम विशिष्य जटा जडान्धवत् । १५ ।

क्षुत्तुदपरीतो मकरैस्त्रिभिर्द्विलैर्यद्भुतो वीचिनभसता हतः ।

तमस्यपारे पतितो भ्रमन् दिशो न वेद खं गां च परिश्रयेषितः । १६ ।

क्वचिद् गतो महावर्ते तस्लैस्ताडितः क्वचित् । पादोधिर्भक्षयते ह्यपि स्वदपन्योन्मथतिभिः । १७ ।

क्वचिच्छ्रेकं क्वचिन्मोहं क्वचिद् दुःखं सुखं भवम् । क्वचिन्मृत्युमवाप्नोति व्याध्यादिभिरुत्ताडितः । १८ ।

अयुतायुतवर्षाणां सहस्राणि शतानि च । व्यतीसुभ्रमंतस्तस्मिन् विष्णुमायावृतात्मनः । १९ ।

One day, at eventide, O jewel among the Bhrgus ! while the sage was worshipping the Lord on the bank of the river Puṣpabhadra, O Brāhmaṇa sage ! a furious wind sprang up. (10) Following close upon the blast, that made a terrible noise, appeared frightful clouds attended with flashes of lightning, and poured all round volleys of rain as thick as the axle of a chariot, loudly rumbling. (11) Then there were seen the oceans in the four quarters with most terrible whirlpools, fearful crocodiles and a loud roar, engulfing the earth on all sides with their waves tossed by the fury of the storm. (12) The sage felt perturbed at heart and was dismayed to behold the fourfold creation (as consisting of mammals, oviparous creatures, the sweat-born and those sprouting from the soil) alongwith himself tormented inside as well as outside by waves that rose to the skies as well as by severe blasts and strokes of lightning, and the earth deluged with water. (13) While he was thus looking on, the boundless ocean—that looked terrible with its waves and with its waters tossed about by a violent wind, and was being flooded by the raining clouds—submerged the earth alongwith its Dwīpas (broad divisions) and Varsas (subdivisions) and mountains. (14) The whole universe, comprising the earth and the aerial region and including heaven and the hosts of luminaries, was deluged alongwith the (four) quarters (and the entire living creation). The great sage Mārkaṇḍeya, who was the only living being left alive, drifted along like a stupid and blind creature tossing about his matted locks. (15) Oppressed with hunger and thirst, assailed by alligators and whales, beaten by storm and waves, enveloped in endless darkness and overcome with exhaustion, the sage, while drifting along, could not make out the directions, nor the sky and earth. (16) Now fallen into a great whirlpool, and now buffeted by waves, he was sometimes bitten by the aquatic creatures, themselves killing one another (in their attempt to seize him). (17) Now he fell a prey to grief and now to infatuation; now he experienced sorrow and at other times joy; now he fell a victim to fear and now he suffered death; while at other times he was afflicted with diseases and so on. (18) Millions upon millions of years rolled away in the eyes of the sage, (even) as he remained drifting along in that deluge, his judgment having been clouded by the enchanting potency of Lord Viṣṇu. (19)

स कदाचिद् भ्रमन्तस्मिन् पृथिव्याः ककुदि द्विजः । न्यग्रोधपोतं ददृशे फलपल्लवशोभितम् । २० ।

प्राग्भ्रतरसां शास्त्रायां तस्यापि ददृशे शिशुम् । शयानं पर्णपुटके प्रसन्तं प्रथया तपः । २१ ।

महामरकतश्यामं श्रोमद्भदनपङ्कजम् । कम्बुप्रीवं महोरस्कं सुनासं सुन्दरध्रुवम् । २२ ।

श्रासैजलकाभातं कम्बुश्रीकण्ठाडिपम् । विदुषाधरपासेषच्छ्रेणायितसुधासितम् । २३ ।

पद्मगर्भतन्नापाङ्गं हृद्यहासावलेकनम् । श्रासैजल्लिंसंविप्रनिघ्ननाभिदलोदरम् । २४ ।

चार्वङ्कुलिभ्यां पाणिभ्यामुश्रीय चरणाम्बुजम् । मुखे निधाय विप्रेण्ये घयन्तं वीक्ष्य विस्मितः । २५ ।

Rolling about in that deluge, the said Brāhmaṇa once beheld on an elevation of earth a young (and tender) banyan tree adorned with leaves and fruits. (20) On a branch of the tree located in the north-east he saw a babe as well lying in a hollow leaf and swallowing up the

darkness by its splendour. Mārkaṇḍeya (the foremost of the Brāhmaṇas) was amazed to behold the babe, which possessed the dark-green hue of a precious emerald, had a beautiful lotus-like countenance, a conch-shaped neck, a broad chest, a shapely nose and charming eyebrows, and was graced with locks waving under the impact of its breaths. Its ears, shaped like the opening of a conch, were decked with the blossoms of pomegranate; its milk-like bright smiles were rendered rosy by the (crimson) lustre of its coral-hued lips. The ends of its eyes were reddish like the interior of a lotus; its glances were enlivened with a smile that captivated one's heart; its deep navel throbbled alongwith the folds of its belly—shaped like a leaf of the sacred fig-tree—that heaved with its breaths. The babe had placed its lotus-like foot into its mouth, lifting it up with its hands, that had charming fingers, and was sucking it. (21—25)

तदर्शनाद् वीतपरिश्रमे मुदा प्रोत्फुल्लहृत्पद्मविलोचनाम्बुजः ।  
 प्रहृष्टोपाद्भूतभावशङ्कितः प्रष्टुं पुरस्तं प्रससारा बालकम् । २६ ।  
 तावच्छोरोर्ध्वं क्षसितेन भार्गवः सोऽन्तःशरीरं मशक्ये यथाविशत् ।  
 तन्नायद्यत् न्यस्तमचष्ट कृत्स्नस्ये यथा पुरमभुङ्क्षतीव विस्मितः । २७ ।  
 खं रोदसी भगणानद्रिसागरान् द्वीपान् सर्वान् ककुभः सुरासुरान् ।  
 वनानि देशान् सरितः पुराकरान् खेटान् ब्रजानाश्रमवर्णवृत्तयः । २८ ।  
 महान्ति भूतान्यथ भौतिकान्यसौ कालं च नानापुण्यकल्पकल्पनम् ।  
 यत् किञ्चिदन्यद् व्यवहारकारणं वर्त्सा विश्वं सदित्वावपासितम् । २९ ।  
 हिमालयं पुष्यवहां च तो नदीं निजाश्रमं तत्र ऋषीनपश्यत् ।  
 विश्वं विषयञ्चूवसिताच्छिशोर्वै बहिर्निरस्त्ये न्यपत्तलयाद्यैः । ३० ।  
 तरिन् पृथिव्याः ककुदि प्ररुद्धं वटं च तत्पर्णपटे शयानम् ।  
 लोकं च तत्प्रेमसुधास्मितेन निरीक्षितोऽप्यङ्गनिरीक्षणेन । ३१ ।  
 अथ तं बालकं वीक्ष्य नेत्राभ्यां शिथिलं हृदि । अभ्यादतिरसंक्रिष्टः परिश्रुक्तमर्धोक्षजम् । ३२ ।  
 तावत् स भगवान् साक्षाद् योगाधीशो गुहाशयः । अन्तर्दध ऋयेः सद्यो यथेहानीशनिर्मिता । ३३ ।  
 तमन्वथ वट्ये ब्रह्मन् सलिलं लोकसम्पूवः । तिरोधायि क्षणादस्य स्वाश्रमे पूर्ववत् स्थितः । ३४ ।

इति श्रीमन्नारदाय नमोऽर्पणे ऋषयस्त्री संहितायां द्वादशस्कन्धे मायादर्शने नाम नवयोऽध्यायः । १९ ।

At the (very) sight of the babe the fatigue of the sage altogether disappeared, the lotuses of his heart and eyes opened for (very) joy, the hair of his body stood on end and the sage headed towards the babe in order to make inquiries of it, though filled with awe at the sight of its wonderful form. (26) Meanwhile, (even) like a mosquito, Mārkaṇḍeya (a scion of Bhrgu) entered into the body of the babe alongwith its breath. There (inside the belly of the babe) too he saw the universe in its entirety (systematically) arranged as before (the deluge) and felt astonished and perplexed. (27) He saw (there) the aerial region, heaven and earth, the hosts of luminaries, the mountains and seas, the broad divisions of the earth including their subdivisions, the quarters, the gods and the demons, forests, countries and rivers, towns and mines, residences of peasants and farmers, stations of herdsmen, the (four) Vārṇas (grades of society) and Āśramas (stages in life) as well as their functions; the five gross elements as well as their products, Time with the various (divisions such as) Yugas and Kalpas conceived in it, nay, whatever else makes worldly life possible, in short, the whole universe, presented as though real. (28-29) He (further) saw the Himālaya mountain, the same river Puṣpabhadṛā, his own hermitage (on its bank) and the sages dwelling there. (Even) while he was perceiving

(thus) the (whole) universe, he was thrown out of the belly of the babe through its breath and fell back, as is well-known, into the sea of deluge. (30) Perceiving there (once more) the banyan tree growing on an elevation of earth and the babe too lying in a hollow leaf, and gazed at (by the babe) with a sidelong glance accompanied by a smile full of the nectar of love, the sage, who was much too afflicted, proceeded to embrace the babe—who was no other than Lord Viṣṇu, and had (already) entered his heart through (the door of) his eyes and taken His seat there. (31-32) That very moment the babe—who was the almighty Lord Himself, the Master of Yoga, Who dwells in the hearts of all—suddenly disappeared, and the effort of the sage (to hug the babe) met the same fate as the undertaking of an unlucky person. (33) Following the Lord, O Brāhmaṇa sage! the banyan tree, the (deluge) water and the dissolution of the universe (also) disappeared in an instant from the sight of the sage, who stood in his hermitage as before. (34)

*Thus ends the ninth discourse entitled "Mārkaṇḍeya witnesses  
(the Lord's) Māyā," in Book Twelve of the great and glorious  
Bhāgavata-Purāṇa, otherwise known as the  
Paramaharīsa-Sarvhitā.*

## अथ दशमोऽध्यायः

### Discourse X

#### Lord Śiva confers a boon on Mārkaṇḍeya

सूत उवाच

स एवमनुभूयेदं नारायणविनिर्मितम् । वैभवं योगमायायासमेव शरणं ययौ । १ ।

**Sūta began again :** Realizing in this way the aforesaid glory of Yogamāyā (creative energy) displayed by Lord Nārāyaṇa, the sage Mārkaṇḍeya sought Him alone for protection (in the following words). (1)

मार्कण्डेय उवाच

प्रपन्नोऽस्म्यइह्निमूलं ते प्रपन्नाभयदं हरे । यन्माययापि विबुधा मुह्यन्ति ज्ञानकाशया । २ ।

**Mārkaṇḍeya submitted :** I have resorted to the soles of Your feet, which grant security to those who seek them (for protection), O Hari ! under the influence of whose Māyā (deluding potency), which assumes the (false) appearance of enlightenment, even the learned fall a prey to delusion (in the shape of egotism, mistaking themselves to be wise). (2)

सूत उवाच

तमेवं निभृतात्मानं वृषेण दिवि पर्यटन् । रुद्राया भगवान् रुद्रो ददर्श स्वर्गैर्कृतः । ३ ।

अथोया तमूर्धि वीक्ष्य गिरिशं समभाषत । पश्येम भगवन् विप्रं निभृतात्मेन्द्रियाशयम् । ४ ।

निभृतोदङ्गवप्रातं यतापाये यथागर्वावम् । कुर्वस्य तपसः साक्षात्संसिद्धिं सिद्धितो भवान् । ५ ।

**Sūta continued :** While journeying through the skies on (the back of) His bull with His Spouse (Goddess Urmā), accompanied by His attendants, Lord Rudra (the god of destruction) saw the sage with his mind thus composed and collected. (3) Perceiving the sage in that

condition, Umā spoke (as follows) to Lord Śiva (who has His abode on Mount Kailāsa).—  
 "(Kindly) look at this Brāhmaṇa, O Lord, whose body, senses and mind have been stilled and  
 who can (as such) be (easily) compared to a sea whose waters and fishes have become  
 motionless due to a storm having passed. (Pray,) manifest the fruit of his asceticism, since  
 You are the Bestower of fruit. (4-5)

श्रीभगवानुवाच

नैवेच्छत्याशिवः क्वपि ब्रह्मार्थिर्मांक्षमप्यन। भक्तिं परां भगवति लब्धवान् पुरुषेऽप्ययम् । ६ ।

अथापि संवदिष्यामो भवान्येतेन साधुना। अयं हि परमो लभो नृणां साधुसमागमः । ७ ।

**The glorious Lord replied :** This Brāhmaṇa sage would not have any blessing under  
 any circumstance, not even final beatitude, inasmuch as he has attained supreme devotion  
 to the Immortal Lord, the Indweller of all hearts. (6) Even then we shall discourse with the  
 saint, O Bhavāni; for it is the greatest gain to meet a pious soul. (7)

सूत उवाच

इत्युक्त्वा तमुपेयाव भगवान् स स्तां गतिः। ईशानः सर्वविद्यानामीश्वरः सर्वदिहिनाम् । ८ ।

तयोरगमनं साक्षादीशयोर्जगदात्मनोः। न क्वै रुद्धधीवृत्तिरात्मानं विभ्रमेव च । ९ ।

भगवांस्तदभिज्ञाय गिरीशो योगमाचया। आविशत्तद्गुह्यकाशं वायुश्छिद्रमिवेश्वरः । १० ।

आत्मन्यपि शिवं प्राप्तं तडित्पिङ्गवादाधरम्। त्र्यक्षं दशभुजं प्रांशुमुद्यन्तमिव भास्करम् । ११ ।

व्याघ्रचर्माम्बरधरं शूलसदृशाङ्गचर्मिणः। अक्षमालाङ्गमरुक्कपालासिधनुः सह । १२ ।

त्रिप्राणं सहस्र भातं विषक्षय हृदि विस्मितः। किमिदं कुत एवेति समाधेर्जितो मुनिः । १३ ।

नेत्रे उचील्य ददृशे सगणं सोमयाऽऽगतम्। रुद्रं त्रिलोकैकगुणं ननाम शिरसा मुनिः । १४ ।

तस्यै सपर्या व्यदधात् सगणाय सहोमया। स्वागतसनयाद्यार्थ्यगन्धस्त्रयभूदीपकैः । १५ ।

आह चात्मानुभावेन पूर्णकामस्य ते श्विभो। कनवाप किमीशान येनेदं निर्वृत्तं जगत् । १६ ।

नमः शिवाय शान्ताय सत्त्वाय प्रमुडाय च। रजोजुषेऽप्यग्नोराय नमस्तुभ्यं तयो जुषे । १७ ।

**Sūta went on :** Having thus observed (to Pārvalī), the aforesaid Lord, the rest of the  
 righteous, the Master of all sciences, the Ruler of all embodied souls, approached the  
 sage. (8) Mārkaṇḍeya (however), who had all his mental faculties suspended, was  
 conscious neither of his own body nor of the (outside) world and (as such) did not perceive  
 (even) the advent of the very Sovereigns of the universe (Śaṅkara and Pārvalī), the Inner  
 Controllers of (all) creation. (9) Knowing his mental condition full well, the almighty Lord Śiva  
 (the Ruler of Kailāsa) entered the cavity of his heart by virtue of His Yogamāyā (wonderful  
 divine power), (even) as the air enters an opening. (10) The sage felt amazed to perceive  
 as having entered into his very being and flashed all of a sudden in his heart Lord Śiva—a  
 tall figure with three eyes and ten arms, wearing matted locks—reddish-brown like streaks  
 of lightning—and effulgent like the rising sun, wrapping a tiger's skin for His loin-cloth and  
 carrying (in His hands) a rosary of Rudrākṣa beads, a Damarū (a sort of small drum shaped  
 like an hour-glass), a begging-bowl (made of skull), a sword and a bow with a trident, a club  
 shaped like the foot of a bedstead and a shield—and, wondering what the vision was and  
 whence, woke up from his trance. (11—13) Opening his eyes, Mārkaṇḍeya beheld Lord  
 Rudra, the one Preceptor of (all) the three worlds, arrived (in his hermitage) alongwith (His  
 Divine Spouse) Umā and His entourage, and saluted Him with his head bent low. (14) He  
 did worship to the Lord alongwith Umā and His attendants—by according them (a hearty)  
 welcome, offering seats, water to wash their feet and hands with, sandal paste and garlands,  
 and burning incense and lights—and submitted (as follows):— "What (service) can I do to  
 You, O omnipresent Lord ! who are sated through realization of Your own blissful nature, and

because, of whom the (whole) world feels satisfied ? (15-16) Hail to You, the all-propitious and all-tranquil Lord, the embodiment of Sattva, and (as such) the Delighter of all ! Hail to You, who are never frightful though assuming Rajas, and are never deluded though assuming Tamas ! (17)

सूत उवाच

एवं स्तुतः स भगवानादिदेव सतां गतिः । परितुष्टः प्रसन्नत्वा प्रहसंस्तमभाषत । १८ ।

**Sūta continued :** Highly pleased, when extolled thus, the aforesaid Lord, the foremost of the gods and the resort of the righteous, heartily laughed, and with a cheerful mind replied to the sage (as follows). (18)

श्रीभगवानुवाच

वरं वृणीषु नः कामं वरदेशं वयं त्रयः । अमोघं दर्शनं येषां मय्यो यद् विन्दतेऽमृतम् । १९ ।

ब्राह्मणाः साधवः शान्ता निःसङ्गा धृतवत्सलाः । एकान्तभक्ता अस्मासु निर्वैतः समदर्शिनः । २० ।

सल्लेका लोकपालास्तान् वन्दन्त्यर्चन्त्युपासते । अहं च भगवान् ब्रह्मा स्वयं च हरिरीश्वरः । २१ ।

न ते मय्यत्युतेऽने च भिदामण्वपि चक्षते । नात्मनश्च जनस्यापि तद् युष्मान् न्यधीमहि । २२ ।

न ह्यममयानि तीर्थानि न देवाश्चेतनोऽङ्गिताः । ते पुनस्तुक्तकालेन यूयं दर्शनमात्रतः । २३ ।

ब्राह्मणेभ्यो नमस्यामो येऽस्मद्रूपं त्रयीमयम् । बिभ्रत्यात्मसमाधानतपःस्वाध्यायसंयमैः । २४ ।

श्रवणाद् दर्शनाद् वापि महापातकिन्नेऽपि वः । शुद्ध्येरन्नत्यजाक्षापि किमु सम्भाषणादिभिः । २५ ।

The glorious Lord said : Ask of Us a boon of your choice, since We three (viz., Brahmā, Viṣṇu and Myself) are Masters of those who are capable of granting boons. Our sight can never go in vain; it is through us that a mortal can attain immortality. (19) Not only the guardians of the spheres including (the denizens of) those spheres but Myself, the glorious Brahmā and the almighty Śrī Hari Himself salute, worship and wait upon Brāhmaṇas who are pious (by nature), tranquil (free from envy etc.), devoid of attachment, yet affectionate towards (all) created beings, are exclusively devoted to Us and (as such) free from animosity, and look upon all with an equal eye. (20-21) They do not perceive the least difference between Me, Lord Viṣṇu and Brahmā (the birthless creator), nor between themselves and another living being; therefore, We resort to you. (22) Sacred places do not consist of holy waters (alone) nor do lifeless idols alone represent the gods. They (the sacred waters and lifeless idols) purify a man through a long process of time, whereas (saints like) you purify through mere sight. (23) We bow to the Brāhmaṇas, who cherish our (verbal) manifestation in the form of the three Vedas through concentration of the mind, reflection, study and self-control. (24) By merely hearing about you or seeing (people like) you even great sinners and the lowest born too get purified; what wonder, then, that people should get purified by conversing with you and so on. (25)

सूत उवाच

इति चन्द्रल्लामस्य धर्मगुह्योपबृंहितम् । उचोऽमृतायनमृचिर्नातुय्यत् कर्णयोः पिबन् । २६ ।

स चिरं भायया विष्णोर्भ्रामितः कर्णितो भृशम् । शिववागमृतध्वस्तकेशपुञ्जस्तमब्रवीत् । २७ ।

**Sūta took up the thread again :** The sage did not feel sated while drinking in the words of Lord Śiva (who wears the crescent as an ornament on His head), which were full of the secret of Dharma (virtue) and the (very) abode of nectar (as it were) to the ears. (26) Having been made to revolve for long by the Mayā (deluding potency) of Lord Viṣṇu, and subjected to a severe trial, the sage was relieved of all his afflictions by the nectar-like words of Lord Śiva and spoke to Him (as follows). (27)

## ऋषिरुवाच

अहो ईश्वरकीलेयं दुर्विभाव्या शरीरिणाम् । यन्नमन्तीशितव्यानि स्रुवन्ति जगदीश्वराः । २८ ।  
 धर्मं ग्राहयितुं प्रायः प्रवक्तारश्च देहिनाम् । आचरन्त्यनुमोदन्ते क्रियमाणं स्रुवन्ति च । २९ ।  
 नैतावता भगवतः स्वमायामयवृत्तिभिः । न दुष्येतातुभाक्वसैर्मायिनः कुहकं यथा । ३० ।  
 सुष्टेदं मनसा विश्रामात्मनानुब्रविश्य चः । शृणोः कुर्वद्भिराभाति कर्तव्यं स्वप्नम् यथा । ३१ ।  
 तस्मै नमो भगवते त्रिगुणाय गुणात्मने । केवलायाद्द्वितीयाय गुरवे ब्रह्ममूर्तये । ३२ ।  
 कं वृणो नु परं भूमन् वरं त्वद् वरदर्शनात् । यदर्शनात् पूर्णकामः सत्यकामः पुमान् भवेत् । ३३ ।  
 वरमेकं वृणोऽथापि पूर्णात् कामाधिवर्षणात् । भगवत्पशुनां भक्तिं तत्परेषु तथा त्वयि । ३४ ।

**The sage submitted:** Oh, this pastime of the almighty Lord is difficult to conceive for embodied creatures (like us), following which Rulers of the universe bow to and glorify those who deserve to be commanded (by Them) ! (28) In order to teach righteous conduct (to the people at large) those teachers of embodied beings as general rule not only practise such conduct (themselves) but also express approbation of and applaud it when practised (by others). (29) The glory of the almighty Lord (in You) is not (however) marred by such (exemplary) conduct—in the shape of those actions (such as bowing to us), which are (but) the operation of Your Māyā (enchanting potency)—any more than the enchanting power of an enchanter by his conjuring tricks. (30) Hail to that almighty Lord (in You), who, having evolved the universe by His thought (alone) and (then) entered it in the form of the Jīva (individual soul), appears, like a dreaming man, as the doer through the (three) Guṇas (modes of Prakṛti)—which are the (real) agents—and who, though (appearing as) endowed with the three Guṇas, is (yet) their Controller absolute and one without a second, and the Preceptor (of all) in the form of the Veda ! (31-32) What greater boon shall I ask (of You), O Perfect One, than Yourself, whose (very) sight is blessed (nay,) through whose sight man bids fair to get sated and become true of resolve ? (33) Nonetheless I ask one boon of You—who are not only self-sufficient (Yourself) but shower blessings (on Your devotees)—viz., unfailing devotion to the almighty Lord (Viṣṇu), and those devoted to Him, as well as to Yourself. (34)

## सूत उवाच

इत्यर्चितोऽभिपुत्रश्च मुनिना सूक्तया गिरा । तप्साह भगवाऽश्रुर्वैः शर्वया चाभिनन्दितः । ३५ ।  
 कामो महर्षे सवर्षेभ्यं भक्तिमांस्त्वमधोक्षजे । आकल्पयन्ताद् यशः पुण्ययज्रामरता तथा । ३६ ।  
 ज्ञानं त्रैकालिकं ब्रह्मन् विज्ञानं च विरक्तिपत् । ब्रह्मवर्षीसिनो भूयात् पुराणाचार्यतास्तु ते । ३७ ।

**Sūta further said:** Thus worshipped and glorified by the sage in sweet words, Lord Śiva (the Destroyer of the universe), supported by His Consort too, addressed him (thus):—(35) "Full of Devotion as you are to Lord Viṣṇu (who is above sense-perception), O great sage, let all this desire (of yours) be fulfilled; let your fame endure till the end of the Kalpa; let religious merit and immunity from old age and death be enjoyed by you and let knowledge relating to the past, present and future and Self-Realization coupled with dispassion and the teachership of a Purāna fall to your lot, invested as you are with Brahmanical (spiritual) glory." (36-37)

## सूत उवाच

एवं वरान् स मुनये दत्त्वागात्र्यक्ष ईश्वरः । देव्यै तत्कर्म कथयन्ननुभूतं पुरामुना । ३८ ।  
 सोऽप्यवाप्तमहद्योगमहिषा भागवोत्तमः । विचरत्यधुनाप्यद्वा हरावेकान्ततां गतः । ३९ ।  
 अनुवर्णितमेतते मार्कण्डेयस्य धीमतः । अनुभूतं भगवतो मायावेषधमद्भुतम् । ४० ।

एतत् केचिद्विद्वांसो मायासंसृतिमात्मनः । अनाद्यावर्तितं नृणां कादाचिक्लं प्रचक्षते ।४१।  
 घ एवमेतद् भृगुवर्चं वर्णितं रथःसङ्घापोरनुभावभाषितम् ।  
 संश्रावयेत् संश्रुणुयाद् तावुभौ तयोर्न कर्माश्रयसंसृतिर्भवेत् ।४२।

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां द्वादशस्कन्धे दशमोऽध्यायः ।१०।

**Sūta went on :** Having thus granted boons to Mārkaṇḍeya, the three-eyed Lord withdrew, telling His Consort of the sage's deeds (in the form of austerities) as well as what had been experienced by him before. (38) Having realized the glory of Mahāyoga (the Yoga of Jñāna), Mārkaṇḍeya (the foremost of the scions of Bṛghu) for his part goes about the world at will even now, exclusively devoted as he is to Śrī Hari. (39) This story of the wise Mārkaṇḍeya, as well as the wonderful glory of the Lord's Māyā as experienced by him has been narrated to you. (40) This (glory of the Lord's Māyā, experienced by the sage Mārkaṇḍeya as extending over a period of seven Kalpas according to ancient tradition) was (as a matter of fact but) accidental (and a purely personal experience attributable to Divine Grace and not universal). Some (however), not knowing the appearance and disappearance of men (in the shape of evolution and dissolution) as (nothing but) the Māyā of the Supreme Spirit, declare this experience as (no other than the ordinary process of evolution and dissolution) taking place from time without beginning and repeated (seven times at the end of every thousand revolutions of the four Yugas during the lifetime of Mārkaṇḍeya himself). (41) Both he who duly narrates (to others) and he who attentively hears, O Jewel among the Bṛghus I this story (of Mārkaṇḍeya), recounted as aforesaid and enriched with the glory of Lord Viṣṇu (who wields the wheel of Time in the shape of the discus in His hands), are rid of transmigration, brought about by the latencies of Karma. (42)

*Thus ends the tenth discourse in Book Twelve of the great and glorious Bhāgavata-Purāna, otherwise known as the Paramahansa-Saṁhitā.*



## अथैकादशोऽध्यायः

### Discourse XI

**The significance of the Lord's own limbs, attendants and weapons  
 and a description of the retinue of the Sun-god (changing  
 every month in the course of a solar year)**

शौनिक उवाच

अथेममर्थं पृच्छामो भवत्तं ब्रह्मिन्तमम् । समस्ततन्त्राद्भ्यान्ते भवान् भागवततत्त्ववित् । १ ।  
 तान्त्रिकाः परिचर्यायां केवलस्य श्रियः पतेः । अङ्गोपाङ्गायुधाकल्पं कल्पयन्ति यथा च यैः । २ ।  
 तत्रो वर्णय भद्रं ते क्रियायोगं क्षुभ्रुस्तताम् । येन क्रियानैपुणेन मर्त्यो यायादमर्त्यताम् । ३ ।

**Saunaka submitted :** Now I refer to the following point to you, the foremost among those knowing many subjects, (since) you know the true meaning of the conclusions of all the scriptures dealing with the worship of deities, O (great) devotee of the Lord ! (1) May good betide you ! (Pray,) tell us—who are keen to know the course of active worship, through proficiency in which a mortal bids fair to attain immortality (in the shape of final beatitude)—how those well-versed in the Tantras meditate in the course of worship on the

limbs, attendants, weapons and ornaments of Lord Viṣṇu (the Lord of Śrī, the goddess of fortune), who is absolute Consciousness, and of what principles do they conceive them as constituted. (2-3)

सूत उवाच

नयस्कृत्य गुरुन् चक्ष्ये विभूतीर्विष्णवीरपि । याः प्रोक्ता वेदनत्राभ्यामाचार्यैः पञ्चजटिभिः । ४ ।  
 मायाद्यैर्नवभिस्तत्त्वैः स चिकारमयो विराट् । निर्मितो दृश्यते यत्र सचिकले भुवनत्रयम् । ५ ।  
 एतद् वै पौरुषं रूपं भूः पादौ श्रोः शिरो नभः । नाभिः सूर्योऽक्षिणी नासे वायुः कर्णा दिशः प्रभोः । ६ ।  
 प्रजापतिः प्रजननमपानो मृत्युरीशित्तुः । तद्बाह्वो लोकेकपाला मनश्चन्द्रो भ्रुवौ यमः । ७ ।  
 लज्जोत्तरोऽधरो लेशो दत्ता ज्योत्स्ना सम्यो भ्रमः । रोमाणि भ्रूवो मेधाः पुण्ड्रमूर्धजाः । ८ ।  
 यावाननं वै पुण्ड्रो चाकत्या संस्थया मितः । तावानसायपि मह्यपुण्ड्रो लोकसंस्थया । ९ ।

**Sūta resumed :** Bowing to (the feet of) my preceptors, I shall speak (to you all) about the glorious manifestations even of Lord Viṣṇu (which are so difficult to comprehend and) which have been discussed at some length by Brahmā (the lotus-born creator of the universe) and other teachers in the light of the Vedas and the Tantras. (4) The well-known cosmic egg is made up of nine fundamental principles, Māyā (Prakṛti) and (eight) others (viz., Mahat-tattva or the principle of cosmic intelligence, Sūtra or the active aspect of Mahat-tattva, Ahaṁkāra or the cosmic ego, and the five Tanmātrās or subtle elements), as well as of the (sixteen) Vikāras (or modifications, viz., the mind, the ten Indriyas and the five gross elements). In that cosmic form as presided over by the Spirit appears the three worlds (viz., heaven, earth and the intervening space). (5) This as a matter of fact constitutes the Puruṣa (Cosmic) form of the Lord. The earth represents His feet; heaven the head; the mid-air region, His navel; the sun, His eyes; the air, His nostrils; the quarters, His ears; Prajāpati (the god presiding over creation), His generative organ; Death constitutes the Lord's anus; the guardians of the spheres, His arms; the moon, His mind and Yama (the god of retribution), His eyebrows; Lajjā (the goddess presiding over modesty), His upper and Lobha (Greed), His lower lip; moonlight, (the brightness of) His teeth; Māyā (the deluding potency), His smile; the trees, the hair on the body of the infinite Lord and clouds, the locks on the head of the Supreme Person. (6—8) Measured with reference to the disposition of the (various) spheres, the said Cosmic Person to actually bears the same proportion as this (mortal) man does when measured with reference to the disposition of his own limbs. (9)

कौस्तुभव्यपदेशेन स्वात्मज्योतिर्बिभर्त्यजः । तत्रभा व्यापिनी साक्षात् श्रीवत्समुरता विभुः । १० ।  
 स्वमार्था वनपालारख्यां नानामृगामर्यां दधत् । वासश्छन्दोमये पीतं ब्रह्मसूत्रं त्रिवृत् स्वरम् । ११ ।  
 विभर्ति सांख्यं योगं च देवो पक्करकुण्डले । मौलिं पदं पारमेष्ठ्यं सर्वलोकाभयङ्करम् । १२ ।  
 अष्टाकृतमन्त्राख्यमासने यदधिष्ठितः । धर्मज्ञानादिभिर्युक्तं सत्त्वं पञ्चमिदोच्यते । १३ ।  
 ओजःसहोबलयुतं मुख्यतत्त्वं गदां दधत् । अपां तत्त्वं दरवरं तेजस्तत्त्वं सुदर्शनम् । १४ ।  
 नभोनिभं नभस्तत्त्वपसिं चर्षं तपोमयम् । कालरूपं धनुः शार्ङ्गं तथा कर्ममयेषुधिम् । १५ ।  
 इन्द्रियाणि शरानाहुयाकूतीरस्य सन्दनम् । तन्मृत्राण्यस्याभिष्यन्ति मृद्वार्थक्रियातताम् । १६ ।  
 षण्डलं देवयजनं दीक्षा संस्कार आत्मनः । परिचर्यां भगवत आत्मनो दुरितक्षयः । १७ ।

The birthless Lord carries (on His Person) the (pure) consciousness of the Jiva, His own particle, in the form of the Kautubha gem and it is the diffusive splendour of the latter which the Lord actually wears on His (right) breast as (the mark of) Śrīvatsa. (10) Carrying (on His person) His own Māyā, consisting of various Guṇas (or modes of Prakṛti) in the form of Vanamālā (a garland of sylvan flowers); a golden piece of finen, consisting of the Vedas,

(about His loins) and the (sacred) syllable OM (consisting of three parts अ + उ + म्) in the triple sacred thread. The Lord wears (the philosophical systems of) Sāṅkhya and Yoga as a pair of alligator-shaped ear-rings and the realm of Brahmā (the highest functionary of this universe), promising fearlessness to all its inhabitants, as His diadem, (11-12) The Unmanifest (Primordial Matter) is the seat (couch), going by the name of Śeṣa (the serpent-god), which He remains nestled in; and Satvaguṇa (the principle of harmony or goodness), characterized by (the six divine) properties such as Dharma (righteousness) and Jñāna (wisdom), (the other four being Aiśwarya or universal dominion, Yaśa or glory, Śrī or affluence and Vairāgya or dispassion, as well as by the divine potencies known by the names of Vimalā, Utkarṣiṇī, Jñāna, Kriyā, Yogā, Prahvī, Satyā, Īśāna and Anugrahā)—is spoken of as the lotus spread on this (seat). (13) He wields Prāṇa or the vital air (the foremost of the five airs existing in the body under the names of Prāṇa, Apāna, Vyāna, Udāna and Samāna)—accompanied by organic, mental and bodily strength—in the form of a mace (bearing the name of Kaumodakī); the principle of water, in the form of an excellent conch (Pāñcajanya by name); the principle of fire, as (the discus) Sudarśana; the principle of ether as a sword, clear as the sky; a shield consisting of Tamas (the principle of inertia and ignorance); a bow, made of horns, as representing Kāla (the Time-Spirit) and a quiver consisting of Karma (the principle of activity). (14-15) Knowing persons declare (the ten cosmic) Indriyas (the five senses of perception and the five organs of action) to be His shafts, the (cosmic) mind (characterized by the power of action) to be His chariot, and the (five) Tanmātrās (subtle elements) to be the exterior of the chariot; and He exhibits His serviceability (to His devotees in the shape of conferring boons on and assuring protection to them) through Mudrās (positions of the hands such as Vara and Abhaya). (16) The spot where the deity is worshipped should be visualized as the orb of the sun; the ceremony of initiation (by a Guru) into a certain Mantra (sacred text) should be contemplated as the act of self-consecration (which makes one eligible for the worship of a particular deity) and the worship of the Lord should be conceived as the eradication of (all) one's sins. (17)

भगवान् भगवत्पदार्थं लीलाकमलमुद्गहन् । धर्मं यशश्च भगवांश्चापरव्यञ्जनेऽभञ्जत् । १८ ।  
 आतपत्रं तु वैकुण्ठं द्विजा धामाकुतोभयम् । त्रिवृद्वेदः सुपर्णाख्यो यज्ञं वहति पृथ्वम् । १९ ।  
 अनपादिनी भगवती श्रीः साक्षादात्मनो हरेः । विषुवसेनस्तत्रपूतिर्विदितः पार्षदाधिपः ।  
 नन्दादयोऽष्टौ द्वाःस्थाश्च तेऽणिभाद्या हरेर्गुणाः । २० ।

वास्तुदेवः सङ्कर्षणः प्रद्युम्नः पुत्रवः स्वयम् । अनिरुद्ध इति ब्रह्मन् पूर्तिव्युहोऽभिधीयते । २१ ।  
 स विश्वलैजसः प्राञ्जसुरीय इति वृत्तिभिः । अर्थेन्द्रियाशयज्ञानैर्भगवान् परिभाव्यते । २२ ।  
 अङ्गोपाङ्गयुधाव्यक्त्यैर्धर्गवान्स्तच्चतुष्टयम् । विभर्ति स्म चतुर्भुविर्भगवान् हरिरीश्वरः । २३ ।

Wielding (in one of His four hands) His six distinguishing attributes (viz., lordship, righteousness, renown, affluence, wisdom and dispassion each in its entirety (denoted by the term 'Bhaga' \*) in the form of a lotus carried for the sake of diversion, and thus justifying the name of Bhagavān, the Lord (also) maintains (by His side in the hands of two of His divine attendants) righteousness and renown (two of the aforesaid six attributes) as a chowrie and a fan (respectively). (18) He further bears (over His head) as an umbrella, O Brāhmanas ! His (own divine) realm, viz., Vaikunṭha, which has no fear from any quarter. The Veda†, with its three divisions (Rk, Yajus and Sāma) figures (as His carrier) under the name of Garuḍa

\* ऐश्वर्यं लभ्यमानस्य धर्मस्य यशसः शिवः । ज्ञानवैराग्ययोश्चैव चण्डो भग उतीरणा ॥

† The Śruti says:—सुपर्णोऽपि पर्यायिर्वस्तुते शिरः ।

and supports Yajña\* (the institution of sacrifice) as the Supreme Person (Himself). (19) Śrī Hari's own inseparable energy itself appears as Goddess Śrī (the goddess of fortune). The well-known Viṣwakṣena, the chief of His attendants, embodies (in His person) the Tantras (such as the Pañcārātra Āgama, detailing the procedure of His worship). The (eight) celebrated attributes of Śrī Hari, Animā (the capacity to assume an atomic form) etc., stand (at His portals) as the eight porters, Nanda and others. (20) The Supreme Person (Lord Nārāyaṇa) Himself, O Brāhmaṇa sage, is spoken of as manifested in the four (adorable) forms of Vāsudeva, Sañkaraṇa, Pradyumna and Aniruddha. (21) The (same) Lord is (philosophically) contemplated upon under the names of Viśva, Taijasa, Prāñia and Turiya (respectively) when associated with the (four) states of (individual) consciousness, viz., 1—Wakefulness (in which the objects of sense are perceived through the senses), 2—the dream state (in which the mind alone—the sense par excellence—functions, the other senses remaining dormant), 3—the state of deep sleep (or complete forgetfulness marked by the latent impressions of the states of wakefulness and dream) and 4—the state of Self-Realization (in which the Self stands as the witness of all the three preceding states). (22) Distinguished by His (aforesaid) limbs, attendants (constituting His auxiliary limbs as it were) weapons and ornaments, (nay,) possessing His six distinguishing attributes (collectively denoted by the term "Bhaga") and appearing in the four (adorable) forms (Vāsudeva and so on), the almighty Lord Śrī Hari (Himself) assumes these four aspects (Viśva etc.). (23)

द्वित्रयमथ स एव ब्रह्मयोनिः स्वयंदृक् स्वमहिमपरिपूर्णां मायया च स्वयैतत् ।

सुजति हरति पातीत्यास्वयथानावृताक्षो विवृत इव निरुक्तस्तपरैस्तत्त्वतः । १२४ ।

श्रीकृष्ण कृष्णसत्त्वं वृषवृषभावनिधुप्रान्त्यवंगदहनानपवर्गवीर्यं ।

गोविन्द गोपवनितास्त्रजभूयगीततीर्थश्रवः श्रवणमहूल पाहि भूयान् । १२५ ।

O jewel among the twice-born ! the aforesaid Lord is the Source of the Vedas, self-effulgent and perfect in His own glory (all-blissful Self); yet He creates, preserves and destroys this (objective) universe by His own Māyā (deluding potency consisting of the three Guṇas) under different names (Brahmā, Viṣṇu and Śiva respectively), though His consciousness remains uncircumscribed (thereby). Though spoken of (in the Śāstras) as differentiated (in this sense), He is (really one inasmuch as He is) realized by His devotees as their own self. (24) "Friend of Arjuna, jewel among the Vṛṣṇis, O glorious Kṛṣṇa ! who are fire (as it were) to burn the whole race of Kṣatriyas, that are proving hostile to the earth O Govinda (Protector of cows), whose prowess is (ever) undiminished, whose sanctifying glory is sung by hosts of cowherd women as well as by devotees (like Nārada), and whose names and praises are auspicious to hear, (pray,) protect (us,) Your votaries." (25)

य इदं कल्प्य उद्वय्य महापुरुषलक्षणम् । तद्धितः प्रपद्यो जप्त्वा ब्रह्म वेद गुहाशयम् । १२६ ।

He who, rising (early) in the morning and getting clean (through a bath etc.), repeats this description of the Lord with his mind fixed on Him realizes Brahma enshrined in the heart (of all), by (merely) repeating it. (26)

शौनक उवाच

शुक्ले यदाह भगवान् विष्णुराताय शृण्वते । सौरो गणो प्रासि प्रासि नाना वसति सप्तकः । १२७ ।

तेषां नामानि कर्माणि संपुत्तानामधीश्वरैः । ब्रूहि नः श्रद्धानानां व्युहं सूर्यात्मनो हरेः । १२८ ।

Śaunaka submitted : As the divine Suka spoke to the listening Parikṣit (the protege

\* This is borne out by the Śruti when it says:—यज्ञो वै विष्णुः ।

of Lord Viṣṇu), a different batch presided over by the Sun-god, consisting of seven\* remains on duty month after month. (27) (Pray.) tell us, who are full of reverence, about the (said) entourage of Lord Śrī Hari, appearing in the form of the Sun-god—in other words, the names and functions of those groups (of six pairs) combined with the deities presiding over them. (28) <sup>6</sup>

### सूत उवाच

अनाद्यविद्यया विष्णोरत्नमः सर्वदिहिनाम् । निर्मितो लोकेऽन्येषु परिकर्तते । २९ ।

एक एव हि लोकांशो सूर्य आत्पाऽऽदिकृद्धरिः । सर्ववेदक्रियामूलमृषिभिर्बहुधोदितः । ३० ।

कारो देशः क्रिया कर्ता कारणं कार्यमागमः । इव्यं फलमिति ब्रह्मन् नवधोक्तोऽजया हरिः । ३१ ।

मध्वादिषु द्वादशसु भगवान् कालरूपधृक् । लोकेऽन्याय चरति पृथग्द्वादशभिर्गणैः । ३२ ।

Brought into existence by the dateless Māyā of Lord Viṣṇu, the Inner Controller of (all) embodied souls, this (visible) sun, which keeps the world going on, courses through the spheres. (29) Though one without a second, the Sun-god—who is really the same as Śrī Hari, the Soul and first Cause (of the worlds)—has been spoken of by the seers under diverse names inasmuch as He is the source of all Vedic rites. (30) Because of His Māyā (which has no beginning) Śrī Hari has been called, O Brāhmaṇa sage, by nine names as time, place, activity, the doer, an instrument, duty, a sacred text, material substance (rice etc.), and the fruit (heaven etc.). (31) Assuming the form of Time (out of the aforesaid nine), in order to keep the world going on, the Lord (as the Sun-god) runs His course through the twelve months beginning from Caitra, alongwith His twelve different batches of attendants. (32)

धाता कुदस्थली हेतिर्यासुकी रथकृमुने । पुलस्त्यस्तुध्वरिति पधुमासं नयन्त्यमी । ३३ ।

अर्यमा पुलहोऽवौजाः प्रहेतिः पुञ्जिकस्थली । नारदः कच्छनीरक्ष नयन्ते स्म माघवम् । ३४ ।

मित्रोऽग्निः पौरुषेयोऽथ तक्षको पेनका हहाः । रथस्वन इति ह्येते शुक्रमासं नयन्त्यमी । ३५ ।

चमिष्ठो वरुणो रथ्या सहजन्त्यस्था हहूः । शुक्रशिखरस्वनक्षैव सुविमासं नयन्त्यमी । ३६ ।

इन्द्रो विश्वावसुः श्रोता एलापत्रसधाङ्गिराः । प्रम्लोचां राक्षसो त्रयो नभोमासं नयन्त्यमी । ३७ ।

विवस्वानुग्रसेनश्च व्याघ्र आसारणो धृगुः । अनुम्लोचां शङ्खपालो नभस्याख्यं नयन्त्यमी । ३८ ।

पूषा धनञ्जयो यानः सुषेणः सुरभिस्तथा । धृताची गौतमश्चेति तपोमासं नयन्त्यमी । ३९ ।

ऋतुर्वचा भरद्वाजः पर्जन्यः सेनजित्थथा । विश्व शैरावतश्चैव तपस्याख्यं नयन्त्यमी । ४० ।

अधांशुः करमपसनाक्षर्यं ब्रह्मसेनेस्तथोर्वशी । विष्णुच्छतुर्भुहाशङ्कः सहेयमासं नयन्त्यमी । ४१ ।

भगः स्फूर्णोऽरिष्टनेमिर्लूण आसुश्च पद्मपः । कर्कोटकः पूर्वचित्तिः पुष्यमासं नयन्त्यमी । ४२ ।

त्वष्टा ऋचीकृतनयः कम्बलश्च तिलोत्तमः । ब्रह्मपेतोऽथ शतजिद् धृतपृष्ठ इषभाराः । ४३ ।

विष्णुस्त्वतरो रथ्या सूर्यवचांश्च सत्यजित् । विश्वामित्रो भरतापेत ऊर्जमासं नयन्त्यमी । ४४ ।

The Sun-god (under the name of Dhātā), Kṛtasthali (the Apsarā), Heli (the ogre), Vāsuki (the Naga), Rāthakṛt (the Yakṣa), Pulastya (the sage) and Tumburu (the Gandharva)—these (seven) run the month of Caitra. (33) Aryamā, Puñjikasthali, Praheti, Kacchanira, Athaujā, Pulaha and Nārada—these run the month of Vaiśākha. † (34) Mitra, Menakā, Pauruṣeya, Takṣaka, Rathaswana, Atri and Hāhā—these run the month of Jeṣṭha. (35) Varuṇa, Rambhā, Citraswana, Śukra, Sahajanya, Vasiṣṭha and Hūhū—these run the month of

\* The group of seven already referred to in Book Five consists of a pair each of sages, Gandharvas, Apsarās, Nāgas, Yakṣas, Rakṣasas, and the sun-god himself as the seventh!—Vide V.xx.1. 18.

† The names of the sun-god, Apsara etc., in verse 34 et seq have been arranged in the order followed in verse 33.

Āṣāḍha. (36) Indra, Pramlocā, Varya, Elāpatra, Śrotā, Āngirā and Viśvāvasu—these run the month of Śrāvaṇa. (37) Vivaswān, Anumlocā, Vyāghra, Śaṅkha-pāla, Āsaraṇa, Bhṛgu and Ugrasena—these run the month called Bhādrapada. (38) Pūṣā, Gṛtāci, Vāta, Dhanañjaya, Suruci, Gautama and Suśeṇa—these run the month of Māgha. (39) Parjanya, Senajit, Varcā, Airāvata, Kratu, Bharadvāja and Viśva—these run the month named Phālguna. (40) Again, Amśu, Urvaśi, Vidyucchātru, Mahāśaṅkha, Tārksya, Kaśyapa and Rtasena—these run the month of Mārgaśīrṣa. (41) Bhaga, Pūrvacīti, Sphūrja, Karkoṭaka, Ūna, Āyu and Ariṣṭanemi—these run the month of Pauṣa. (42) Again, Tvaṣṭā, Tilotamā, Brahmāpeta, Kambala, Śatajit, Jamadagni and Dhṛtarāṣṭra are the guardians of the month of Āśvina. (43) Viṣṇu, Rambhā, Makhāpeta, Āswatara, Satyajit, Viśvāmītra and Sūryavarca—these run the month of Kārtika. (44)

एता भगवतो विष्णोरादित्यस्य विभूतयः । स्मरतां सन्ध्योर्नृणां हरस्यहो दिने दिने । ४५ ।  
 द्वादशस्यपि मासेषु देवोऽसौ षड्भिरस्य वै । चरन् समन्तान्तनुते परत्रेह च सन्पतिम् । ४६ ।  
 सामान्यजुर्भिस्तल्लिङ्गैर्ब्रह्मण्यः संस्तुवन्त्यमुम् । गन्धर्वास्तं प्रगायन्ति नृत्यन्त्यप्सरसोऽप्यतः । ४७ ।  
 उन्नहन्ति रथं नागा प्रामगवो रथयोजकाः । घोदयन्ति रथं पृष्ठे नैर्ऋता बलशालिनः । ४८ ।  
 वालखिल्याः सहस्राणि षष्टिर्ब्रह्मर्षयोऽमलाः । पुरतोऽभिमुखं यान्ति स्तुवन्ति स्तुतिभिर्विभुम् । ४९ ।  
 एवं ह्यनादिनिधनो भगवान् हरिरीश्वरः । कल्पे कल्पे स्वमात्मानं व्यूह्य लोकानवत्यजः । ५० ।

इति श्रीमद्भागवते महापुराणे पारमहंस्यो संहितायां द्वादशस्कन्धे आदित्यव्यूहविवरणे नामैकादशोऽध्यायः । ११ ।

These constitute the glory of the Sun-god, who is none other than Lord Viṣṇu. They take away the sin of those who remember them morning and evening both day after day. (45) Coursing round (the universe) all the twelve months (of a year) alongwith His six attendants (enumerated in the foregoing verses) the said Deity unquestionably awakens good sense in the mind of His votary both here and hereafter. (46) The sages (forming the entourage of the Sun-god) duly extol Him through hymns, of Sāmaveda, Rgveda and Yajurveda revealing His glory; the Gandharvas sing His praises, while the Apsarās dance before him. (47) The Nāgas serve the purpose of keeping the parts of the chariot together; the Yakṣas make his chariot ready for service, while the mighty Rākṣasas push the chariot from behind. (48) Sixty thousand pure-minded Brāhmaṇa sages, (collectively) known as the Vāikhilyas, walk ahead facing the Sun-god (all the twelve months) and celebrate the Deity through laudatory Mantras. (49) Dividing Himself (into twelve, each form presiding over the sun for one month), the almighty Lord Śrī Hari, who is without beginning or end, and is (therefore) birthless, protects the worlds as aforesaid in every Kalpa. (50)

*Thus ends the eleventh discourse entitled "A description of the Sun-god (presiding under different names over the twelve months of a year) with His entourage" in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Peramaḥarṣa-Sārthilā.*



## अथ द्वादशोऽध्यायः

### Discourse XII

#### A Synopsis of (all) the twelve Skandhas (of Śrīmad Bhāgavata)

सूत उवाच

नमो धर्माय महते नमः कृष्णाय वेधसे । ब्राह्मणेभ्यो नमस्कृत्य धर्मान् वक्ष्ये सनातनान् । १ ।  
एतद् वः कथितं विप्रा विष्णोश्चरितमद्भुतम् । भवद्विर्वदहं पृष्ठे नराणां पुरुषोचितम् । २ ।  
अत्र सूक्तीर्तितः साक्षात् सर्वपापहरो हरिः । नारायणो हृषीकेशो भगवान् सात्वतां पतिः । ३ ।  
अत्र ब्रह्म परं गुह्यं जगतः प्रभववाध्ययम् । ज्ञानं च तदुपास्थानं प्रोक्तं विज्ञानसंयुतम् । ४ ।  
भक्तियोगः समाख्यातो वैराग्यं च तदाश्रयम् । पारीक्षितमुपास्थानं नारादास्थानमेव च । ५ ।  
प्रायोपवेशो राजर्वेत्प्रशापात् परीक्षितः । शुक्रस्य ब्रह्मर्षभस्य संवादश्च परीक्षितः । ६ ।

**Sūta began again :** Hail to the exalted virtue in the shape of devotion to Śrī Hari ! Hail to Śrī Kṛṣṇa, the Maker of the universe ! Bowing (again) to the Brāhmaṇas (as well), I shall expound the eternal verities (discussed in Śrīmad Bhāgavata). (1) (So) have I narrated to you, O Brāhmaṇa sages ! this wonderful (sublime) story (in the form of Śrīmad Bhāgavata) of Lord Viṣṇu, about which you asked me and which is worth hearing for men in whom there is (any) trace of humanity (left). (2) Here stands duly celebrated Lord Nārāyaṇa Himself, the Ruler of (our) senses, the Protector of devotees, (also) known as Śrī Hari, the Dispeller of all sins. (3) In this has been discussed the mysterious transcendent Brahma, the source and end of (all) creation, (the topic of) spiritual enlightenment cum Realization and the means of awakening them. (4) (In addition to this) there has been discussed at length the discipline of Devotion (both as a means and an end itself) as well as Vairāgya (freedom from passion) hinging on the latter. (Now hear the contents of the twelve Skandhas in a more or less serial order.) The narrative of (the birth etc., of) Parīkṣit and (as a prelude to it) the story of (the previous incarnation of) the (celestial) sage Nārāda. (5) The vow of the royal sage Parīkṣit as a sequel to the curse of a Brāhmaṇa (boy) to fast till death and (the opening of) the dialogue between Parīkṣit and Śuka, the foremost of Brāhmaṇas. (6) (Here ends the theme of Book One.)

योगधारणयोत्कृतिः संवादे नारदाजयोः । अवतारानुगीतं च सर्गः प्राधानिकोऽग्रतः । ७ ।

The (process of) ascent (to the higher regions of a departing soul) through Yogic concentration; the dialogue between Nārada and (his father) Brahmā (the birthless creator); an account of the Lord's descents in the order of sequence and (a description of) the cosmic evolution from Prakṛti (Primordial Matter) from the (very) beginning. (7) (Here ends the theme of Book Two.)

खिदुरोद्धवसंवादः क्षतुर्पत्रेयवोस्ततः । पुराणसंहिताप्रश्नो महापुरुषसंस्थितिः । ८ ।  
ततः प्राकृतिकः सर्गः सप्त वैकुण्ठिकाश्च ये । ततो ब्रह्माण्डसम्भूतिर्वैराजः पुरुषो यतः । ९ ।  
कालस्य स्थूलसूक्ष्मस्य गतिः पचसमुद्भवः । भुव उद्भरणोऽभोधिरिण्ण्वाक्षवधो यथा । १० ।  
अर्ध्वतिर्यगवाक्सर्गो रुद्रसर्गस्तथैव च । अर्धनारीनरस्याथ यतः स्वायम्भुवो मनुः । ११ ।

शतरूपा च या स्त्रीणामाद्या प्रकृतिरुत्तमा । सन्तानो धर्मपत्नीनां कर्दमस्य प्रजापतेः । १२ ।  
अवतारो भगवतः कपिलस्य महात्मनः । देवहूत्याश्च संवादः कपिलेन च धीमता । १३ ।

The dialogue between Vidura and Uddhava and then between Vidura and Maitreya; an inquiry regarding the (Bhāgavata-) Purāṇa; the dormant state of the Supreme Person (during the period of Final Dissolution). (8) Then follows a description of the flowering of Prakṛti (in the form of disturbance caused in the equilibrium of the three Guṇas) and the coming into being of the seven categories which are both of the nature of a cause and an effect (viz., of the Mahat-tatva into the cosmic ego and of the latter into the five Tanmātrās or subtle elements) and the (gradual) crystallization of the (five) Tanmātrās into the (five) gross elements and the eleven Indriyas (viz., the five senses of perception, the five organs of action and the mind, which are all of the nature of an effect only since they do not give rise to any further modification). Then ensues a description of the evolution of the cosmic egg, from which appears Brahmā (the offspring of the Cosmic Person). (9) (Then) follows a description of Time in its subtle and gross states; the sprouting of the fourteen worlds (in the form of a lotus from the navel of the Cosmic Person) and how Hiraṇyākṣa was killed (by the Lord in the form of the divine Boar) in the course of His attempt to lift up the earth from (the bottom of) the ocean. (10) The evolution of the higher (heavenly and aerial), subhuman and subterranean (Āsunika) orders of created beings and the appearance of Rudra (the god of destruction) and subsequently the division of Brahmā in two halves, one constituting a male and the other a female, from which sprang up the Manu named Svāyambhuva (because born of Brahmā, the self-born) and Śatarūpā, the first and foremost pattern of womanhood. (Then) follows the description of the progeny (in the shape of nine daughters) of the revered wife (Devahūti) of the sage Kardama, a lord of creation. (11-12) The descent of the Supreme Spirit as Lord Kapila and the dialogue of Devahūti with Kapila, the embodiment of wisdom. (13) (Here ends the theme of Book Three.)

नवब्रह्मसमुत्पत्तिर्दक्षयज्ञविवादानम् । ध्रुवस्य चरितं यश्चात्पुत्रोः प्राचीनवर्द्धिवः । १४ ।  
नारदस्य च संवादस्ततः प्रियव्रतं द्विजाः । नाथेस्ततोऽनुचरितमृषभस्य भरतस्य च । १५ ।  
द्वीपवर्षसमुद्धानां गिरिनद्युपवर्णनम् । ज्योतिष्करस्य संस्थानं पातालनरकस्थितिः । १६ ।

The progeny (through the nine daughters of Kardama) of the nine lords of creation (Marici and others); the destruction of the sacrificial performance undertaken by Dakṣa (the tenth lord of creation); the narrative of (the devotee) Dhruva and then of King Pṛthu; the dialogue between King Prācinabarhi and the (celestial) sage Nārada and next follows the narrative of King Priyavrata, O Brāhmaṇas ! Then follow the stories of Kings Nābhi, Ṛṣabha and Bharata. (14-15) A description of the Dvīpas (the nine broad divisions of the terrestrial plane), Varṣas (subdivisions of the Dvīpas) and the oceans (dividing the Dvīpas) and (then) of the (principal) mountains and rivers (forming part of the Dvīpas); the disposition of the stellar sphere and the location of the (seven) subterranean worlds and the infernal regions (closely followed by the story of Ajāmīla, illustrating the means of averting descent into hell, in Book Six). (16) (Here ends the theme of Books Four and Five.)

दक्षजन्म प्रचेतोऽथस्तपुत्रीणां च सत्ततिः । यतो देवासुरनरास्तिर्यङ्मण्डलगादयः । १७ ।  
त्वाष्टस्य जन्म निधने पुत्रयोश्च द्वितेद्विजाः । दैत्येश्वरस्य चरितं प्रह्लादस्य महात्मनः । १८ ।

The descent of Dakṣa from the Pracetās; the progeny of his daughters, from whose womb appeared the gods, human beings and demons, animals, the immobile creation (the vegetable kingdom), birds and so on. (17) Then follows an account, O Brāhmaṇa sages, of

the birth and fall of the demon Vṛtra (son of Tvaṣṭā, the architect of the gods) as well as of Hiranyakaśipu and Hiranyākṣa (the two sons of Diti) and the narrative of the high-souled Prahārā, the ruler of the Daityas. (18) (This sums up the contents of Books Six and Seven.)

मन्वन्तरानुकथनं गजेन्द्रस्य त्रियोक्षणम् । मन्वन्तरावताराश्च विष्णोर्हृदयशिरादयः । १९ ।  
 कौर्मै धान्वन्तरं मात्स्यं वापनं च जगत्पतेः । क्षीरोदमथनं तद्दधत्तार्थं दिव्यौकसम् । २० ।  
 देवासुरमहायुद्धं राजवंशानुकीर्तनम् । इक्ष्वाकुजम् तद्वंशः सुसुप्रस्य महात्मनः । २१ ।  
 इलोपाख्यानमत्रोक्तं तारोपाख्यानमेव च । सूर्यवंशानुकथनं शशादाद्या ऋगादयः । २२ ।  
 सौकन्द्यं चाथ शर्यातेः ककुत्स्थस्य च धीमतः । खट्वाङ्गस्य च मान्धातुः सौभरेः सगरस्य च । २३ ।  
 रामस्य कोसलेन्द्रस्य चरितं किल्बिषापहम् । निमेषरङ्गपरित्यागो जनकानां च सम्भवः । २४ ।  
 रामस्य भार्गवेन्द्रस्य निःक्षत्रकरणं भुवः । ऐलस्य सोमवंशस्य वयतेर्नहुषस्य च । २५ ।  
 द्रौपद्यन्तेर्भर्तस्यापि जन्तनोस्तस्युतस्य च । वयतेर्ज्यैष्ठ्यपुत्रस्य यदोर्विशोऽनुकीर्तितः । २६ ।

A connected account of the (fourteen) Manvantaras (divisions of a Kalpa, each presided over by a separate Manu); the deliverance of the king of elephants; the descents of Lord Viṣṇu, the Ruler of the universe, in the form of the divine Tortoise, Lord Dhanvantarī, the divine Fish, the divine Dwarf, Hayagrīva (who bore the head of a horse); and others, one in each Manvantara; the churning of the ocean of milk for the sake of nectar by the denizens of heaven (both gods and demons) is likewise told. (19-20) the great war between the gods and the demons; a description of the genealogy of kings; the birth of King Ikṣvāku and his genealogy; the narrative of the high-minded Sudyumna. (21) In this connection is told the story of (Sudyumna having been transformed into) Ilā as well as the narrative of Tārā (wife of the sage Bṛhaspati); an account of the solar dynasty; the story of kings such as Śaśāda and Nrga etc.; the narrative of Sukanyā (daughter of Saryāti) as well as the stories of kings Śaryāti and the wise Kakutṣtha as also of Khaṭvāṅga and Māṅdhātā, the sage Saubhari and King Sagara. (22-23) The narrative, which eradicates sin, of Lord Śrī Rāma, the Ruler of (the kingdom of) Kosala; how King Nimi cast off his body and the origin of the line of the Janakas. (24) How Lord Paraśurāma, the foremost of the scions of Bṛhgu, swept the Kṣātrīya race off the earth; the stories of King Purūravā (the son of Ilā), the first of the lunar line, as well as of Yayāti and (his father) Nahuṣa. (25) The stories of King Bharata, the son of Duṣyanta, as well as of Śantanu and his son (Bhīṣma) and then is delineated the posterity of Yadu, the eldest son of Yayāti. (26) (Here ends the theme of Books Eight and Nine.)

यज्ञायतीर्णां भगवान् कृष्णाख्यो जगदीश्वरः । वसुदेवगृहे जन्म ततो वृद्धिश्च भोकुले । २७ ।  
 तस्य कर्माण्यपाराणि कीर्तितान्वसुरद्विधः । पूतनासुपयःपानं शकटोद्योतनं शिवोः । २८ ।  
 तुणावर्तस्य निगोषस्तथैव बकवत्सयोः । धेनुकस्य सहभ्रातुः प्रलम्बस्य च संक्षयः । २९ ।  
 गोपानां च पत्त्रिाणं दावाग्नेः परिसर्पतः । दमनं कर्त्तव्यस्याहेर्नहाहेर्नन्दपोक्षणम् । ३० ।  
 व्रतवर्षं तु कन्यानां यत्र तुष्टोऽञ्जुतो व्रतैः । प्रसादो यज्ञपत्नीभ्यो विप्राणां चानुतापनम् । ३१ ।  
 गोवर्धनोद्धारणं च शक्रस्य सुरभेरथ । यज्ञाभिषेकं कृष्णस्य स्त्रीभिः क्रीडा च रात्रिषु । ३२ ।  
 शङ्खचूडस्य दुर्दुर्देवघोऽरिष्टस्य केशिनः । अक्रूरागमनं पश्चात् प्रस्थानं रामकृष्णयोः । ३३ ।  
 ब्रजस्त्रीणां विलापश्च मथुरालोकनं ततः । गजमुष्टिकवाणूरकंसादीनां च यो वधः । ३४ ।  
 मृतस्थानयनं सुनोः पुनः सान्दीपनेर्गुरोः । मथुरायां निवसता यदुचक्रस्य यत्पित्रम् ।

कृतमुद्धवराभाभ्यां युतेन हरिणा ह्रिजाः । ३५ ।

जरासन्धसपानीतसैन्यस्य बहुशो वधः । घातनं श्वनेन्द्रस्य कुशास्थल्या निवेशनम् । ३६ ।  
 अर्दानं पारिजातस्य सुधर्म्यायाः सुरालयात् । रुक्मिण्यहा हरणं युद्धे प्रपथ्य द्विचतो हरेः । ३७ ।

हरस्य जूषणं युद्धे वाणस्य भुजकुन्तनम् । प्राग्व्योतिषपतिं हत्वा कन्यानां हरणं च यत् । ३८ ।  
 चैद्यपौण्ड्रकशाल्वानां दन्तवक्रस्य दुर्मतेः । शम्बरो द्विविदः पीठो मुरः पञ्चजनदयः । ३९ ।  
 माहात्म्यं च वधस्तेषां वाराणस्याश्च दाहनम् । भारवतरणं भूमेनिपित्तकृत्य पाण्डवान् । ४० ।

It was in this line that the almighty Lord of the universe took His descent under the name of Śrī Kṛṣṇa. His appearance in the house of Vasudeva and then how He was brought up in Gokula. (27) Here are recounted the (many) exploits of that Enemy of the Asuras—which are as a matter of fact) endless (in number as well as in extent)—how He (even) as a babe drank away the (very) life of the demoness Pūtana along with the milk of her breasts and upturned a cart (and destroyed the demon Utkaca who had entered the cart in a disembodied state). (28) How (the demon) Trṅāvarta (who appeared in the form of a whirlwind) was crushed to death as well as the death of (the demons) Baka and Vatsa (who remained disguised as a heron and a catf respectively) and the destruction of Dhenuka (who had assumed the guise of a donkey) along with his kindred and that of Pralamba (who came disguised as a cowherd boy). (29) Deliverance of the cowherds from a forest conflagration that came rushing from all sides; subjugation of the serpent Kāliya and the rescue of Nanda (the Lord's own father) from (the grip of) a boa-constrictor. (30) How the maidens (of Vraja) observed a sacred vow (of bathing in the Yamunā in winter and worshipping Goddess Kātyāyanī on its sandy bank for a month in order to scour the Lord for their husband), in the course of which the immortal Lord was pleased with their observances (and conferred on them a boon); the Lord's grace on the wives of certain Brāhmanas engaged in a sacrifice and the remorse of the Brāhmanas (for their failure to recognize the Lord and pay their homage to Him). (31) The uplifting of Mount Govardhana (in order to save Vraja from the fury of Indra, who sent devastating showers with intent to submerge the tract of Vraja) and how later on (on recognizing His divinity) Indra (the rain-god) and the cow of plenty worshipped the Lord and bathed Him (with milk); His pastimes with the damseis (of Vraja) through (many) nights. (32) The destruction of the evil-minded (Yakṣa) Saṅkhacūḍa (who carried away a number of damsels in the midst of their pastimes with the Lord), as well as of (the demons) Ariṣṭa and Keśī (that had assumed the disguise of a bull and a horse respectively); Akṛūra's visit (to Vraja to take Śrī Kṛṣṇa and Balarāma to Mathurā under Kāṁsa's invitation) and the subsequent departure of Balarāma and Śrī Kṛṣṇa (for Mathurā). (33) The weailing of the women of Vraja (over their separation from Śrī Kṛṣṇa) and then how the two (divine) Brothers saw Mathurā and killed (at the bow-sacrifice) the elephant (Kuvālayāpīḍa) as well as (the wrestlers) Muṣṭika and Cānūra and (finally) Kāṁsa (the wicked king of Mathurā himself) and others (his eight brothers). (34) How He brought back the dead son of His teacher Sāndipani and the good offices that were rendered to the Yādava clan by Śrī Kṛṣṇa while staying at Mathurā accompanied by Uddhava and Balarāma, O Brāhmana sages ! (35) Extirmination of the armies led by Jarāsandha (Kāṁsa's father-in-law and ally) many (seventeen) times; and how the Lord caused the destruction of the king of Yavanas (through Mucukunda) and founded (the city of) Kuśasthali (Dwārakā). (36) How Śrī Hari brought a Pārijāta (a celestial tree) as well as (the council-chamber named) Sudhamā from paradise (the realm of the gods) and carried off Rukmiṇī (the princess of Vidarbha) after crushing the enemies in battle. (37) How, when Lord Śiva (the god of destruction and the protector of Bānāsura) began to yawn in battle (when assailed by the Lord with a Jṛmbhaṅāstra during the invasion of Śonitapura, the capital of Bānāsura, by the Lord consequent on the capture of His grandson, Aniruddha, at the hands of the demon), the Lord lopped off the arms of Bānāsura (thus left unprotected) and, having made short work of the demon Naraka (the ruler of Prāgiyotiṣapura in Assam), took away (and married) the (sixteen thousand and odd) maidens (detained in his palace by the demon). (38) A description of the (redoubtable) might and destruction of King Śiśupāla, Pauṇḍraka and Śālva, of the evil-minded Dantavakra, as well as of Dwiḍva (a monkey) and the demons Śambara (who stole away the Lord's eldest son, Pradyumna, as soon as born, from the very lying-in-chamber), Piṭha, Mura, Pañcājana and others and how the Lord set (the city of) Vārāṇasī on fire and (further) relieved the earth's burden, making the sons of Paṇḍu His Instruments. (39-40) (Here ends the theme of Book Ten.)

विप्रशापापदेशेन संहारः स्वकुलस्य च। उद्धवस्य च संवादो वासुदेवस्य चाद्भुतः ।४१।  
 यत्रात्मविद्या ह्यखिला प्रोक्ता धर्मविनिर्णयः। ततो मर्त्यपरित्याग आत्मयोगानुभावतः ।४२।  
 युगलक्षणवृत्तिश्च कलौ नृणामुपप्लवः। चतुर्विधश्च प्रलय उत्पत्तित्रिविधा तथा ।४३।  
 देहत्यागश्च राजर्षेर्विष्णुरातस्य धीमतः। शाखाप्रणयनमृषेर्माकण्डेयस्य सत्कथा ।

महापुरुषविन्यासः सूर्यस्य जगदात्मनः ।४४।

इति चोक्तं द्विजश्रेष्ठा यत्पृष्टोऽहमिहासि वः। लीलाक्तारकर्मणि कीर्तितानीह सर्वशः ।४५।

(In Book Eleven we are told) how the destruction of His own race was brought about (by the Lord) under the pretext of the Brāhmanas' curse, and the wonderful dialogue between Uddhava and Śrī Kṛṣṇa (Son of Vasudeva), in which has been taught as a matter of fact the entire (range of) Self-Knowledge as also the final conclusion about the duties of the various Varnas and Āśramas given and later on is told the story of the Lord's concealing His mortal semblance by dint of His own Yogic power. (41-42) The characteristics of the (four) Yugas and the conduct (of people) conforming to them, and the perversity of men in the Kali age, as well as the fourfold Pralaya (Dissolution) and the threefold creation (viz., Sātvika, Rājāsika and Tāmasika). (43) How the wise and saintly King Parikṣit (the favoured of Lord Viṣṇu) cast off his body; classification of the Vedas into (so many) Śākhās (branches or schools); the holy narrative of the sage Mārkaṇḍeya; the disposition of the limbs and weapons etc., of Lord Viṣṇu (the Supreme Person) and the entourage of the Sun-god, the Soul of the universe (during the twelve months of a year). (44) In this way has been stated (by me) in this discourse, O jewel among the Brāhmanas! whatever I was asked by you and something more (too). (And what is more valuable the exploits of the (various) Avatāras, which are nothing but Their pastimes, have (also) been narrated in all their bearing. (45)

पतितः स्वखलितश्चार्तः क्षुत्त्वा वा विवशो भ्रुवन्। हारये नम इत्युद्यैमुच्यते सर्वपातकात् ।४६।

सङ्कीर्त्यमानो भगवाननन्तः क्षुत्तानुभावो व्यसनं हि पुंसाम्।  
 प्रविश्य चित्तं विधुनोत्यशेषं यथा तयोऽर्कोऽप्रमिवातिवातः ।४७।  
 मृषा गिरस्ता ह्यसतीरसत्कथा न कथ्यते यद् भगवानधोक्षजः।  
 तदेव सत्यं तदुद्देव मद्भूलं तदेव पुण्यं भगवद्गुणोदयम् ।४८।  
 तदेव रम्यं रुचिरं नवं नवं तदेव शश्वन्मनसो महोत्सवम्।  
 तदेव शोकार्णवशोषणं नृणाम् यदुत्तमश्लोकयशोऽनुगीयते ।४९।  
 न तद् वचश्चित्रपदं हरेर्यशो जगत्पवित्रं प्रपूणीत कर्हिचित्।  
 तद् ध्वाङ्कतीर्थं न तु हंससेवितं यत्राच्युतस्तत्र हि साधवोऽमलाः ।५०।  
 स वाग्विसर्गो जनताघसंप्रयो यस्मिन्नतिश्लोकमबद्धवत्यपि।  
 नामान्यनन्तस्य यशोऽङ्कितानि यच्छृण्वन्ति गायन्ति मृणान्ति साधवः ।५१।  
 नैकर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम्।  
 कुतः पुनः शश्वदभद्रमीश्वरे न ह्यपि तं कर्म यदर्थ्यनुत्तमम् ।५२।  
 यज्ञः श्रियामेव परिश्रमः परो ऋणाश्रमाचारतपःश्रुतादिषु।  
 अविस्मृतिः श्रीधरपादपद्मयोगुणानुवादश्रवणादिभिर्हीः ।५३।  
 अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शप्यं तन्मेति च।  
 सत्त्वस्य शुद्धिं परमात्मभक्तिं ज्ञानं च विज्ञानविरागयुक्तम् ।५४।

युवं द्विजाग्र्या वत भूरिभागा यच्छ्रुदात्मन्यसिलत्वंभूतम् ।  
 नारायणं देवमदेवमीशमजस्रभावा भजताविवेक्ष्य ॥५५॥  
 अहं च संस्मरित्वा आत्मत्वं श्रुत्वा पुरा मे परमर्षिवक्रात् ।  
 प्राणोपवेशे नृपतेः परीक्षितः सदस्युपीर्णां महतं च शृण्वताम् ॥५६॥

Uttering at the top of his voice the formula "हृत्वे नमः"—'Hail to Śrī Hari!' (even) involuntarily (without any conscious effort on his part) when fallen (in a well etc.), stumbled (while ascending a staircase), afflicted or after sneezing a man is absolved from all sin. (46) Entering the mind of men (even) while His name or praise is being loudly chanted or when His glory is heard of (by them), the infinite Lord, the wise declare, puts an end to all their misfortune in the same way as the sun dispels darkness and a tempestuous gale disperses the clouds. (47) They are indeed false and ignoble utterances and contain stories of the unrighteous, of which Lord Viṣṇu (who is above sense-perception) does not form a theme. That utterance alone (on the other hand) is true, that alone huzza I is blessed, that alone is sacred and is the fountainhead of divine excellences, (nay,) that alone is pleasant, that alone gives newer and newer delight, that alone is a perennial source of great rejoicing to the mind, and (finally) that is the only means of drying up the ocean of grief of men, through which the glory of Lord Viṣṇu (of sacred renown) is constantly sung. (48-49) That speech which, though full of figurative expressions, never utters the praises of Śrī Hari—that are capable of sanctifying the (whole) world—is the delight of voluptuous men (who wallow in the pleasures of sense like crows, that feed upon the dirty leavings of food). It is never resorted to by the swan-like wise men; for pure-minded saints take delight only where the (immortal) Lord Viṣṇu is sung. (50) On the other hand, that composition (alone) which, though faulty in diction; consists of verses each of which contains the names of the immortal Lord, bearing the impress of His glory, wipes out the sins of the people; it is such composition that pious men (love to) hear, sing and repeat (to an audience). (51) That wisdom too which is free from blemish in that it is a direct means to the attainment of Liberation does not adorn one's soul so much if it is destitute of devotion to (the immortal) Lord Śrī Hari. How, then, can action which has not been consecrated to God, no matter if it is of the noblest type, heighten the beauty of the soul, rooted as it is in sorrow at every stage (both while it is being performed and when it yields its fruit). (52) The great pains taken over discharging the duties pertaining to one's Vama (grade in society) and Āsrama (stage in life), austerities and learning etc., culminate only in glory and prosperity. Through the utterance and hearing etc., of the praises of Śrī Hari (however) is secured unceasing remembrance of the lotus-feet of that Spouse of Śrī (the goddess of fortune). (53) Ceaseless thought of the lotus-like feet of Śrī Kṛṣṇa puts an end to all evils and increases tranquillity (of the mind), enhances purity of the intellect, stimulates devotion to the Supreme Spirit and promotes spiritual enlightenment coupled with Self-Realization and dispassion. (54) Oh, you are highly blessed, O jewels among the Brāhmanas! In that, having installed in your mind Lord Nārāyaṇa, who is the adored of all, and (as such) has no other object of adoration, and who is the Inner Controller of all, constantly worship Him, full of ceaseless Devotion (as you are)! (55) I am also blessed in that I have been reminded (by you) of the exposition of the true nature of the Supreme Spirit (contained in this Purāna), which I listened to the other day from the lips of Śrī Śuka (the great seer) in the assembly of eminent sages, who also listened to it, while King Parīkṣit sat (on the bank of the Gaṅgā) with a vow to fast unto death. (56)

एतद् कथितं त्रिधाः कथनीयोरुत्कर्षणं । माहात्म्यं वासुदेवस्य सर्वांशुभविनाशनम् ॥५७॥  
 च एवं श्रावयेत्त्रितयं यमक्षणमनन्यधीः । श्रद्धावान् योजुशृणुयात् पुनात्यात्मानमेव सः ॥५८॥  
 श्रद्धाश्रयोमेकादश्यां वा शृण्वन्नायुष्यवान् भवेत् । पठत्यनश्नन् प्रयतस्ततो भवत्ययातकी ॥५९॥  
 पुष्करे मथुरायां च द्वारकस्यां यतात्मवान् । उपोष्य संहितामेतं पठित्वा मुच्यते भवत्ये ॥६०॥

देवता पुनयः सिद्धाः पितरो मनवो नृपाः । यच्छन्ति कामान् गृणतः शृण्वतो वाय कीर्तनात् । ६१ ।  
 ऋचो यजूंषि सामानि द्विजोऽधीत्यानुविन्दते । मधुकुल्या धृतकुल्याः पयःकुल्याश्च तत्फलम् । ६२ ।  
 पुराणसंहितामेतामधीत्य प्रयतो द्विजः । प्रोक्तं भगवता यत् तदयं परमं ब्रजेत् । ६३ ।  
 विप्रोऽधीत्याभूयात् प्रज्ञां राजन्योदधिमेष्वलम् । वैश्यो निधिपतित्वं च दुरः शुक्रेत पातकात् । ६४ ।

In this way has been recounted to you, O Brāhmaṇa sages, the glory—that is capable of uprooting all evil—of Lord Vāsudeva, whose great exploits are worth narrating. (57) He who repeats this Purāṇa (to others) everyday with an undivided mind (say,) for three hours or (for that matter even) for a second and (in the same way) he who listens to it repeatedly with reverence purifies his very soul. (58) Listening to it on the twelfth or eleventh day of either fortnight of a lunar month, one enjoys a long life; while he who reads it devoutly while remaining without food is thereby rid of (all) sin. (59) Reading this compilation with a calm and collected mind at Puṣkara, Mathurā or Dvārakā while abstaining from food, one is rid of fear (of rebirth). (60) (Pleased) as a result of chanting this Purāṇa, gods, sages, Siddhas, manes, Manus and kings confer desired boons on the man repeating or listening to it. (61) A Brāhmaṇa who reads this Purāṇa attains the same reward which he gets by studying (all the three Vedas,) R̥gveda, Yajurveda and Sāmaveda, viz., streams of honey, streams of ghee and streams of milk (i.e., all kinds of blessings). (62) Having devoutly studied this collection of verses in the form of a Purāṇa, a member of the twice-born classes attains to that highest goal which has as a matter of fact been extolled by the Lord (on many an occasion in the past). (63) Having studied this Purāṇa a Brāhmaṇa bids fair to attain true insight (into the truth); a Kṣatriya, sovereignty over the (whole) earth with the oceans for its girdle; a Vaiśya, the position of Kubera (the lord of treasures); while a Śūdra is absolved from (all) sins. (64)

कलिमलसंहतिकालनोऽखिलेशो हरिरितत्र न गीयते ह्यभीक्ष्णम् ।

इह तु पुनर्भगवानशेषमूर्तिः परिपठितोऽनुपदं कथाप्रसङ्गैः । ६५ ।

तपहमजपनन्तमात्पत्तत्त्वं जगदुदपस्थितिसंयमात्पत्तित्तिम् ।

द्युपतिपिरजशक्रशङ्कराद्यैर्दुर्वसितस्तवमच्युतं नतोऽस्मि । ६६ ।

उपचितनवदर्शकृतिभिः ख आत्मन्युपरचितस्थिरजङ्गमालयाय ।

भगवत उपलब्धिमार्गधात्रे सुरऋषभाय नमः सनातनाय । ६७ ।

Śrī Hari, the Ruler of all, who is capable of destroying the (entire) mass of impurities of the Kali age, is not certainly sung elsewhere so frequently. In this work, however, that Lord appearing in all forms stands celebrated at every step through relevant episodes. (65) I bow to that birthless and infinite Lord Viṣṇu, the (true) principle of consciousness, whose own potencies (in the form of Rajas, Sattva and Tamas) are responsible for the appearance, continuance and dissolution of the universe and whose glorification is hardly known (even) to the lords of spheres like Brahmā (the birthless creator), Indra and Lord Śiva । (66) Hail to the eternal Lord, the foremost of (all) the gods, whose true nature consists of absolute consciousness and who has evolved in His own Self—through the instrumentality of His nine potencies (in the shape of Prakṛti, Puruṣa, the Mahat-tattva, Ahaṅkāra and the five Tanmātrās), strengthened by Himself—an abode (for Himself) in the form of the inanimate and animate creation. (67)

स्वसुखनिभूतचेतास्तद्व्युदस्तान्वभावोऽप्यजितस्विरलीलाकृष्टसारस्तदीयम् ।

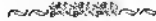
व्यनतुतं कृपया यस्तत्त्वदीयं पुराणं तपस्विवृजिनम्रं व्यासमुनुं नतोऽस्मि । ६८ ।

इति श्रीमद्भगवते महापुराणे पारमहंसां संहितयां द्वादशस्कन्धे द्वादशस्कन्धार्थनिरूपणे नाम द्वादशोऽध्यायः । १२ ।

I bow to the (celebrated) sage Śuka the son of Vyāsa, whose mind is (ever) full in

(the realization of) his own blissful character and who has thereby abandoned the thought of another (the notion of diversity), nevertheless whose firmness was shaken by the charming stories of the invincible Lord (Viṣṇu) and who graciously dilated upon the Bhāgavata-Purāṇa connected with Him, which reveals the (highest) truth, and (as such) wiping out the suffering of all. (68)

*Thus ends the twelfth discourse entitled "A Synopsis of (all) the twelve Skandhas," in Book Twelve of the great and glorious Bhāgavata-Purāṇa, otherwise known as the Paramaharisa-Saṁhitā.*



## अथ त्रयोदशोऽध्यायः

### Discourse XIII

#### The extent of the eighteen Purāṇas and the glory of the Bhāgavata

सूत उवाच

यं ब्रह्मा वरुणेन्द्रमरुतः स्तुवन्ति दिव्यैः स्तवैर्विद्वैः साङ्गपदक्रपोपनिषदैर्गावन्ति यं सामयाः ।  
ध्यानावस्थिततद्गोचरे मनसा पश्यन्ति यं योगिनो यस्यान्तं न विदुः सुरासुरगणा देवराय तस्यै नमः । १ ।  
पृष्ठे भ्राम्यदमन्दमन्दरगिरिआवाप्रकण्डूयनात्रिद्रालोः कमठाकृतेर्भगवतः श्वासानिलाः पान्तु वः ।  
यत्संस्कारकलानुवर्तनवशाद् देवानिभेनाम्बसो यातायातमतन्द्रितं जलनिधेर्नाद्यापि विश्राम्यति । २ ।

**Sūta began again :** Hail to the glorious Lord, whom Brahmā (the creator), Varuna (the god presiding over the waters), Indra (the chief of gods), Rudra (the god of destruction), the Maruts ( the wind-gods) extol through heavenly hymns; whom the chanters of the Sāmaveda glorify by means of the Vedas including the Aṅgas or branches of knowledge auxiliary to the study of the Vedas (viz., phonetics, grammar prosody, astronomy, etymology and Kalpa or the branch of knowledge prescribing the ritual and giving rules for ceremonial and sacrificial acts), their analysis into word marking their sequence and the Upaniṣads; whom the Yogis perceive with their mind fixed on Him through meditation; yet whose whole truth neither the hosts of gods nor of the demons are able to know ! (1) May the (incoming and outgoing breaths of the almighty Lord assuming the form of the divine Tortoise—who felt sleepy as a result of His being scratched (and thereby soothed) by the ends of the rocks (forming part) of the colossal Mount Mandara revolving on His back (while the ocean was being conjointly churned by the gods and the demons for the sake of nectar)—protect you ! Responding to the subtle impetus communicated by those breaths in the guise of the flow-tide and ebb-tide, the constant rise and fall of the waters of the ocean know no rest till now ! (2)

पुराणसंस्थानभूमिर्मस्य वाच्यप्रयोजने । सनं दानस्य माहृत्य पाटदश निबोधत । ३ ।  
ब्राह्मं दशसहस्राणि पापं पञ्चोनषष्टि च । श्रीवैष्णवं त्रयोविंशच्चतुर्विंशति शैवकम् । ४ ।  
दशाष्टौ श्रीभागवतं नारदं पञ्चविंशतिः । मार्कण्डं नव वाहं च दशपञ्च सतुःशतम् । ५ ।  
चतुर्दश भविष्यं स्यातथा पञ्चशतानि च । दशाष्टौ ब्रह्मवैवर्त लिङ्गमेकादशैव तु । ६ ।  
सतुर्विंशति वाराहमेकाशीतिसहस्रकम् । स्कान्दं शतं तथा चैकं चामनं दश कर्तितम् । ७ ।  
कौर्मं सप्तदशाख्यातं मातस्यं तप्तु सतुर्दश । एकोनविंशतसौपर्णं ब्रह्माण्डं द्वादशैव तु । ८ ।  
एवं पुराणसन्धोहश्चतुर्लक्ष उदाहृतः । तत्राष्टादशसहस्रं श्रीभागवतमिष्यते । ९ ।

(Now) hear (from me) the number of Ślokas comprised in each Purāṇa as well as their aggregate, the theme and object of this work (Śrīmad Bhāgavata), the procedure to be followed in gifting (a copy of) it, the value of giving it away as well as of reading it and so on. (3) The Brahma-Purāṇa comprises ten thousand Ślokas; the Padma-Purāṇa, fifty-five thousand; the Śrīviṣṇu-Purāṇa, twenty three thousand; the Śīva-Purāṇa, twenty-four thousand. (4) The Śrīmad Bhāgavata consists of eighteen thousand; the Nārada-Purāṇa, of twenty-five thousand; the Mārkaṇḍeya-Purāṇa, of nine thousand and the Agni-Purāṇa, of fifteen thousand and four hundred. (5) (Even) so the Bhaviṣya-Purāṇa consists of fourteen thousand and five hundred Ślokas and Brahmavaivarta-Purāṇa, of eighteen thousand; while the Liṅga-Purāṇa comprises eleven thousand only. (6) The Varāha-Purāṇa comprises twenty-four thousand Ślokas; the Skanda-Purāṇa, eighty-one thousand and one hundred; (and) the Vāmana-Purāṇa is reputed to consist of ten thousand Ślokas. (7) The Kūrma-Purāṇa has been declared as consisting of seventeen thousand Ślokas; the Matsya-Purāṇa, of fourteen thousand; the Garuda-Purāṇa of nineteen thousand; while the Brahmāṇḍa-Purāṇa comprises only twelve thousand Ślokas. (8) In this way the extent of (all) the Purāṇas taken together has been declared to be four hundred thousand Ślokas. Of them (as has already been stated) Śrīmad Bhāgavata is recognized as consisting of eighteen thousand Ślokas. (9)

इदं भगवता पूर्वं ब्रह्मणे नाभिपङ्कजे । स्विताय भवभीताय कालण्यात् सम्प्रकाशितम् । १० ।  
 आदिमध्यवसानेषु वैराग्याख्यानसंयुतम् । हरिलीलकथाव्रतामृतानन्दितसस्तुम् । ११ ।  
 सर्ववेदान्तसारं यद् ब्रह्मावैक्यलक्षणम् । चखद्वितीयं तत्रिंशं कैवल्यैकप्रयोजनम् । १२ ।

The Bhāgavata-Purāṇa was graciously revealed by the almighty Lord for the first time to Brahmā (the creator), seated on the lotus sprung from His navel and afraid of transmigration (and hence earned the title of "Bhāgavata"). (10) It has been enriched at the beginning, in the middle and at the end with legends illustrating the glory of Dispassion and has been delighting the righteous as well as the gods with its nectar-like stories describing the pastimes of Lord Śrī Hari. (11) It has for its theme that one reality without a second—which is the sum and substance of all the Upaniṣads (which are the culmination of the Vedas) and has been characterized as the oneness of Brahma (the Absolute) and the (Individual) soul—and has delachment of the Spirit from Matter as its only object. (12)

प्रौष्ठपदां पौर्णमास्यां हेमसिंहसमन्वितम् । ददाति यो भागवतं स याति परमां गतिम् । १३ ।  
 राजन्ते तावदन्यानि पुराणानि सतं गणे । यावन्न दुश्यते साक्षाच्छ्रीभद्रागवतं परम् । १४ ।  
 सर्ववेदान्तसारं हि श्रीभागवतमिष्यते । तद्रसामृतवृक्षस्य नान्यत्र स्याद्रितः क्वचित् । १५ ।  
 निप्रणानं यथा गङ्गा देवानामप्युक्तो यथा । वैष्णवानां यथा शम्भुः पुराणानामिदं तथा । १६ ।  
 क्षेत्राणां चैव सर्वेषां यथा काशी ह्यनुत्तमाः । तथा पुराणव्रातानां श्रीमद्भागवतं द्विजाः । १७ ।  
 श्रीमद्भागवतं पुराणममलं बद्धैष्णवानां प्रियं यस्मिन् पारमहंस्यमेकममलं ज्ञानं परं गीयते ।  
 तत्र ज्ञानविरागभक्तिसहितं नैष्कर्म्यमाविष्कृतं तच्छुश्र्वन् क्विपठन् विचारणपरो भक्त्या विमुच्येतरः । १८ ।

He who, on the full moon of (the month of) Bhādrapada (roughly corresponding to August of the English calendar) gifts (a copy of) the Bhāgavata, placed on a throne of gold, attains the highest goal (after death). (13) The other Purāṇas spread their lustre in an assemblage of the righteous (only) so long as the great and glorious Bhāgavata is not directly visible. (14) The glorious Bhāgavata is surely considered to be the cream of the Upaniṣads. A man sated with its nectarine flavour will not find delight anywhere else. (15) It occupies the same (pride of) place among the Purāṇas as the holy Gaṅgā among the rivers, Viṣṇu (the immortal Lord) among the gods, and Lord Śīva (the Source of all blessings) among the votaries of Lord

Viṣṇu. (16) Again, Śrīmad Bhāgavata is certainly unexcelled among the Puranic collections in the same way, O Brāhmaṇa sages ! as Kāśī is really unsurpassed among holy places. (17) The glorious Bhāgavata is a faultless Purāṇa, which is beloved of the Vaiṣṇavas, (nay,) in which stands celebrated the one supreme Reality, which is all consciousness (as well as all truth and all bliss), free from (all) impurity (in the form of contact with Māyā) and which is the goal of Paramahansa (ascetics of the highest order). In this Purāṇa withdrawal from (all) activity, coupled with spiritual enlightenment, dispassion and Devotion, has been expounded. A man devoutly listening to it, carefully reading it and given to pondering it bids fair to get liberated. (18)

कस्मै येन विभासितोऽयमतुलो ज्ञानप्रदीपः पुरा तद्भूयेण च नारदाय मुनये कृष्णाय तद्भूयिणा ।  
 योगीन्द्राय तदात्मनाथ भगवद्राताय कारुण्यतस्तच्छुद्धं विमलं विशोकममृतं सत्यं परं धीमहि ।१९।  
 नमस्तस्मै भगवते वासुदेवाय साक्षिणे । य इदं कृपया कस्मै व्याचक्षे मुमुक्षवे ।२०।  
 योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे । संसारसर्पदष्टं यो विष्णुरातमममूचत् ।२१।  
 भवे भवे यथा भक्तिः पादयोस्तव जायते । तथा कुरुष्व देवेश नाथस्त्वं नो यतः प्रभो ।२२।  
 नामसङ्कीर्तनं यस्य सर्वपापप्रणाशनम् । प्रणामो दुःखशमनस्तं नमामि हरिं परम् ।२३।

इति श्रीमद्भागवते महापुराणे वैयासिक्यामष्टादशसाहस्र्यां पारमहंस्यां संहितायां द्वादशस्कन्धे त्रयोदशोऽध्यायः । १३ ।

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## इति द्वादशः स्कन्धः सम्पूर्णः

हरिः ॐ तत्सत्

We meditate on that pure, taintless, immortal and highest Reality which is untouched by sorrow and by which (manifested in the form of Lord Nārāyaṇa) was gradually brought to light at the beginning of creation this matchless lamp of wisdom to Brahmā (the creator) and as Brahmā to (the celestial sage) Nārada, as Nārada to the sage Kṛṣṇa (Vedavyāsa) and as the latter to the sage Śuka (the prince among the Yogīs) and in the form of Śuka, to King Parīkṣit (the favoured of the Lord). (19) Hail to the celebrated Lord Vāsudeva, the Witness (of all), who (for the first time) taught this Purāṇa out of grace to Brahmā, who was keen to get liberated. (20) Hail to the sage Śuka, that prince among the Yogīs, the revealer of Brahma, who redeemed King Parīkṣit (the favoured of Lord Viṣṇu), bitten by the serpent in the form of (fear of) rebirth. (21) (Pray,) so ordain, O Ruler of the gods ! that devotion to Your feet may sprout (in my heart) in every birth (that I may have to take); for You are our protector, O Lord ! (22) I salute Śrī Hari (the Dispeller of all fears and agony), the Supreme Lord, the loud chanting of whose Names is the (most efficacious and easiest) way to wipe out all sin and respectful salutation to whom alleviates (all) suffering. (23)

*Thus ends the thirteenth discourse in Book Twelve of the great and glorious  
 Bhāgavata-Purāṇa, otherwise known as the Paramahansa-Saṁhitā,  
 composed by the sage Vedavyāsa and consisting  
 of eighteen thousand Ślokas.*

END OF BOOK TWELVE